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Southwestern Christian Advocate

LORENZO H. KING,
Editor

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No. 8.

THE METHODIST BOOK CONCERN,
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The New Year's Message

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked and paused; he answered soft and low:
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And ere the question into silence died,
The answer came: "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell:
"Yes! this one thing, all other things above,
God's will to love."

—Anon

THE CHURCH FACING THE NEW YEAR

It requires only the most casual observation these days to discover that the Christian Church whether rightly or wrongly is undergoing a siege of stubborn criticism, the like of which it has never before experienced.

There is criticism of its doctrines. Many claiming that these as formerly held are traditional and irrational; not in accord with the positions of modern science and that therefore they do not promote intellectual integrity. There have accordingly developed two camps of thinkers within the church, the fundamentalists and the liberalists. The ministry of the church is being criticised as to its sincerity, its character, its necessity in society. The sermon is held by many to be either obsolete or ineffective. Then too, the total message and method of the church are also held up to criticism that cannot be ignored by honest thinkers. Some claim that the church fails to develop the social spirit of helpfulness toward society at large; that it places an over-emphasis on the otherworldly and the mystic type of character. Others claim that the church partakes too much of the nature of a social service band with the essential element of evangelism left out. So insistent and acute have these criticisms of the church been in the past that somebody undertook to summarize them in a constructive little book written last year, entitled "What Must The Church Do To Be Saved?"

Whatever the merits of these criticisms of the church, and there evidently is basis for much of it in the present form and life of the present day church, still it remains, and is frankly conceded by even her critics, that the

Christian Church is easily the chief social institution of our times, the one moral factor that contains and dispenses the salt of the earth, the light of the world. With her, rest the oracles of God. Say what they will, men, as in the past, will regard the Church's Bible as the word of God, whether that word be interpreted in terms of the unfolding progressive divine purpose in the life of a chosen people or whether in terms of verbal inspiration of a book. The Church's Bible is God's message, heeding which only, humanity can be saved from the destructive forces of a corrupt world environment.

Equally and confessedly true is it that this same institution, the Christian Church, is society's single institution giving its whole time, machinery, and efforts to perpetuating righteous ideals in human character and relating individual characters thus idealized in righteous association and fellowship.

It argues strongly for the divine character of the church, that society without question accords it the right, even the duty of moral leadership in the most elemental and fundamental spheres of human character and activity; and entrusts to the church's fostering care even the cultivation and conservation of humanity's immortal hope of future existence.

On the threshold of this New Year however, it is beyond cavil that as a concrete formal organization, the church community in every locality can be substantially improved upon. There can be developed among us more of intelligence and much more of tolerance, less of formalism and more of real piety, less of

hate and more of love. More frequently joy can be made to supplant sorrow, Christian social service can displace bigoted selfishness, antagonisms and dissensions can be made to give way to mutuality and Christian fraternity. Where there is division let there be union, where there is duplication let there be conservation, in all things letting exist in each of us who names the name of Christ, the mind likewise which was his.

Each member of the Church of Jesus Christ during this New Year can make his contribution as large as he will to this ideal for the church. The following five selected paragraphs are richly suggestive of method which might be observed by the members of any local society in aiding their church to a place of commanding influence in the life of their community, and might well be taken as the marks of an ideal local church:

To make our church the best church of its size in the best community of its size in our state.

To make our church a place where the real spirit of brotherhood prevails and to spread that spirit in the community.

To make our church furnish a wholesome, happy social center for the community.

To make our community, a community where people read good things and think high thoughts, and where as fine a type of American citizen is produced as in any place on earth.

To make our church a place where anyone in any sort of need can find the Heavenly Friend.

METHODIST NEGROES WANT A REAL UNIVERSITY

Elsewhere in these columns we are carrying this week from the trenchant pen of Dr. J. W. E. Bowen, Vice-President of Gammon Theological Seminary an article descriptive of the inaugural exercises inducting into the presidency of Clark University, Atlanta, the Rev. John W. Simmons, A. M., Ph. D.

Dr. Bowen rightly designates the occasion as "another milestone in the history of this great university." It focused upon Clark the attention and well wishing of the entire educational community of Atlanta and the South.

For, present to greet and usher in the dawn of the new day when Clark shall be to the belated Negro amid the uneven opportunities afforded him by the South, a real university worthy of the name, were hundreds of representatives white and colored of church and state and many social and welfare agencies, besides representatives from all the schools.

Two Bishops of the Methodist Episcopal Church, resident Bishop Ernest G. Richardson, President of the Board of Trustees; and the guest of honor, Bishop Matthew W. Clair of Liberia, were present, also His Honor Mayor Jas. L. Key of Atlanta, Dean Plato T. Durham of Candler School of Theology of the Methodist Episcopal Church, South, Secretary I. G. Penn, of the Board of Education for Negroes of the Methodist Episcopal Church, President Philip M. Watters, and Faculty of Gammon Theological Seminary; Presidents

John H. Lewis of Morris Brown College and John Hope of Morehouse College, Dean Myron W. Alams of Atlanta University, and President Lucy Hale Tapley of Spellman Seminary, Mr. J. C. Arnold representing Clark's large and influential body of alumni.

The program was one befitting such a celebration. The representatives yielded themselves to the purpose and spirit of the occasion. The addresses were of a high order. The music was superb. Especially felicitous were the greetings from Africa by Bishop Clair. The charge to the President by Bishop Richardson was clear, cogent, impressive. The Bishop's analytical, legal type of mind facilitated and focused the placing of the grave responsibility of the headship of a great university upon the shoulders of the new president in such a way as that the President-elect and entire audience at that moment felt the weight of this responsibility with all its implications for the welfare of a race.

Men and women who sat under the spell of the occasion and heard delineated the process of transition of the institution from the old stage to the new estate were obsessed with wonder at the meaning of it all. They had rehearsed at that hour the pretentious program for the institution's university career; how, besides the school of Liberal Arts, were to be developed a School of Commerce and Business, a Conservatory of Music; a School of Law was to be es-

tablished, Schools of Theology and Medicine were to become affiliated, etc., and the vast audience was moved to rise to the heights of joyful expectation that at last on that hill, made sacred by the benefactions of a Clark and the monumental, never-to-be forgotten labors and life of the sainted Gilbert Haven, the Negroes of the Methodist Episcopal Church are to enjoy the benign cultural benefits of a real university.

The need for such an institution is the most pressing of needs of the Negroes in the church. May Methodism not fail us at this point. *It were better that she close the doors, if necessary, of a dozen of her secondary schools dispersed throughout the Southland, than fail to establish and promote this one university for Negro youth.* Having put her hand to the plow of higher education for the Negro, she will not stop, neither will she look back until her Board of Education for Negroes shall have plowed to the rich depths in providing culture for her Negro youth equal in every respect to that provided in the schools maintained for her white youth. The need is patent; the claim is just and the hour has struck. *Let us have at Atlanta a real university for Negroes of the Methodist Episcopal Church.* Let the standards be those of De Pauw, of Syracuse, of Northwestern, of Boston, of the best, so that a diploma from Clark University will be on parity of scholastic credits and cultural attain-

(Continued on Page 4)

—this ONE THING I do

If the District Superintendents, Pastors and members of Southwestern Committees in local churches will visualize the task of raising their Southwestern subscription Quotas for the Semi-Centennial Anniversary, as the supremely important task for our Negro membership within the first half of this New Year and,

If, like Paul, the battle-scarred and baffled but victorious veteran of a thousand struggles, these same Superintendents, Pastors and workers, with concerted, concentrated thought and effort, stretching forward to what lies in front of us, with our eyes fixed on the goal, will push to secure the prize—Dignified Self-Support for our Negro Church organ by July 3rd., the Semi-Centennial Anniversary Date of its founding,—the Southwestern

Christian Advocate will be self-supporting, and our sense of self-respect, as a race, will be so unequivocally demonstrated as to command the admiration and acclaim of onlooking thousands of friends and foes.

It would be calamitous to our best interests within the Church, should any of our responsible, influential leaders fail to apprehend the significance and value of such an achievement and forfeit the glory of leading their Church units to share in its attainment.

While the Church looks on may we not wobble under the responsibility of so challenging an enterprise. Ponder the slogan, and away to the adventure—**"THIS ONE THING I DO:" Crown Fifty Golden Years with dignified Self-Support.**

Personal and General

The Rev. J. W. Manns of Savannah, Georgia, dropped into our office this week.

Our church at Montclair, N. J., under the pastorate of Dr. F. J. Handy, is enjoying unusual prosperity. Dr. Handy is one of Methodism's strongest sons.

Dr. C. C. Jacobs our Pastor at Centenary, Charleston, S. C., was recently appointed Superintendent of the Bennettsville District, South Carolina Conference to succeed Dr. C. S. Scott, deceased.

Wesley Chapel, Little Rock, Ark., is receiving with open arms, its new pastor, the Rev. J. C. Brower, transferred from the Atlanta Conference at its last session.

Dr. C. A. Tindley still preaches to an overcrowded house at East Calvary, Philadelphia. People begin to assemble hours before the time of opening of service in order to get a seat.

The Rev. C. C. Gill, Pastor Leigh St. Church, Richmond, Va., is one of our most successful Pastors. In his church is the most largely attended and aggressive Junior Epworth Leagues it has been our pleasure to see.

Young Countee P. Cullen, son of Dr. F. A. Cullen our Pastor of Salem, New York City, and an honor graduate of DeWitt Clinton High School, New York, will contribute occasional

poems to the columns of the Southwestern during the coming year.

Three new District Superintendents were recently appointed by Bishop Clair in the Atlanta Conference. They are Dr. M. M. Alston, on the Newman District, Dr. W. O. Thomas, on the Rome District and Dr. J. W. Queen on the Atlanta District.

The Rev. J. W. Moultrie, D. D., Atlanta Area Secretary, thro overwork, has been confined to his room for several weeks and was not able to attend the sessions of his conference. We are praying for his speedy and permanent restoration to health and service.

The Inaugural Exercises of President W. J. Simmons of Clark University were held in Croghan Chapel on the Campus, Tuesday, December 12th, 1922. On the same date in the afternoon, the Gammon Community broke ground for its new building to be finished and ready for occupancy by the coming fall season.

Chicago City Council has unanimously granted permission for the erection of tower and steeple of the First Methodist Episcopal Church in that city. This temple will be 561 feet in height, giving Methodism the tallest and most representative Protestant Church building in the world. The Rev. Dr. John Thompson is Pastor.

Dr. R. M. Davis of Birmingham, Alabama, the Central Alabama Annual Conference, who

has served the St. Paul Church that city, for eight consecutive years, was very recently transferred to the West Texas Conference and stationed at our Wesley Methodist Episcopal Church, Austin, Texas. Dr. Davis will also deliver the Emancipation Address January 1, 1923.

Dr. B. F. Abbott, Prof. W. C. Echols, and Dr. C. C. Jacobs ably represented our Colored constituency at the meeting of the Board of Foreign Missions in annual session recently in New York City, while the same can be said of the Home Board representatives, Dr. Wm. McMorris and Mr. S. Cunningham who are always interested, punctual and intelligent attendants on the sessions of that Board at Philadelphia.

The most appropriate gift for creating Christian culture and denominational intelligence and loyalty within the home circle, is the Southwestern Christian Advocate.

WARNING!

Brethren, It will not be possible for our office to give proper credits on Semi-Centennial quotas for subscriptions sent in unless they are accompanied by name of Pastor, District and Charge from which subscriptions are sent.

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LORENZO H. KING, Editor.

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tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of
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THE NEW COMMANDMENT:

Jesus said:—A new commandment I
give unto you, That ye love one an-
other: as I have loved you, that ye also love
one another. By this shall all men know that
ye are my disciples, if ye have love one to an-
other.—John 13: 34, 35.

YOU 'UNS AND WE 'UNS

As we stand athwart the threshold of this
New Year, our first impulse is toward our
thousands of subscribers, patrons, and
friends—to give them a liberal expression of
our unmixed gratitude and joy that during
the year just ushered out, they stood so
heroically by our every effort to make the
Southwestern Christian Advocate a more ef-
ficient institution in the life of the Church
and the nation.

To characterize your efforts as heroic, is
righteously true to fact. For the year
through which the paper has just passed was
an unusually hard and baffling year for us.
Surprising obstacles to success appeared.
Besides, the economic pressure has been
fierce. There have been times when the low-
ering clouds well nigh forbade any hopeful
augury for the future. Such a situation re-
quired extra ingenuity and diligence to keep
the sails properly adjusted to the adverse
winds that the ship might sail successfully
on. Thas has been done despite the choppy,
boisterous sea, and the frequent flapping of
the sails.

But it could not have been done had not
our thousands of friends given us heroic sup-
port. Our old subscribers have sent in their
renewals in creditable numbers, even though
our promotional activities have been directed
largely to new sales following the program
and purpose of our Semi-Centennial An-
niversary. This effort for new subscribers has
taken hold of the mind of our constituency
with very fine results which give assurances
of a notable achievement in July.

In the light of such facts we are constrained
to feel that those who have thus supported
the Southwestern Christian Advocate for the
past year and years were moved so to do by
a more or less definite sense of the value of
the paper for themselves and their fellowmen.
We take a pardonable pride in reflection on
such a mark of achievement during the year,
and thereupon venture to ask of our thousands
of members of the Southwestern family their
ardent support during this good year of 1923.

May we not request even that extra effort
be made by all of us that the coming event
of our Southwestern Christian Advocate life
—the Fiftieth Anniversary of its founding
which is to be observed July 3, 1923, shall
successfully and triumphantly crown the
fifty golden years of its history with dig-
nified Self-support.

For You 'uns and we 'uns may this be a
glad and happy New Year.

Every loyal Methodist home of the present
generation will be designated by the South-
western Semi-Centennial Honor Certificate
hanging on its wall.

A PRAYER

Lord, grant me this
Out of Thy power to grant,
That I may ever practice
The creed I cant.
Lord, lead my feet
In paths the just in Thee have trod,
And let my steps be sure, and fleet
To find my God.

Lord, help me speak
The truth, nor fear what wrath recur,
Conscious that grace for those who seek
Thy ways, is sure.
Lord, help me find.
And do each day some deed of love.
And by each task my heart to bind
To Thee above.

Lord, let me not
Grind out in vain my span of days,
By friend and foe alike forgot,
Unknown to praise,
But let me live,
Not as a bright king-star to shine,
But humbly, freely, let me give
What gifts are mine.

Lord, leave me not
If tempted I should stray Thy path,
Nor from Thy love this frail form blot
In righteous wrath,
But mercy have;
Reveal the error of my way,
Then Thou who canst destroy or save
Point me the day.

And help me feel
Thou wilt not slight my feeblest call,
That Thou in joy or woe or weal
Art all in all.

—Countee P. Cullen.

In taking subscriptions, remember to give
an HONOR CERTIFICATE to every annual
cash subscriber whether new or renewal.

PERSONAL AND GENERAL

The Rev. L. H. Smith, our Pastor at
Thibodaux, La., has completed and sent in
his full quota of subscribers for the South-
western Christian Advocate Semi-Centen-
nial Anniversary. Who follows in his train?

Ten thousand students are registered in
Boston University. Of these, 438 are stu-
dents in the School of Theology exceeding
the enrollment in any Protestant graduate
school of theology in the world.

"Church Finances and Social Ethics,"
by Bishop Francis J. McConnell, has been
added to the Chicago Public Library and
cataloged under "Religion."

Theodosia Evelyn is the newcomer to the
home of Rev. and Mrs. R. S. Abernethy our
Pastor at West Ashville, N. C. Theodosia
came Christmas eve night, weighing seven
pounds.

The Sunday preceding Lincoln's birthday
has been designated as Race Relation's Sun-
day for Oklahoma, by the Committee on In-
ter-Racial Relations of that state. The Rev.
H. T. S. Johnson, formerly our pastor at
Tulsa, is the enterprising Secretary of the
commission.

METHODIST NEGROES WANT A REAL UNIVERSITY

(Continued from Page 2)

ments with the best in the land. This the Ne-
gro in the church deserves, this he merits, this
he needs, and this he expects now that such a
purpose has been announced and the patrons
and promoters of education have marched in
academic procession to give to such a practical
and feasible educational ideal the sanction of
their denominational units.

If left to President Simmons, the realization
of this ideal will be frankly and fully effected.
Whoever heard his inaugural address was
easily convinced that the man for the task is
supplied in him. In education, in experience
thro travel and contacts, as well as thro cog-
nate work in other fields he is the embodiment
of the ideal. His address was marked by un-
usual range of investigation, accurate analysis
of the educational problem as it relates itself
to all phases of life and society, and a highly
commendable sympathetic approach to the
unique task to which he has been called by the
church. If out of the bedlam of conflicting
cries and noises that fill the earth like the noise
of mighty waters, he can hear above them all,
—above the cry for bread, for stable govern-
ment, for employment, for triumph over dis-
ease, for softening human antipathies, for an
idealized world,—if above these he can dis-
tinctly hear the lamentation of the millions of
illiterate, exploited, oppressed black boys and
girls of this nation for adequate educational
advantages, and will conscientiously minister
to that need not in the spirit of condescension
but of Christian fraternity, President Simmons
will be remembered by coming generations as
the humanitarian.

We believe he will. And the Negro whom
he comes to help will help him help him.

INAUGURATION OF DOCTOR JOHN. W. SIMMONS, A. M., Ph. D., PRESIDENT CLARK UNIVERSITY, ATLANTA, GA.

By Dr. John W. E. Bowen, Vice President Gammon Theological Seminary.

Tuesday, December 12, 1922, marked another milestone in the history of this great university. The Board of Education for Negroes displayed great wisdom in the selection of the president of Clark University when it called the Rev. John W. Simmons, A. M., Ph. D., to guide the activities of this, its one university for its system of schools.

President Simmons comes to this post of service with fine scholastic training, wide experience in travel and educational work in foreign lands as well as in the United States. Naturally sympathetic, by his splendid service in the educational and religious work in India, he is doubly reinforced in his vision and interpretation of race unity in the Kingdom of Christ by his long and valuable experience. His scholastic work in the Southwestern University of Kansas equipped him in a special way to widen the scope of Clark University.

The inauguration exercises were preceded by an academic procession composed of representatives of many colleges and universities of this city and of distant cities and of the faculties of Gammon Theological Seminary, and Clark University, together with the representatives of the Board of Education for Negroes; Bishop E. G. Richardson, D. D., LL. D., President of the Board of Trustees, and Bishop M. W. Clair, D. D., LL. D., of Liberia, Africa. Prayer was offered by Vice-President J. W. E. Bowen of Gammon Theological Seminary.

Crogman presented a classic and gayly decorated aspect from pulpit to its spacious gallery. Bishop Richardson presided with his usual dignified and legal, yet withall brotherly mien. Special mention must be made of the stirring address of Secretary Penn, whose array of figures showing the vast outlay of funds the Board is expending for the education of the Negro and the large contribution of the Negro to his own education and the various benevolent enterprises of the church, stirred the audience to its depths. In this great speech of Dr. Penn, figures were not dry figures; they seemed to be living and pulsating facts.

President Philip M. Watters, D. D., is never prosaic. His few words of welcome to Dr. Simmons were spoken with an animation and conviction that brought the audience into full sympathy with the speaker.

The greetings for sister institutions of Atlanta were given in felicitous language by President J. H. Lewis for Morris Brown University, President John Hope for Morehouse College, Acting President Myrom W. Adams for Atlanta University, and President P. M. Watters for Gammon Theological Seminary. Rev. R. J. Wade, D. D., from the Council of Presidents upon his assumption of the duties of this university.

Bishop Richardson then delivered the charge to President Simmons. The president then delivered his inaugural address. This was the time when the united faculties and representatives discovered that President Simmons was an educator of world vision and of world sympathies. His address disclosed the fact that his knowledge includes the various types of civilization and that he is acquainted with the forces that are operating in many lands to

bring in the Kingdom of Christ. His climax was reached when he focused all the forces for educational purposes and ultimately for the building of a great Christian university for the Negro race to help the trace come into the Kingdom of Christ upon the basis of equality and perfect brotherhood. The address was listened to with wrapped attention and was looked upon as a prophecy of the large outlook Dr. Simmons has for the university.

The music for the occasion had been carefully prepared by Mrs. Sadie McArthur, the Director of the Conservatory. Her three outstanding voices, Misses Susie Smith, Mabel Rainwater, and Lillie Belle Carter, were well supported by a trained chorus of fifty voices, that vindicated the claim of "Ethiopia's Blameless Race" that they are God's Singing Children.

The inaugural exercises closed with the feeling in all hearts that Clark University has entered on a new era and that because of the work of the mighty spirits that have gone before, whose faith, work and sacrifice made this day possible, and because another strong hand has come to the helm.

REMARKABLE DEVOTIONAL ADDRESS OF BISHOP FRED B. FISHER TO THE ANNUAL MEETING, BOARD OF FOREIGN MISSIONS

Now I have no special message with regard to India. I have been speaking about India 216 times during the last two months, and I am just about talked out. And now I am getting ready to sail, and naturally my thoughts are of the other side. But there is one particular thing in my mind today that I would like quietly to say, and as the scriptural foundation for it I would like to take the question that is asked in the 27th Chapter of I Samuel, 10th verse. I am not interested in the context—as a matter of fact the context is not there—it doesn't really say a thing that ought to produce this question. But the question is there, and it is, "Whither have ye made a road today?" I have been thinking of that question often with reference to individual lives and with reference to our denominational life. "Whither have ye made a road today?" Not, "What are the traditions of your father," but, "What is the direction of your life today?" If you live every day the way you are living today, what kind of a life will you live ten years from now? It is not so much what we now are as what we become. What is the trend of our individual and denominational life?

Now Methodism started with an expansive purpose. There was nothing restrictive about Methodism in the beginning. John Wesley had the broadest mind of any founder of religion I know of, and in his actual life practiced the broadest principles of Christianity. John Wesley did not particularly build what he would regard as a separate church organization; John Wesley regarded his movement as a part of the already organized Christian movement of the world. By a very strange providence, we have been thrown into a great denominational life. We are almost innumerable around the world. Never has an adequate Methodist census been taken, as that has

proven to be an almost impossible thing. We cannot judge ourselves by our actual membership; the thing that has counted in the life of Methodism has been its influence, its spirit. Its spirit has broken out in the Presbyterian Church; its spirit has broken out in the Anglican Church; its spirit has broken out in the Baptist Church, and its spirit has broken out in the Roman Catholic Church. Though they might not wish to admit it, it has. And its spirit has broken out in other religions of the world. It was an expansive life that John Wesley preached.

Now as I have been thinking about our Methodism today, I have been offering one great prayer—that we would never become too close an organization; that we would never begin to think of ourselves in terms of the traditions of our fathers, but that we would always be open to new light and always be open to the expansive idealism that was in the life of our founder and in the life and principles of Christ. I do not know what is ahead of us in the world today, but I think we shall have to ask every night, "Whither have we made a road today?" It will have to be a constant question. Not "From what have I come?" not, "What might my father have decided?" But this, "Whither have I made a road today?" What contribution has my communion meant to the world today. Am I in spirit with the world today? Now every life is on the road to somewhere. There is no such thing as a static life; the fact that it is living means that it is either growing or decaying. Recently while on a visit in New England I was walking along the road with a very dear friend of mine. He pointed to a tree by the wayside—a very tall tree. I said, "Isn't it magnificent?" He answered, "Yes, but do you notice right at the very top you can see through the leaves, and there is a dead branch there. That branch that is piercing the sky is dead. That means that the tree has reached its utter growth; it will now begin to decay." God grant that our Methodism may never die at the top. Here is this Board of Foreign Missions at the very summit of the World; we are at the mountain top looking over the world. God grant that in every appropriation we make, in every prayer we offer, in every speech we utter, in every ambition that is ours, we shall have that great expansive view of the world that will make it possible for us to grow and grow and grow. Now there is no such thing as our remaining still. We are either going forward or moving back. I am convinced that we are moving forward, that Methodism has life today far more abundant than she ever had in all her history.

In the second place, every life has the power to choose the road it will take. While every life is going somewhere, every life has the power to decide where he will go. I am so glad as I contemplate our influence in the world today, that we decided to be a World Church; that there is not latitude of race, or language, or color, or nation, but that Methodism is everywhere. I am extremely anxious that we shall give all these churches all about the world the same opportunity for expansive life that we have had ourselves, and that they may have the opportunity to determine the way that they shall go. What I long to see is an Indian Methodism in India, so vast, and great, and so

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READING AND MORALITY

By Rev. A. C. White

There is nothing affects more the well being of individuals or a community than the quality of our reading. Our reading is our thoughts while we read; hence our thoughts are good or bad as our reading is. And as actions are, and must be the products of thought, it follows, that—interiorly or exteriorly—our life takes its quality from our reading. As unwholesome food injures health and destroys life, unwholesome reading enfeebles the mind and kills the moral life. Never was the importance of this truth greater than now; the number of readers was never so abundant as at present. Dailies, Weeklies, Monthlies, Quarterlies, pamphlets, and books, large and small are poured unceasingly from the press; many of which are working night and day. These publications become the mind food of millions who devour them. What is the quality of that reading which is in greatest demand? The present task and moral tone of "the public" fully answers this question. Never, since paganism was the public taste so vitiated, or public morality so relaxed, as at the close of the nineteenth and beginning of the twentieth century. This assertion is, unhappily, too well supported by facts—Witness the amazing exposure of unsuspected men and women who lead "the double life"—Witness the dishonor and dishonesty of men in positions of trust,—public and private. The shocking immorality that used to hide itself in private haunts of crime, now boldly shows itself in public, and claims its "Right" to do so; and has its claim allowed. Our reading.

The abomination of divorce no longer excludes men and women from respectability. Even women are found unabashed who have discarded their second and third husband. In the so-called "dark ages" such a woman had no existence. Not until the middle of the last century did such a woman dare lift up her head to the public. Now she is an "attraction," whether on the stage or in society. The worst "sign of the times" is that woman is losing that high toned purity and delicate modesty which used to surround her. Female modesty used to be the strongest safeguard of public purity. But—alarming fact!—Modest women are becoming the exception. Our theatre going women are not shamed by the nude exhibitions of her sister on the stage. On the contrary they show themselves more than willing in "the Boxes," in the Ballroom,—on the streets and even in the Church—The House of God—to make themselves "living pictures" and "undraped statues"—This is pagan morality; and, as might be expected, the pagan disregard of human life accompanies such. Murders of peculiar atrocity are frequent.—Suicide is a passing event. Women and engaged lovers deliberately agree to die, girls now use the revolver as freely as men, together by their own hands—Even children stab and shoot each other.

Such is the present moral tone of "the public," and from it we easily infer what is the sort of reading that pleases and is in demand. Our daily newspapers for the most part pander to this depraved public

taste, instead of restraining and correcting it.

They make the minds of their readers familiar with unlawful love stories—clandestine marriages, broken vows, divorce suits, suicide and murder. The corrupt scribe who writes these reports dress them up so as to disturb the mind of the readers. The assumed "giving the news," is used as a license to publish indecent, demoralizing reading. Even our common police court cases are written to fan the lowest passion. These scribes write of women with the most audacious sensualism—Their female shop-lifters, suicides, "living pictures," "high-kickers"—they always assure us are "pretty"! their pictures and descriptions do more harm, really, than the prostitute they describe—This style of "giving news" is characteristic of a great many of the dailies we read—Such papers corrupt the public and are a menace to the very existence of Society. Such is our Reading and Morals.—Needless to say—the posters along our highways and on every vacant lot in our cities and towns are often an outrage on public decency.

In the name of "art" they present in detail libertinism, suicide, murder, nightly to admiring audiences who attend the shows who do such advertising. All this deplorable corruption arises from the loss of Christian faith. Christian purity and Christian faith are inseparable. Whatever destroys one, destroys the other. War on both is now openly waged. The people will hunt "cheap reading." Has the Church soared too high with its "bread" that it can't be reached. Has it put its reading matter on the "top shelf" and joined the host called "Profiteers." A survey has been made, and it seems too true, that "the children" of the world are wiser than the children of Light". Truly it is more blessed to give than to receive—So much for that—Again, many good Christians are not careful enough about what they read—they rely too much on their "own steadfastness and virtue"—Some do this who are very exact as to the character of their associates—There is but little or no difference between the mind of the author of bad reading and the social contact of a questionable associate. Needless to say some publications are designedly and undisguisedly bad—The mere possession of such, when detected brings the blush of shame, very often to the possessor—Others are covertly bad; and often under a mask of pretended virtue and mock morality, by their sensuous suggestiveness, inflame the passion, enfeeble the mind and incline even the "will" toward evil. This is the reading that does most mischief. Its poison is imbibed by many without being suspected. It is always pleasant reading, seemingly; hence its readers seldom see in it danger and are unwilling to abandon it. They sometimes say "We see no harm in reading 'this work' how then can it harm me"? In answer to that it may be said, that such works create an appetite for sensational reading by an unwholesome excitement of the imagination and by playing pleasingly with the passion. The imaginary places, the scenes and the persons of the fiction fills the mind. Then every spare hour

that can be snatched from necessary occupation is given to it. When the book is not in hand, the memory dwells with pleasure on what was last read, and a longing is felt to go back to it again. Soon the reader begins to lose taste for real life, and to be happy only in the dreamy romance. He lives in two worlds the ideal one of the story and the prosy stubborn world of reality. Next, duties are badly done or wholly neglected.—The way of life becomes a bore and a burden—Cheerfulness disappears, and a gloomy adserment-mindedness takes its place. In time it becomes a mental disease, and ultimately shows itself in impatience and vexation at the restraint and obligation of life. In small boys this sometimes ends in their leaving home to play highway men or to go to fight the Indians! through it, the young man or young woman takes an inferior place in their class—and the romantic daughter of the millionaire may wind up by eloping with and marrying the chauffeur and the pious minister's daughter taking the leading part in "Down in Ole Kentucky." Thus the reading of enervating books and papers unfits people for real life—Creates false and depraved tastes; lowers the recognized standard of conduct, and thoroughly demoralizes its votaries. In short, those who are unwilling to be paganized, who wish to cling to Christian faith and Morals and to keep a healthy mind must vigorously avoid such reading—Parents who would not be disappointed in their children should keep a close watch on what they read—Clean newspapers only should have admittance in our homes—Sensational Books and Story-papers should be absolutely avoided, and above all that enterprising daily that serves up all the filthy "news" of the "Moral Lepers" of the community should be kept out as a plague and a pestilence. Join the Methodist Advocate Family. Particularly put The Southwestern Christian Advocate in Every Home.

Elsberry, Mo.

SPECIAL LINCOLN-DOUGLASS DAY OFFERING

For Self-Support, Sunday, Feb. 11, 1923
By the Rev. F. H. Butler, D. D., Secretary
For Colored Work.

It is our desire to call the attention, especially of the Pastors and Officers of our Epworth League, to the necessity of doing more for the support of the Epworth League.

The relation of the Board of Epworth League to the Committee on Conservation and Advance is of such a nature that opportunity is given to the League to continue its work by either paying dues or raising its fund by the Twenty-four-Hour-Day plan. The dues required now amount to such a sum as to become an equivalent for the Twenty-four-Hour-Day plan. That is to say, we are asking for at least 25c per member per year to carry on the League program of extension and expansion.

Since no widespread effort has as yet been made on the part of the Epworthians of our group toward self-support, we are anxious that something tangible be done in this line. The second Sunday of February is the date nearest to the birthday of two great men,—Abraham Lincoln and Frederick Douglass. We are suggesting that this day be made the occasion of a

special offering in each one of the Leagues of our group for the support of our Colored work. Never before has the relationship of the Colored work to the Central Office been as it is now. It is due to us to express our appreciation of the support and interest in the young people's activities of our group in a tangible way. In fact, we would like to see this Lincoln-Douglass-Day offering, the beginning of our campaign to self-support so that by the end of this quadrennium we might be able to say that this goal has been reached.

The League officers are requested to send the money raised on this Sunday directly to the Central Office at Chicago, either by registered letter or post office money order.

Centenary credit will be given for all of the monies sent in and vouchers will count in the total Centenary offerings of the charges thus represented.

AUTOMATIC RETIRING AGE OF THE BISHOPS

(By Rev. Joseph B. Hingeley, D. D.)

The brief statement under the caption, "When They Retire," which stated the year when the several bishops would retire automatically, is of considerable interest. The law which governs the retirement of a bishop fixes the time "at the his seventy-third birthday." (See Discipline, par. 216, sec. 2.)

Under the operation of this law the dates for the automatic retirement of the present bishops are:

- 1924—Bishops Burt and Bristol.
- 1928—Bishops Berry, Wilson, Thirkield, Oldham and Warne.
- 1932 — Bishops McDowell, Anderson, Quayle, Stuntz, Mitchell, Locke.
- 1936—Bishops Shepard, Welch, Nicholson and Keeney.
- 1940—Bishops Nuelsen, Hughes, Henderson, Leete, Robinson, Johnson, East, Bickley, Reed and Clair.
- 1944—Bishops McConnell, Birney, Blake and Jones.
- 1948—Bishops Leonard, Waldorf, Richardson, Burns and Smith.
- 1956—Bishop Fisher.

This unusual and strange method of retirement, instead of requiring retirement at a uniform age, was adopted in order that a Bishop should retire at the class of a General Conference, and not during the interim between the sessions. As a result the bishops retire at different ages. Thirteen bishops will retire when in the seventy-second year; five, when in their seventy-third year; sixteen, when in their seventy-fourth year, and three when in their seventy-fifth year. The total number of excess years of service permitted to those who retire after they are seventy-two years old is forty-six, an average of almost two years longer for each.

The thirteen bishops who will retire when they are in their seventy-second year are: Bishops Berry, Burt, Wilson, Anderson, Quayle, Bristol, Henderson McConnell, Waldorf, Hickley, Smith, Mead and Jones.

The five bishops who will retire when they are in their seventy-third year are:

- Bishops Nuelsen, Leonard, Bast, Birney and Looney.

The sixteen bishops who will retire when

they are in their seventy-fourth year are: Bishops McDowell, Hughes, Stuntz, Shepard, Locke, Thirkield, Welch, Oldham, Warne, Robinson, Johnson, Fisher, Locke, Richardson and urns.

The three bishops who will retire when they are in their seventy-fifth year are:

- Bishops, Mitchell, Blake and Clair.

No argument based on administrative, literary or ecclesiastical reasons could be advanced from the study of these lists, in favor of or against the present plan. The query naturally arises, however, as to whether there is either justice or equity or wisdom in a plan which arbitrarily produces such a variety of results. If seventy-five years is the best age for retirement, why should the Church be deprived of the benefit of those fifty-nine years of service from those bishops who, under the operation of the law, retire when less than seventy-five years old?

On the other hand if seventy-two years is the best age for retirement, in view of all the circumstances, then why should those bishops who retire when more than seventy-two years old be required to serve thirty-six years more,—an average of a year and a half?

Only two bishops, Bishops Cranston and Hamilton retired automatically in accordance with par. 216, sec. 2. Death is very persuasive when a man is seventy. The present bishops will have, potentially, five hundred and eighty more years of service.

For credits on Anniversary Quotas always give name of pastor, charge and district when sending in new subscriptions.

STEWARDSHIP STORY AT RILEY'S CHAPEL, HANDSBORO, MISS.

By the Rev. W. L. Marshall, Pastor.

On arriving at Riley's Chapel, January 29, 1922, I found four or five small children at Sunday School.

In a little while thereafter, the Sunday School Superintendent and Sexton came and informed the pastor there would be neither Sunday School or Church services that day. The reason given: There was no fuel to make fire in the heater. The pastor disagreed, and suggested that the "trio" get wood, make a fire, ring the bell, let the people know that we are not only here, but we are here for business: It was done and the people came. Our results have been as follows:

S. S. increased from 4 or 5 to.....	28
Conversions and Accessions	28
Centenary	\$ 285.00
Other Benevolences	69.51
Episcopal Residence	5.50
Conference Claimants	15.00
Episcopal Fund	15.00
District Superintendent, Support...	100.00
Pastor's Support (to date).....	850.00
On Dist. Supt. of clothes to date...	35.00
Col. for Trustees during the year..	1,146.30
Sunday School Literature	19.33
Total raised for all purposes	2,505.99
Subscribers for S. W. C. Advocate...	12

Since Riley's Chapel has been cut off from

Turkey Creek, there are only 123 members, but the success which has been achieved is due to the fact, we came chug-full of the titling instructions which Bishop Jones gave us at the Annual Conference at Yazoo City, all mingled with the spirit of God, and began in the first part of the year preaching the duty of tithing to the people; and the Pastor tithes with his people and thereby encourages them to tithe; and the help sent to us from the area office and that we have been able to get from the "old-stand-by" Southwestern Christian Advocate, and that which we could gather here and there, all has enabled us to keep the tithing fire burning in the Handsboro woods all the year.

The names of few of the tithers and how they pay are as follows: Brother W. M. Riley pays from \$2 to \$2.50, each week. Sister G. Riley, the wife of W. M. Riley, pays from \$2 to \$2.50 each week. Sister Nellie Johnson, pays from 70 cents to \$1, per week. Sister Rachel Hammock from 60 cents to \$1.20 per week. Mother L. Riley, pays from 35 cents to \$1.05, per week. Sister Lillian Barnes from 50 cents to \$1.00 per week. Brothers George Coffey, Lewis Barrett, H. Gant, C. C. King, W. M. Smith, Ed Moffett, H. Hand, W. M. Wells, Ben Godine, pay from 25 cents to 50 cents and \$1.00 per week each.

Sisters Bertha Riley, Hettie Jackson, Mary Hart, Jennie Herman, Rosa Gant, Hannah Gant, Rita Moffett, Lillie White, Victoria Hand, Mary White, Sydonia Reynolds, Hattie Orr, Hazel Jackson, Rena Barney, and others pay from 22 cents to 20 cents per week.

We should all stand by the Bishop's and Area Secretary's plans for success. Truly they will lead you to victory. The Editor of the Southwestern, The Business Manager and all the District Superintendents are very anxious for us to succeed. Let's do our best to succeed or die. Put the Centenary from 25 cents to 50 cents and \$1.00. Let not a Soul be lost. Let's secure our full quota for the Southwestern's Jubilee and we will meet each other at the Annual Conference at Moss Point with smiles on our faces and joy in our hearts. For I am so anxious to meet you Brethren in such a spirit. Your friend and brother.

A REMITTANCE FROM EVERY CHURCH IN JANUARY PLEASE PEASE.

The Council of Boards of Benevolence will meet in January, therefore it will be greatly appreciated if all regular Centenary payments made during November and December be sent to Chicago at once.

Some churches have permitted two months to elapse without remittances. This is a long time. Suppose all churches and contributors had so refrained? The need is urgent.

The Christmas offering should also be sent immediately to Treasurer, Morris W. Ehnes, 740 Rush Street, Chicago, Illinois.

R. J. Wade, Corresponding Secretary, Committee on Conservation and Advance.

The Methodist Episcopal Church

Sibley Memorial
Hospital and
Rust Hall,
Lucy Webb Hayes
National
Training School

The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church is now erecting this building opposite the Senate wing of the United States Capitol at Washington. The building will be five stories, of white stone, in keeping with its architectural surroundings. It will afford a focal point for Methodism at Washington, a visible evidence of Methodism's watchful patriotism.

Photograph New Building Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church

At The Nation's Capitol

Hall of History,
American
University

The World War made our Capitol at Washington the center of the world. From the four corners of the earth, leaders of nations come to America's Capitol to discuss and decide the destinies of Nations. A thousand interests and a thousand activities center in this city which radiates from the dome of the Nation's Capitol. It is here that the battles of American principles and of Christian idealism must be won or lost.

THE CHURCH PRESS

By Ralph Welles Keeler

The Methodist Episcopal Church is equipped with a chain of weekly publications which makes it possible to get the news of the church to a considerable part of its membership with little difficulty.

In accordance with an arrangement between the Committee on Conservation and Advance, Home Mission material is syndicated weekly to 15 of these publications. In addition material is furnished The Epworth Herald and the Sunday School publications. This means that about 70 individuals are at work week after week preparing and editing Home Mission material for presentation to hundreds of thousands of the members of the Methodist Episcopal Church both young and adults.

Those who edit these publications are toilers concerning whom little praise is ever sung. Yet the value of the Church Press to the work of the Board of Home Missions and Church Extension is beyond estimate. The editors of our papers leave no stone unturned to make full and adequate presentation of our work and interests. They toil for us week by week, and their papers—the Advocates, Zion's Herald, The Epworth Herald and the Sunday School publications—are the sure and constant channels through which the story of Methodist Episcopal Home Missions flows.

With a one-page story in the Advocates and Zion's Herald on a given week it means that the story goes into 275,000 homes. A single story in the Classmate means that over 600,000 homes have it placed where the members of the household may read it. A page spread in The Epworth Herald, is read by 63,092 Epworth Leaguers. The way the stories go out and touch the lives of the readers is beyond estimate.

Many think of the editor of our Church publication as sitting day by day in a comfortable chair throwing into the waste

basket that for which he has a dislike and sending to the printer the articles and poems which appeal to him. When the curtain is drawn, however, we find the editor grinding away day by day at what oftentimes must be a dull dreary routine, in order that some of the deadening material sent in to him may sparkle a bit with life when it appears in type. He must attend endless Board meetings and conventions; interview countless visitors of importance (?) check up the veracity of material and stories which come to his desk. He too is the recipient of cheerful kicks and complaints which too frequently are the only way that some readers indicate that they know what is printed in the paper.

The assistant editor leads a life more monotonous than the editor. Yet they are toiling for the purpose of interpreting the story of the Kingdom of God, particularly Methodism's chapter in that story, so that those who are sharing the burden of the work may be encouraged and stimulated and know that what they are doing in their lonely place of service is counting and pushing the boundaries of the Kingdom to the other side of the world.

To these editors and the Methodist Book Concern not only is praise due, but also a measure of thanks that is away beyond the perfunctory resolutions usually passed at a Board meeting. Moreover, it behooves everyone, pastors, District Superintendents, and Board officers to push the circulation of the Advocates until every Methodist Episcopal home subscribes for one. This is not helping the Methodist Book Concern alone, although it is also opening up one more channel into one more home to tell all that is being done in the Methodist Episcopal Church week by week, and to the Board of Home Missions and Church Extension this is a tremendous opportunity.

SECRETARY BUTLER SENDS HOLIDAY GREETINGS TO EPWORTH LEAGUERS

A Happy New Year to all! Let us make this the banner year in League work. We call attention to the following points of emphasis:

Local Organization

Be sure and send in to the Central Office, at Chicago, 740 Rush St., the names and correct post office addresses of all the officers of your local Chapter. The Central Office can greatly aid you in making the league go. It will keep your different officers in touch with the headquarters. Some of our Leagues have not sent in this list of officers in years and on our office files are the names of some who long ago graduated from the ranks of the young. Help us to make new lists where it is necessary.

District Organization

Let us promote the District Organization where it is practical. We are asking District Superintendents to send in to us the names of the District Officers. They can greatly aid in our promotion work. Keep us aware of what your district is doing. Send in to us at your earliest the dates of District Conventions and

of District Conferences where the League has a part in the program.

League Finance

Send moneys for League support to the Central Office at Chicago. Centenary vouchers are given which are to be turned over to your pastor for Centenary credit in his report to the annual conference. Remember our special Lincoln-Douglass Day offering for League support on Sunday, February 11th. What is raised this Sunday remit to the Central Office and it will be credited on your apportionment for League support and a Centenary voucher given.

Our Institutes

The New Year promises to be a banner institute year. If there is to be an institute near you get ready to attend. Organize an institute club, start your fund for institute expense and add to it at every opportunity. Get the sympathy of your church officers. Have them to meet you on a fifty-fifty basis in raising the necessary moneys. A splendid move to send all the league officers to the Institute.

Mission Study

Keep abreast with our program for Mission Study. In the churches where Mission Study is being promoted we have the largest Centenary giving. We noticed the report of five of our leading churches in the "I Will Maintain" campaign. The three that have Mission Study classes were far ahead of the other two. Interest in ourselves begets more Mission Study this winter than ever before. When we consider how interested others have been in the study of "J. W. Thinks Black" the fruitage should be our interest in others and a larger study of the mission needs of the world. Organize your Mission Study Class. Have it registered at the Central Office. Write Dr. Geo. F. Durgin at the Central Office for any further information you may need.

Publicity

The columns of both the Epworth Herald and the Southwestern Christian Advocate are open to us. We devote special attention to the Southwestern because it is, as should be, a weekly visitor in every home of our group. Send in to us your high spots in League work. We will publish them. This will inspire others. Keep your eye on this column for League news.

Free Literature

If you want to know the HOW in making League work go send for our free literature. A postal card requesting some will bring it. If you need help or information in regard to the work of any one of the departments write us and literature upon the matter will be sent.

The office for the Division of Colored Work in the Central Office, 740 Rush St., Chicago, is at your service. Keep in touch with us for we aim to do thee good.

DEVOTIONAL ADDRESS

(Continued from Page 5)

indigenous that it will absolutely influence the very strings of life, social, economic and religious, so that it will not be said by any government, by an caste, or by any religion, "Here is a group of missionaries sent down here, controlling our thought," but that they will say, "These are Indians—they belong to us—they speak our language and follow our customs." This is the kind of Methodism I would like to see produced in India, in China. I want it to be said that in the transfer of our particular organism to the life there that belongs to the country, all we have done is to take our torch and touch it to their torches. That is all it is—simply passing the flame from one torch to another.

Methodism wants an organism that will endure. We must always be a little afraid of an organized life that reverts to type and decays after a while. The human life goes along to three score years and ten and then decays. There are certain churches that are reverting to type, but I believe our Methodism is going to improve with age. We are going from one generation to another with our expansive life—to a life that is freer in the next generation than it was before and that will never become static or revert to type. We shall say day by day to ourselves "Whither have we made a road today?" not, "Is that the road our great, great grandfather traveled years and years ago?" but, "Whither have we made a road today?" always building new roads and new lines of communication.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---"Jesus Teaching Humility"
(Luke 14)

JANUARY 14, 1923

"While eating he did not converse," is the picture of Confucius by his disciples. John the Baptist came neither eating nor drinking. He would possibly have scorned any invitation that took him away from his desert fare of locusts and wild honey. Jesus not only accepted invitations to dine, but was sometimes a self-invited guest. Christ's miracles and ministry began and ended at a table, with the water-made wine at Cana and the breakfast on the Galilean shore. Was it not by table talk that Socrates taught true knowledge by first discovering how little both he and others knew? Did not Luther's table talk shake all Europe into a passion for religious freedom? Did not Samuel Johnson's table talk with men like Burke and Sir Joshua Reynolds and Goldsmith help to found a "great school of truthfulness and accuracy" which has profoundly impressed both life and literature? That famous company of young men and able writers, all under thirty-two, the founders of the Edinburgh Review, "cultivated literature on a little oatmeal," and determined in table talk the fate of many a book which the printed page but simply declared. Of all that Coleridge spoke and wrote, what is comparable to his "Table Talk" for its condensed philosophy and glow of mind?—Bishop Hendrix.

Jesus and the Social Life

Jesus was no ascetic. He mingled freely with men of every class. On various occasions he dined with hypocritical Pharisees, whose actions he severely condemned. At Jericho he entered the home of Zacchaeus, the publican and extortioner. He admitted into his presence the poor, the diseased and the socially ostracized. So often he spoke kindly to the outcast that men remarked: "This man receiveth sinners and eateth with them." But he never compromised his own position, his lofty purpose, or his spotless purity in doing as he did. Everywhere he was the same fearless opponent of sham and hypocrisy, the same sympathetic friend of the needy and of the penitent, and the same courageous teacher of righteousness by word and example. Thus was his life ever a life in the world, but not of the world, as he prayed that the lives of his followers might be.

A Lesson in Humility

The first virtue of Christ's religion was humility. "Blessed are the poor in spirit" is his first beatitude, and all his teachings are consistent with this. The Pharisees trampled this under foot. They exemplified such a beatitude as "Blessed are the haughty

in spirit." There was direct antagonism between them and Jesus of Nazareth. Can you imagine Jesus himself entering a banquet room and walking to the head of the table and taking possession, unasked, of the best couch? What does any man do who does this? He says: "I am the best man here. You are all my inferiors. I know my place and I propose to help myself to it. I do not care what places you underlings get, so long as they are below mine." The religion of Jesus Christ stands for humility, and the true Christian is he who accepts this and believes it, and acts accordingly. He abhors pride, for he knows that it shall have its fall. He willingly humbles himself, knowing that if he does he shall be exalted to whatever place rightfully belongs to him.

In the World, Not of the World

Our Lord hesitated not to mingle with men everywhere. He seemed to make no social distinction between the poor and the rich, nor even between the bad and the good. For his disciples he called not scribes or priests, but workingmen. He frequented the villages where people congregated. He preached to the multitudes everywhere. He cast the precious pearls of his teaching before all, regardless of their worth. He attended weddings and funerals, and sat down at many feasts. The Pharisees pretended to be scandalized at the freedom with which he mingled with men, and assailed him scornfully for this. But though he spent nearly all his time among the people, he compromised himself in no wise. He always maintained the highest standards of personal virtue. Though he was friendly with publicans and sinners, he was not influenced by them. His sole mission was to bring to them those pure ideals which he hoped might interest them and lead to their salvation. We may all follow the Master in this respect. The kingdom of God is not built up by monks or nuns or hermits or ascetics. Provided we maintain the standards of Christian character, we can scarcely mingle with the world too much. If our heart is set upon being a blessing and bringing blessings as Jesus did, we shall take the gospel where it is most needed. There is entirely too much exclusiveness and aloofness on the part of professed Christians. We are still too selfish; we think of others too little. Over the grave of Pestalozzi, in the little village of Birr in Switzerland, there is a rough stone with a tablet affixed. On the tablet is this inscription: "Saviour of the poor, father of orphans, educator of humanity, man, Christian, citizen. All for others, nothing for himself."

For Study and Discussion

Who were the Pharisees? What were their teachings? What may be said in their favor? What to their discredit? In what respect is our yearning for "chief seats" as great now as at the Pharisee's banquet? How does observance of the rights of others in such an instance differ from watching our own rights in matters of promotion in business, society, etc.? What was the purpose of Jesus in mingling freely with people of all classes of society? Under what conditions can men and women today follow his example in this respect?

MISSIONARY INTERPRETATION

Lesson for Sunday, Jan. 14, 1922.

"Bid the poor, the maimed, the lame, the blind."

(Rev. D. D. Martin, D. D.)

With the world in so many places destitute and starving, with the sting of poverty seen on the people who pass our doors, with the maimed of earth numbering to the millions, and the multitude of lame throwing the ceaseless tramp of human feet into discord by their limping, and the blind feeling their way through the darkness in every land; it seems like the Gospel of another world that would sound a note of hope and comfort to all of these. But it is more. The Master is talking of a feast, and a marriage feast, where there will be special provision not only with richest table, but with music and hymeneal joy. Each guest will be provided with a garment in keeping with the best, and there will be no second table, but all will sit down to a great feast, the marriage supper of the Lamb.

This is the sort of a feast that Christ would have us make ready for those who most need attention in all the world. We need to go and find them. That is the reason for mission study, that we may know where the needy of earth are. The more we study the heathen world the more sure we are that here are the most needy of earth. The more we study God's word the more sure we are that it is to these he would have us bring the invitation to a feast. We have just well begun; the great masses in the by ways and hedges of earth, have not yet heard the Gospel invitation. We must carry it to them quickly. The hurry up calls of the church in so many "drives," and special appeals are to hasten the message to those who have never heard, and to the poor and sick of every land.

If we fail in doing this and take the front seat in the church, and are conspicuous in clubs and at feasts, these may finally come in to rebuke us, and we will begin with shame to move back; in fact it may be doubtful, if we fail to do our part for others, if we get a seat at all at the final marriage feast. No one need expect a prominent place in the Kingdom who is not in league with their Lord to relieve the sorrowing and suffering of this world. Multitudes of those who have no such advantages as we have will rise in the judgement to condemn us, because we have the greater light and have not made good. A great feast is now spread, let us

do our best in extending the invitation to those in greatest need.

Gammon Seminary.

Quarterly Conferences

PELHAM, TEXAS—The first quarterly conference for Pelham Circuit was held at Pelham, Texas, Dec. 23-24. The conference was called to order by our beloved pastor, Rev. F. J. Hutchinson, who has been returned to us for another year. After reading of the Scripture and prayer by the pastor, the business session was turned over to our beloved district superintendent, the Rev. J. W. Warren, who gave an inspiring talk to the conference. We are always proud to have our district superintendent say a word. All of the leaders were out with good reports, showing that they had taken on new life for another year. The pastor made his report and read his plans for the ensuing year, which was fine, and every member in conference took to it at once. On Sunday morning the Sunday School was called to order by the superintendent, O. E. Ross. It was largely attended. At 11 o'clock the district superintendent preached a wonderful sermon to a crowded house, and in the evening he administered the Lord's supper, of which 88 partook. At the close of the sermon the district superintendent made his report, showing \$61.28 had been raised during the quarter and paid the district superintendent in full. May the Lord bless the Dallas District. Rev. F. J. Hutchinson, P. C.—Mrs. E. M. Thomas, Reporter.

COUPARLE CIRCUIT—Our fourth quarterly conference was held here December 2-3, by our most efficient District Superintendent, Dr. L. W. Price. The most of the officers were present with well written reports showing that the work had made rapid and great advancement under the direction of the present pastor who has labored so zealously for these two years. Rev. Price preached two very strong sermons at the morning and night services, and seventy-seven took the Lord's Supper. The District Superintendent was paid in full.—A. W. Wilks, Pastor.

CLINTON, MISS.—Our fourth quarterly conference was held October 21-22, 1922, Rev. J. C. Hibbler presiding. Reports showed the work to be in fair condition. A new house of worship was built at Seven Springs at a cost of \$1400. The work is alive spiritually. Fifteen persons were added to the church this year. Four new subscribers to the Southwestern Christian Advocate.—P. W. Baldwin, Pastor.

MCNEILL CIRCUIT, MISS.—Our fourth quarterly conference convened at McNeill, Miss., December 20, 1922. Rev. P. H. Rembert our District Superintendent presided. Rev. Rembert preached a noble sermon. We had a grand time. Excellent reports were received from all parts of the work. Raised in conference on Wednesday night \$19.20. Paid District Superintendent in full. We are striving now to send our pastor, Rev. S. H. Harris to the Annual Conference with a round report.—Reporter.

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"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC
JANUARY 14, 1922

Subject, "Personally Conducted
Travel in India"

For four weeks, now, we shall be studying India if we follow our Quarterly. But I find myself yielding to the temptation to suggest to the Leaguers of my race that they substitute Africa for India in this study. Not that my interest in India and her redemption is less, but that my interest in Africa and her redemption is more. I believe, too, that this greater interest in Africa is entirely free from selfishness. I feel a greater responsibility in the case of Africa, and, by consequence, I feel a deeper interest. Our group knows far too little about Africa and have, for the most part, far too little interest in its redemption. In view of these considerations, I am emboldened to suggest that the next four weeks be spent in an intensive study of Africa.

Grossly, Viciously Misrepresented

I suppose no foreign country in the world has been lied on more than Africa. We have been told that the natives are on a level with the anthropoid apes; we have been led to believe that the natives eat each other for pastime, and that the missionaries who go there are in constant danger of being roasted for a cannibal feast. In discussing the Liberian Loan, not long since, one of our learned United States senators from the South referred to Liberia as a governmental hoax, and to all Africa as the eternal cow's tail of civilization. The more ignorant our Southern friends are on matters relating to Negro people, the more learnedly they talk on them. We have a lot of this "tommy rot" about Africa even from people who have been there and who, therefore, ought to know better. Bishop Hartzell, who spent a quarter of a century in Africa, tells quite a different story. He has traveled the continent from the Great Sea to the Cape of Good Hope and from the ocean on the east to the ocean on the west. He can speak with authority. He tells of the incomparable hand-crafts one finds among the natives, of the fine tribal organization, of the marvellous languages one finds current among the tribes. Any one of a

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively, with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,
Mohawk, Florida.

dozen of these languages could be substituted for English, German or French without serious loss to civilization. Archaeologists are now unearthing in Africa things which show that there was a high civilization among the peoples of Africa when the peoples of northern Europe were in their swaddling clothes.

Ashamed of Africa

Well, yes, we have been and some of us are now. The pictures we used to see in our geographies were enough to make us a little "shy" on claiming our kinfolks. The flat-nosed, thick-lipped, fore-headless animal they made to represent the typical Negro was uglier than a Simian ape. We know now, however, that the picture was intended to be an argument in favor of the inferiority of the Negro, for it no more represented the typical Negro than a hunch-backed white man represents the typical white man. That kind of stuff has lost its magic now.

The World's Treasure House

Africa, the land, is the region of undreamed of resources. The biggest, best diamonds are found there; the world's greatest gold veins are there; lately, the richest radium deposits of the globe have been found there. The effort to prove the African less than a man and a brother is the Anglo-Saxon's method of justifying himself in taking the gold, the diamonds and the radium that Africa abounds with. The Turks lately have become intolerable in Europe. Do you know why? Simple enough: The Europeans want their valuable oil wells.

J. W. HAYWOOD,
Morgan College.

District Rounds

SEDALIA DISTRICT

Fourth Round

Georgetown, Jan. 7; Tipton, Jan. 12; California, Jan. 14; Dresden Circuit, Jan. 15; Warrensburg, Jan. 21; Windsor, Jan. 22; Knobnoster, Jan. 22; Butler, Jan. 28; Harrisonville, Jan. 29; Appleton and Clinton, Feb. 4; Osceola, Feb. 5; Sweet Springs, Feb. 11; Houstonia, Feb. 12; Mount Vernon, Feb. 15-16; Carthage, Feb. 18; Neosho and Jolly, Feb. 21-22; Joplin, Feb. 25; New Bloomfield, Feb. 25; Fulton, March 4; Columbia, March 11; New Franklin, March 11; Booneville Circuit, March 12-13; Fayette, March 18; Beaman, March 18; Sedalia, March 25; Marshfield, March 28; Lobanion, March 29; Rolla, March 30; Springfield, April 1.

Dear Brethren—The annual conference will convene in Springfield, April 4. Co-operation is the path to

success. Let me urge especially upon you to put forth every effort possible and legitimate to raise your full quota for the Centenary. Make your charge 100 per cent in conference claimant and Episcopal fund. Put the Southwestern in every home. Do not forget, brethren, that the test of ministerial efficiency is how we meet these vital issues, and appointments are based on ministerial efficiency.

L. R. GRANT, D. S.

NAVASOTA DISTRICT

Second Round

Navasota, Feb. 4-5; Navasota Circuit, Feb. 3-4; Anderson Circuit, Feb. 10-11; Bedias, Feb. 17-18; Brenham, Feb. 25-26; Brenham Circuit, Feb. 24-25; Belleville, March 3-4; Sealey, March 10-11; Hempstead, March 18-19; E. Hempstead, March 17-18; Stoneham, March 24-25; Madisonville, March 31-April 1; Red Hill, April 2; Hockley, April 7-8; Caldwell, April 14-15; Somerville, April 15-16; Hufsmith, April 21-22; Brookshore, April 28-29; Millican, April 28-29.

Dear Brother Pastors—We trust that we will begin at once to raise our Centenary claim and finish on Easter, and not make Easter our beginning, but our finishing up date. You will hear from each Group president. Please line up with them. Our District Sunday School and Epworth League conventions will convene June 14, 15, 16, 17, at Anderson, Texas.

Yours for success,
R. B. REID, D. S.

GUTHRIE DISTRICT

Fourth Round

Anadarko, Jan. 6-7; Altus, Jan. 9-10; Chickasha, Jan. 11-12; Hinton, Jan. 13-14; Purcell, Jan. 16-17; Dudley, Jan. 18-19; Wellston, Jan. 20-21; Cleveland, Jan. 23-24; Depew, Jan. 27-28; Meridian, Feb. 3-4; Chandler, Feb. 7-8; Hennessy, Feb. 10-11; Caldwell, Kan., Feb. 14-15; Wichita, Kan., Feb. 17-18; Ponca City, Feb. 21-22; Guthrie, Feb. 24-25; Davis, March 3-4; Wynnewood, March 6-7; Ardmore, March 10-11; Berwyn, March 14-15; Oklahoma City, March 17-18; Shawnee, March 21-22; Seminole, March 24-25; Cleveland (Brick Yard), March 31-April 1.

Dear Brethren—This is the last round. I hope every pastor understands that he is making his future appointment, and that promotion only comes to the faithful ones. Remember the general church knows whom they are. Only a few have contributed to the "I Will Maintain" fund, and not all have vouchers for money sent in during the conference year. Do you mean to be an asset to the church or a liability? Have you done your duty to the Southwestern? Let our motto be: "All claims raised in full and the Southwestern Christian Advocate in every home." Let us make our own Bishop Jones proud of the Lincoln Conference.

Yours for the cause,
C. R. ROSS, D. S.

PALESTINE DISTRICT

Second Round

Bryan Circuit, Jan. 20-21; Bryan, Jan. 19-21; Hearne, Jan. 26-28; Suthon, Jan. 27-28; E. Calvert, Jan. 27-28; Teague, Feb. 2-4; E. Mexia, Feb. 3-4; Streetman, Feb. 10-11; Fair-

field, Feb. 10-11; Bethlehem, Feb. 10-11; Oakwood, Feb. 17-18; Palestine, Feb. 23-25; Palestine Circuit, Feb. 24-25; Lovelady Circuit, March 3-4; Jacksonville, March 10-11; Tyler, March 9-11; Jewett Circuit, March 16-18; Buffalo, March 17-18; Normangee, March 23-25; Leona, March 24-25.

B. R. BOOKER, D. S.

LAKE CHARLES DISTRICT First Round

Leesville, February, 10-11; DeRidder, 12; Longville, 13; Spring Creek, 17-18; McNary, 18; Oakdale, 19; Waxia, 23; Eola and Sunflower, 24-25; Teche, March 9; Washington 10-11; Opelousas, 11-12; Eunice 16; Lottie and Blanks, 17-20; St. Martinsville, 22-25; New Iberia, 23-25; Cade, 26; Lafayette, 27; St. Peter, April 5-8; St. Paul, 7-9; Ollevier, 12-15; Hubertville, 13-15; Lake Arthur, 19; Jennings, 20; Welsh and Iowa, 21-22; Lake Charles 29-30; Lake Charles Mission, May 3.—John W. Turner District Superintendent.

MARSHALL DISTRICT Second Round

Ore City Circuit, February 3-4; Ebenezer, 11-12; Mallalieu, 11-13; Zion and Edwards, 10-11; Jefferson Circuit, 17-18; Lasater Circuit, 24-25; Hawkins, 24-25; Texarkana Circuit, March 3-4; Texarkana Circuit, 3-4; Mineola Circuit, 10-11; Woodlawn Circuit, 17-18; Concordia and Longview, 17-18; Daingerfield Circuit, 24-25; Smithland Circuit, 31. April 1; Harleton Circuit, 7-8; Lodi Circuit, 14-15; Marshall Circuit, 21-22; Pittsburg, 21-22; Queen City, 28-29 Naskum, Mission, 28-29.

Dear Brethren: Take care of every interest of the church, and thus advance the Master's Kingdom.

Yours in His name,
E. H. HOLDEN, D. S.

BEAUMONT DISTRICT Second Round

St. James, March 4-5; Port Arthur, March 3-4; Orange, March 10-11; McCabe, March 11-12; Willis, March 17-18; Conroe, March 18-19; Montgomery, March 24-25; Dodge, March 31-April 1; Camp Ground, April 1-2; Huntsville Circuit, April 7-8; Huntsville Station, April 8-9; Livingston, April 14-15; Corrigan, April 21-22; Onalaska, April 28-29; Camilla, May 5-6; Silsbee, May 12-13; Liberty, May 19-20; Jasper, May 26-27; San Augustine, May 27-28; Hemphill, May 26-27; Center, May 29-30; Batson and Manard, May 22-23; Japan and Keeter, May 7-8.

District Sunday School and Epworth League convention will meet in Jasper. Date will be given later. Let each one of us, brethren, observe the special days for various causes, the financial and spiritual development of our congregations. Let Easter be our own over the top day with the Centenary quotas all raised. Remember, the Southwestern is our silent partner in disseminating information and inspiration. Do not forget to raise your full quota for the paper that our district may be the golden bannered one in this golden anniversary year. I thank each one of you this new year for the most excellent co-operation in the successes we attained last year. May

(Continued on Page 14)

WHAT THE CHURCHES ARE DOING

PALESTINE, TEX.—Friday night, Dec. 7, will ever be held in memory by the members and citizens and friends of St. Paul M. E. Church of Palestine, Texas. The pastor and family having just returned from the Sunday School teachers' meeting, the silence of the night was broken by the sweet strains of music coming from the mighty storming host which struck the parsonage. From such a blow the wreckage will take some time to disappear. It was a storm such as seldom comes to a parsonage. The stalwart sisters and the many friends of St. Paul, of the sister churches and friends generally in the city of Palestine participated. When every available space in the house and yard had been occupied, Mrs. H. E. Williams, treasurer of the trustee board of St. Paul's, came forward, and in a very appropriate speech presented the pastor and family with 200 pounds of choice groceries. In very appropriate words the pastor responded, accepting these many gifts. Quite a series of songs and many little speeches by members and friends were rendered. A most fervent prayer was offered by Brother C. S. Johnson. Mrs. H. E. Williams said in her presentation speech that this was a small token of their appreciation. The pastor and family are truly grateful to the membership and friends for these tokens of respect and appreciation. Come again. You are truly welcome.—Rev. W. R. Robinson and family.

BOYCE, LA.—Kynett M. E. Church: On Dec. 24 the Rev. T. A. Hampton, D. D., the district superintendent of the Monroe District was with us and preached a wonderful sermon to the delight of all present. The church was packed. This meeting was planned by Brother George Ingram, one of the officers of the church. The church was decorated by a committee composed of Mrs. Rosa Johnson, Mrs. Abbie Harris, Miss C. Abram, Mrs. E. W. Jackson and Brother George Ingram. Brother Ingram has also put into the church for the winter session a heater. We want to thank Mrs. Abbie Harris and her club members for raising on Thanksgiving night \$10.00 for the Centenary fund. We will close up our second year in good shape. All claims of the church will be met by annual conference time. Collection for the night was \$20.50.—Rev. E. W. Jackson, Pastor.

GULFPORT, MISS.—Mt. Pleasant M. E. Church: There was a surprise given to our pastor, Rev. N. Poe, led by Mrs. Jessie Sims, Mrs. Ida Souze, Mrs. Rachel Andrews and others, of many pounds of choice groceries and cash. We, the members of Mt. Pleasant, hope to always have our pastor to know that we love him. We are able to say that he has been a good and loving minister to us, and we hope to have him back another conference year.—F. Cassell, Reporter.

LEESVILLE, LA.—The Ladies' Aid of Mount Zion M. E. Church gave a Thanksgiving luncheon for the old folks and shut-ins on Thursday, Nov. 30, at the church. Service began

with song and prayer by Father Balam Jones. Scripture lesson by Mrs. Willie Mae Smith and a series of prayers; then addresses by Revs. P. D. Dabney, pastor of the A. M. E. Church, Leesville, La.; I. V. Jones of San Augustin, Texas, of the B. C. Church, and M. L. Baldwin, the pastor. There were several old people present who enjoyed the addresses. They also were served luncheon. Lunch was sent to five shut-ins and at night the pastor preached the Thanksgiving sermon to the delight of all who heard him.—Mrs. E. M. Baldwin Reporter.

OMAHA, NEB.—Grove M. E. Church: Our baseball contest, the Church versus the Devil, closed Sunday, Dec. 3. It had been on for nine weeks. Dr. Wesley Jones was the umpire; Rev. J. E. Wade, pitcher; Elizabeth M. Reed, catcher; R. D. Lynch, first base; McKeeva Moore, second base; B. A. Bostic, third base; Anna Wilks, right field; Wm. Anderson, left field; Luella Allen, booster. The proposition provided that all who would pay nine dollars were playing on the side of the church and those who pay less were playing on the devil's side. The sick and children with the elderly members were put on an honor roll and asked to do what they felt they could afford. The proposition also provided that the church would not win unless all the nine-dollar signers pay their nine dollars or a total that would equal the same. And in the event of such a failure, the devil's side would win, if it raised a small amount. Neither side won, but the outcome was very apportionable. Rev. J. E. Wade, \$9.00; Claud Rice, \$9.00; Q. I. Alston, \$9.00; C. Smiley, \$2.00; Elizabeth M. Reed, \$9.00; Mattie Jennings, \$9.00; Tena Dyson, \$9.00; Dophella Toler, \$9.00; Marie Cherry, \$9.00; J. C. D. Brown, \$9.00; Estella Smith, \$9.00; Julia Bryant, \$3.00; Elizabeth Montgomery, \$4.00; S. M. Yancy, \$9.00; Jane Turner, \$9.00; Richard Simpson, \$4.50; Jessie Scott, \$2.00; Ida Banks, \$1.00; R. D. Lynch, \$9.00; A. A. Haynes, \$9.00; R. F. Penrose, \$9.00; Georgia Cloud, \$1.00; McKeeva Moore, \$9.00; Y. W. Logan, \$9.00; Addie Lindley, \$2.50; B. A. Bostic, \$9.00; L. Newsome, \$9.00; Douglas Miller, \$9.00; Bertha Smith, \$1.50; Bertha People, \$1.50; Jossie Miller, \$9.00; Charles Vincent, \$9.00; R. R. Boone, \$9.00; Emma Lynch, \$9.00; Cora Haywood, \$9.00; Ned Moore, \$7.00; Rose Anderson, \$6.00; Florence Fritz, \$5.00; Mabel Edmons, \$3.50; Martha Matthews, \$2.00; Alice Freeman, \$2.00; Margaret Tucker, \$1.00; Amos Bostic, non-member, \$2.00; Anna Wilks, \$9.00; S. A. Brown, \$9.00; Elizabeth Allen, \$9.00; C. B. Collins, \$9.00; Estella Titus, \$9.00; Pansy M. Roberts, \$9.00; Sarah Rice, \$9.00; Kathrine Pendison, \$9.00; Ada Wilks, \$9.00; Bessie Hastings, \$9.00; L. L. Gaines, \$9.00; Lucy M. Collins, \$9.00; Charles Solomon, \$9.00; Ella Anderson, \$9.00; C. B. Wilks, \$9.00; Cora Bennett, \$1.00; Luella Allen, \$9.00; H. C. Smith, \$9.00; M. G. Allen, \$9.00; Ethel Smith, \$9.00; Louise Cooper, \$9.00; Mattie Smith, \$9.00; Julia Melton, \$9.00;

William Anderson, \$9.00; C. E. Haywood, \$2.75. Honor roll, led by Emma Lynch: Ludie Johnson, \$4.00; Dr. Wesley Jones, \$5.00; Mary McNeal, \$2.00; Willie Moore, \$10.05; Mary P. Moore, \$1.00; Royal Reed, Jr., \$1.00; Judge Paterson, 55c; Horras Wade, 25c; Willie Qualls, 55c; Henry Lynch, 50c; Buster Lynch, 40c; Helen Wilks, 25c; Harold Wilks, 25c; Levi McLemore, \$1.00; Rose Darling, \$1.00. Grand total, \$506.00. Nothing for the devil's side and hence no game won. The church, however, is elated over the success attained and the pastor takes this method of thanking the members and friends for the wonderful way in which they co-operated with the movement. During the rally the spiritual interest of the church did not lag in the least, for several men were converted and forty souls have been recently added to the church. We are looking forward to having a round report at the conference in April. Subscriptions for the Southwestern Christian Advocate more than doubled that of any previous year, and we are hoping to put it in every home before conference. Our pastor, the Rev. T. S. Saunders, is untiring in trying to see after every interest of the church.—Elizabeth Reed, Reporter.

BRENNHAM, TEXAS—The Navasota District group meeting was held at Mount Zion M. E. Church, Brenham, Texas, Dec. 13, with Rev. R. B. Reed, D. S., in the chair. Devotion conducted by Rev. J. M. Johnson, pastor of Leo Tabernacle M. E. Church, Navasota, Texas. The district superintendent announced the purpose of the meeting and made a fine talk on the program of the church. It was a great inspiration to us all. Rev. D. A. Rundal was elected secretary and Rev. R. Hillary elected reporter. The district was organized into sub-groups as follows: Group No. 1, Navasota: Rev. J. Mercer Johnson, president; Rev. F. D. Mayes, secretary; Rev. R. Hillary, treasurer. No. 2, Hempstead: Rev. G. W. Carter, president; Rev. G. W. White, secretary; Rev. L. H. Barnett, treasurer. No. 3, Brenham: Rev. W. H. Jackson, president; Rev. E. W. Hayes, secretary; Rev. W. A. Parham, treasurer. The district superintendent presented some very important subjects for discussion, as follows: "Should the church have a constituents roll? If so, what benefit can be derived?" The Christian stewardship and the disciplinary financial plan was discussed by G. W. Carter, J. M. Johnson, M. M. Muldrew, W. A. Parham and W. H. Jackson. It was adopted that each church would provide a constituents roll throughout the district. The afternoon session opened at 2:30, R. B. Reed, D. S., in the chair. Devotion conducted by F. D. Mays. The district superintendent made a fine talk on Christian financial creed at this time. The district steward fixed the salary of the district superintendents as follows: Anderson, \$150; Bedias, \$150; Belleville, \$120; Brookshire, \$90; Brenham, \$110; Brenham Circuit, \$80; Caldwell, \$106; East Hempstead Circuit, \$160; Hempstead, \$160; Huffsmith, \$80; Hockley, \$80; Madisonville Circuit, \$146; Navasota, \$160; Navasota Circuit, \$20; Sealy, \$70; Singleton, \$10; Summerville, \$60; Stoneham, \$140; Millican, \$70;

Red Hill, \$40. Total, \$2,000. Rev. R. Hillary preached a very practical sermon. With the information given by the district superintendent every pastor and president of the various groups were filled with enthusiasm to go over the top.—R. Hillary, Reporter.

HARRISTON, MISS.—Our Sunday School at Harriston is very much alive. The Christmas exercises were arranged and carried out nicely under the leadership of Miss Katie Dangerfield and Miss Alice McClone. Too much praise cannot be given these two young ladies for their untiring efforts to make it a success. Sisters L. Snyder and C. Dangerfield also took active parts. The Sunday School presented the pastor, Rev. A. Lee, with \$4.90 in cash, and an abundance of valuable gifts were presented him from the Xmas tree. The Sunday School has pledged to stand by the church in helping to get our dear pastor to the Annual Conference with a round report.—O. L. Eddings, reporter.

PHILADELPHIA, MISS.—In this way I wish to thank the good people of this work, even those who are not members of my church for their faithfulness for the past three years, which we are now closing. During these three years we have by the help of God been able to meet every requirement of the Church. Aside from our \$330.00, we have been called upon to raise every year, this year at the call of our dear Bishop R. E. Jones, we gave \$25.00 to the "I Will Maintain" fund. It is now about 21 days to the opening of the conference and every claim of the church is paid up in full, even the pastor. We have in hand \$7.50 for the Episcopal resident, we are now giving full time to the Southwestern Christian Advocate, that we bring up our full number. We truly thank God for the good revivals this year in which 24 members were added to the Church. Three years ago one church was painted, and two were ceiled. Again I want to thank the people and God for what has been done.—L. E. Johnson, Pastor.

BESSEMER, ALA.—The Rev. G. W. Washington, our ex-pastor of 1921, passed by from conference en route for his new work and preached us an able sermon. We are always glad to have him with us. He is esteemed very highly by Methodist and Baptists, white and colored. Our doors are always open to him at any time.—Peter Pelt, Reporter.

WILLIS, TEXAS—St. Thomas M. E. Church welcomed its district superintendent, W. D. Lewis, on Sunday night, Dec. 3. The house was crowded and the first evidence of the presence of the Holy Ghost was manifested as the choir marched down the aisle singing, "Holy, Holy Holy." Rev. Lewis brought a wonderful message to us on "Anthropology" in its relation to man and God. It seemed that the very presence of God was among us. The following Sunday, Dec. 10, was our regular pastoral day. Everybody was on time, so we went directly from Sunday school into services. Our worthy Rev. W. M. Mack, whom the conference sent down to us, took charge at 11:50. He took as his subject, "Let her alone; she has done what she could." These, "Divine and

specified calling." Rev. Mack spoke out of his heart a wonderful message which only made his hearers love him more. We are proud of our worthy and able Rev. Wm. Mack, and we have no reason to resent the conference's action in sending him to us. We cannot help but remember his inaugural sermon, "Every man stood in his place around and about the camp," in which he pictured so clearly the great program of the church and showed wherein everybody has a place in the church and a special work to do. Following this sermon Rev. Mack has gone into the reorganization of church administration affairs. The following bodies were attacked: Trustee, Steward, Stewardess Board, the Church Records, Choir, Ladies' Aid and Home Missionary societies, Methodist Brotherhood, Prof. G. R. Tomlin, President, Class Leaders and Laymen. Every man was put in his place so as to eliminate so many excuses rendered on the slogan, "I did not know what to do." We are working for a great conference year and we invite our co-workers to join and help put the program on.—Prof. G. R. Tomlin, Reporter.

POTTS CAMP, MISS.—The Potts Camp work is moving on nicely this year. Since conference a new parsonage has been erected at Potts Camp and all of the interests of the general church are being looked after. On a recent date a baby contest was held at Calvin's Chapel M. E. Church out of which \$106.00 was realized.—A. G. Cole, Pastor.

COLUMBIA, MISS.—Lampton and Zion Ridge: The leaders in the three rallies were Mrs. M. J. Mingo, of New Zion, and Brother Oliver Johnson, of Zion Ridge, in the Big Four; Brother Barcus Ahram, of New Zion, and Brother D. C. Jefferson, of Zion Ridge, in the class leader's rally; Mrs. Mattie A. Stepney, of New Zion and Mrs. Jane Jefferson, of Zion Ridge in the Women's and Men's contest. The Sunday Schools are doing nicely under the superintendency of Brothers J. B. James and E. L. Louis. The auxiliaries are all intact and working well, and closing up a good year.—C. A. B. Price, Reporter.

WEST POINT, GA.—The Xmas services at Cannon's Chapel M. E. Church, were very inspiring and helpful. At all the services stress was laid on how the Christians should celebrate Xmas. The Xmas tree Monday night was a success given by the Sunday School and supplemented by the friends. The tree was laden from top to bottom with many presents of even Ham, Steak and Flour, included, all report a very enjoyable time. The committee spared no pains in preparing this social affair, which composed of the following: B. J. Billingslea, Chairman; J. H. Hodo, R. C. Sparks, Aron Traylor, Jr., E. L. Johnson, W. M. Lee. \$10.03 was realized from the Xmas gift of the children from Centenary. We hope to close the year with the Watch Night services. Rev. J. F. Robinson, P. C.—Reporter

OFFERMAN, GA.—We are indeed proud of our new pastor and thank the conference for sending him to us. The Sunday Schools at Offerman, Patterson and Bristol have started

again with new life. Rev. Michael preached on the second Sunday to the delight of all present. His wife also is a great power in the church and Sunday School. Rev. Michael is indeed a great preacher.—Zilpha Cannon, Reporter.

ANDERSON, TEXAS.—On the night of December 19, a storm struck the parsonage, which was indeed a pleasant one to the Pastor, Rev. and Mrs. F. D. Mayes. This storm brought with it 108 pounds of choice groceries, which were valued at \$25.00. Sister Atkins, D. Mason and N. Freeman were leaders. We wish to make special mention of a sack of flour given by Prof. Terrell, Principal of our High School, and a member of the Baptist Church. In the midst of high-hearted people, we have a high-hearted preacher. We are planning to build a new church, beginning about February.—Reporter.

SEALY, TEXAS.—Cole Chapel M. E. Church at this place has awakened from her long sleep and has begun to move off in another conference year. On December the first and second a grand Bazaar was conducted by the sisters with the assistance of the brothers, which was in every way a success. The house was elaborately decorated. On Saturday night the Jubilee Singers, local talent, entertained. It was indeed a treat. The future looks bright for this work.—E. W. Brooks, Reporter.

AMORY, MISS.—Through the Providence of God and the leadership of Dr. N. R. Clay, we have made both a spiritual and a financial sail this year as never before. We are out of debt, and several hundred dollars in the banks on our brick church. Dr. Isaiah, the New Orleans Area evangelist preached for us December, 17. Despite the inclement weather Sunday and Sunday night, he preached soul-stirring sermons. Seven young heroes were added to the church and we raised one hundred and twenty dollars on the new church. Standing at the foot of the hill gazing at the sky you can not reach the top unless you get up and try.—D. U. Cooper, Reporter.

(Continued on Page 16)

DISTRICT ROUNDS.

(Continued from Page 13)

I ask that we now "reach forth to the things which are ahead?" I am with you to share in the joys and successes. I am with you in the sufferings which we bear. Peace and grace and the love of God be with you and remain among us, now and evermore.

Faithfully,

W. D. LEWIS.

Woman's Column

MORTON, MISS.—We wish to say a few words of congratulation concerning our Field Secretary of the Woman's Home Missionary Society who was with us on November 30, Thanksgiving Day. The people of Morton were made to see the work of Home Missions as never before, from the eloquent lecture delivered by

her. She so stirred up the hearts and minds of the members that we succeeded in getting the following pledges of one dollar each: Sister Ella Holbert, A. B. Byrd, Mert Myles, Lella Winfield, A. E. Lipscomb, Brothers Jesse Moore, James Thompson, Prince Thomas, Pleas Pickens, James Holbert, Oscar Byrd.—Sister Viola Moore, President, Sister A. E. Lipscomb, District President.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

SHAW.—Mrs. Lucy A. Ford-Shaw departed this life at Houston, Texas, on Wednesday, Dec. 20, 1922, at 2:15 a. m., and was buried from Ashbury M. E. Church, Franklin, La., on Sunday, Dec. 24, 1922, the Rev. C. A. Lindsay, pastor, officiating. The deceased was well known as the widow of the late Rev. Alexander J. Ford, who was a prominent member of the Louisiana Conference and who at the time of his death in 1895 was serving as pastor of Union Chapel, now Grace M. E. Church, New Orleans, La. She became the wife of Mr. Lorenzo Shaw in 1905 and resided at Lake Charles, La., until 1909, the year of his death, when she took up her abode with her children. She was a faithful wife and a kind and loving mother, and, having lived the Christian life, came to the end peacefully, saying "Glory, glory, glory to God." She is survived by three sons, viz: Charles P. Ford, attorney-at-law, of Washington, D. C., Alexander J. Ford and Albert Ford of New Orleans, and three daughters, Mrs. Gertrude Ford Collins, teacher, Mrs. Fannie Ford Murray, both of Houston, Tex., Mrs. Eloise Ford Miller of New Orleans, and two step-daughters, Mrs. Mary J. Burrell and Mrs. Sarah E. Dennis, both of Chicago, Ill.—Reporter.

ENGLISH.—Elder J. W. English, of Douglas, Ga., departed this life November 26, 1922, in full triumph of faith. He was near his 72nd birthday. He was born in Taylor County and joined the church in his early life. He was a faithful member of the Primitive Baptist Church, was ordained about 30 years ago, and served in some of the best churches of this profession. He leaves to mourn his departure 3 daughters, one son and 39 grand children; 6 great grand children and a host of friends. His remains were laid to rest in New Mt. Zion Cemetery.—M. A. Harold, reporter, Rev. J. F. Bevel, P. C.

BAILEY.—Brother Foster Bailey departed this life December the 5th in full triumph of faith, at Hattiesburg, Miss. He leaves to mourn his departure 5 sisters, one brother, a mother and a father, and a host of friends. His funeral was attended in Mt. Olive Baptist Church by Revs. W. E. Solid and R. L. Tate.

REED.—Sister Malinda Reed, a

member of St. Paul M. E. Church, Columbus, Tex., for 47 years departed this life, December 20, 1922. Mrs. F. A. Roy read a paper for the Farmers Improvement Society. Mrs. Florence Axel read a paper on behalf of the U. G. S. A. Society. Brother Peter Miller, made remarks on behalf of St. Paul Church and Mrs. B. A. Byers read the biography. Rev. B. E. Franklin, read scripture lesson. Prayer, by Rev. A. F. Sanford. The funeral by Rev. D. F. Vance, P. C. Sister Reed leaves one son, six grand children, six great grand children and a host of friends to mourn her passing.—W. S. Dawson, reporter.

JOHNSON.—Mr. Tom Johnson, departed this life November 27, 1922. He was a faithful member of Mt. Vernon M. E. Church, Houston, Tex., a steward, also a member of the choir. His funeral was largely attended. Two lodges turned out, the Masons and Woodmen. Timely addresses were made. Mr. W. V. Ellis spoke of him as a Mason, Prof. J. D. Spivey of him as a Woodman, Mr. Thomas Foster and Prof. R. L. Lockett of him as a Churchman and a citizen respectively, and Rev. L. V. Harrison, pastor of St. James M. E. Church, Houston.—G. E. D. Belcher, Reporter.

GOLDSTON.—"To live in the hearts we leave behind is not to die." Rev. Gahriel Gilbert Goldston was born March 3, 1858 and departed this life, November 5, 1922, Natchitoches, La. He was admitted in the Louisiana Conference in 1898 at Baldwin, La., by Bishop Ninde. He retired in 1920, and served the following charges: Fort Jesup Circuit, Many, Marthaville, Longstreet, Robellin, Baldwin, Grand Ecore. He was a loving husband, kind father and a good pastor. Wife, daughter and brother survive him. He was buried from Asbury M. E. Church, November 8. The following lodges were in attendance: Dawn of Light, Mason; Knights of Pythias; Odd Fellows; Eastern Star, and Tabernacle. Revs. M. A. Gurst, B. R. Jackson, W. H. Lang, P. C., took a part in the ceremony.—Reporter.

SILLS.—Sister Elvina Sils, daughter, Brother and Sister Ben Sils of Potts Camp, Miss., was translated November 19, 1922. She confessed a hope in Christ while real young and joined Calvin's Chapel M. E. Church, in which church she remained for six years. Father, two sisters and 4 brothers survive her.—A. G. Cole, P. C.

SAULSBURY.—Rev. A. Salsbury, a local preacher of Wright's Chapel, Crawford Charge, departed this life December 3. He leaves a wife, and several children and one sister to mourn his loss. He died as he lived, a consistent Christian, age 69 years.—Reporter.

BALDRIDGE.—Mrs. Mollie L. Baldrige, wife of Brother Joe Baldrige, was born in the town of Fayette, Miss., in the year 1859, and was converted at an early age in Old Adams Chapel M. E. Church, and for many years gave her life service to the church, her family and the community around her. She served as class leader for Class No. 4 and for one year was president of the Woman's Home Mission. She was faithful until death claimed her on Monday, Dec. 18, 1922. She was a loving wife.

a devoted mother in the home, a wonderful counsellor, and was loved by all who came in contact with her. Owing to illness of her pastor, Rev. S. L. Harrison, her funeral was attended by the Rev. A. M. Holland, pastor at Natchez, Miss. Sister Baldridge leaves behind a husband, eleven children, grandchildren, one sister and a host of friends to mourn her passing. Her remains were laid to rest in the city cemetery. She is blessed because she died in the Lord.—Clara F. Drayden, Reporter.

MARRIAGES

BUSH—PHIFER—On Wednesday evening, November 29, 1922, an event of much interest to Scott Memorial M. E. Church, Detroit, Mich., and friends took place, when Rev. G. G. Buckner joined in wedlock Mr. J. Stanley Bush and Miss Maridelle E. Phifer at the home of the bride's parents, Mr. and Mrs. P. L. Phifer. The ceremony was beautifully carried out. The bride and groom were attended by Miss Lilla M. Wright and Mr. Alvin Bush, brother of the groom. Mr. and Mrs. Bush are both prominent young people of the choir and all auxiliaries of the church, and Mr. Bush having received license into the ministry two weeks previous to his marriage. We wish for them a happy sail over life's sea.

HUEY—JOHNSON—Mr. Hiram Huey and Miss Lucille Johnson of Houston, Texas, were happily united in holy wedlock Wednesday evening, November 29, 1922, at the home of the bride's parents. Mr. Huey and Miss Johnson are both members of Mt. Vernon M. E. Church. Miss Johnson is the organist for the choir and Mr. Huey is a member of the choir and a steward of the church. G. E. D. Belcher, officiated.

CHETHAM—JACKSON—Mr. Royal Chetham and Mrs. Janie Jackson, were united in bonds of holy wedlock on December 11, 1922, at the bride's residence. Both are members of Mt. Zion M. E. Church, Leesville, Louisiana. Sister Jackson is president of the Ladies Aid and Brother Chetham is a reserve district steward. We wish for them a pleasant voyage over the matrimonial sea. M. L. Baldwin, officiated.

WADE—HOWELL—On December the 20th, Miss Lizzie B. Howell the daughter of Mr. Jerry Howell, and Rev. John W. Wade of Kenton, Tenn., were married at St. Mary M. E. Church, Potts Camp, Miss. Miss Howell is one of the leading young women of the church, and we are sure she will grace the parsonage at Kenton. Rev. Wade is a member of the Tennessee Conference. We are sure they will do well.

GUYTON-McKENNON—On December 26, at the home of her mother, Miss Melissa McKennon a member of Calvin's Chapel M. E. Church, was married to Mr. Grady Guyton of Olive Branch, Miss. Ceremonies performed by Rev. A. G. Cole.

BILLINGSLEA—HATCHETTE—A quiet marriage occurred at the parsonage, West Point, Ga., Tuesday night, December 26, 1922, Brother B. J. Billingslea and Mrs. Henrietta (Daniel) Hatchette. The Pastor, Rev.

J. F. Robinson, performing the ceremony.

JONES—SPENCER—On Sunday, December 24, the daughter of Mr. and Mrs. Spencer was married to Mr. Charlie Stanford Jones at the home of the bride, East of Renalara, Shelby, Miss. The wedding was largely attended and delicious refreshments were served. Rev. W. M. Brownridge officiated.

WALKER—IVORY—On November 30, at Calvin's Chapel M. E. Church, Potts Camp, Miss., Mr. W. Walker and Miss Lucille Ivory were united into holy wedlock in the presence of a large audience which gathered to witness the occasion. The bride was a member of Calvin's Chapel M. E. Church.

RICE-BORDERS—Mr. Riley Rice and Miss Laura Borders were quietly married Dec. 26, 1922, at the home of the bride. The groom is from Louisiana and the bride from Brooksville, Miss., a teacher in the city school for a number of years. Immediately after the ceremony the couple left for Louisiana. Rev. J. W. Byrd officiated.

CLAY-IKE—On Sunday evening, Dec. 24, 1922, Mr. Earl Clay and Miss Victoria Ike were united in holy wedlock at the home of the bride, Brooksville, Miss. Rev. J. W. Byrd officiated.

CLAY-BUSH—Mr. Joseph Clay and Miss Jessie Bush were united in holy wedlock at 4 p. m., Wednesday, Dec. 20, 1922, at the home of the bride, and left immediately for their new home. Rev. J. W. Byrd performed the ceremony.

HOPKINS-NICKERSON—Mr. Jimmie Lee Hopkins and Miss Hettie Lee Nickerson were married at the home of the bride's grandfather, Mr. Aaron Moore, Dec. 20, 1922. A large number witnessed the ceremony. Rev. J. W. Byrd officiated.

CARD OF THANKS

I wish to thank the members of St. Paul's M. E. Church and the friends of Jefferson, Texas, for twelve beautiful and useful presents which were presented to me Saturday, Dec. 24, 1922.

Our Xmas tree was a complete success and more than one hundred dollars' worth of presents were upon it. Thanks thrice.

Your Pastor,
L. A. GREENWOOD,
Jefferson, Texas.

The Pastor and wife take this method of thanking the members and friends for their hospitality, Key Chapel and Hickory Grove M. E. Churches being the promoters. The two churches concentrated in storming the parsonage on Dec. 25, 1922. More than one hundred and fifty pounds of choice groceries were brought, plus six dollars and sixty cents in cash. The groceries and cash amounted to \$27.60. Such visitors are always welcome.

WM. HARRIS, PASTOR,
Hartsville, Tenn.

We wish to thank our friends of Palahatchie, for their kindness shown and their beautiful flowers given, at the death of our brother, son, and husband, Clyde High, aged 18, who was killed by the train November 7.

He was a member of Little Zion M. E. Church and Sunday School. The funeral was largely attended. Services were conducted by the Pastor, Rev. W. R. Walker. He leaves a mother, father, a wife one brother and one sister and a host of relatives and friends to mourn his loss.—W. Williams, reporter.

I wish to thank our beloved friends and relatives for their kindness shown during the illness of my dear wife, Mrs. Flora Brown, until her death, Nov. 11, 1922. We heartily appreciate the much needed service rendered during the removal and burial of the body from Laurel to Enterprise, Miss. Space will not allow us to mention the names of our good friends, but we wish especially to thank Rev. W. L. Mills.

THOMAS D. BROWN,
Laurel, Miss.

I am under many obligations to St. James Church, Monroe, La., for so many good things they have done for me, but his is one direct token I wish to make mention of, and that is this: I was asked by the pastor, Rev. Daniels, to preach the Thanksgiving sermon for him. I kindly consented to do so, and to my surprise I was presented with the price of a very, very large gobbler weighing 12 pounds. The members of my family and I gathered around the dining table at 1:30 p. m., with our family prayer, and then enjoyed the bird. All of which I most earnestly thank the pastor and the good members and friends of St. James Church. God keep you and bless you, is my prayer.

T. A. HAMPTON.

SPECIAL NOTICES

To the Presidents of the Woman's Home Missionary Society, Queen Esther Circles and Mother's Jewels of Brookhaven District, Mississippi conference:

Please send me, by January 11, 1923, the number of members, and the names of those who are subscribing, for the Woman's and Children's Home Missions.

Come, now, let us make a good showing at the annual meeting, January 17, at Moss Point, Miss.

C. A. B. Price, District Cor., Sec.
Box 105, R. F. D. 2, Columbia, Miss.

The address of Rev. E. W. Hayes has been changed from Route 3, Box 61, Bedias, Texas, to Box 243, Belleville, Texas.

AN APPEAL TO THE MEMBERS OF THE LOUISIANA CONFERENCE

Dear Brethren: We need to push up on our Conference Claimant Fund, that the retired ministers may have a better support this conference year than last year. It is up to us to support these veterans who have served their time. You may be next.

Yours for Humanity,
B. J. REDDIX,
President Board of Stewards.

GOING TO MOSS POINT.

For the benefit of the members of the Mississippi Annual Conference

and those who are contemplating attending the session of the conference to be held at Moss Point, Miss., Jan. 17, 1923: Special arrangements have been made with the A. & M. Railroad to place a special train on the A. & M. on Tuesday, Jan. 16, 1923, running from Evanston, a point on the G. M. & N. Railroad, through Moss Point to Pascagoula, Miss. This special train will meet No. 1 leaving Laurel, Miss., at 4:55 a. m. and arriving at Evanston at 7:51 a. m., where passengers will change cars for Moss Point, Miss., arriving at Moss Point at 10:00 a. m. the same day.

Therefore, all the brethren coming to the seat of the conference from the various districts are especially urged to take advantage of the special arrangement. Come to Laurel, Miss., overnight, or time enough to catch No. 1 leaving Laurel at 4:45 a. m.

All brethren coming from the Brookhaven and Vicksburg districts will come directly through via Hattiesburg and catch the same train at Beaumont.

All of those coming to the seat of the conference via Gulfport over the L. & N. are advised to take passage on No. 6 or No. 4 to Pascagoula, Miss., and those coming south via Mobile over the L. & N. are advised to take passage to Pascagoula, Miss., on No. 9. In either case parties will remain in Pascagoula until 11:30 a. m., when the train on the A. & M. will leave for Moss Point.

For the benefit of those who cannot take advantage of the special arrangements made on the A. & M. in connection with the G. M. & N., the A. & M. train will make regular connection at Evanston with No. 3, which leaves Laurel, Miss., at 1:10 p. m., arriving at Evanston at 4:09 p. m. and Moss Point at 6:00 p. m.

M. P. JOHNSON, P. C.

To the Louisiana Annual Conference, Methodist Episcopal Church: Rates can not be secured unless we can furnish 250 certificates showing full fare paid on going trip, exclusive of ministers and others using Clergy Permits. No action therefore can be taken. I have appointed Rev. J. O. Brown, to make local arrangements to handle the delegates of the Shreveport District over the Kansas City Southern Railroad. Rev. M. C. Harrison, to take charge of the Monroe delegation via Iron Mountain Railroad. Rev. D. S. Sloan, will make arrangements to handle the New Orleans delegation, over the Southern Pacific. These agents will plan for special cars to be placed at their

(Continued on Page 16)

Communion Service Outline

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Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Outfits, Bells—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.
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30 DAY TRIAL
We will send you a STERLING razor on 30 day trial. If satisfactory, send \$1.57. If not, send nothing. Free Double Swing Horseshoe Strip FREE.
Sterling Company Dept. 404 Baltimore, Md.

CRESCENT CITY NOTES

DICKERSON—McGUINN—Mr. Laurence Dickerson and Miss Carrie E. McGuinn were happily married December 7 at the home of the bride's sister. Rev. B. J. Reddix, officiated.

HARRIS—BELL—Mr. Rudolph Harris and Miss Parthine A. Bell were joined together in holy wedlock, December 11th. Rev. B. J. Reddix, performed the ceremony.

WILLIAMS—COLE—Mr. Lucius Williams and Miss Zella M. Cole were married December 25, at Mt. Zion M. E. Church. The bride was a prominent teacher in the public school of this city. The groom is a prominent young man of Chicago, Ill. They left at 7 p. m., Monday for their future home, Chicago, Ill. The Rev. B. J. Reddix officiated.

First Street Church Honors Its Pastor

The presidents of the various auxiliaries of the First Street Church gave their pastor a great Christmas dinner, which consisted of a twelve-pound turkey, ten pounds of pork roast, one dozen choice oranges, one dozen apples, four dozen choice bananas, four pounds of choice mixed nuts, four pounds of mixed candy, celery, lettuce, tomatoes in large quantity, salted almonds, lemon pies and a beautiful pound cake. Brother Peter Landry gave one box-spring mattress valued at \$75.00. This movement was led by the following ladies: Mrs. Josephine Adams, chairman; Mrs. Carrie Crowley, treasurer; Miss Loneleino Beatrice, secretary; Mrs. Marie S. Johnson, Miss Louise Bally, Mrs. Lizzie Hawkins.

Mr. and Mrs. Adams gave a fine Christmas dinner in honor of Dr. E. M. Jones, area secretary of the New Orleans area, and Rev. Dr. T. F. Robinson.

WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

RONCEVERTE, W. VA.—The million-dollar wedding given under the auspices of the Ladies' Aid Society at Main Street Memorial M. E. Church, Ronceverte, W. Va., Dec. 26, 1922, was a great success. It was said by many to be the best million-dollar wedding they had ever seen. People from Lewisburg, White Sulphur Springs and other nearby places were present to witness the beautiful costumes and the unique arrangement of the wedding.—Reporter.

KIRBY, MISS.—The members of this charge are now taking on new life. At Beach Grove M. E. Church we had a revival which shall long be remembered and which resulted in fifteen conversions. Dr. J. C. Hibler was with us throughout the revival. His sermons were very inspiring to the people. Rev. Jordan of Meadville was also with us and preached an able sermon.—W. E. Rucker, P. C.

INTERLACKEN, FLA.—We ran our revival in November with the Lord

on our side, and closed out with four converts. We thank the Lord for our success. We organized in March with nine members and we now have a membership of eighteen. Our pastor, Rev. A. E. Williams, is wide-awake and we hope the conference will send him back to us.—Sister Lula Williams, Reporter.

KNOXVILLE, TENN.—The Christmas celebration held at Coney Chapel, December 26th, was a great success. The program rendered by the Sunday School under the management of the following young ladies: Mrs. Fetter Spears Holland and Miss Essie Mae Bell are due great credit for the splendid program. Miss Stella Holland. Miss Stella Holland the organist delighted us all with the most splendid music she played. The good and kind members and friends of Coney Chapel did their best in giving the Pastor, S. C. Priest, the biggest Christmas donation in the history of the Church, which consisted of the best selected groceries amounting to \$12.50. The Church is on the upward march and members are ever ready to stand by the Pastor and the program of the great Church. We are striving for the goal which means "over the top," in all the claims for the Church.—Reporter.

BOGALUSA, LA.—Watch Night service at Thirkield, M. E. Church, was well attended, the revival fire was kindled and blazed in the souls of 18 young men and women who came forward and decided to live for God. Superintendent M. R. Walker, was with us a few days ago and held his 4th quarterly conference, he was paid in full, \$25, on Sunday night he preached to the delight of all who heard him. The Rev. Dr. T. B. Cooper, years work.—Miss W. A. Murray, reporter.

BEDIAS, TEXAS—On the night of December 22nd, 75 members and friends of Matthew's Chapel, on the Bedias Circuit, of which the Rev. S. M. Adams is pastor, visited the parsonage with a very pleasant surprise. After gathering into the dining, and reception rooms, and piling on the table one hundred and seventy pounds of choice groceries, and a neat purse of money; a short little program was rendered, consisting of Bible Quotations, and sentence prayers. The pastor, and his sweet wife came forward, with smiles of joy, and gratitude; and observing a real pyramid of eatables, in well chosen and appropriate words, expressed their thanks. After which the Reverend led us in an earnest prayer. Miss Adams presiding at the Piano sang, "Somebody did a golden deed" to the delight of the party. This affair was promoted, and led by Mrs. Elizabeth Bookman, and other loyal members, that have pledged themselves, and consecrated themselves to do real service for the Master. We received our pastor, and his dear family with joy, and with thanks to Bishop Clair for sending us this good, and progressive leader. Already we have begun to march. Every department has taken on new life; Teachers meeting organized, and are meeting weekly, which is a new incentive; Children's play is being looked after in a way that we are realizing some of things

we have heard, and read of.—Mrs. Mary Dixon, reporter.

PONTIAC, MICH.—We the members of St. John Methodist Episcopal Church, can gladly say that we are spiritually alive, and are yet striving to reach the hill of success, although our Pastor has been blind since September 1, but we can say, he plays the part of a good Captain. At his command we all fall in line and march, and through him our church is marching forward. It seemed for a while that it was hard for the people to understand just what the Methodist Episcopal Church meant to them. But members are now being added to the Church, Christmas the members showed their appreciation to the Pastor and wife. The Christmas tree was laden with gifts to them that were both useful and valuable. With Mr. Lee Rollins as captain, the sinners of the community planned a Christmas tree for the Pastor, on the morning of the 28th. The Pastor was sent for and was shown what his many friends had for him. Both white and colored donated. When the tree was unloaded the truck that delivered them was well filled with every kind of god things to eat.—Mrs. Lillian Whithers, reporter.

QUARTERLY CONFERENCE

(Continued from Page 11)

BUNKIE, LA.—Our fourth quarterly conference convened December 17, 1922, with the Rev. G. C. Hayward, District Superintendent presiding. Notwithstanding the inclement weather, all the officers were out with good reports, which showed success along all lines, the Pastor's report was well received by the District Superintendent which showed that all causes of the Church had been looked after, the District Superintendent was paid in full after the business of the conference was over. The District Superintendent gave each member a chance to express themselves, and they spoke in the very highest term of our faithful Pastor, the Rev. O. J. Harvey. How he had sacrificed with less than 35 members to put the program of the church over. They also asked the District Superintendent to send him back. The Sunday School, under the Leadership of Mrs. Mary E. Jones, presented the District Superintendent with a purse, as did the Woman's Home Missionary Society, by President Francis Gray, then came the Ladies Aid with its purse by President E. Gibbs, Dr. Hayward expressed himself as being well pleased. E. M. Carter, Secretary.

SPECIAL NOTICE

(Continued from Page 15)

respective station, and notify delegates as to dates and hour these cars will leave for the Conference, at Franklin, La., January 24, 1923.

C. W. Reeves, R. R. Sec. 145 14th Street, Baton Rouge, La.

To the District and Auxiliary Corresponding Secretaries, of the Central, Ala., Woman's Home Missionary Societies of the M. E. Church: Dear Sisters I take this advantage to ask you to please send to me without fail by January 10, 1923, your District report. What is our program for 1923? What is your object, have you profited any by your last year's successes or failures? These are all

important questions. Will you spend this year in prayer to God for his love, and kindness, that the Holy spirit may unite us in a more directly spirit? And that our work may glow and yield an abundant harvest? Take a fresh resolution. Hoping each District and Auxiliary a prosperous year.

Mrs. R. L. Williams, 1107 22nd Avenue, Tuscaloosa, Ala., Conference Corresponding Secretary.

FORT SMITH WELCOMES PASTOR AND SUPERINTENDENT AND OFFICIAL MEMBERS OF THE CHURCH

The Little Rock annual conference is now history. The men are again in their different fields of labor and things bid fair for a great year's work. The pleasure with which the pastor and superintendent were received at Mallalieu was evidenced on the 15th by a great banquet given by the Ladies' Aid Society. A special program was rendered, in which Rev. W. H. Simpson, district superintendent, was the principal speaker. He spoke on the subject, "The Place of the Church." The address was timely and was followed by speeches by the pastor, Rev. B. F. Neal, and Rev. T. R. Robinson, pastor of Quinn Chapel A. M. E. Church. All pastors of the city were invited. A four-course dinner was served in the dining room of the church after the conclusion of the program. We ate to our delight and left the banquet feeling that it shall delight us hereafter to remember these things.

This timely event was largely brought about through the efforts of the worthy president of the Ladies' Aid Society, Mrs. H. S. Harrison, and her loyal followers. Too much praise can hardly be given these women for their noble efforts to make the church at this place a social as well as spiritual institution. Nearly \$500 was raised during past conference year by these "Invincibles," the Ladies' Aid. A check for \$75.00 was the Christmas present to the trustee board from the Aid Society, which amount was applied on the debt of new, beautiful Mallalieu, which when fully completed will cost approximately \$65,000 and will be one of the best church buildings of the connection in the South. The building is nearing completion, and the pastor and officials hope to finish it during the coming summer. A gold fountain pen was presented to the chairman of the board, Mr. J. G. Webb, from the society, by Mrs. A. E. Baker, in befitting words for his 37 years of ardent service rendered the church. And she also gave the history of the church of this place. B. F. Neal, Pastor.—K. T. Byrd, Reporter.

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation. If you write to me, Eugene M. Pullen, Carpenter, 1963 Marcelina Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

Southwestern Christian Advocate

LORENZO H. KING,
Editor

Vol. 50

New Orleans, January 11, 1923.

No. 2.

THE METHODIST BOOK CONCERN,
Publishers

The Negro Mother

"The Mother soothes her mantled child,
With incantations sad and wild;
A deep compassion brims her eye,
And stills upon her lips, the sigh.

Her thoughts are leaping down the years,
O'er brimming bars, through seething tears,
Her heart is sandaling his feet,
Adown the world's corroding street.

Then with a start she dons a smile,
His tender yearnings to beguile,
And only God will ever know,
The worldless measure of her woes."

From "BRONZE," By Georgia Douglas Johnson.

IN GRUESOME REMEMBRANCE OF 1922

The year 1922 is forever gone, as far as time periods go. So far as what is of highest importance is concerned, the year 1922 can never pass from the consciousness of Negroes.

If the conclusions of modern science are to be believed, time and space have no existence in reality save as conceptions that clothe our sense perceptions. So that the thing which exists and abides in our consciousness is the sense perceptions and experiences that fill space and time. So far as Negroes are concerned the time itself which we called 1922 is identical with the time period which will be called 1923, but God grant that the sense perceptions and experiences of that future year shall not be similar to those of the past year period.

What the American Negro will ever remember in all its gruesome aspects about the year 1922, will be the lynching record of that period of time. It can never be forgotten. Inerascibly it has written itself upon the consciousness of the race with red and revolting emphasis. The fact that for the past thirty years such a woe-begone lot has befallen the helpless Negro in his own country has brought this bloody experience to the crest of the wave of race consciousness.

For the year 1922, the ruddy record reads: 57 lynched, 13 taken from jails, 17 from officers of the law. Of these, 51 were Negroes, 6 were whites. Out of the total number, 4 were burned after being put to death, and 6 human beings were burned alive. This wide swath of blood, torture and incineration, the facts show, engirdles the Southland, as follows: Alabama, 2; Arkansas, 5; Florida, 5; Georgia, 11;

Louisiana, 3; Mississippi, 9; Oklahoma, 1; South Carolina, 1; Tennessee, 2; Texas, 18.

Shall the twelve or more millions of Colored Americans remember the year 1922? By what tokens? What emotions are incited by its memory? By it, what impulses are stirred toward expression? Does that year record tokens of progress? Does it awaken emotions of joy and good will? Does it stir impulses of patriotism in the Negro? Only, if he does as he has always been called upon to do, exercise a larger amount of self-restraint, self-effacement and good-will toward a condition of society in which he is the traditional tool and sport of the evil passions of the stronger and politically secure group.

Once upon a time, we thought we were making progress to a securer place in American civilization. But the most discouraging fact that the year 1922 deposited in the Negro's consciousness was that not only is the Negro lynched and burned at the pleasure of those who sport themselves in the torture of the Negro, but that the Nation itself has been gagged and its government lynched by the same political Herods that carry out their pagan designs on the Negro. Thus the Nation is helpless to rescue.

When Oscar Underwood, of Alabama fame, with his thumbs fastened in the armpits of his waistcoat, strode defiantly across the floor of the United States Senate, evincing riotous prejudice against his Negro neighbor and breathing out threats of autocracy, actually bringing to a standstill the law-making machinery of the greatest republic on the face of

the globe, intercepted national legislation against lynching, that was the culmination of the long drawn out slavery conflict between the Nation and the minority who deny human rights to the Negro. And the South, with clutches on the Nation's throat, WON. The South now dictates to the Nation—timid, vacillating, conscienceless, helpless. And the Negro sees no star of hope.

This is the most momentous gruesome fact borne in upon the American Negro by the year 1922. Increasing progress within the group; multiplied and insuperable obstacles without. For 1923, our racial bark launches; where it will land, nobody can say with any degree of accuracy. These are times not duplicated in our racial history within the last five decades. A gagged and helpless Nation means undiminished, increased bloodshed of the weak at the hands of the strong. And there is no help.

The year 1922 is dead but its bitter experiences for the Negro will ever abide. Let its epitaph be written as follows: "In Gruesome Remembrance of the Lynching and Burning of Fifty-one Helpless Negro Citizens, and

"The Dethronement of National Government in Which Alone the Negro Could even hope for Protection, and

"The Enthronement of the will of a prejudice-ridden minority that would exalt the state above the Nation and supplant the ideals of human brotherhood by the pagan theory of clubbing men into submission and servitude to those who are stronger."

"THE BLACK MAMMY."

Some one introduced in Congress the other day a resolution committing the United States Government to the erection on a site in the National capital of a monument for a tribute to "the faithful colored mammies of the South."

Now there is certainly no question in anybody's mind as to the faithfulness and deserts of those familiar ebony angels of an antiquated period in the social and industrial life of the Nation. They richly deserve the belated proposed monument, and much more besides. But what can be the real value to society of such an expenditure? Is it not after all, a sort of method rather of cherishing the vainglorious pride of a dominant social group who revel and find their pleasure in living over again in memory those scenes and experiences when docile human beings served others against their will as slaves.

Why glorify that past age with all of its revolting customs, ideals, and deeds of inhumanity? If the "black mammies" of those days were faithful, they attained that virtue despite the environment and the times in which they lived and their faithfulness finds its chief significance for us today as an indictment of the system and the times such a monument would commemorate.

Well, those days are gone forever and the New Negro has no interest in, or concern for, the belated rewards which those

days may have left us as a legacy. Our racial wounds cannot now be healed by resort to an apotheosis of "black mammies" much exploited by an age that reeks with the ravages of a pagan industrial system and a barbaric social regime. Instead of reminding us perennially of the virtues of that motherhood, the proposed monument will remind us and our children perpetually of the vices of that age—of its psychology and its fundamental attitude for two hundred and fifty years toward defenceless, enforced, exploited, negro womanhood.

What we are seriously concerned about now is not the backward look of an erring society toward these maltreated objects of the past, however eloquently polished shafts and euphonious histories may tell the tale. What we are distressed to know is what will be the psychology and what the attitude which present-day society will take toward the Negro womanhood of the present day?

Will the dominant opinion and attitude toward the Negro mother be as heartless, as unsocial, as unchristian as it was in those days? God grant it may not be. Genuine humanitarian motives ought rouse the nation to inventory its stock of opinions, emotions and customs in this regard, and then to pursue a rational course of action.

The poem on our front cover page this week is an expression of the mind of Negro womanhood on the point in question. Let the white south love and praise its truly lov-

able black mammy. With us, the New Negro, the black mammy is a receding figure. Before us looms that sublimer figure of present day Negro motherhood! We would sing her praise and make for her a plea that society give her a superior chance to that of her forbears.

Into the blank future, looks this present day Negro mother, wondering what there is in store for herself and babe. She nurtures, she rears, she educates him; with her love she sandals his feet and sends him on his life adventure. But only God will ever know the worldless measure of her woe, as she, wiser than he, countemplates the handicaps that await him "adown the world's corroding street."

Will society—will the Nation permit the offspring of Negro motherhood a chance to live, to grow, to advance, to achieve as it gives to the offspring of the mothers of other groups. This is the test of society. The institutions, the ideals, the laws, the character of present day society will be determined at this point. There must eventually be accorded every human being such an opportunity as Negro mothers crave for their children or our present society will collapse as a failure. Not a monument to the past, but full opportunities for the present is what the Negro wants.

For credits on Anniversary Quotas always give name of pastor, charge and district when sending in new subscriptions.

MISSISSIPPI ANNUAL CONFERENCE MEET IN MOSS POINT

Conversing recently with an elderly Colored woman, for more than forty years a member of the Methodist Episcopal Church, we were told by her that she intended "to die in the Methodist Church, would always praise the bridge that had helped so many Negroes to cross and hoped the day would never come when anything would occur to alter the present very satisfactory state of relations among all the races within the great old church." Though she belonged to the old days, the speaker was a woman beyond the average of intelligence in persons of her age and opportunity in life. And she spoke the opinion of the thousands of Negroes who know the church's history and its ideals for humanity.

Interpreting her statement and the attitude of Negroes in general—of many of those in other denominations, we frankly assert here that we hope the day will never come when the Greathearts among our white brethren in the church shall cease to come among us as preachers and workers in the interest of the kingdom of Jesus Christ. In our clamor for Negro Bishops there was nothing that smacked of exclusion or unwelcome of our white Bishops and general officers of the church from coming freely and frequently among us. Such barriers are contrary to our Christian idealism. We thoroughly repudiate the tenet of religious segregation and ostracism on basis of race or color. We hold tenaciously to the doctrine of the free spiritual communion and fellowship of saints.

In this spirit and with this Christian view of the spiritual oneness of humanity through Jesus Christ, Methodism continues to carry on successfully her work throughout the world for all the children of God. And our white Bishops are, and always will be, welcome to hold our Colored conferences just as they always have been.

In coming to Moss Point, Mississippi, to hold there for Bishop Jones on January 17th, the Mississippi Annual Conference, Bishop Charles L. Mead, of the Denver Area, the big-hearted Bishop, never faced a more warm, open-hearted set of ministers than he will find



there. Knowing both Bishop Mead and the conference as we do, we are satisfied that this session of that conference will rank among the best in its history.

The Mississippi Annual Conference came into existence as follows: The Methodist Episcopal Church was organized in annual conference relations in New Orleans, La., December 25, 1865, by Bishop Thompson. The then organized conference included Mississippi, Louisiana and Texas, and was named "The Mississippi Mission Conference." After holding three annual sessions of this conference, in 1869, the Mississippi and Louisiana conferences were organized. The present one marks the 55th annual session, Bishop Mead making the 33rd of our great Bishops whose presidency this conference will have enjoyed since its organization.

The conference numbers at present 140 ministers, 22 of whom are on the retired list, and 15 are probationers, with a total full membership of 21,949 within six superintendents' dis-

tricts. Last year there was a decided increase. Except for the exodus to the North, there will be a corresponding increase this year. For the Mississippi men are a group who know no failure. The morale of this group is unsurpassed by any conference of Methodism.

In church and parsonage property there is vested \$485,000. In the Sunday schools are 22,000 young people. Last year the conference, despite slump in crops and industrial depression, paid on old indebtedness and buildings and repairs, \$30,000. In benevolent collections this conference paid last year \$23,452, and within the last three years the surprising sum of \$81,397. Truly, when Bishop Mead comes to hold the Mississippi Conference, he will be facing a group of heroic self-sacrificing workers who always place kingdom interests first.

The accompanying cuts are those of the St. Paul church in which the conference is to be held. It is the oldest of our churches in that section, its history running back quite 50 years. It is a splendid frame structure valued at seven or eight thousand dollars, having a seating capacity of 500. A large, open, well-kept back yard affords ample space for outdoor activities. During the present pastorate its benevolent givings have been increased 300 per cent.

The other cut is that of the neat six-room parsonage, provided with electric lights and modern facilities for a comfortable preacher's home. The pastor, Rev. M. P. Johnson, is sparing no pains to make the conference a blessing to the entire countryside round about. On behalf of the conference the Southwestern Christian Advocate warmly welcomes Bishop Mead within the territory of Mississippi Methodism.



WARNING!

Brethren, It will not be possible for our office to give proper credits on Semi-Centennial quotas for subscriptions sent in unless they are accompanied by name of Pastor, District and Charge from which subscriptions are sent.

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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THE BEAUTY OF HOLINESS:

—Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.—1 Chronicles 16:29.

Personal and General

Prof. A. M. Ross, Principal of the Aberdeen High School, is the proud recipient of office fixtures given by the 9th and 10th grade girls.

Mrs. Irene Edmonds of Hot Springs, Ark., is visiting her father and mother, the Rev. and Mrs. E. J. Turner at Clay Center Kansas.

Mrs. C. A. B. Price, wife of Rev. D. J. Price, our pastor at Columbia, Miss., was painfully burned recently but is convalescent now to the joy of hosts of sympathizing friends.

The Rev. F. Douglas Woodward, evangelist, 844 W. 13th St., Des Moines, Iowa, is available for service in our churches. He is intelligent and consecrated and those needing his services may address him as above.

The growing music department of George R. Smith College, Sedalia, Missouri, was presented a much needed piano recently by a former student of the school, Mr. John W. Johnson of Country Club, Clayton, Mo. President Hayes is jubilant.

At eight o'clock, December 21st, 1922, in the Methodist Episcopal Church, Newton, Upper Falls, Mass., occurred the marriage of Miss Helen Marion Nutter to Dr. Lewis O. Hartman, able editor of Zion's Herald. This office wishes them the joys of an eternal day of sunshine without shadow.

Attorney Charles P. Ford, of Washington, D. C., was a caller at our office on the morning

of the 26th of December. He was en route to Washington, D. C., from Houston, Texas, having been called to Houston on account of the death of his mother, Mrs. Lucy A. Shaw.

Born to Mr. and Mrs. Robert A. McEwen on December 16th, a nine and on-half pound baby boy. Mr. McEwen, a graduate of Rust University, who served overseas, and is now studying dentistry at Northwestern University, Evanston, Ill.

Mrs. Jennie V. Alston, wife of District Superintendent W. G. Alston of the La Teche District, Louisiana Conference, was recently appointed Extension Secretary for that Conference by the National Convention of the Woman's Foreign Missionary Society and will begin her work as soon as school closes at the New Orleans College, where she is an efficient and very capable teacher.

President Matthew W. Dogan of Wiley College, announces the inception of two new departments at the College, the department of expression and the recreation department. George Dewey Lipscomb, a graduate of Northwestern University and winner in 1921 of the Sargent prize for excellence in declamation, is in charge of the work in expression. Dr. Dogan celebrates his twenty-sixth anniversary as executive head of Wiley College with an increased enrollment in all departments.

The Centenary has made possible within the last three years the expenditure by the Board of Education for Negroes of \$2,000,000 in the development of the 19 institutions of learning under that Board's supervision. The money has been used in erecting new buildings, enlarging endowments, advancing teachers' salaries and equipment. Several properties have been purchased, one each at Nashville, Tenn.; Meridian, Miss.; Greensboro, North Carolina; Baltimore, Md.; Holly Springs, Miss., and Orangeburg, South Carolina. There are more than 6,300 students thus benefitted by these expenditures.

Dr. Joseph C. Nate, Assistant Secretary of the Board of Education, has resigned from his position with the Board in order to accept a call to a new field of distinctive service. This is the position of General Director of the American Foundation for the Blind, the corporation having for its work the correlation and promotion of educational, industrial and all other efforts on behalf of the blind, nation-wide and in international relations. This call is one to large responsibilities and opportunities. The headquarters of the American Foundation are in New York City.

Professor Paul L. Vogt, Superintendent of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, is calling a conference of the one hundred organized district rural missionary societies from all parts of the United States at Garrett Biblical Institute, Evanston, Illinois, March 27, 28, 1923, for discussion of problems relating to the advance of rural work in the Methodist Episcopal Church. This conference will be held in con-

nection with the Annual Institute of the Rural Church Extension representatives in colleges co-operating with the Board of Home Missions and Church Extension in rural leadership training.

Bishop E. G. Richardson recently dedicated our Mt. Zion Church in South Fernandina, Florida, the Rev. Dr. T. H. B. Walker, Pastor. Superintendent Scott Bartley and the Revs. J. M. Deas, J. E. A. Keeler, and T. W. Williams assisted. Mr. W. I. Lewis of the Jacksonville Journal also spoke. Dr. Walker's achievements at Mt. Zion Church, in South Fernandina, are not the first instances of his ability to conceive and carry out big things. It may be recalled by many how more than twenty years ago, when he was pastor of St. Joseph Methodist Episcopal Church, in Oakland, he began and successfully operated institutional features with that church, which was then a small one. Mr. Duval, who was then employed as floor walker in one of the largest dry goods stores in Jacksonville, was converted under Dr. Walker, and afterwards became an ardent evangelist, holding street meetings, visiting prisons and preaching wherever men would stop and listen. While pastor of Bowman Chapel, in Tampa, Dr. Walker there put into operation a number of institutional features, such as a day and night school, rooms for worthy persons who had no fixed home in the city, shops, for teaching several useful trades and charity work.

HIS FIRST OFFICIAL ACT.

The Rev. J. W. Queen was appointed at the last session of the Atlanta Conference, District Superintendent of Atlanta District, succeeding the Rev. C. L. Johnson, D. D.

On assuming the duties of his new office Dr. Queen's first official act was to hasten a letter to the Southwestern office requesting us to send him a statement of his district quota of subscriptions for the Semi-Centennial Anniversary of the Southwestern Christian Advocate, which is to culminate next July 3, 1923, when the 365,000 Negroes of the church will make their church organ a self-supporting institution.

This act of this new District Superintendent shows that he is awake and alert to the high spots in Methodism's program, and gives ample assurance that he will bring his district up to the required allotment.

Under Dr. C. L. Johnson the Atlanta District last year made a highly creditable Southwestern showing—one of the best made by any district in the whole church, and the new superintendent promises to make a substantial advance in this enterprise.

Every newly-appointed District Superintendent would help us materially if he would follow the precedent by Dr. J. W. Queen of Atlanta District. This office is in position at this writing to inform every District Superintendent and pastor in our Colored Methodism just what his quota is, and the number of subscriptions sent in to date on said quota and the number yet to be reported.

In taking subscriptions, remember to give an HONOR CERTIFICATE to every annual cash subscriber whether new or renewal.

CONFERENCE COURSES OF STUDIES LEADERS MEET

A New Day Ahead for Methodist Ministers.

By Ralph Welles Keeler.



Great institutions develop in the Methodist Episcopal Church without much ado. And as we gaze upon them in their magnitude and ponder we wonder how they came to be. The fact that in each of our annual conferences the name of John Smith was read off and the statement made "Passed in the studies of the third year," has been familiar to conference fans for years. But only now is the fact that there were 3,000 of these John Smiths plugging away alone to prepare for that commendatory statement being realized.

For no longer is the annual conference "undergraduate" left alone to wade through "Wesley's Sermons" and "Binney Theological Compend" and to come up to conference to take six examinations in one evening, often given by men as poorly prepared to examine him as he is to be examined. Out of the vision of modern prophets there has evolved a school for these ministers. And they are being taught today and are not merely examined.

Fifty-five sons of the prophets of this great movement met at Garrett Biblical Institute, Evanston, Illinois, during the holidays to compare notes on the methods they are using. They were the chairman of the Summer Schools of Theology Under the Direction of the Commission on Conference Courses of Study of the Methodist Episcopal Church. Some name, to be sure! And some task to be done! And some task to be done! And these representatives of schools for 1650 undergraduates of 68 conferences are taking their task as seriously as it is. For faithfully done it means a new day of more intelligent preaching, new power in interpreting the message of the Bible in its relation to the needs of today, and new and more permanent advance for the kingdom of God on earth.

A Gathering of Significance.

Dr. Allan MacRossie, Educational Director of the Commission, called this group together and conducted the sessions, which ran through Thursday and Friday of Christmas week. Each session was a conference in which all participated, the aim being to discover frankly to what extent the plan as worked out by the Commission is meeting with practical success. The prevailing viewpoint was that of the teacher. And not the academic teacher, but one who had wrestled with the conference

course under the old order and knows the needs of those who study it now.

The discussions revealed the new consciousness of their functions as educators on the part of members of boards of examiners. They made clear the value to the preacher-student of the "helps" prepared by the Commission and the constant obligation to prepare written work. They indicated the willingness of laymen to release their pastors to attend these schools. And they proved that the ten days contact within the walk of one of our Methodist Episcopal colleges or theological seminaries are stimulating young men to strive for greater educational advantage than these Summer Schools of Theology pretend to offer.

How the circuit rider of yesterday would have welcomed the help this Commission is giving. The circuit rider in India is going to have it in his pioneer days. In the Bareilly Theological college and seminary at Bareilly, India, where twelve vernacular languages are spoken, and all speak English, Bishop Fred Fisher is having the Conference Course of Studies made for the four-year course for the school. At Peking University Theological School Dr. Frank D. Gamewell and President Leighton Stuart are adapting the plan of the Commission to meet the needs of Chinese students. While in Africa the District Superintendent of the Transvaal District of the South-east Africa Mission Conference has sent for all books and literature on the post-graduate course to fit himself to introduce the Commission's methods there. And seven new summer schools of theology have been organized in the United States since November 1, 1922.

What Does It All Mean?

What does it mean? Professor George Albert Coe, speaking to the group at the dinner table at the University Club Thursday evening, said: "I feel deeply the importance of this work from the layman's standpoint. If we can raise the intelligence of the ministry and develop an intelligent religious education for the children, we shall have a church tomorrow that is intelligently consecrated to the purposes of Jesus Christ."

Bishop E. H. Hughes, Chairman of the Commission, reiterated President Charles M. Stuart's statement that the examiners of conference undergraduates are doing about as sig-

nificant a piece of work as is being done in the church today. He also expressed amazement at what the Commission has accomplished in six years, paid tribute to Professor Franklin H. Rall, whose version saw the possibilities of today, and Bishop F. C. McConnell, whose labors made the present form of doing this work possible, and to Dr. MacRossie, who, with skill and enthusiasm has led this movement to give three times the number of students in our Theological School learning, intellectual integrity and industry, and a spirit of fiery energy so mingled as to make progress for the Church of Jesus Christ that is solid and permanent. "What God will accomplish in the work of his Church if this task is well done is beyond what any prophet has yet foretold and is a part of the tale of the kingdom's larger growth."

A New Day Ahead.

Bishop Francis C. McConnell rejoiced that "the whole level of the ministry is being lifted." "There is a new emphasis on the intellectual approach to the things of the kingdom," he said. The spirit and tone of the church is to be set by the men in the annual conferences. But the spirit and tone must be worthwhile. The Commission is trying to do its share to make it worthwhile. He stressed the value of the written work as an aid to organizing one's thought, the value of consecutive study of one subject for a period of years as a help to thorough intellectual mastery of a subject; and pointed out that "the only kind of extemporaneous speech that amounts to anything is the result of hard work and study." Intellectual training, to his thought, plays into spiritual emphasis as a veritable means of grace.

Considerable emphasis was put on increased efficiency through more personal contact between examiners and students by correspondence. It was urged that every examiner be encouraged to make the written work of the students of especial value to each student. Attention was called to the increased efficiency that is developing in the local Conference Boards of Examiners. It was of unanimous opinion that this work is of such importance that the time and place of the Summer Schools of Theology should be so set that the entire time of the students can be devoted to the

(Continued on Page 7)

AN ALARMING FACT AND THE REMEDY.

By Miss L. O. Mitchell.

In the city of Shreveport, as in other parts of the country, from Dec. 3rd to the 9th, "Educational Week" was carried out to the letter and with the spirit. Programs were held each night at different churches in the city by the six Colored schools. Peabody school, Mrs. Sallie Cole Williams, Principal, rendered a splendid program at the Avenue Baptist church to an overflow audience on Monday night. Principal address by Mr. C. C. Hubbard; Tuesday night Principal R. P. Player gave an excellent program with his school, Butler Hill, at the Antioch Baptist church, standing room being at a premium. On Wednesday night our school forces were divided, part going to Mt. Canaan Baptist church with Principal J. W. Reddix, where his school, Mt. Zion, gave an inspiring program, with Dr. Johnson, progressive dentist in the city, as principal speaker. The church was taxed to its limit to hold the crowd. The other part of our forces went to assist Principal R. A. Pradd at Stoner Hill school, where his school presented an excellent program, with Rev. Jas. Rutledge as the principal speaker. This night was the test night, as it rained, yet our teachers, pupils and their parents turned out and filled the churches to overflowing. Thursday night was West End night, with the principal, Mrs. Alice M. Davis, presiding. Her school gave an interesting and instructive program and the principal address was delivered by Prof. M. L. Collins, editor of the Shreveport Sun. Supt. C. E. Byrd also was present and addressed the audience and gave concrete instances showing that sentiment is growing for Negro education all over the country. On Friday night the last program of the week was rendered to a great crowd at St. Paul M. E. church, Rev. Warmsley pastor, Assistant Principal Leyton Weston presiding. The program opened with a fine selection from the High School orchestra, Master Robert Brown, leading cornetist, with Miss Alice Studavant at the piano. The Wiley Quartette accidentally dropped in on us and rendered the softest and sweetest music we have ever heard. Supt. Byrd said it was the most refined music that he had ever heard and that it set to sweet harmony the harp in his soul that had a thousand strings on it. He was noticeably moved by the music of the quartette. Splendid papers were rendered by members of the senior class and the teachers of the High School. Two of the most instructive and inspiring addresses we have ever heard were delivered by Mr. B. W. Marston, the President of the Caddo Parish School Board, and the Parish Superintendent of Schools, Prof. C. E. Byrd. They made our hearts rejoice as they assured us that we still had friends among their people, who are looking out for our interest in educational affairs. They urged us to make good use of what we have and more will be coming. Each seemed to have been touched with divine inspiration, for each one of them reminded us that God had a purpose, a plan for all of His people.

And so they bade us be patient and endure till the flower blooms and we shall the better

be prepared to enjoy its fragrance, for the flower is fast unfolding.

The orchestra, directed by Mr. Winfred Studavant, a senior, and the Choral Club, directed by Prof. Spurgeon Watkins, were on hand every night to render sweet music at all of the programs.

Prof. R. E. Brown, Principal of the Central Colored High School, was the directing spirit of these several programs during the week, and was on hand at all of the meetings to help and direct wherever needed. At each meeting he made closing talks, giving startling facts to the teachers, pupils and the parents about the children, the school and the work of the teachers, and urged a better understanding between the three so that the best work may be done. The following facts put the teachers, pupils and their parents to some deep thinking. Prof. Brown said: "On our campus of the Weinstock school two schools really exist—the Central Colored Grammar school, containing 205 boys and 373 girls, with 9 teachers, handling grades from the fifth to the seventh, inclusive; then we have the Central Colored High school, with 107 boys, 259 girls, and 12 teachers, with grades from the eighth to the eleventh, inclusive, making a total of 944 children and 21 teachers. In getting the age-grade distribution of our school we found these facts, that hurt: Listen, if your child enters school when it is 6 years old, and is kept going regularly, it will be in the second at 7, in the third at 8, in the fourth at 9, and in the fifth at 10, and so on, till at 16, it will graduate from our high school. But look at the picture as it is. In the present fifth grade there are 132 children, but only nine boys and twelve girls are 10 years old and in the class at the right age. There are two children in the class who are 9 years old, and are therefore ahead of their age. But, look, there are 43 boys and 66 girls, or 109 children in that class of 132 who are over 10 years old. In fact, seventeen are 12 years old, or 2 years behind; twenty-two are 13 years old, or three years behind; thirty-four are 14 years old, or four years behind; nineteen are 15 years old or five years behind; twelve are 16, or six years behind and ought to be now graduating from the high school, while three are 17 years old, and should have been out of high school one year, at work or in college or normal school. In this fifth grade are two children who are 18 years old, and are therefore eight years behind in the race of life. What is true in the fifth grade is true all over the state and parish. In our senior class of 54 candidates for graduation only 20 are finishing on time, the remaining 34 are all the way from two to nine years behind. Here is a condition that is alarming. What shall we do about it mothers? fathers? pupils? teachers? Here we have four links in the chain of the child's life, he forming one, his parents and the teacher the other three links. No chain is stronger than its weakest link. What shall we do? I'll tell you. We must get a new version of nature's first law. We have been saying that "Self-preservation is the first law of nature." That is wrong. It never was so and never will be so. But self-sacrifice is the *first law of nature*.

In the beginning, God created the sun and the sun gave birth to seven daughters; our earth is one of them. Then mother earth tore

from her side the silvery moon and flung it in space. Self-sacrifice. When a pea vine comes up out of the ground it sends up two leaves in opposite directions, and then a bud shoots up in between, thus forming a cross. The pea vine gives up its life for the young peas and before it dies it sheds tears of joy and sorrow by the falling of its leaves—joy, because it has been able to bring the peas to maturity as a seed, and sorrow, because it is not able to stay longer to help direct its offspring. What is true here with the pea vine is true with all nature that is true to its calling. Are we not more than peas? Then we must be willing to make the self-sacrifice that is needed to keep our children in school in the face of all odds. That will change these conditions—nothing else will."

LITTLE JOURNEYS ON THE DISTRICTS.

By President R. B. Hayes.

The writer made several trips for the good of the church recently.

Rev. H. W. James received us at Harrisonville. We made several visits with the pastor and spoke at the church. Miss Mary E. Davidson and Mr. and Mrs. F. Thomas are active members.

At Carthage there were two very appreciative audiences. Mr. and Mrs. Harbin and Mr. and Mrs. John Irving were host and hostess while there. Rev. Wright was working for a full report.

At Mount Vernon I met the most unique man in town, Mr. J. D. Whipple, a member of our church and a business man. I saw my first woman butcher, Mrs. Whipple. Brother Whipple has the leading market of the city. Mrs. Minerva Massey, a princess among women, was out hostess. We visited the Colored and white schools. I was pleased to find Miss Reese active and efficient, both in church and school. Mr. Geo. Renfrow is a leading farmer and poultry man.

Rev. R. B. Chateen, our pastor for Mount Vernon and Greenfield, piloted us at both places. At Greenfield we met all the Long families, the Choice family and our old friends. Mr. and Mrs. Nowling, who dined us sumptuously. Mrs. Katie Long and Mrs. Will Choice headed a committee that sent us a fowl for Thanksgiving.

At Holden Miss Estella Combs, the school teacher, is the leading spirit, ably assisted by Mr. Chas. Pratt, Mr. Taylor, Miss Ella Adkins, Mr. Dick Simms and Brother Alex Jacobs.

At Centennial, Kansas City, Rev. W. L. Lee had a wonderful congregation. Rev. J. Blaine Walker at St. Joseph, assisted by the officers and Mrs. Walker, were closing a \$1000 rally and evangelistic campaign. These are choice brethren who put over what they undertake in their charges.

Our next stop was to Blue Lick, one of Rev. B. F. Bateman's appointments. A very fine community with substantial citizens. Miss Mattie Green, Mr. Crowbarker and Green Adams are among the leaders in church and community.

It was refreshing to see what oneness there was in the separate communities, yet each has its distinctive characteristics. We shall seek an opportunity to be with them again.

NEW ORLEANS COLLEGE AND THE NEW ORLEANS PREACHERS' MEETING.

By the Rev. Cornelius Johnson, Secretary.

By invitation of Dr. C. M. Melden, President of New Orleans College, who attended the meeting, Tuesday, Nov. 7, 1922, at noon, the New Orleans Preachers' meeting convened in the beautiful chapel of the college Tuesday, Nov. 14, 1922, at 11 a. m.

Our big-hearted Brother Melden assembled his loyal faculty and 515 obedient students in the large auditorium and rendered his program for devotional exercises. After which he introduced Rev. J. A. Landry, President of the New Orleans Preachers' meeting, who made a few remarks and presented Revs. Arthur Booker, T. F. Robinson, Cornelius Johnson, who addressed the audience in behalf of the New Orleans Preachers' meeting, defining the popularity of President Melden in the city and throughout the Louisiana Conference, and his wisdom in selecting a learned faculty and registering the highest number of students previous of any year at the same date.

The faculty and students endorsed the addresses by loud and long applause. President Melden presented Dr. E. T. Heath, Superintendent of Flint-Goodrich Hospital, who is a member of the New Orleans College faculty, who addressed the audience concerning the success of the hospital. The students gave the "college yell" for President Melden. Mrs. Emma Fisher did not make an address but we know the success of Peck Home.

President Melden and his good wife continued their invitation until the ministers of the New Orleans Preachers' meeting were seated around the teachers' table in the dining room, where there were places for 25 ministers:

Dr. and Mrs. Melden, Dr. and Mrs. Heath, Miss Thomas, Rev. J. A. Landry, Rev. T. F. Robinson, Rev. Arthur Booker, Rev. J. C. Calvin, Rev. Arthur Robinson, Cornelius Johnson. After the blessing, five different courses were served. The ministers agreed that that was the finest dinner ever served in New Orleans College. Dr. Melden has won the highest place in the hearts of the ministers and laymen as President of New Orleans College.

The graduates of the college are named among the best in the state department, and the power of their Christian training is lifting their race wherever they teach.

MOTHER ZOAR CELEBRATES ONE HUNDREDTH AND TWENTY- EIGHTH ANNIVERSARY.

The one hundred and twenty-eight anniversary of the founding of Zoar Methodist Episcopal Church, (Mother of Negro Episcopal Methodism) was celebrated December 3rd to 17th inclusive.

This celebration, preceeded by a week of prayer and praise service, began properly Sunday, December 3rd, with the regular 6 a. m. prayer meeting led by Bro. J. J. Webster, followed at 10:45 a. m. with a soul edifying sermon by Dr. W. A. C. Hughes, Secretary for Colored Work of the Board of Home Misison

and Church Extension of the Methodist Episcopal Church. This service was followed in the afternoon at 3 p. m. with the Holy Communion administered by the Pastor, assisted by Rev. Jno. H. Larkin, the assistant pastor, which was another spiritual feast. At 8 p. m. the message was brought by the Rev. Sister Lulu Wilson.

Week Day Program—Monday night, December 4th, concert by the officials of the church; Tuesday, December 5th, class meeting, led by the pastor, assisted by Bros. J. Burke and N. H. Lee; Wednesday night, December 6th, prayer meeting with all the auxiliaries of the church; Thursday night, December 7th, old folks' concert under the auspices of the Ladies' Aid Society; Friday night, December 8th, Young Peoples' Night, Mr. Jno. Young, presiding; Sunday, December 10th, 6 a. m., prayer meeting, led by Bro. Wm. Price. -0:45 a. m., the message was brought by the Rev. F. J. Handy, A. M., Ph. D., a former pastor of Mother Zoar, and now rounding out the eighth year of successful pastorate of St. Marks' Methodist Episcopal Church, Mt. Clair, N. J. Dr. Handy is an intellectual genius, one of the best prepared men the race has produced, dedicated to the work of "Teaching the Gospel," gifted in "rightly dividing the word of Truth" a "master mind" consecrated to the work of the Kingdom.

At 2 p. m. the Sunday School convened in regular session and the lesson was interestingly and helpfully reviewed by the pastor, Dr. Perry, and Superintendent Mr. Levi T. Carroll. At 3 p. m. a burning message was delivered to the young people by one of our own brilliant and successful attorneys, G. Edward Dickerson, impressions of which still linger in our hearts and minds.

Monday night, December 11th, Men's Night—Addresses by Mr. Ed. S. Swift and Prof. Brooks; Tuesday night, December 12th, Union Services by "Janes" Germantown, Mt. Zion, Sommerville and Frankford Methodist Episcopal churches; Wednesday night, December 13th, music by combined choirs; Thursday, December 14th, at 2 p. m., baby clinic at the community house. This "Baby Clinic" work is carried on on Thursday of each week under the supervision of our own Doctors W. Harry Barnes and G. E. Robinson, where from 20 to 35 babies are examined and receive free treatment each week. Doctor G. Ernest Robinson is the son of one of the most efficient trustees of Mother Zoar, Mr. W. P. Robinson. 8 p. m. Women's Night—Friday night, December 15th, "pure food" supper under direction of Mrs. Clara B. Jones, followed by a pageant depicting the advancing stages of the development of Mother Zoar from 1794 to 1922, which was very impressive.

Sunday, December 17th, which marked the closing of a very helpful and successful two weeks celebration began as usual with the 6 a. m. prayer meeting led by Miss M. E. Jones. For the 10:45 a. m. services the pastor had tendered invitations and had hoped to have had one of our Bishops to bring the message, and we were keenly disappointed in that both Bishops Jones and Clair were prevented from

coming to us, press of official responsibilities being the hindering cause. However, we were inspired by a soul-stirring sermon by our pastor: "Speak Unto the Children of Isreal that they Go Forward." The pastor was at his best, the sermon, leaving a lasting impression upon our hearts and minds. It was an historical masterpiece, the audience being held spell-bound as he reviewed the church's history from 1794 to 1922.

At 8 p. m. the message was brought by the Delaware Conference "Thunder Bolt" Dr. A. L. Martin, S. T. D., pastor of Asbury, Atlantic City, in his famous "Baseball Sermon" subject "Three Strikes in Life".

This sermon was indeed a fitting climax to the one hundred and twenty-eight anniversary celebration of Mother Zoar. Dr. Perry is rounding out his second year as pastor of this historical church and he is getting the work well in hand. During his pastorate here he notes approximately four hundred accessions to the membership and, from the beginning of the present conference year (April, 1922), down to the present time the following have been accomplished: The church roof has been repaired at a cost of \$800.00; two mortgages of \$1,500.00 each, which we were carrying on two of the three properties in the rear of the church have been canceled, and one of the properties converted into a "community centre" in which community work and social service activities are carried on, at a cost of \$800.00. The indebtedness on the third property was cleared up sometime previous to this year and we now have three properties clear of all encumbrances, adjacent to that of the church property which, when razed will afford sufficient space for building a community houses adequate to meet the needs of this congested community; all departments and all conference claims are being met besides subscribing and paying two and one-half units to the "I Will Maintain" fund.

The goal of Dr. Perry's vision is to enlist "one thousand men and one thousand women to become the sons and daughters of Zoar" and "one thousand boys and one thousand girls to become the children of Zoar" and besides this, the burning passion of his soul is to build a "New Zoar," a new modern structure with all the latest equipment and appliances, with community house facilities such as will afford recreation and culture, meet and satisfy the play instincts in the young life of the community in order that a physically, mentally and spiritually strong future church may be assured. The officials of the church are rallying around him in his endeavor to realize his vision, believing as they do that he has "come to the Kingdom for such a time as this."—Jolley T. Harris, reporter.

CONFERENCE COURSES OF STUDIES LEADERS MEET.

(Continued from Page 5.)

Conference Course of Studies. The meeting at Garrett will be looked back to as a landmark.

President Stuart and Professor Rall acted as hosts and the Garrett Dormitories housed the visitors while in Evanston.

To the Editor: The Clip Sheet is published by the Board of Temperance of the Methodist Episcopal Church in India and Burma. It is sent to Editors of newspapers and is not for general circulation. It does not pretend to be anything other than that which it is, namely a purveyor of temperance news and arguments. It is a condensed argument of the policy of suppressing traffic in intoxicating liquors and drugs. It will be grateful for any use you may make of the material contained here. No one is free and entitled to obligation on your part. If you should care to send us copies of your paper they would be appreciated.

REV. J. W. PICKETT, Executive Secretary, Arrah, Bihar.

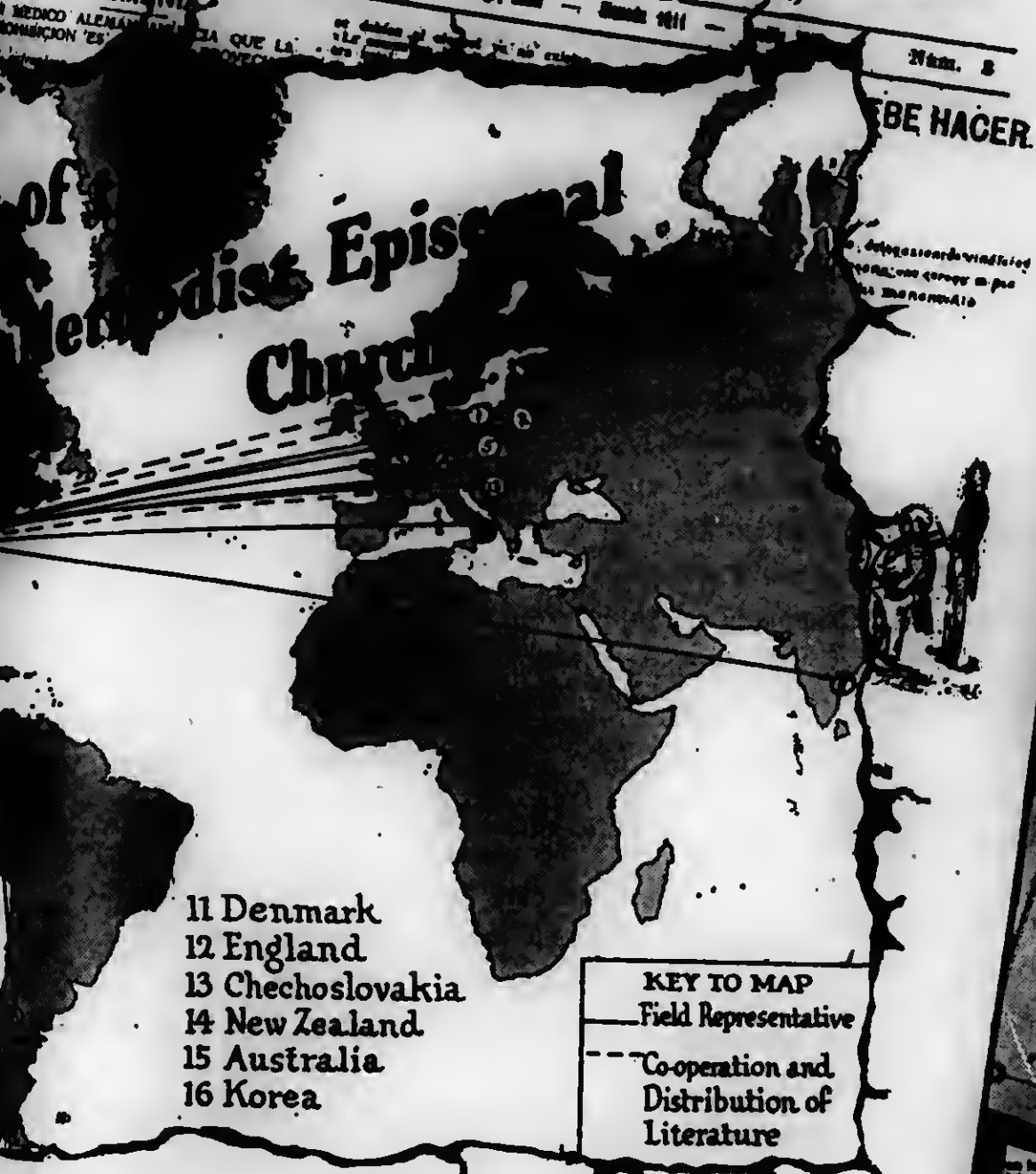
THE TEMPERANCE CLIP SHEET.

CLIP SHEET NOVEMBER 1922

NUMBER 2

EL DEFENSOR SOCIAL

Organo de la Comisión de Templanza y Estudios Sociales
(Con personería jurídica reconocida por el Supremo Gobierno)



Heat Prostrations

A Lesson for India.

The summer of 1922 has been abnormal in the United States. Not only have there been unusually few deaths from sunstroke and heat, but this fact has been attributed to the fact that the great majority of the population is now in the habit of wearing light-colored clothing. A lesson, owing to the danger of heat prostrations, is the greatest problem in the tropics. In the tropics, the heat is so intense that it is often necessary to wear light-colored clothing. In the tropics, the heat is so intense that it is often necessary to wear light-colored clothing. In the tropics, the heat is so intense that it is often necessary to wear light-colored clothing.

American Voters Like Prohibition

Some Americans who are whining for detail today would have been in their graves but for Prohibition. They may not be very pleasant company, but the home while they are in the hospital, they are a great deal more pleasant.

"L'AVVENIRE"

Società Antialcolica per la Chiavari

Proprietario: Giovanni Chiavari

RIGHTEOUSNESS AROUND THE WORLD

connection has been made with the Russian priests, looking toward temperance education. In Austria, a student secretary gives his entire time to that work. One Vienna newspaper has placed a column every day at the Board's disposal. Parliament has prohibited liquor sales to those under sixteen. Special attention has been given to exhibits and parades. The work in Hungary is very similar. In this country, the work is backed by the leading men of the nation. Dr. Bargmann and Dr. W. C. Glaeser represent the Board in Austria, Dr. Martin Funk in Hungary, with Mr. Jacob Wallrabenstein, Dr. F. H. Otto Melle in Germany and Rev. Alfred Freiberg in the Baltic States. Work has been established at Darmstadt and Riga.

A very large and promising work has been launched in India. Rev. J. Waskom Pickett, who has been District Superintendent at Arrah and head of the Centenary financial campaign, was asked by the Bishops to take this work. A headquarters is maintained under direction of an executive committee, a monthly Clip-sheet is published and many addresses have been made. Testimony has been given before Government commissions. A study book has been prepared for the Epworth Leagues and posters have been issued. Several important conventions have been held. A great deal of literature in the vernacular is

circulated. Mass meetings have been well attended. One such meeting had to be reached by train, automobile and bullock cart, topped off with a sixteen mile walk. The India work is worth watching.

The South American work, which is under the direction of Mr. Paul Barnhart, has established important connections with the Chilean government and with influential societies there and in other republics. Government officials often speak at the mass meetings. A news service is conducted. A perfect mass of effective literature has been circulated. Moving pictures and stereopticons are used. Propaganda is being carried on with fine effect in mines, shops and factories. Entire books have been translated, including "How Prohibition Works in American Cities." The weekly bulletin has a circulation of 1,500.

Mr. Mark Shaw sailed for Japan recently and reports of a full-fledged work there are expected very soon. Arrangements have been made with Bishop Wilbur P. Thirkield to finance a work in Mexico. Small appropriations were made to assist in the Scandinavian countries and in Korea.

In addition to all of this, the Board has sent enormous quantities of literature to various parts of Europe, Asia and Australasia. The literature circulated by the Research Department would make one solid column two thousand miles long.

Grupos de trabajo en las ciudades de la India. Los grupos de trabajo en las ciudades de la India son muy numerosos y están muy bien organizados. Los grupos de trabajo en las ciudades de la India son muy numerosos y están muy bien organizados. Los grupos de trabajo en las ciudades de la India son muy numerosos y están muy bien organizados.

TEXAS-LOUISIANA METHODISTS COUNSEL TOGETHER AT SAN ANTONIO.

By W. T. Ward.

Bishop E. L. Waldorf, Wichita, Kansas, is famed for being practical—he lays hold of the things and forces about him and straightway there is something doing. But he is also a wonderful dreamer of day-dreams. In November last he had one of these visions. It was of a gathering of the Methodists of the Wichita Area who reside in Texas and Louisiana in a great meeting at San Antonio in December—a meeting of the ministers and layment of the Southern German Conference, the Southern Swedish Mission Conference, the Gulf Conference, and of that part of the Oklahoma Conference that lies in Texas, said meeting to be attended by as many leaders of our Church-at-large as could be secured.

And the Bishop's dream has become a reality.

On the 12th and 13th of December from these two great States the hosts poured into the City of Alamo and gathered at beautiful Trinity church, that Gothic cathedral pile on Beacon Hill, where H. C. Leonard is just completing the eighth year of a constructive and happy pastorate. Anyone looking over that crowd could see that Methodist Episcopalians coming from the North could find their Church at the strategic centers in these two States.

And the leaders of our great Church came from afar.

Bishop Joseph C. Hartzell spoke on the night of the 12th, and Bishop Frank M. Bristol on the night of the 13th, to packed houses. The theme of Bishop Hartzell was "Shall Christ or Mohammed Reign in Africa?" and as he spoke of the history and problems of Africa and of the work and achievements of Christian missions in that continent, all the while weaving in bits of his own wonderful experience in that land, the hearers listened as those must who listen to one who stands as one of the great Missionary Heroes of the Church, one whose name can be called in the same breath with those of Thoburn and Taylor and Livingstone. Bishop Bristol, magnetic and eloquent, *burned the message home to the hearts of his vast audience, that, though the Centenary period will soon be done, the standard of giving we have attained must not be lowered, but, rather, in view of our ability and of the world's crying need, should be raised.*

Besides Bishop Hartzell and Bishop Bristol, there were present: Dr. J. B. Hingley, Corresponding Secretary of the Board of Claimants; Dr. P. J. Mavesty, Corresponding Secretary of the Board of Education for Negroes; Dr. Morris W. Ehnes, Treasurer of the Council of Benevolence; Dr. G. F. Phelps, of the Board of Temperance, Prohibition and Public Morals; Dr. Luther E. Lovejoy, Stewardship Secretary of the Council of Boards of Benevolences; Dr. F. W. Mueller, of the Board of Home Missions and Church Extensions; Dr. C. B. Spencer, Editor of the Central Christian Advocate; Mrs. Luther Taylor, Corresponding Secretary of the W. H. M. Society; Dr. C. S. Woods, of the Board of Hospitals and Homes; Dr. J. T. B. Smith, Chicago, Division of Publicity of

the Council of Boards of Benevolence; Mrs. J. B. Thoburn, of the W. F. M. Society; Dr. C. F. Durgen and Dr. W. E. J. Gratz, both of the Central office of the Epworth League; Dr. R. H. Hughes, Publishing Agent of the Methodist Book Concern; Dr. H. E. Wolf, Area Secretary of the Wichita Area; Dr. A. E. Peterson, Wichita Area, Secretary of the Epworth League, and Dr. W. T. Ward, Organization Director of the Wichita Area.

The Wichita Area carries forward its work according to a program adopted by the Area Council at Wichita the 20th day of last September. This program relates the action of the churches to thirteen committees: 1, Spiritual activities; 2, Disciplinary benevolences; 3, Philanthropies; 4, Sunday schools; 5, Young People's work; 6, Education; 7, Organization, Methods and Goals; 8, Church property; 9, Finance; 10, Civic and social service; 11, Publicity; 12, Woman's work, and 13, Lay activities.

Bishop Waldorf, before calling upon a speaker, read the part of the Area program under consideration, then, by figures, facts, illustrations and suggestions, the representatives of the board or other organization set forth the work under his or her care. A wealth of material was thus added to the minds and notebooks of the workers.

Two pageants, one "Tired of Missions, portraying the need of the foreign field, the other, "The Striking of America's Hour," portraying the opportunity for service in the home field, were presented, one on each evening of the council, the first by young people from Seguin church, the others by workers from Hackberry Street church, San Antonio, both churches belonging to our German Southern Conference.

Pastor L. J. Rode and people of our Hackberry Street church joined Pastor Leonard and people in entertaining the council. Dinner and supper were provided in the basement of the church, the first day by the ladies of Hackberry Street, and the second by the ladies of Trinity. Even these occasions were utilized, Bishop Waldorf skillfully arranging it so that each time a delegate sat by or opposite a different person than before thus making a larger acquaintance. And there were after-dinner speeches, of course, speeches of interest, information and of inspiration. The hours were crowded full of good things. The San Antonio daily newspapers gave liberal space and printed a number of photographs of those present, and the Texas daily papers showed a great interest in the council in their columns.

The far-reaching influences of such a gathering as this can hardly be estimated. There has been a tendency among our people in these states to feel their littleness (the Wichita Area covers more than one-seventh of the United States proper, and the two states represented in this gathering constitute approximately three-fifths of the Wichita Area, and in this vast reach of country our congregations in the several conferences are somewhat scattered) but where they meet as in this council, even though they come great distances, they feel the sense of their own worth-while-ness, they sense their bigness. At once they possess a

new confidence. New friendships were formed. Swede and German and English, grasped each others hands, looked into each other's faces and knew themselves enriched. Inspiration. It was everywhere. The chowds gave it. The leaders of our great church,—who, some say, have come all to oseldom in the Southland, but who, no doubt, would gladly have come had they been given such an opportunity as this,—the leaders brought it, and God of Heaven poured it upon this praying, singing, band. But there was more than inspiration.

A committee on "Findings" and one on "Cooperation" brought forth reports, the adoption of which means that instead of working with but little reference to one another these conferences are in the future in some ways to work as one. The day of a new unity has arrived—not a unity of organization—but of spirit and of work. For instance, all our pastors in Texas are to send to Dr. E. O. Olander, President of our Texas Wesleyan College whose campus adjoins that of the Texas State University at Austin, the names of our young people who are attending the university with a view of having them live in our dormitories. And, further when a member of one of our churches moves into a new community, if the conference from which that member moves does not have a church in the community to which he goes and one of our other conferences does have a church there, the dismissing pastor is to notify the pastor of our church (regardless of its conference affiliation) in the community to which the member is moving.

Never in the history of our work in this part of our Area has there been such a meeting—in numbers, in the number and character of the representatives from abroad, in the widening of acquaintanceship, in larger confidence begotten, in information and in inspiration.

Bishop Waldorf had his dream; his dream has come true. A new day for our Methodism in this Southland has dawned.

A FORCEFUL PLEA FOR GOOD LITERATURE.

William L. Stidger in his latest book, "The Place of Books in the Life We Live" (George H. Doran Company), has much to say that is of timely importance to a country which, in spite of its being the richest country in the world, nevertheless spends only thirty-one cents a year per capita on books. That is the present proud record of the United States of America.

Occasionally we run across an item of statistics that gives us a sense of shock and jostles us out of our complacency of pride of belief in the superiority of the United States as a world leader—the world's great idealist.

This time it comes from the Bookseller and Stationer. It reads thus: America spent in 1919, for cigars, \$510,000,000; for cigarettes, \$800,000,000; candy, \$1,000,000,000; perfume, \$800,000,000; chewing gum, \$800,000,000, and for books, \$33,000,000.

This means that every time we spent one dollar for books we disbursed \$15 for cigars, \$27 for cigarettes, \$30 for candy, \$27 for perfume, \$27 for chewing gum. America spends one dollar for books during a period when her

purchases of other things ring up over \$118 on the cash register.

We spent per capita during the year about 31 cents for books—the great mental, moral, ethical and spiritual forces—and about \$37.24 for entertaining our palates.

When we realize that we spend about \$763,000,000 on the public schools of the nation every year, not counting the vast expenditure for college and universities, we may then pause to consider what becomes of the great intellectual impulses, the idealism and inspiration they continually boast of conferring on the people of America.

To this situation Mr. Stidger addresses his message on the place of literature as a force for the enlargement and enrichment of life.

Mr. Stidger's chapters are more than a message. They are a veritable gospel and a "hot" gospel at that. In successive chapters on "Keeping the Soul of the World Alive", "Bulging Back the World's Horizon with Books", "Books that Breed the Dream of the Ages," he emphasizes the responsibility of parent, minister and church for quickening the intellectual life of the community.

This plea for giving good literature a chance in life, is with Mr. Stidger a genuine evangelism. There is no doubt that it deserves a permanent place in any wide and through evangelization of life. As he points out, the ministry which noble literature has in the formation and growth of the soul, Stidger is a modern "Johnny Appleseed," who goes about planting the seeds of a love of noble reading which will bless future generations. His picturesque and forceful summing up of the present situation in America in regard to the neglect of reading deserves quotation.

"Books are like the windows of a great tower. They let light in. Every life is a growing tower. It is put up stone by stone. The higher it grows the darker it gets if we do not put in a window here and there to give light. That is what a book does to a life. It lets light into that life.

"Some lives are so dark that the folks who live them grope up the winding stars; dust-covered and gloomy, because there are no windows, and consequently, there is no light.

"The preacher discovers this true about homes. He goes into all types of homes. The people in the average home are starving for books. We are growing up in this age with what I call a 'motion picture mind.' We must read, we must urge others to read, we who are preachers, parents, teachers, editors; we who in any degree have the responsibility of leadership.

"I am frank to say that this is the reason I have written this book. It is because I have seen the shallowness in the lives of children and the poor empty shelves of the bookcases in the average American home.

"The piano is loaded down with cheap songs, filthy in sex suggestiveness; and the few books that one sees are of the same type as the cheap songs.

"When I look into the average book shelves of the average American home, I think of Old Mother Hubbard's cupboard and that well-known child verse:

"Old Mother Hubbard

Went to the cupboard
To get her poor dog a bone;
But when she got there
The cupboard was bare
And so the poor dog had none."

"My hope is that this book will be an urge to men of my profession to awaken in the hearts of their folks a love of good books. No preacher can have a more lasting ministry than the ministry of books. This does not mean that he will neglect his evangelistic ministry. It means that he will enhance it with books.

"Books plow the soil for an evangelistic campaign. Let anybody get to reading great spiritual messages in books, and they are ready for the great challenge from the Gospel."

No church can afford to neglect a ministry to the intellectual life of its congregation or community. Throughout the Methodist Episcopal Church in recent years there has been large progress made in emphasizing the importance of good literature. This campaign has for the most part centered on one part of the year, during the autumn, when a special effort has been made to put the church papers into a larger number of homes. But this responsibility of the church is not a matter for one season but for *through the year* emphasis.

Mr. Stidger's book will be a very great service to all who read it, among other reasons, for the help which it gives in emphasizing this indispensable ministry. As the author says in a lyric of great beauty:

"He who gives a child a book
Gives that child a sweeping look
Through its pages
Down the ages;

Gives that child ship to sail
Where the far adventures hail
Down the sea
Of destiny;

Gives that child a vision-wide
As the skies where stars abide,
Anchored in
The love of Him;

Gives that child great dreams to dream;
Sun-lit ways that glint and gleam,
Where the sages
Tramp the ages."

A SUGGESTION.

By Dr. R. T. Weatherby, Evangelist,
Atlanta Area.

The common problem experienced by most pastors is the one of the mid-week prayer service. Every weekly prayer night, except the one before the annual picnic, when and where announcement concerning same is to be made, only the same few "suffering saints" are to be seen.

The sin of this condition does not rest wholly upon the world and worldliness. The responsibility for this appalling lack of interest and consequent small attendance is far more largely due to lack of plan and preparation on the part of the leaders for the prayer service than any other hindrance.

If the world can make better and more profitable demands upon our time and talents,

then, all things being equal, common sense dictate the acceptance of the challenge. I hold, however, that with the same amount of thought, intelligence, plan and consecration, if you please, put into our weekly prayer meeting, will bring equally as satisfactory results as any worldly amusement feature yet put on the market.

This "suggestion," however, was not intended for a discussion of the subject at this time, but rather to call to the attention of the pastors the Calendar of Prayer for 1923 by Keller and Dean, which may be had of our Methodist Book Concern for a few cents. There are live subjects in this little book for every day of the year, covering every phase of the work of our church, home and foreign, as well as every phase of Christian endeavor the world over.

There would be hardly a single weekly prayer service of the year but that one or more of the subjects for the seven days of the week would be directly appropriate as a subject for study and prayer. I commend this Calendar most heartily and urge our pastors to secure it at once and begin with the new year.

JOHN A. HOLMES, THE PREACHER, PASTOR AND BROTHER.

Of These It Will Always Be Hard to Tell in
Which He Ranked the Greatest.

By the Rev. E. P. Moon.

As a preacher, John A. Holmes was simple, deep, Biblical, logical, and enough theological, intensely practical, and spiritual. He was indeed a master of his pulpit, in that he was wise in the study of his people; always knowing what they needed and always knowing how to apply it. He was a splendid student of human soil, and knew well where to sow the gospel seeds, so as to get fruit. His gestures were mild and graceful, specially when one considers his great zeal and spirit. He loved to preach; not so much to have himself heard, as to be in evidence of the belief of Methodist Christians—that the preached gospel is the hope of the world's salvation. People delighted to hear him because he delighted to preach to them. His pulpit discourses were always highly punctuated with hot brands of Holy Fire. His conscience, and not the emotion of his audience was his source of congratulation as to how well he had done. Thus he was always satisfied. Great preacher; wonderfully original.

But alas, he is no more; he has ascended "as he said."

John A. Holmes, a Pastor.

He was highly sensitive of, and greatly magnified his charge, "Feed the Flocks of Christ". He showed very little tendencies to fleece. His flock loved, obeyed, and followed him because he taught them. He looked after his flock by name. Among visiting pastors John A. Holmes' superiority was not in the number of visits he made, but in the kind of visits he made. Things we have known said by other pastors would alienate and scatter the flock, when said by John A. Holmes would please, correct and restrain his flock. He is justly entitled "Master of the Pastorate"

His pastoral system, quite his own, made

him fully competent to be his own evangelist. In this one great pastor three principles centered: Preaching the Gospel in the pulpit, preaching the Gospel in his social sphere, preaching the Gospel in his visits in the homes of the people. We would not pretend that John A. Holmes was so monkish as to cramp or fetter his better judgment. He could find time to be jovial even to the sport of hunting. This was always when he was jam-up with his work. When anything drew him into a state of idleness, he left it. It was a supreme pleasure to pastor near him, or to succeed him. His impressed influence was not so much John A. Holmes, but Jesus Christ. He taught the people, therefore others could pastor them. But also, he leaves his flock and takes his transfer to the eternal land of Shepherds where Jesus Christ is the chief.

John A. Holmes, a Brother.

After all we are not sure but that this term is the greatest in all language. Think of the term brother! It is written into our code and base of religion. In the 1st book of our scripture and the 4th Chapter, it's there placed as an indispensable item in the social fabric of human lives.

John A. Holmes was a brother of the full size and term. He gave but little concern about what people thought or said about him, but more about what he thought and said about people. I consider it a high privilege, as well as a lasting blessing to have known Brother Holmes 22 years. My best knowledge of him as brother is self-evident. He held as a magnet the souls of his brethren. The better they knew him the more they loved him. One of the finest lessons I've ever learned in charm of brotherliness was in the life time fellowship with him and the saintly J. W. Waters, Sr., who preceded him in his transfer to his eternal charge 2 years ago. I saw sublimely the humility of his brotherhood at the conference session held in Leight St. Church, Richmond, Va.

It pained him severely to see one brother wrong another. He was always found tugging at the burden of the unfortunate and helpless. I saw him one day weeping bitterly, I asked, "Brother Holmes, what's the trouble?" He said, "The feelings of one of my best friends are hurt without cause." Such was the brotherliness of that great man John A. Holmes.

This life is a fine sturdy subject for our young men of the Washington Conference, who should catch the mantle he dropped last Saturday night when he left the brotherhood on earth by transfer to join the eternal brotherhood of which Jesus Christ is Elder.

IS THERE A NEGRO PROBLEM? IF SO, WHAT IS IT?

By Jesse O. Thomas, Field Secretary
Urban League.

The social and economic situations and different experiences in human relationship suggest or create different terms of phraseology. Some of them grow out of scientific analysis; others of them come down to us through age-old traditions. If one took the time to sci-

tifically inquire into the basis or justification of many of our mode of expressing with reference to specific situations, we would doubtless dis-filling terms or phraseology would be mis-cover that many of our overworked, mouth-onomous.

Take the expression "Negro problem." I am not sure there is a Negro problem. I am not sure there is not a Negro problem. I doubt seriously if there is anybody in this country that is able to state with any degree of undisputed authenticity that there is or that there is not a Negro problem. That is to say, there may be somewhere along the lines of our human progress some conditions that are peculiarly racial that are shot through with racial instincts, impulses and idiosyncrasies. This may be true of all racial groups in a corresponding degree. But what America has learned to regard as a "Negro problem" has little or no racial significance. The fact that the Negro death rate is almost twice as high as the death rate of white people living in the same communities is referred to as a "Negro problem." The fact that a larger percentage of Negroes are ignorant than is correspondingly true of white people constitutes another "Negro problem." The lack of paved streets and adequate lights, water supply, sewerage disposal facilities, or what not, becomes again a "Negro problem." When large numbers of foreigners are brought together in any American community who are without education and unable to speak the English language, they do not produce or create German, Irish, Italian, Polish, French, Jew, Russian, Greek, or what not, problems. They simply make necessary a problem of Americanization, of education. The congested and overcrowded housing conditions and other evidences of lack of economic efficiency do not produce race or racial problems, simply problems in economic and social adjustment. And if any group, whether in America or elsewhere, becomes so impoverished that charitable aid is necessary because of starvation or hardship or otherwise, they are not racial problems of the group involved. When the American white man is ignorant and economically unefficient, he does not produce a white race problem, but a problem in social and economic adjustment. In the city of Atlanta, out of the 14,000 Negro children that are enrolled in our public schools, less than 2,000 of them are on full-time schedule. None of the Negro children are attending high schools provided for by public school funds of the city of Atlanta, as is true in many other cities throughout the South. This is not a "Negro problem"; it is simply a failure in the educational system to provide adequate educational facilities for Negro children, and, in the last analysis, a problem in education. Negroes live in worse houses, more unsanitary and more hazardous to health and well being than the white people, taking it in mass and by large. But here again, this is not a race problem—a problem in economics. Because of the lack of education, lack of training, the lack of opportunity, the double economic standard, together with racial prejudice, the average Negro's earning capacity is very much lower than the average white man's earning capacity. But this is not a "Negro problem." It is a problem of

education and training of elimination of racial prejudice and proscription. The Negro does not vote for the officers who are to make and administer the laws that he is compelled to obey. But this is not a "Negro problem." It is a problem of enfranchisement or the result of disfranchisement, a matter of denying a group the right guaranteed them by the Constitution.

What I would seriously like to see is the Negro given the same advantages and opportunities, the same opportunity for training and development, a chance to earn and spend his money in a manner that will mean the highest possible development to himself and his family, unrestricted, unmolested and undisturbed, and a chance to move about to serve and spend himself and his energies to the advancement of human progress without interference in so far as he remains in harmony with the law governing other individuals; the same chance for education, the same chance for economic development, the same guarantee for protection of life and limb, and then see whether there still remains a problem peculiar to his racial group. In other words, let's take out the educational, economic, social and political problems and see if there still remains that which may be called a "Negro problem."

The Southwestern Semi-Centennial Anniversary Honor Certificate is the Badge of loyalty and the sign of an Intelligent Methodist.

Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 4	Baltimore	Washington	Leonard
Apr. 4	Central Missouri	Springfield	Mead
Mar. 14	Central Penna.	Harrisburg	McDowell
Apr. 4	Delaware	Philadelphia	Berry
Apr. 13	East German	Brooklyn, N. Y.	Wilson
Mar. 21	Eastern Swedish	Worcester, Mass.	Wilson
Jan. 31	Florida	St. Augustine	Waldorf
Mar. 21	Kansas	Topeka	Anderson
Apr. 18	Lexington	Indianapolis, Ind.	Jones
Apr. 4	Lincoln	Fort Scott, Kas.	Jones
Dec. 6	Little Rock	Helena, Ark.	Clair
Jan. 24	Louisiana	Franklin	Jones
Apr. 18	Maine	Bangor	Hughes
Jan. 17	Mississippi	Moss Point	Mead
Apr. 4	New England		Hughes
Apr. 4	New England, South-		
Apr. 11	New Hampshire	New London, Conn.	Burns
Apr. 4	North Indiana	Manchester	Hughes
Mar. 14	New Jersey	Kokomo	Lecte
Apr. 4	New York	Ashbury Park	Leonard
Apr. 11	New York, East		Wilson
Apr. 4	Newark		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 11	Northwest Kansas	Concordia	Stuntz
Mar. 14	Philadelphia	Philadelphia	Bristol
Apr. 18	St. John's River	Lake Worth	Richardson
Mar. 14	Southwest Kansas	Wellington	Anderson
Apr. 4	Troy	Glens Falls, N. Y.	Burt
Jan. 31	Upper Mississippi	Starkville	Jones
Apr. 25	Vermont	Barton	Hughes
Mar. 21	Washington	Roanoke, Va.	McDowell
Apr. 4	Wilmington	Chincoteague, Va.	McDowell
Apr. 4	Wyoming	Wilkesbarre	Bristol

Date	Conference	Place	Bishop
Jan. 18	Chile	Santiago	Thirkield
June 6	Denmark	Killindborg	Bast
Jan. 10	Eastern So. America	Buenos Aires	Thirkield
Aug. 23	Finland	Vonkieuulaksen	Bast
Apr. 19	Italy	Florence	Blake
Feb. 7	Liberia	Greenville, Sinoe	Clair
Mar. 15	Mexico	Mexico City	Oldham
June 13	North Germany	Zwickau	Nuelsen
June 13	Norway	Frederickshald	Bast
June 7	South Germany	Hellbronn	Nuelsen
June 7	Switzerland	Thwil	Nuelsen
Aug. 15	Sweden	Stockholm	Nuelsen

Date	Conference	Place	Bishop
July 11	Angola		Johnson
May 23	Austria	Vienna	Bast
July 25	Baltic	Reval	Nuelsen
June 6	Congo		Johnson
Feb. 22	Central America	San Jose, Costa Rica	Oldham
May 16	Hungary		Bast
June 10	Jugo-Slavia	Staribeci	Blake
Mar. 22	North Africa	Fort National	Blake
Feb. 8	North Andes	Lima, Peru	Oldham
Feb. 28	Porto Rico	Unuado	McConnell
Apr. 25	Rhodesia, Africa		Johnson
Aug. 31	Russia	Petrograd	Nuelsen
Feb. 8	South Florida	Orlando	Waldorf
Aug. 20	Southeast Africa		Johnson

Date	Conference	Place	Bishop
Feb. 21	Hawaii	Honolulu	Shepard
Feb. 7	Latin America	Los Angeles, Cal.	Shepard
May 31	Bulgaria	Levetch	Blake
June 21	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.

Signed L. B. WILSON, Secretary

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---"The Prodigal Son."

(Luke 15).

JANUARY 21, 1923

A Revelation of the Father

Phillips Brooks calls the Fatherhood of God the inspiring idea of Christianity. In 1879 he was invited to deliver the John Bohlen lectures in Philadelphia, and he chose for his theme the influence of Jesus. In developing it he stated that he had been led to think of Christianity, not as a system of doctrine but as a personal force, behind which and in which there lies one great inspiring idea, which it is the work of the personal force to impress upon the life of man. With this the personal force is always struggling to fill mankind. This personal force is the nature of Jesus, full of humanity, full of divinity, and powerful with itself every element that enters into love of the completest kind. The inspiring idea is the Fatherhood of God and the childhood of every man to him. A hundred other statements regarding the gospel are true; but all statements concerning it hold their truth within this truth—that Jesus came to restore the fact of God's Fatherhood to man's knowledge, and to its central place of power over man's life. Man is God's creature and child. He is ignorant and rebellious—the prodigal child of God; but his ignorance and rebellion never break that first relationship. It is always a child ignorant of his Father; always a child rebellious against his Father. That is what makes the tragedy of human history, and always prevents human sin from becoming an insignificant and squalid thing.

Prevention or Rescue?

We are grieved that the behavior of the elder son should cast a shadow over the brightness of the festive scene with which our lesson closes over the joy of the father of his son who had gone astray. It would have been a nobler thing to consider the feeling of injustice which naturally arose and to assist in restoring the brother who had made a mistake. Everyone, himself included, would have been happier. And yet we must own that the feeling of injustice arose naturally. The first mistake was made by the father when he, as the years passed, neglected to show in some tangible way, that he appreciated the faithful service of the elder son. Possibly, greater thoughtfulness in earlier years would have prevented the younger son from going astray. A pastor tells that once during a service in his church, when men were urged to accept Christ as a personal Savior, a notoriously wicked man came and knelt at the altar. Immediately there gathered about him men who rejoiced and gave thanks that his life had been touched. At the other side of the altar a boy knelt, but no member of the church went to kneel beside him. Members of the

family often fail to recognize and appreciate the efforts and the difficulties of other members just because these efforts and difficulties belong to the daily routine and are what one expects. May not this lesson serve to remind us as churches to show our appreciation of the young people who come to us naturally, and may it not remind us as husbands and wives to renew the romance of our early love and devotion to each other, and as fathers and mothers to give expression of our joy over the children who are dutiful?

The Temperance Application.

The passage is put before us in the present scheme of lessons for its significance for temperance. Its significance for temperance and for everything else appears in the clear implication that the value of men for God lies in the fact that men are God's sons. The motive of all true reform movements is to be found in a true thought of men. We sometimes hear reforms urged solely on a financial or an economic basis. This is well enough when we are dealing with the material welfare of society, but such pleas do not move on the highest plane. God does not regard men as an investment. From the investment point of view God puts more into men than he can ever get back. No father raises the question of cost if the welfare of his child is at stake, except in the sense of asking where he can find the means to provide for the child's welfare. All conservation movements which look into the welfare of men and women and children are worth while, but they do not become in the full sense Christian until they look upon human beings as having their supreme value in what they are to God.

For Study and Discussion.

What is the main teaching of the parable of the Prodigal Son as Jesus evidently meant it? How is the elder son related, if at all, to the main point of the parable? Show that the younger son's conception of freedom was wrong. How may liberty lead to slavery? How may restraint lead to freedom? What lessons concerning God's attitude toward the repentant sinner may we learn from this parable? What should be our attitude?

MISSIONARY INTERPRETATION.

Lesson for Sunday, Jan. 21, 1923.

"My son was dead, and is alive again; he was lost, and is found."
(Rev. D. D. Martin, D. D.)

The story of the Prodigal Son portrays the heathen world in its every aspect. All were heirs of the original heritage in God. The nations who have forgotten God have wasted their substance in riotous living. For all the centuries of recorded history they have been feeding on the husks of

superstition and sin. Again and again have they been reminded by the messengers of light that in their Father's house there was bread enough, and yet they perish with hunger. One by one and sometimes in throng, as is true in the village life of India or Africa, they are coming to themselves. We can see them from Asia, Africa, South America, coming. From the islands of the sea they are coming.

The Father sees them when a great way off. He saw them in the prophecies of the Old Testament, and hastened the "fulness of time" that he might throw himself on to the very life of the heathen world, which he did when they were yet a long way off and gave them the kiss of peace and of hope, and of love's forgiveness. Ever since, he has been calling on his servants to open the door into the full privilege of the children of God. That on them there might be placed the new robe of adoption, the signet of the family title, and restore the full meaning of sonship. "There is joy in the presence of the angels of God over one sinner that repenteth." "For this my son was dead, and is alive again; was lost, and is found."

Suppose there had been no one at home but the elder brother when the prodigal came, how would he have fared. It would have been a cold hospitality, indeed, and the poor prodigal would have passed on to find more congenial spirits. The Christian Church was once strong in North Africa. The great Dark Continent with its appealing millions were close at hand. They were the elder brother in the church, for at that time the majority of all Christians were in Africa. They had the commission "Go ye to all the world," but they became rich and formal; they were indifferent toward the prodigal son of a common father, and the Mohammedan religion is receiving the native African into his fold. Every member of the church indifferent toward the return of a lost world is subject to the same rebuke which came to the elder brother, and to the disaster which came to the church of North Africa.

Gammon Seminary.

District Rounds

TEXARKANA DISTRICT.

First Round.

Lockeaburg, J. L. Bryant, December, 23-24; De Queen, L. E. Neal, 28; Horatio, M. F. Strong, 30-31; Caddo Gap, W. H. Hanna, January, 6-7; Bengin, C. H. Brooks, 12-14; Murfreesboro, J. H. Richardson, 12-14; Centerpoint, A. C. Cabean, 20-21; Clow, F. J. Jacobs, 27-28; low Circuit, N. B. Robinson, February, 3-4; Paraloma, G. H. Voss, 10-11; Hope and Saratoga, 17-19; Stamps, S. McDonald, 24-25; Anfield, Nathaniel Smith, March, 3-4; Lewisville, H. Bright, 10-11; Texarkana, G. A. Hall, 17-18.

Dear Brethren: Meet me at Clow, January 25.

G. T. Saxton, Supt.

MURFREESBORO DISTRICT.

Tennessee Conference.

Livingston and Officers' chapel, Jan. 11-12, afternoon 14; Cooksville and Algood, Jan. 14-15; Stonewall, Jan. 19-20, afternoon 21; Gordonsville

and Carthage, Jan. 21-22; Alexandria and Liberty, 27-28; Sparta, Feb. 3-4; Sparta Cir., afternoon of Feb. 4-5; McMinnville Cir., Feb. 7, and afternoon Feb. 11; McMinnville, Feb. 11-12; Dechard, Feb. 17-18; Manchester, Feb. 18-19; Tullahoma, Feb. 25-26; Dilton, March 3-4; Murfreesboro Cir., March 10-11; Murfreesboro, March 17-18; Smyrna, March 24-25; Butler-Nelson, 24-25.

Dear Brethren:—Let's begin now and raise our quota by Easter; to do this it will mean to line up our co-workers and get our stewardship program on in full. Remember decision day and get something definite before the young people of your parish. Every subscriber to the Centenary should be urged to pay their annual subscription before or on Easter. Special program should be arranged in the Sunday school and Epworth League, with the object in view of Centenary ingathering. We cannot do our bit if we ignore the great paper of our church; the Southwestern should be in every home. Walden College at Nashville, Tenn., should have our support. See to it that we at least send one young man or woman from every charge on the district. In the near future you will be called to a sub-district group meeting to discuss and work out some plans that will help in the Kingdom building in the bounds of our district and throughout the world.

F. N. COLLIER, D. S.

419 State St., Murfreesboro, Tenn.

GAINESVILLE DISTRICT.

First Round.

Duluth, Jan. 6-7; Suwanee, Jan. 13-14; Lawrenceville, Jan. 19-21; Hoschton, Jan. 20-21; Elberton, January 27-28; Commerce, Feb. 3-4; Gainesville, Feb. 9-11; Buford, Feb. 10-11; St. Luke, Feb. 11-12; Covington, Feb. 16-18; Union Grove, Feb. 17-18; Fort Street, Feb. 23-25; Leo, Feb. 24-25; Buckhead, Feb. 25-28; Gillsville, March 3-4; Athens, March 4; East Atlanta, March 4-6; Lovania, March 10-11.

Dear Brethren—The conference is over. Your reports were good. I thank you most heartily for your loyal co-operation in the work. The splendid report for the district could not have been made except for your faithful and zealous work. We have returned to our various charges and now face the duties of another year. Let us pray the Lord to direct us in all we do throughout the year. Let us put over the program of the Church. Begin your evangelistic work now. Increase your membership. Canvass all members. Enlist tithing stewards and young people for life's service. Raise your Centenary monthly and report same to Dr. Morris W. Ehnes, 740 Rush St., Chicago, and by all means send your report to the Centenary office not less than once a quarter. Brethren, these are the Bishop's orders; let us obey them. Easter Sunday comes April 1st. Let us make Easter "over-the-top day" for the Centenary. The pastor and District Stewards of the district will meet at Fort Street church Feb. 7, 1922. Please let all pastors and district stewards be present. Put the Southwestern into every home. Help to make it self-supporting.

Yours for the Master's cause,

J. F. DEMERY, D. S.

16 Martin Ave., So. Atlanta, Ga.

(Continued on Page 14)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

TOPIC FOR JANUARY 21, 1923

"The Rapidly Changing India"
(Psa. 2:8; 22:27, 28)

We finished the last topic with the statement that India is in convulsion. Today we study that convulsion.

As recently as 1919, Bishop Fred B. Fisher wrote "India's Silent Revolution." It is no longer silent, but likely to shake, first, all India, and after, all the world. Many do not realize that since 1900 there have been uprisings of various kinds in Siam, Korea, China, Japan, the Philippines, the Straits Settlements, Dutch East Indies and India, not to mention the general ferment of the World War.

The nationalistic movement was slow in gathering force in India. Poverty, illiteracy, caste, lack of interest in temporal affairs contributed to this. But since the gathering of the first Indian National Congress in 1885, the movement has been growing. At first it was but an effort to obtain reforms; to make the British administration more responsive to Indian public opinion. But in the last four years this has passed and a new goal has emerged, just as a new leader has come to the front, Mr. Mohandas Ghandi.

Who is Ghandi? A well educated Indian, originally a lawyer, who has proved himself as at home in the mansions of London as in the villages of India. First came to the fore as champion of the rights of Indians in South Africa. During the World War was a supporter of the British government, urging his countrymen to enlist. Held his faith in the British up to 1919, and even yet has never permitted his followers formally to vote in favor of independence outside the British empire.

India put 1,500,000 men into the World War. They fought heroically in Flanders and died like flies in Mesopotamia. Naturally she expected some great reward in the way of self-government, and such was tacitly promised her. The result was the Montagu-Chelmsford reforms of 1919, which satisfied nobody. They provided for a slow process whereby India might become a self-governing dominion. Too slow for Indians; too swift for Anglo-Indians. Bitterly fought by the latter, but now accepted by them. In fact, in face of Ghandi movement, their sole reliance.

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,
Mehawk, Florida.

Ghandi immediately came to the front, impetuously declaring the Act of 1919 final proof of the perfidy of England, and declaring "swaraj." His "hill of wrongs" against England includes the wanton destruction of Indian weaving in favor of the mill owners of Lancashire; the destruction of Indian self-reliance in the matter of national defense; the setting up of a complicated system of courts that makes justice impossible for the poor; the establishment of a system of education in English that is calculated to undermine India's own culture, and the setting up of a system of government so expensive that it has reduced India to pauperism with 30,000,000 having only one meal a day.

Underlying all of these specific points of attack, the purpose of Ghandi is religious. He does not believe in the materialistic civilization of the West. He despises the West. "If British rule were replaced tomorrow by Indian rule, based on modern methods, India would be no better, except that then she would be able to retain some of the money that is drained away to England." He is of the East and believes in a spiritual basis for all life, as in fact the only worthy life. His is a crusade against material standards of success.

Ghandi's method of bringing the British government to its knees has been called "non-co-operation." The Indian name for it is literally translated as "soul force." The six planks in the platform are:

1. Surrender of titles and offices.
2. Refusal to attend government functions.
3. Withdrawal from government schools.
4. Boycott of British courts.
5. Refusal to participate in elections.
6. Boycott of foreign goods.

In place of the third, the Ghandi movement is establishing national schools; in place of the fourth, local courts of arbitration; in place of the sixth, hand-weaving.

What will the outcome be? I do not see how, finally, if Ghandi can hold India's millions to his present program, he can be defeated. For he is actually working the program that Jesus was visionary enough to teach—that spiritual forces can conquer the world. Our mighty West has not yet worked out a gun or a gas or a bomb that will stop that kind of an advance. Ghandi, even in prison, is bound straight toward his goal.

I have not taken time to speak of the positive side of Ghandi's program of social reform for India. He is hard at work to improve the position of women, to do away with caste, to introduce prohibition and social morality, to restore the ancient

hand-weaving, and to set up national schools. The purity of his own character is his greatest asset.

With this movement comes a great challenge to Christianity. Ghandi and many of his lieutenants reverence Christ, but they hold away from organized Christianity as representing a materialistic West that is not truly Christian. Bishop Fisher tells how Ghandi, after reading the fifth, sixth, seventh and tenth chapters of Matthew, said: "The life that speaks in those words is bound to conquer the world. But I do not find that life in your churches."

The challenge is to prove that Christianity is not Western, not bound up with the fortunes of the British rule, but the perfection of all the spiritual aspirations that underlie all Ghandi's efforts.

Quarterly Conferences

ALTAIR, TEXAS—Our first quarterly conference was held at Green's chapel on Dec. 30-31, with Rev. J. G. Browne, D. S., presiding. All leaders were present with good reports. Collection as follows: Dist. Supt., \$30.05; full assessment for pastor, \$20.62; annex to parsonage, \$24; moving expense, \$21.94. Total raised in 24 days since annual conference, \$96.61. We thank the conference and Bishop for sending to us Rev. B. A. Byars. He is a gospel hero.—G. J. Glover, Dist. Steward; M. L. Glover, Reporter.

TUSCALOOSA, ALA.—St. Paul M. E. Church: Our first quarterly conference was held December 21-24, 1922. It began on Thursday evening with a talent rally at which time the pastor gave out 57 talent (pennies), and asked that they be put to an exchange offering a prize for the winners. Mrs. Annie Cormack raised \$4; Mr. Arthur Frieson, \$2.78. Total raised \$33.65, including other workers. On Friday we had business session and Xmas tree. Many children were made glad. On Sunday the District Superintendent, Dr. R. L. Williams preached two able sermons. Rev. J. S. Humphrey preached in the afternoon. Collection \$35.35. Total for conferences \$69; for quarter \$349; District Superintendent in full, \$32; Bishop's claim \$5; Conference Claimant \$5. We realized \$31.29 from a basket contest.—Rev. F. W. Williams, P. C., F. P. Roherson, Reporter.

DISTRICT ROUNDS.
(Continued from Page 13)
ROME DISTRICT.
First Round.

Dear Brethren: God has wonderfully blessed us, and mysteriously led us; so that we now stand on the perimeter of another gracious year, pugnacious with opportunities and responsibilities. "Let us go up at once and take the land for we are fully able." Let no charge fall to do its best. Let's organize, centralize, and evangelize. Don't you hear Central calling? Who's that? Its 740 Rush Street, Chicago. What is it. Send me your Centenary. Make Easter great. I will make your charge a visit as follows:

Cartersville-Aragon, December, 20-31; So. Rome, January, 7-8; Douglasville, 13-14; Adairsville, 20-21; Floyd

Circuit 27-28; Villa Rica, February, 3-4; Summerville, 10-11; Chicomauga, 11-12; Temple, 17-18; Rome First Church, 24-25; Cedartown, March, 3-4; Cavespring, 10-11; Cohutta, 17-18; Austell, 24-25.

Should you need me call me at once.

Yours for service,
W. D. THOMAS,
No. 6 E. Ross Street,
Rome, Ga.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

BROADY—Brother David Bally Broady, was born October 24, 1879, and died December 20, 1922, being at the time of his death 43 years old. He was married June 19, 1916, to Miss Ida Victoria Gillenwater, who preceded him to the land of rest. The funeral was conducted from the home at Wyndale, Va., by Rev. W. L. Sanders, assisted by Rev. J. E. Guthrie, Pastor of the Presbyterian Church of Wyndale. The deceased leaves one sister, Mrs. Susie Lee of Wyndale, four brothers, Messrs. Frank, John, Milton and Thomas Broady, and one aunt, and a host of friends and relatives to mourn their loss, yet not without assurance that their loss is heaven's gain.—W. L. S., reporter.

LEONARD—Sister Sallie Leonard, a faithful member of St. Paul M. E. Church, Camp Hill, La., departed this life December 29, 1922, in full triumph of faith. Her funeral was largely attended by both white and colored. The services were conducted by the pastor, Rev. G. W. Ogilvie and Rev. B. R. Jackson.—G. W. Ogilvie, P. C.

SHEPPARD—Sister Caroline Sheppard was born in Edgefield country, South Carolina, in the year 1839, and departed this life November 9, 1922. She moved to Fort White, Florida, Columbia County, at the age of 15 years. She was converted in 1875, and joined Bethlehem M. E. Church where she remained until death. She was married to the late John Sheppard in 1874. Sister Sheppard lived a consistent Christian life. She leaves two sons, one daughter, seven grandchildren, 13 great grandchildren and a host of friends to mourn her passing. The funeral was conducted by her pastor, Rev. G. M. Hearst, it was largely attended.—Elijah J. King, reporter.

NELSON—Sad to our memory is the death of our Sister Dollie Nelson which occurred December 13, 1922, Morristown, Tenn. She was born in 1841, age 71 years; converted and joined Nelson's Chapel M. E. Church Warrensburg, Tenn., 1884, under the pastorate of Rev. James Hawkins. Faithful was she for 40

(Continued on Page 16)

BLMYER B. CHURCH
Write to Cincinnati Bell Foundry Co. Cincinnati, O.

WHAT THE CHURCHES ARE DOING

BENDAIL, MISS.—Sweet Water M. E. Church: We had a class leaders rally. December 24. The classes raised the following amounts: Class 1, Hattie McKay, \$5.00; Class 2, R. A. Walker, \$6.00; Class 3, T. S. Fairley, \$5.10. Total, \$16.10. We also were favored with a sermon by the pastor, Rev. W. D. Kirkland.—R. A. Walker, reporter.

W T C A D.
CLEARWATER, FLA.—We are indeed glad to say that our people have been loyal to the request of subscribing to our own Southwestern Christian Advocate. As pastor I have not thought the job complete until that paper has been put into every home of the members of Mt. Zion M. E. Church. We have 12 subscribers to this great organ of our great church. We have a few more and expect to get them in. A year ago we only had about 4 subscribers, but we boast in having 12. Our people are doing what the church requests of them. We have, since the 31st of October, paid our claims; every dollar and have our vouchers. God bless our people. Our church is on gaining grounds and has a great expectations for the future.—A. L. Jackson, pastor.

WEST RALEIGH, N. C.—Wilson Chapel: Rev. J. M. Harris, D. D., pastor. The work of our church is moving on nicely. Christmas exercises were largely attended. Two hundred and fifty presents were given from the Xmas tree, and the pastor and family were the recipients of many storms during the week. The new Pipe Organ adds much to the attractive features of the church; the Sunday School has been reorganized and graded, and the 17 classes are thoroughly organized. Mr. Jas. S. Morgan has been Superintendent for 30 years and has a strong corp of teachers. Raleigh being the seat of the Great Shaw University, a number of young men visited the Sunday School work of our church. The Epworth League rendered a special program Sunday night, December 24. The pastor has organized a senior and Junior Stewardess Board. Miss Marjorie Harris, of Bennett College visited her parents during the holidays.—Miss M. D. Thornton, reporter.

BRUNSWICK, GA.—Grace M. E. Church at Brunswick, Ga., is awake and working under her new leadership. The members spend from one to four hours at Grace every evening except Saturday. Monday evening is reserved for official getting together. Tuesday evening class meeting, Wednesday evening Epworth League, Thursday evening Saints prayer meeting, Friday evening Choir practice and a study of musical literature and authors. The League having been reorganized is doing creditable and effective work. At eight o'clock the Junior Choir of Grace M. E. Church makes one welcome to the League with song. The President, Mrs. Ruth Blaks conducts a lovely spiritual service; then the chairman of the program committee, gives to all present a new and varied program. After the spiritual, intellectual and financial sides of the league have been taken

care of, the social committee makes welcome the leaguers to the parsonage, which is a real community center, for social contact and a delicious repass. The Men's Brotherhood of the church is also very active, there is being carried on a big drive for members. A very pleasing and interesting feature is the Wednesday night "Gst together Feast" at the parsonage, this delightful affair is held along with the league Sunday School social hour. The church being organized in Battalions and companies made their report midnight Xmas eve, twelve o'clock prayer was sent up asking God's blessing on the gift to the Christ Child. A very unique service was had from 10 to 12 at night, Sunday night. Our pastor was chosen by the representative of citizens to deliver the address at the emancipation Proclamation Celebration which was held January 1. The life of the young people is of special interest to the pastor being a former "Y. M. C. A." Secretary of the World War, the youngsters are having the time of their lives going on hikes to the several places of interest around the country side of our city studying God in nature. Recently some of the faithful members of the church gave a pleasant surprise to our pastor, the act made the pastor feel as if the folks really love him and that he is not all alone and that somebody gives him a thought.—K. N. B. reporter.

STEVENSVILLE, Md.—Stevensville, Maryland, charge excelled itself in the month of November with a successful and spiritually effort by way of a rally, having raised in three weeks for the trustees \$679. Ezion \$70, for painting the church. Wesley \$146 on her old debt; Union in one collection the second Sunday in November \$543, through the Ladies Aid and trustees, Annie Hill, Mary Chance, Marion Dunn, J. Morgan Dunn and George Sullivan as officers, for church decoration inside and installing the Delco light, at a cost of \$525. Communion and Consecrated services conducted by the pastor and Beulah Green, with eight coming forward to accept the Christian life. Rev. L. W. Molock of Fairlee, Md., preached morning and afternoon, giving us two of his splendid sermons. Cyrus Handy Briddeil, pastor.—Annie Hill, reporter.

SUBLINE CIRCUIT.—The members of Subline Circuit have fought well the past 2 years, under the Pastorage of Rev. Albert Sanford, who was a dear, dear Pastor. We were successful enough to raise \$103.50, the first year for centenary and \$99.00, the next; we paid our pastor something near \$500.00; our District Superintendent, \$120.00; made an improvement of \$7.00, in the church room; made very good reports in District Conference, and added six new converts to the Church. I think that is a very good report for 23 working members. Don't You? The Conference saw fit to move our Pastor, which was quite a shock to us. We ask the members of the Methodist Churches throughout the world to

pray for us.—Mrs. Alice Payne, reporter.

MONROE, LA.—The Mercy and Help Department of the Epworth League of St. James M. E. Church, this city, and the married ladies of Sub Rosa Club, made Xmas happy for quite a number of unfortunate children and food was given to the old people. The members of both clubs spent a pleasant Xmas making it happy for others. The Sub Rosa Club donated \$5; the Mercy and Help Department, \$15.50; Rev. T. A. Hampton, \$2; Mr. F. D. Thompson, 50c; Dr. Jno. T. Miller, 50c; Mr. M. Brooks, 50c; Mr. J. S. Brooks, 50c; Dr. G. McClanahan, 50c; Total, \$2g.00. Mrs. Bertha Butler, President, Sub Rosa Club, Mrs. Helen Rodgers, Secretary, Mrs. Alberta Sterling, President, Mercy and Help Department; Mrs. Lucille Howard, Secretary.—Reporter.

CICERO, TEXAS.—A great storm swept into Brothers' chapel Methodist Episcopal parsonage on the evening of Dec. 22, 1922. It was not caused by a change of temperature, but the coming of a host of friends with sweet melodies bursting forth with greeting for Rev. and Mrs. J. H. Swann, who had returned to serve their third year.

The dining room table was laden to its utmost capacity with all kinds of good eats, fruit and candy. After a few words of greeting, by Mr. Ed. Scott, response by Rev. and Mrs. Swann. Then all sang "It Pays to Serve Jesus," while several of the sisters served ice cream to all.

The party was led by Madam E. J. Thomas, president of the Ladies' Aid.—J. A. S., Reporter.

NASHVILLE, TENN.—Gordon Memorial M. E. church: Sunday school at 9:30 Sunday morning was largely attended. At 11 a. m. love feast and general class meeting. At 7:30 p. m. we were favored with a wonderful sermon by our pastor, whose text was taken from Matthew, 3:4. The Lord's Supper was administered to 118. We were glad to have our pastor, Rev. J. W. Satterfield returned to us. On Dec. 17 the auxiliaries of Gordon M. E. church celebrated his tenth anniversary. Preaching at 11 a. m. by Bishop I. B. Scott; at 2:30, Rev. J. I. Johnson of Casper's chapel; at 7:30, Rev. I. E. Green. On Monday night supper was served at the home of Mr. and Mrs. R. D. North, at which several of his personal friends were present. President Davis of Walden university was present and made an interesting talk. Bishop and Mrs. Scott, Rev. and Mrs. Booth, Mr. Hawkins and Mr. Lee Pennington were also present.—F. A. Vaughter, Reporter.

WEBSTER GROVE, MO.—Webster Grove M. E. church: We are very glad to report that our church is in better shape than ever before. The spiritual, financial and intellectual affairs have been wisely and carefully attended by our pastor and co-workers. The Sunday school has been properly organized under the graded system by our own dear Miss Arsanita Williams, Pres., which means much to the church. A teachers' training class has been added to the list of auxiliaries and is making good under the instruction of the pastor. Our Christmas program, together with a tree, by and for the younger pupils, on Dec. 25, was very interesting and largely attended.

Dec. 27th the members gave a surprise in honor of their beloved pastor, Rev. J. D. Brooks. The tables were beautifully decorated and every one elaborately served. The menu consisting of chicken salad, cake and ice cream. The sum of \$35 was presented to him from the members and friends that were present to demonstrate their love, sympathy and good wishes to him and family for a "Merry Xmas" and a "Happy New Year." Sixteen dollars and 75 cents of this silver offering was given by Mr. and Mrs. J. C. Johnson and daughter, Miss Floy Mae. As Rev. Brooks stood to thank the people for their hospitality his heart was overflowed with gratitude and surprise. Much credit is given to Mr. Wm. Taylor, the chairman of the movement.

We also promise to the editor that we will have our quota of the Southwestern by the last quarter.—Mrs. L. Reporter.

KIRBY, MISS.—St. Paul M. E. church: The members are working for every interest. On Oct. 29 a rally was given by Sister Molly Howard and Sister Calvin Kelly for the purpose of getting the pastor a suit of clothes. The result was \$8. Just over at Beach Grove, on the Kirby charge, a rally was set for Sunday, Nov. 19, 1922. On account of bad weather only a few turned out. In a club rally club No. 1, Sister M. E. Ingraham, \$5; club No. 2, Bro. J. B. Brooks, \$5; club No. 3, Sister Dora Briggs, \$15. Public collection, \$2. Total, \$27.—Mrs. W. E. Rucker, Reporter.

McGEHEE, ARK.—The officers and members of Scott's chapel M. E. church take this method to extend their thanks to the Bishop and Rev. A. S. Miller, our D. S., for sending us such a wide-awake pastor in the person of Rev. J. W. Terrell. He is the right man in the right place. The church has taken on new life.—Mrs. R. D. Madison, Reporter.

LAMBERT-CROWDER CHARGE.—At Brook's chapel M. E. church a mock annual conference was held Nov. 19, 1922. The following persons represented different districts: Sister L. A. Brooks, Aberdeen district, and pastors, \$25; Miss Rosie Elliot, Clarksdale district, and pastors, \$15; Mrs. Lillie Hardrick, Starksville district, with only one pastor, \$20; Miss Modena Griffin, Tupelo district, and pastors, \$6; Mrs. Annie Caldwell, Greenwood district, \$4.50; Miss Johnson, a pastor, raised \$4; Sister Lee, \$1.60. Many others contributed. May the Lord bless these good members and friends for their great efforts. Total raised, \$101.92.—D. D. Reid, P. C. (Continued on Page 16)

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CRESCENT CITY NOTES

The W. H. M. Society had their last district meeting for the year 1922 at First church Dec. 20. The meeting was opened by the district president. Devotional service by the conference evangelist, Sec. Mrs. R. Moore. The speaking meeting was very inspiring. We had with us Dr. F. F. Robinson, Rev. A. Booker, Rev. C. Johnson and Rev. A. G. Jenkins, who made some encouraging remarks and pledged to do all they could to help the Missionary Society to do more and better work for the year 1923. The topic of the evening, "The Negro Orator," was beautifully outlined by Rev. C. Johnson. Paper, "Superstition," by Mrs. Dr. Bowers, was very interesting; solo by young lady of First church; quartette by Revs. Johnson, Robinson, Jenkins and Booker was enjoyed by all. After the program we had a candle light service, which was very impressive. Refreshments were served by the president and members of the auxiliary of First Church. We thank Dr. Robinson and his good members.—Lucy D. Walker, Cor. Sec.

The Woman's Home Missionary Society will meet at Peck Home, January 17-23, 7:30 p. m. All Auxiliaries are requested to be present to receive the vouchers for their Pastors. The topic of the evening "The Study of the Negro", quartett from Flint-Goodridge Hospital and First Church, old plantation melodies. Solo and readings by the girls of Peck Home. We hope to have all the ministers of the city present. Mrs. A. G. Jenkins, District President, Lucy D. Walker, Corresponding Secretary.

SPECIAL NOTICES

To the Pastors, Sunday School Superintendents, and Epworth League Presidents, of the Birmingham District, Central Ala. Conference, to you as New Year's greeting:

The conference year and the annual conference of the year 1922 is over; Father Time has ushered the New Year 1923 upon us.

The next important thing following us is the District Sunday school and Epworth League convention, which will convene in the late spring in the city of Oneonta, Ala.

I am now appealing to every pastor, Sunday school superintendent and Epworth League president to get busy on the job and build up your Sunday school and Epworth League chapter. Let us all co-operate and pull together for a great convention.

Let us all pull together for the coming Birmingham District Sunday school and Epworth League convention, which will be held at Oneonta, Ala. The exact date will be announced later.

Yours for success,
J. H. REDRICK, Pres.

All members of the Board of Examiners and all persons to be ex-

amined are asked to meet Tuesday, January 16th, 1923, in Moss Point, Miss., at the M. E. Church at 9 o'clock A. M.

B. E. McEwen Chairman of Board.

NOTICE TO THE MINISTERS' WIVES OF THE LOUISIANA CONFERENCE.

Dear Sisters: Let us strive to make this society the same as our husbands' Ministers' Aid of the Louisiana Conference. The only way to do this is to pay our dues of one dollar at each annual conference.

We have in the Whitney bank all monies that have been collected.

Sisters, please think, we know not what tomorrow shall bring. You are simply banking one dollar for emergency.

If every minister's wife and widow stand by this movement, in a few years we shall have a large bank account.

We are yours for right.

Mrs. A. G. Jenkins, Cor. Sec.; Mrs. C. S. Stanley, Financial Sec.; Mrs. G. W. Alston, Pres. Board of Directors; Mrs. W. S. Chinn, Treas.; Mrs. T. B. Cooper, Pres., Box 371, Bogalusa, La.

Louisiana Annual Conference—Dear Brethren:

The fifty-fifth session of the Louisiana Annual Conference will be held in Asbury Methodist Episcopal church, Franklin, La., Jan. 24, 1923.

All delegates and friends attending same are requested to come prepared to pay fifty cents for lodging and 25 cents for meals. The hostess will serve breakfast and supper, and the midday meal can be procured at the church community tent on the grounds.

The committee is sparing no pains in securing comfortable homes for all.

Yours in Christ,
JOHN A. LINDSAY, Pastor.

To Men on Baton Rouge District:

This is to notify you that we leave Tuesday morning, Jan. 23, at 6:40, for Franklin. Therefore, be in Baton Rouge on time, if you desire to go with us.

We plan special car.

Yours,

C. W. REEVES.

SPECIAL NOTICE. TEXARKANA DISTRICT.

To the pastors and district stewards of the Texarkana district: For co-operation and success, there must be mutual understanding; necessary to such understanding there must be a getting together. I am therefore calling the pastors, and district stewards of the Texarkana district to meet me at Clow, Ark., Thursday, January 25, 1923, at 10 o'clock a. m. Bring your Bible, Hymn books and Discipline.

GT. T. Saxton, District Supt.
1015 Division Street.
Texarkana, Ark.

Change of Address: The pastor of John Wesley M. E. Church, has moved from 1245 Chicazola Street, and is located in the parsonage, which has recently been repaired at a cost of \$500.00. All persons writing him kindly address all mail to.

J. R. McNair, Pastor,
1275 Griffin Street,
Norfolk, Va.

Notice: All pastors of the M. E.

Church having members coming to Norfolk, Va., to live please notify the pastor of John Wesley M. E. Church, whose address is 1275 Griffin Street, Norfolk, Va., giving the name, street, and number of said members; Norfolk is a great sea port city with over a hundred and fifty thousand inhabitants and fifty or sixty thousand of that number are colored. We have many members of the M. E. Church moving to this city from all sections of our country and then drift into other denominational churches. We want to save them to their own church. J. R. McNair, Pastor.

WHAT THE CHURCHES ARE DOING

(Continued from Page 15)

BIG STONE GAP, VA.—Davidson's chapel M. E. church: We have just enjoyed a very fine program given by the school of our church. Dr. S. L. Thaxton, supt. program committee; Miss Myrtle Woods, Miss W. L. Woods, Mrs. Kate Harris, Mrs. E. Vereth. The program was very good and we raised \$6.47 for the children of the world. We had many students with us from our church schools. Messrs. Ralph and Lawrence Martin were with us in the Sunday school and assisted us with our program. We wish to thank Mr. Theodore Thaxton, a student of Morristown, Tenn., for our Xmas tree. Others who visited us were Miss C. H. Hayes, of Greenville, Tenn., Mr. and Mrs. Tom Warren and child. We are proud of our boys and girls and welcome you at any time.—J. G. Nash, P. C.

HARRISTON, MISS.—We have closed out our meeting with fifty members added to the church. We have raised our quota and over for the Southwestern. Rev. J. C. Hibbler, Dist. Supt., was with us and held our fourth quarterly conference. He was paid in full. We have raised \$128 up to the fourth quarter. We are working hard to bring up our full quota of the Centenary fund.—A. Lee, P. C.

HARRISTON CIRCUIT—A committee of ladies combined their efforts and gave the pastor a suit of clothes and a hat at the cost of \$47. The committee was led by Mrs. C. Dangerfield, Mrs. L. Snyder, Mrs. Mary Stewart, Mrs. L. Eakins, Mrs. R. Cooper and Mrs. D. Rucker.—A. Lee, P. C.

YORK STATION, S. C.—Conference is over. The largest report rendered in this history of this church along all lines. 14 subscribers to Southwestern Advocate. We are planning for a greater success for 1923.—Reporter.

ANDERSON, TEXAS—Rev. F. D. Mayes preached a noble sermon at Yarbough chapel. He returned to Anderson for the night service, where he preached to a full house. The pastor took for his text Romans, 8th chapter, 16th verse, "The spirit itself beareth witness with our spirit, that we are the children of God." He made a lasting impression upon all who were present. The pastor dismissed the people for a few minutes and were called back into service to see the old year out and gladly welcome the New Year. A large number witnessed a great service. The pastor made a brief talk on holiness. Collection good; and the money was given to the poor and needy ones. We are glad to have Rev. F. D. Mayes

and family with us.—(Miss) Mattie B. Pratt, Reporter.

NOTES FROM THE LITTLE ROCK CONFERENCE.

The Little Rock annual conference was a historical one. The first annual conference ever held in Helena, Ark., and the first one to be held by a Colored Bishop. The conference was presided over by Bishop M. W. Clair, D. D., LL.D. Discipline and order reigned throughout the session. The Bishop is a man with a big heart and brotherly spirit. The Holy Spirit hovered over us, evidenced by the constant outburst of old-time melodies. We had been preparing for his coming 45 years, and of course welcomed him with glad hearts. We pray for him while he is across the seas.—Samuel J. Brown.

CARD OF THANKS

I wish to thank the loyal members and friends of Tyler, for their kindness to me during my fifteen days' illness with the dengue fever. They spared no pains in making everything comfortable for us, and on January 1, about 7 o'clock, a storm struck the parsonage, led by Rev. Aaron Taylor, Mrs. Price, Mrs. Marvel, Mrs. B. R. Coleman and others. About 40 pounds of choice groceries were left. Prayer was offered by the Pastor, Rev. Wm. White. May God bless you all.—Rev. Wm. White, Tyler, Tex.

We desire to thank Mrs. Clay of Trinity M. E. church, this city, for the lovely basket of assorted fruits sent to the District Supt.; also the other eatables. Our sincere gratitude is tendered to Mrs. Clay for her kind remembrance of us, and we wish for her and those around her a most prosperous New Year.

Rev. and Mrs. M. R. WALKER.

MARRIAGES

DE GRAFFINRIED - DOTTS—On Sunday evening, Dec. 24, Miss Melvina, the daughter of Rev. and Mrs. David Dotts, was married to Mr. Chris De Graffinried at the home of the bride, near Vaughan, Miss. A great crowd was present to witness the event. Miss Dotts is an efficient teacher of Yazoo county. Mr. De Graffinried is a member of Mt. Pleasant Methodist Episcopal church. L. R. Kersh officiated.

TAYLOR - PRICE—At Eufaula, Okla., Dec. 30, Dr. R. B. Taylor and Miss Frankie D. Price were quietly married. The ceremony was performed by her pastor, Rev. J. O. Murphy. They left immediately after the ceremony on a short wedding trip. They will make their future home in Okmulgee, Okla. J. O. Murphy, P. C.

OBITUARY.

(Continued from Page 14.) years in the service of the Lord church and home. One daughter, two sons-in-law, 7 grandchildren and one great grand son survive her. A host of friends and members of the Carter Lodge No. 201, of which she was a member, also mourn her passing. Funeral was conducted by her pastor, Rev. J. Davis Hawkins.—Reporter.

Southwestern Christian Advocate

LORENZO H. KING,
Editor

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No. 3.

THE METHODIST BOOK CONCERN,
Publishers

Love's Lament

for

Bishop William A. Quayle

By the Rev. A. D. Burkett

On winds that blow from prairie plains
Is borne a sob,—a sigh;
As though sweet nature wept for one
She feared might droop and die.
A friend whose feet the crocus kissed,
Whose hand the holly held
Upon whose soul the sunflower shone,
As love through light upwelled.

The prairie and the sea are sad,
The pathway lingers long,
Through autumn woods the winter wails,
Silent the wildbirds' song.

The mountains marshal all their might
The plains lift palms of prayer;
That heaven may send its healing help,—
God give thee kindly care,

Oh, hero heart,—fine, faithful friend,
Writer of wonderful words;

Lover of God's great out-of-doors;
Companion of billows,—and birds,—

Leave us not, we have loved thee long,
Yet,—worshipping, His will we await,—

Be it, "Through earth's beautiful gardens go,"
Or, "Pass through the pearly gate."

Editor's Note—This tender touching tribute breathes the tense anxiety of the Author and his fervent prayer for the recovery of Bishop Quayle who is now lingering in the twilight zone of apoplexy. But more, the poet here speaks in exalted tone for millions of lovers of the Greatheart who is the object of these verses.

THE RECENT Y. M. C. A. INTERNATIONAL CONVENTION

It was the Forty-first International Convention of this organization that met November 14-19 at Atlantic City. Many questions of large significance came in for consideration. A larger occupation of the field, the development of educational work, boys' work, industrial work and race relations work were some of them, but there was none so important or whose emphasis was so deliberately put with insistence as that of the spiritual and evangelistic ideals and purpose of the Association. The total proceedings might be summed up in a "challenge to win the present generation of youth for Christ and the Church."

The relation of the Association to the church was one of the major themes of discussion. It centered around the report of the Commission on Approach to the Churches. This commission had studied the problem for three years and its recommendations were adopted by unanimous vote.

It will be a source of satisfaction to the ministry everywhere that strict adherence was affirmed to the spiritual ideal of the primacy of Christ and of the Church of God. The Association adheres religiously to an autonomous existence but makes emphatic its policy of an adequate relationship to the churches. It is a specialized organization supplementing in a large and effective way the work being done by the church, all the while recognizing that it must look to the church for its motive, its ideal and its national and spiritual support. The Association went down on record as requiring active membership in an evangelical church as the basis for active membership in the Association, except in case of student or college associations.

The question of membership in student associations was treated as set forth in the following statements which does not make church

membership a requirement, but leaves it optional with the Student Associations to admit as members those who declare themselves to be in sympathy with the following statement of purpose and willing to make it their personal program of allegiance and service.

1. To lead students to faith in God through Jesus Christ.
2. To lead them into membership and service in the Christian Church.
3. To promote their growth in Christian faith, especially through the study of the Bible and prayer.
4. To influence them to devote themselves in united effort with all Christians in making the will of Christ effective in human society, and to extending the Kingdom of God throughout the world.

It is required that only students who are evangelical church members can serve as officers, or represent the Association at Conventions.

Thus the attitude of the Association is made clear its attitude as to the central position of Jesus Christ as Savior and God; its unshaken loyalty to the church; and its support of the 18th Amendment to the Constitution of the United States.

"There was an impressive incident when the resolutions were presented on Saturday afternoon. The hundreds of visitors in the galleries insisted on voting with the delegates on the floor for the resolution declaring 'most emphatic belief in the moral, economic and political as well as Christian righteousness of the cause of prohibition as enacted in the Eighteenth Amendment,' and 'calling upon the entire membership of the Y. M. C. A. to stand solidly for a complete enforcement of the prohibition laws.' The applause fairly shook the

Million Dollar Pier. In another resolution the delegates as citizens of the United States and Canada requested their respective Governments 'to use all reasonable and righteous means not only for success and assistance of the persecuted Christian minorities in the Near East, but for the prevention of extension of the present terrible conditions.' The 'declarations for a warless world' enunciated by the Federal Council of Churches were heartily endorsed."

Dr. John R. Mott concluded the proceedings of the convention with a timely warning to the Nation: "that we have not succeeded in winning the generation of youths and young men with whom we have to deal, he declared there was no alternative before these bodies in the years immediately ahead but to lead and serve in such a way as to make sure of winning the new generation. There are probably about 20,000,000 youths and young men between the ages of 13 and 35, and approximately 15,000,000 Protestant young men in America, not including Canada. The Y. M. C. A. membership from among these is only about one in fifteen. The membership must be doubled in the immediate future. While this is a most difficult generation it is also a most hopeful one. Young people today have hope, vision and adventure. They seek an outlet for these things, and must be won for their own sakes, for the sake of the church and of the world. We must win soon. We must succeed with the youth of America that are now in their formative years. We must win; it is not optional. To do its part in this work, the Y. M. C. A. must see to it that a much larger proportion of men under thirty-five are put on the lay committees. Above all else, we must confront this new generation with the living Christ."

A NEW CIVIC MOVEMENT

It is known as "The American Band." Its object is to promote throughout this nation loyalty and obedience to the laws of the United States. At the head of this organization are such well known men as S. S. Kresge, head of the Kresge chain of stores, and H. H. Russell, founder of the Anti-Saloon League, who is the Executive Secretary of the Movement.

Four Branches of activity are being developed at the present time, as follows:

1. Co-operation with public and private week-day schools, Sunday Schools, and other groups, with up-to-date methods to instill a love of country and obedience to law in the minds and hearts of the voters of tomorrow.
2. The dissemination through printed matter of the basic principles of The American Band with a plea for the upholding of the dignity of the law in every section of the country without fear or favor.
3. A mail correspondence school to be conducted between a National Commission of business and professional leaders and the influential moulders of thought and action

of the various communities throughout the United States.

4. Direct personal teaching and public addresses by able speakers who will visit the churches, schools, clubs and other organizations to inspire active interest and support.

The promotion of such an organization is an imperative patriotic duty in the face of the appalling fact that crimes of violence are on the increase throughout the Country. That the movement originated in the Churches, born of the spirit of the Churches, should warrant for it the support of all lovers of civic righteousness among the Churches millions.

Judging from the American's Creed the organization is non-partisan and interracial and seeks its membership recruits from every group and section of our common Country. Any American citizen who subscribes his loyalty to our Laws and our Flag may become a member by signing the following creed:

"I believe in the United States of America as a government of the people, by the peo-

ple, for the people, whose just powers are derived from the consent of the governed; a Democracy in a Republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of Freedom, Equality, Justice and Humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies."

This creed breathes the spirit of the visualized Democracy for which American Negroes at every crucial stage in the Nation's life have given their blood to realize and perpetuate.

A most potentially effective feature of this organization's program is its approach to the problem of law enforcement through the youth groups of the Nation.

This is scientific. To reach these young people in such vital Centers of character formation as the public school and Sunday schools, is highly practical and will yield

(Continued on Page 11)

1876 THE TALE OF THE YEARS 1924

1876 In the year 1876, the General Conference of the Methodist Episcopal Church adopted the Southwestern Christian Advocate as its official organ with specific reference to service among the Colored members of the Church.

¶ That same conference **provided a yearly subsidy** for the paper's maintenance with instructions that the Book Committee "discontinue the paper if it could not be maintained by the yearly subsidy."

¶ That General Conference very clearly defined its reason for granting such a subsidy: "**the missionary character of the work.**"

1923 Nearly twelve quadrenniums have passed now, and about the only original circumstance that remains **constant** in our Negro work is the ever present, **yearly subsidy** for the Southwestern Christian Advocate. Subsidized for forty-eight consecutive years!

¶ And during the passing years this unnecessary subsidy has not only obtained but has been mounting higher while the expressed justification for it—"the **missionary character of the work**"—has practically passed with the years.

¶ The tale of these past years is that of a now unnecessary charity which our group, without reflection, habitually is accepting **after the cause for such charity**, has forever passed!

¶ It is the tale also of the violence that this ready acceptance does to the ethical ideals of that group; whose moral stamina and self-

respect suffer impairment while our group initiative and resourcefulness gave way to a complacency that deadens, and reacts to our detriment in the estimate of a critical public opinion.

¶ Let our far-reaching Leaders, ministerial and laymen, answer how long shall we permit this moral drain of the race; **WHEN SHALL THIS RACE IMPOVERISHMENT CEASE?**

¶ **THE SEMI-CENTENNIAL ANNIVERSARY** of the Southwestern Christian Advocate makes ample provision for putting an end to this waste of racial stamina and this systematic, thoughtless forfeiture of the highest regard of those who are watching our race endeavors.

1924 The year 1924 will tell a different tale from the forty-eight preceding years, if the slogan of the **FIFTIETH ANNIVERSARY** of the paper's foundation is heeded by the thoughtful and those who care among our race group.

¶ It will be a tale of self-support supplanting subsidies, if every Superintendent, Pastor and Church will raise their quota.

¶ It will be a tale of dignity rather than debasement, if we **CROWN FIFTY GOLDEN YEARS WITH DIGNIFIED SELF-SUPPORT.**

¶ It will be the tale of a more efficient Southwestern Christian Advocate serving a more appreciative, a more critical, a more highly respected, because a more self-reliant and self-reverencing racial group.

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



LOVE FULFILLS THE LAW:

—Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Romans 13: 8, 10.

AN ENTIRE CONGREGATION TAKEN OVER IN PONTIAC, MICHIGAN.

What was once St. Matthews A. M. E. Zion Church has now become St. John's Methodist Episcopal Church of Pontiac, Michigan.

It happened this way. The Pastor of the Church, Rev. B. Lacy withdrew from the former connection and entered the ministry of our Church bringing his entire congregation with him into our Church. Their relation was taken with our Detroit Conference from which they will be transferred to membership in the Lexington Conference at its approaching session.

The St. John's Church is a flourishing Church and being our only congregation in that city will form quite a valuable nucleus for larger operations and permanent achievements in that section of the Country.

Brother Lacy is very highly respected by all classes of people of the Community. Though afflicted with partial blindness he is still a diligent and successful minister of the Gospel.

During the holidays he was the object of a liberal shower of gifts by the whole neighborhood led by a groceryman, Mr. Lee Rollins, not a member but a well wisher of the Church.

The record of Negro Methodists in support of the Centenary is highly creditable; the record of this same group in support of their official Church organ, the Southwestern Christian Advocate, is less creditable. The Semi-Centennial Anniversary for self-support must change this status.

Personal and General

With nearly 7,000 members, the East Calvary Church, Philadelphia, finds it necessary to accommodate its congregation in relays of three groups each Sunday. Dr. Tindlay is Pastor.

Since his transfer to Little Rock Conference, the Rev. J. C. Brower may be reached in that city at 1113 State street.

Miss Aurora B. Smith of Sedalia, Mo., a teacher at George R. Smith College, recently received a life certificate from the State Normal School at Pittsburg, Kansas.

MINISTERS NOTE WELL

Many pastors and a number of District Superintendents are moved annually at the sessions of the several annual Conferences, from one appointment to another, necessitating extensive corrections in our files and mailing lists. We frequently get notification of change to the new address. But this is not sufficient to insure accuracy in our records. Please ALWAYS GIVE THE OLD ADDRESS AND THE NEW ADDRESS. This will assure promptness and accuracy of the Southwestern's service to all our ministerial group.

Death has snatched from the ranks of the Upper Mississippi Conference Dr. W. F. Isaiah. He was one of the upstanding men in our colored work in the South. He had served successfully as Pastor, District Superintendent in his Conference, and at the time of his death was Area Evangelist of New Orleans Area, having been appointed by Bishop Jones just last year. More will be said later.

A beautiful silk banner is to be awarded to that Church on the District, which reports the largest number of new subscriptions beyond its quota.

The Rev. R. P. Threlkeld, D. D., Pastor of St. John's Church, Shelbyville, Ky., passed peacefully to his final rest on December the 20th last. His funeral was held three days later at South Park Methodist Episcopal Church, Chicago. Dr. Threlkeld was formerly a member of the Mississippi Conference.

Mrs. Octavia Braden, mother of Mr. H. E. Braden, prominent church and business man of this city, died recently at her home in Natchitoches, La., where she was quietly laid to rest, the funeral taking place in the home church, Asbury, of which she had been for 35 years a very devout and devoted member.

The services were conducted by Drs. T. F. Robinson, W. J. M. Price, H. J. Wright and Wallace Lang.

Change of date of the Florida Conference is ordered by Bishop Waldorf from January 1st, to February 31st, 1923.

The Banner District in Methodism will be the one reporting the largest number of subscriptions in excess of the District allotment.

Miss Violette N. Anderson was appointed recently Assistant City Prosecuting Attorney for the City of Chicago and entered upon her duties on January 1st. Miss Anderson is the only colored woman practicing before the Illinois bar. She is a graduate of North Division High School, Chicago Atheneum, and Chicago Law School.

Dr. John W. Robinson, Pastor of St. Marks, Chicago, having served for one year as Vice-President of the Chicago Interdenominational Preachers' Meeting, was recently unanimously elected President of that body. This comes as a deserved tribute to Dr. Robinson whose success in Chicago has been so notable during his pastorate of Saint Marks.

The subscription blanks sent from this office are for MONTHLY REPORTS from each charge. Let the Pastors enlist the co-operation of their Southwestern Committees and send in their MONTHLY REPORT of subscriptions taken on their quotas.

The Southwestern Christian Advocate will be represented at the Florida Conference by the Rev. J. N. Trammell.

This year's senior class at Morristown Normal and Industrial College presented their school with a bust of Dr. Judson S. Hill, who is celebrating his forty-first year as President of Morristown College.

The Church that waits for the Anniversary Date to report its quota will likely fail to do its share in the great Crowning Achievement.

The Rev. D. C. Lacy, formerly District Superintendent of the Austin District West Texas Conference, at the last session of that Conference was appointed by Bishop Jones Field Secretary of the Conference Claimants Fund for the New Orleans Area. He will make good.

The Semi-Centennial Anniversary date of the Southwestern Christian Advocate is coming on apace. Help make the paper self-supporting!

The Grand Avenue Methodist Episcopal Church, Milwaukee, Wisconsin, of which Dr. Robert Basil Stansell is pastor, has recently installed a complete radio broadcasting station by which their entire Sunday evening service, from the organ voluntary to the organ postlude, is broadcast. The congregational singing has attracted especial attention on the radio, and these Sunday evening services have been picked up as far south as New Orleans, Louisiana. The Men's Forum, led by the pastor, has made possible this arrangement.

Everybody subscribing for the Southwestern during this Semi-Centennial period is entitled to one of our beautiful HONOR CERTIFICATES suitable for framing and keeping as a memento of the historic achievement of CROWNING FIFTY GODLEEN YEARS OF SOUTHWESTERN SERVICE WITH DIGNIFIED SELF-SUPPORT.

OUR NEW YORK LETTER

A Survey of the Religious, Educational and Social Progress of the Negro in New York

By Cleveland G. Allen

One of the most significant religious and soul winning campaigns that has ever been launched in this city, and which is destined to bring about a new era in the religious life of this city, opened on Monday evening, January the first, and will continue the entire month. The evangelistic campaign represents the united effort of a committee of eighteen of the most prominent Negro clergymen of the city from every denomination.

All of the leading churches voted to give up their regular revival services this month, and join in one big religious effort for the purpose of sweeping the entire city and take it for Christ. The slogan of the campaign is a Paul-eu one—that is every man, woman and child in New York must hear the gospel while the campaign lasts. Despite the wintry weather which New York is experiencing at this time, large and enthusiastic gatherings are attending the services, there being at times upwards of 5,000 present. All of the churches have caught the spirit of the revival and are working to make it a success.

Rev. Dr. S. L. Johnson of Virginia, one of the most widely known of the Negro clergymen has been engaged as the special preacher. Mrs. Lulu Mae Hurse of Kansas City, Mo., has been engaged as the soloist, and she is assisted by a chorus of 100 under the leadership of Rev. J. D. Bushell of the Walker Memorial Baptist Church.

Some of the activities of the committee will include a house to house canvass for the purpose of reaching the unchurched. The committee of ministers behind the movement are: Revs. W. Abner Brown, W. W. Brown, W. P. Hayes, W. H. Moses, A. C. Powell, J. D. Bushell, A. W. Nix representing the Baptist Church. Revs. Wm. Y. Bell, J. W. Brown, F. A. Cullen, H. L. Thomas, M. W. Thornton, and A. L. Wilson representing the Methodist Church. Rev. A. C. Garner the Congregationalist Church. Rev. M. L. Shepherd religious director of the Y. M. C. A. Rev. S. W. Wigfall of the Praying Band. Other denominations are represented on other committees.

Methodism throughout the country will regret to hear that the Rev. Dr. W. H. Brooks the honored pastor of St. Mark's M. E. Church, is indisposed and has temporarily given up his work. He is now in the Methodist Hospital but reports from there state that he will be able to leave for his home in a few days. Dr. Brooks suffered a stroke of paralysis a few weeks ago, and was forced to take to his bed. For the first time in twenty-two years he was absent from the annual Watch Meeting service at St. Mark's. For the past five years Dr. Brooks has been working unusually hard getting things in shape for the erection of a new church building. The corner stone for this building was laid on Sunday afternoon, October 22, 1922, and was a notable day in the history of the church. The pastorate of Dr. Brooks at St. Mark's has been a notable one, and he holds the record for continuous pastorate in Methodism. Most of the

success that has come to St. Mark's Church has been due largely to the strong personality of Dr. Brooks. His sermons rank with those of the most notable preachers of the times.

Men's Day was observed at Salem Methodist Episcopal Church last Sunday afternoon. This is an annual custom and is looked forward to each year by the men of the church. Rev. F. A. Cullen the pastor made an address in which he reviewed the work of the year in the church, and outlined plans for a greater work for the coming year. The Salem Methodist Episcopal Church is one of the most flourishing in the Methodist connection. The church was started about twenty-two years ago by Dr. Cullen in a basement in W. 124 Street with less than twenty members. Today it has a membership of quite 2,000 and a comfortable church building. A full review of the work of this church will be made in another issue of the Southwestern soon.

The annual public meeting of the National Association for the Advancement of Colored People was held at Town Hall on Tuesday evening, January the 2nd. The purpose of the meeting was to arouse interest against lynching in this country. About 2,000 people were present. Miss Mary Ovington presided. Addresses were made by Mr. Kelly of Kirvin, Texas, James Welden Johnson the executive secretary of the association, and Rabbi Stephen Wise.

It was one of the most successful meetings held in the history of the association. There were members present from other sections of the country.

A bust of Dr. W. E. B. Dubois, editor of The Crisis, was presented at the library on W. 135 Street last Wednesday evening. The bust which was presented to the library by Mrs. Sadie M. Peterson of the library, was done in recognition of Dr. Dubois' services to the nation and the race. The bust is the work of Miss Augusta Savage, a young colored woman.

The presentation address was made by Prof. Frank Boaz of Columbia University. There was a musical program in which several well-known artists took part.

The Fisk University singers of Nashville, Tenn., will give a concert in this city on Wednesday evening, January 17, at the Children's theatre, 104th Street and Fifth Avenue. The concert will include the repertoire of Negro spirituals for which the singers are famous, and the rendition of the works of Paul Laurence Dunbar by Prof. J. A. Meyers. The Fisk University singers are well known in this city where they have appeared to fine and distinct advantage before New York audiences. The singers are the finest group of university singers in the country and bring to their work a fine musical training and background. They are doing much to preserve Negro music and to keep it in its right light before the American people.

The annual meeting of the New York Urban League was held last Wednesday evening at the Y. W. C. A. The principal feature was the report of the executive committee. The league is doing fine service for the social development of Harlem. The league is carrying on a health campaign in Harlem to arouse the people to take a greater interest in matters relating to their health. The executive secretary is J. H. Hubert.

An inter-racial conference is being planned for February to be held in Harlem. A committee is working out details of the conference now.

TRAVAIL PICTURED IN HUMAN LIFE, BY SHADOWS, CLOUDS AND DARKNESS, AND FOR WHAT?

By Dr. H. N. Brown.

Shadows are not afflictions, but measurements of a personality. If there was no personality there could be no shadows, so it is not what shall we do for our shadows, but what shall we do with, and for our personality?

We can use our shadows to sound and find the state of our personality. Sometimes you follow your shadow, and hence it leads you; sometimes your shadow follows you to show the state of your mind; sometimes your shadow walks at your side to show the need of a present companion. Sometimes your shadow is ten times your full height, and shows an exalted state of your mind. Sometimes your shadow is your real height, and shows a proper estimate of yourself.

Sometimes your personality produces two shadows at the same time, one is a little in advance of the other, a double-minded man, the one behind is a little more thoughtful than the brother that leads. Shadows are all the time with us, and so is Christ, "A shadow from the heart, when the blast of the terrible one is as a storm against the wall." "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Clouds.

A cloud may be but the sign of a precious promise, "There ariseth a little cloud out of the sea". Indeed, every cloud may have a bow of promise. The cloud is sent and the bow is there to be seen.

Even God hath said, "I come unto thee in a thick cloud," and Moses went unto the midst of the cloud. So clouds may be a meeting place for God and man; but nevertheless, Moses went up by way of "sore travail." "This sore travail hath God given to the sons of man to be exercised therewith."

He also useth the clouds as a school for slackers where they may be taught in action. Even Christ was trained in this school that He might not be a slacker. "He shall see of the travail of his soul, and shall be satisfied." For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Darkness.

What of the night?

That afflicted soul says it is so dark, the billows pass over me, and the deep has opened its mouth for me; and so thought those poor disciples on that dark night, when their little boat was driven by storm and wind, and the sea seemed to promise a present grave for each of them.

But hush! I see one walking on the very thing that troubles them most, the sea, and wind, all under his feet.

Light rules darkness, and discovers a wonderful personality, the light of the world.

Watch the sun climb the sky with no other

(Continued on Page 11)

LINCOLN'S BIRTHDAY A CHALLENGE

Never in the history of the United States has the question of the education of Negro boys and girls been of such paramount importance as it is today. The records of the race during the past fifty-six years show that with adequate educational opportunity leadership can be produced that will help tremendously in meeting the problem incident to inter-racial contact in the same nation. Moreover, the



neglect of millions of Negroes in the matter of education is demonstrating that riots, bloodshed and other terrible outbreaks are likely to occur between the races at any moment.

The Board of Education for Negroes, of the Methodist Episcopal Church, has had prepared

and is sending out a Lincoln Day Program called "Awakened." It was written by Ralph Welles Keeler.

This year the several parts that are to be spoken in the program are printed in a speakers' supplement. There is also a supplement for pastors which gives a considerable amount of material dealing with the question of "A Square Deal for All People."

The program itself which contains two new songs by the author and Carl F. Price, deals with the time of emancipation, the heroic ventures of the Methodist Episcopal Church in the South to help in the education of the freedmen, the processes of self-discovery which were used to bring Negro boys and girls to a place where they could find for themselves a high plane of living and some of the achievements of the Negro race that have been made as a result of the educational work among them by the Methodist Episcopal Church.

The Board of Education for Negroes, of the Methodist Episcopal Church is sending samples of program and supplement to the Methodist Episcopal pastors. Sufficient number may be had free for use in any congregation, Sunday Schools, Epworth League, preparatory schools, colleges or Theological Seminaries.

Do not wait until the last minute. Write today.

Offerings taken in connection with the observance of Lincoln Day will receive Centenary credit if sent to Morris W. Ehnes, Treasurer, Committee on Conservation and Advance, Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois.

PROCEEDINGS OF THE WEST TEXAS ANNUAL CONFERENCE

The forty eighth session of the West Texas Annual Conference convened at Saint Paul M. E. Church, San Antonio, Texas, December 6, 1922, Bishop Robert E. Jones, D. D., L. L. D., of the New Orleans Area presided. After the devotional service conducted by the Rev. S. N. Harvey, were had, the Bishop with prayerful exhortations together with songs and prayer brought the Conference in a closer spiritual touch, and with the assistance of District Superintendents administered the Holy Sacrament. Rev. F. W. Brown was elected Secretary, Rev. J. W. Weakly, Treasurer, and Rev. L. H. Richardson, Statistician. The addresses of Welcome were delivered by Rev. J. W. McDade, Pastor of Bethel, A. M. E. Church on behalf of the African Methodist Church and Dr. I. H. Kelly, Pastor of the Second Baptist Church on behalf of the Baptists of the city. Their addresses carried the highest marks of congratulations to the Church and Conference, and extended a most cordial welcome to hearts, homes, and churches of the Alamo City. The responses on behalf of the Conference were made by the Revs. K. W. McMillan, and J. W. Weakly. They reviewed in brief the history and achievements of the great Church in her general and specific programs and for us accepted the big brotherly welcome in a very outstanding way. Then Bishop Jones in his

fatherly, yet brotherly way with timely suggestions, brought the Conference into splendid condition, and began the work of the Conference.

The report from the Six District Superintendents and the Pastors showed an increase along all lines. The Conference felt congratulated and especially honored on being in the progressive ranks and a part of the distinguished New Orleans Area. Four, regular, four under the Seminary rule were admitted on trial and ordained Local Deacons, five were ordained Elders, three transferred from other Conferences. The Conference was kept in fine spirit throughout its entire session. The General Boards were enthusiastically represented by Drs. F. W. Mueller, Board of Church Extension, J. B. Hingely and Leonard, Board of Conference Claimants; F. A. Day, Methodist Book Concern. The transfers of Drs. R. M. Davis of Central Alabama Conference and Dr. R. N. Brooks, President of the Sam Houston College, of the North Carolina Conference, were very cordially received and welcomed in our West Texas Conference Brotherhood.

Dr. E. M. Jones, Area Secretary of the New Orleans Area, lifted us with his encouraging speech and comment upon the great work and achievements of the Conference. Bishop Frank M. Bristol, of the Tennessee Area, delivered an address

on "Christian Stewardship", showed us in his humorous, yet masterly way that we were not as big givers as we had thought, and brought us up to the sense of larger giving, for a great cause. Prof. R. N. McAllister brought the message of the Fiftieth Anniversary of the Southwestern Christian Advocate, and planted the paper in many a new home and received many renewed subscriptions. Dr. G. R. Bryant of Chicago, former members of West Texas Conference, Dr. M. Hallet of the Board of Temperance, Mrs. E. S. Spriggs Ratliff, Corresponding Secretary, Woman's Home Missionary Society, of West Texas Conference, Mrs. C. I. King, Superintendent of Eliza Dee Home, and Mrs. Suds of General Work of the Woman's Home Missionary Society.

Among others were Drs. E. O. Woolfolk, E. W. Kelly, R. R. Booker, A. M. Carr, I. B. Scott, T. D. Mays, M. Fountain (transfer), W. E. D. Belcher, H. J. Johnson of the Dr. Collins, W. O. Boyd and D. W. Johnson. Texas Conference also visiting Pastors, J. W. Hutchinson, Lexington Conference and Bishop though tired from strenuous work, seemed to have been at his very best as he broke the bread of life to us from the Text, Jno. 12-21. Sir, we would see Jesus. He started with only a few disciples but concluded with 800,000,000 longing to see Jesus. We shall never forget the message nor the messenger. Bishop Joseph C. Hartzell a pioneer of the Southland work of our Methodism was an honored guest, at the suggestion of Bishop Jones, met a shower and finally an avalanche of roses on the rostrum, spoke out of the depth of his experience and heart. He recounted his early experiences in South Africa, and other Churches at large. He picked us up and put us many times over in the Continent of Africa. May he be spared much longer as a seer for our race, an inspiration of the youth, and to the greater glory of our God. At every service we had large audiences, and Sunday services with thronging multitudes of people. Truly, Dr. L. L. Richardson, and his good people are to be congratulated upon having the greatest church in the New Orleans Area, and also the most excellent way they cared for the Conference. Memory will never fail to carry with us the fatherly and kindly spirit of our great Bishop and Conference. The next session will convene at St. Andrews M. E. Church, Fort Worth, Texas.—A. D. Jacques, reporter.

CHRISTMAS AT GEO. R. SMITH COLLEGE

The real Christmas spirit prevailed. Good music was prominent—Christmas songs were hummed and sung by all.

The entertainments with the one given by Mrs. Alpha Smith to the teachers in the president's parlors on Thursday evening, December 21st, were creditable.

The Smithsonian Literary Society rendered their holiday program on Friday evening the 22nd. The Sunday School had, beside the regular lessons, special program and music on Sunday morning. The Epworth League had their special program which was different from the others. The Music Department with the quartette pleasantly surprised Mrs. Cotton, our

patron and friend with music and songs. She invited them back again on Christmas Eve.

Old Santa Claus gave presents to every one on Christmas morning in the dining room after devotions.

Aspecial dinner was served. In the morning committee of the Epworth League delivered Christmas baskets to the needy of the community. At night the Sunday School, under Miss Aurora Smih, had a Christmas Post Office. Many presents were given by members of the faculty and students. Many citizens were out.

On Tuesday evening President and Mrs. Hayes, entertained the faculty, students and invited friends.

Each afternoon there were amusements of various kinds.

Among the out-of-town visitors were: Prof. and Mrs. A. D. Sullivan, Berwyn, Okla.; Miss Elenora V. Brown, Okmulgee, Okla.; Attorney B. H. Brown, Wichita, Kans.; Prof. and Mrs. Ray, Little Rock, Ark.; Misses Zephyr Layne and Ennis of Hannibal, Mo.; Miss Carrie Simpson, Jefferson City Mo.; Mrs. Washington and son, Gilliam, Mo.

The holiday season closed with Emancipation services under the auspices of the Belle Lettres Association. Miss Eula Crouch read the Emancipation Proclamation, Mr. U. S. McClerkin was the orator. Music was furnished by the College Orchestra under Prof. Murray and the association. Dr. W. J. Turner, Pastor of the Graves Chapel, Colored Methodist Episcopal Church, gave the Emancipation address. It was a thoughtful masterpiece. Dr. Turner has been a victim of misfortunes lately, having had two homes to catch fire and his church here to burn. The College made him a donation of the collection. Mrs. M. S. Jackson is advisor to the Belles Lettres Association.

The Lincoln Post of the American Legion awarded a silver medal to Miss Verona Owens for an essay written on the relationship of the Legion to the community.

All the students are back except one who will be unable to return on account of illness in the family.

REASONS FOR OUR LINCOLN-DOUGLAS DAY OFFERING FOR THE EPWORTH LEAGUE

1. It is to promote self-support for our work.
2. The dignified relationship established between the Central Office and the work of our group merits tangible appreciation on our part.
3. When the Centenary underwent the expense of the Epworth League it was not that the League might stop supporting itself but that it might have time and opportunity to grow to self-support through the 24-hour-day, plan or something equal to it.
4. February the 11th will mark two years of activity in League work under the present arrangement. The time is now ripe for our response.
5. The pledge of the Central Office is now a matter of history. It has been carried out. We urge that our young people have the privilege to meet the condition of that pledge. We have confidence in them and

know that they will. Give them a chance.

6. The placing of a Secretary of Colored Work in the Central Office at Chicago is an opening wedge for further recognition of our group. It means inter-racial co-operation in the highest sense.

7. We are not asking for a specified amount on this Sunday. What we seek is a response to our call from every Chapter of the League and every Charge. Centenary credit will be given for the amounts sent in. Send moneys to the Board of Epworth League, 740 Rush Street, Chicago, Illinois.

8. This effort is to place our work in the Board of Epworth League on a self-supporting basis before the close of this quadrennium. An achievement like this will pave the way for greater successes and larger recognitions in the future.

FREDERICK H. BUTLER,
Secretary for Colored Work, Board of Epworth League, 740 Rush St., Chicago, Ill.

REV. GREEN W. WALTON PASSES AWAY

By Griffin G. Logan, District Superintendent,
Topeka District, Lincoln Conference,
Omaha, Neb.

On Saturday, November 25, 1922, Bro. Walton was stricken with pneumonia. He passed away Saturday, December the 2nd, 1922. He was buried from the Asbury Church, Topeka, Kan., Monday, December 11. During his brief illness everything that faithful and prayerful attention and medical skill could do to save his life, was done.

He was born near Rome, Ga., and removed with his parents to Eastern, Miss., in his early childhood. At an early age he was licensed a minister in the Baptist Church. A short time thereafter he united with the Methodist Episcopal Church within the bounds of the Upper Mississippi Conference, which conference he served for several years as a supply. Early in 1902 he came to Oklahoma. He served faithfully many appointments in the Lincoln Conference. Aside from others, he organized both our churches in Omaha, Neb.

Unlearned and unlettered, he possessed the "preacher heart". In every charge he served, he excelled his predecessors in the amount of benevolences raised, and in accessions to the church. He had supreme faith in himself, his friends, his church and his God.

At the last session of the Lincoln Annual Conference, he was assigned to the pastorate of the Asbury Church, Topeka, Kan., which church he was serving at the time of his death. The funeral services were under the management of the district superintendent.

The sermon was preached by Rev. E. C. W. Cox. Other brethren present and taking part in the services were Revs. N. J. Johnson, J. R. Rauram, J. S. Blaine, A. W. Allen, H. W. White, T. C. and M. S. Burton, W. A. Nelson, P. A. Morrow, Chas. Sims, E. J. Turner, W. H. Hamilton, R. G. Collins, S. H. Johnson. Resolutions of condolence were read by Rev. S. H. Johnson from Scott Church, Pueblo, Colo., Mrs. Emma Blackwell from the local church, Rev. T. C. Burton from Mt. Olive, N. J. Johnson from the ministerial alliance, G. G.

Logan from Mrs. Clara Levy and Bishop Mead.

A beautiful wreath was sent by Scott Church, Pueblo, Colo., where Bro. Walton had recently served. He leaves a wife, sister (Elsie Walton) and a host of friends to mourn his passing away.

TABLE TALK IN THE FAMILY By Bert E. Smith.

Religion has been so generally associated with sombre experiences and worship exercises, that it has hard work getting a hearing in the informal conversations that belong to social occasions. This limitation on religion is a great impoverishment of life and must be overcome. We must cultivate the ability to talk naturally, frankly and easily about questions of religion and the religious significance of any question.

Democracy. Let it be understood that any member of the family can express himself freely; that there are no traditions to be protected at the sacrifice of freedom of thought and speech; that nothing can be more important to life than reality and honesty in religious thought and practice. The home is a social unit, and all members of the family should have a hearing before conclusions are reached. Children will be much more inclined to abide by decisions if they have had a part in reaching them. Out of such family discussions may come a family re-enforcement for the individual member as he takes his place in the larger units of society. The college boy, for example, should be able to test his thinking by the impressions received in the family discussions and conversations.

Table Talk. The table talk, which represents much of the family conversation, too often has kept religious themes out. This hour presents a rare opportunity for that type of talk that will be cultural or religious in its value. The line of least resistance in table conversation does not usually lead us into higher subjects of life. Would it not be well to turn the table talk into higher channels which would be helpful and interesting? Variety should exist here. It is not necessary to make the whole conversation at every meal religious in its character. Perhaps one meal each day could be well taken over to the discussion of the attitude of that home toward some of the vital religious themes. Let such questions as these be raised for discussion:

What do we as a family think about the Sabbath? The Bible? The Church? The ethics of business? The principles of life work? Foreign missions? The person of Christ? The future life?

The table hour can become one of the most interesting and helpful parts of the day if directed into worth-while channels of conversation.

Between Parents. Parents should guard carefully their manner of speech in the home. Every word makes its imprint upon the character and habits of the child. The speech need not always be concerning some religious subject, but should always be regulated by Christian ideals. Conversation should be free from all profane or vulgar language. Slang and sen-

(Continued on Page 11)

The Association Against the Prohibition Amendment has been to the public press a statement showing an increase of 35.21% in arrests for drunkenness in 1921 over 1920, and an increase of total arrests of 15.87%.

We have not verified these figures but we do not doubt them. Prohibition became the law July 1, 1919. The arrests for drunkenness in 1921 were very much more than in 1920, and very much less than in 1914, the last wet year. The average newspaper reader, seeing 1920 and 1921 contrasted, assumes that one was a wet year, and one a dry year. As a matter of fact, both were such less than in 1914, the last wet year. The average newspaper reader, seeing 1920 and 1921 contrasted, assumes that one was a wet year, and one a dry year. As a matter of fact, both were such less than in 1914, the last wet year. The average newspaper reader, seeing 1920 and 1921 contrasted, assumes that one was a wet year, and one a dry year. As a matter of fact, both were such less than in 1914, the last wet year.

If, however, these will find the remnants of a decent self-respect, they would hide their heads in shame rather than seek publicity for these figures. The increase in drink-related crime in 1921 over 1920 is due solely to the fact that the wet interests of this nation have deliberately, systematically and persistently sought to evade the law. They have preached the doctrine that the minority, when the way wherever there was a chance to test any step in the courts the test was made, if more than one case the law being carried to the Supreme Court of the United States.

Correspondence from London to the Christian Science Monitor reveals that of nineteen vessels seized as "British" smugglers during the past two years, seven had been the American flag to within a few months of capture. These boats are nothing but pirates and have no legitimate appeal in any civilized nation.

TO THE EDITOR: The Checkbook is issued by the Board of Temperance, Prohibition and Public Morals of the Washington, D. C.

It makes no pretense to be other than what it is. We want to serve you with the position, argument and the facts of this matter as we see them. We are not a free-lance writer or without credit. But more than that, we are a free-lance writer and an editor, in order that you may have a well-informed understanding of the situation.

CLARENCE TRUE WILSON, D. C.

Trickery and Disgrace
DOPE RIDDEN

ALCOHOL
and
TOBACCO

MAKING PROHIBITION A REALITY

The anti-prohibitionists used to say, "You can't make a man good by law." They never got that argument from the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church.

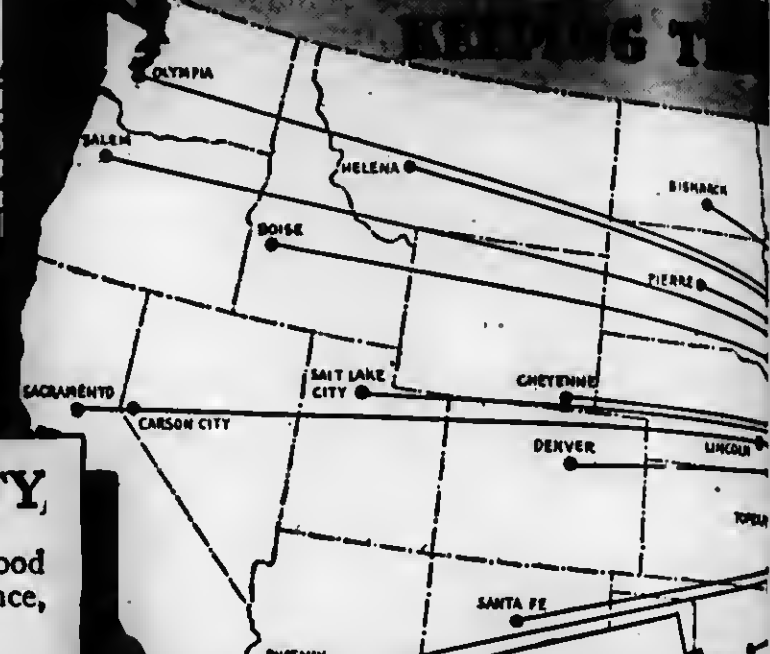
The law is an important part of the reform program, but it is not the whole thing. The individual man can only be regenerated by the saving grace of Jesus Christ. He must will to turn from his sins, and put his life in harmony with divine law.

This thing of eternally telling the American people that we have prohibition now and whether it is right or not, it must be enforced, is bad policy. They ought to be told that prohibition is the law because it is right; and that because it is right it must be upheld. They ought to be absolutely convinced of the justice of the law and the necessity for upholding it in loyalty to country and to God.

No agency in the United States has done more than the Board of Temperance, Prohibition and Public Morals, in the past ten years to convince the people that prohibition is right, and that it pays a nation to do the right thing just as it pays an individual to lead the Christian life. And this Board, incidentally, has done much to bring about the temperance laws. There are states that are under state wide prohibition today that would not have their prohibition laws but for the Board of Temperance, Prohibition and Public Morals and there are most valuable laws on the federal statute books which are there because the Board of Temperance, Prohibition and Public Morals advocated them. We might go a little further and say it is possible that we would not yet have national prohibition in this country if the Board of Temperance, Prohibition and Public Morals had not been established and placed at Washington, D. C. This is no reflection on the Anti-Saloon League, the W. C. T. U. or any other temperance organization. It is simply recognizing the fact that the prohibition victory required all of the help it got and needed even a little bit more.

But the primary responsibility of the Board of Temperance, Prohibition and Public Morals in the United States, as well as throughout the world, has been for the educational work. Long ago it laid down as its policy the doing of the neglected thing. It sent its automobile campaigners into the remote towns and the rural districts of great, thinly populated states. Reaching a town they would pull up by the side of the road, hail a crowd and deliver a prohibition speech to men who never heard one before and who perhaps never heard one again. Passing along country roads they would stop at rural mail boxes and place prohibition literature there to be found later by the farmers. Debates were conducted in the grand stands at race tracks, on fair grounds, and in all sorts of places. The General Secretary, Dr. Clarence True Wilson, has himself stood for hours on the street corners of great cities handing out prohibition leaflets to the passersby.

Nearly fifteen years ago, Dr. Wilson came into the office of the present Research Secretary, Deets Pickett, who was at that time doing editorial work on a prohibition paper in Chicago. Dr. Wilson said, "The trouble is that all of these prohibition papers go to those who are already prohibitionists. We will never win this fight until we place this kind of literature in the hands of those who are opposed to prohibition and who certainly will not pay a subscription price to get an argument for it." For ten years now the Board's literary work has been conducted in accordance with that theory. It has not hunted



MY ROW YESTERDAY

THE ALLI
REFORM

THE DRUNKARD'S DEATH

from Light Wind

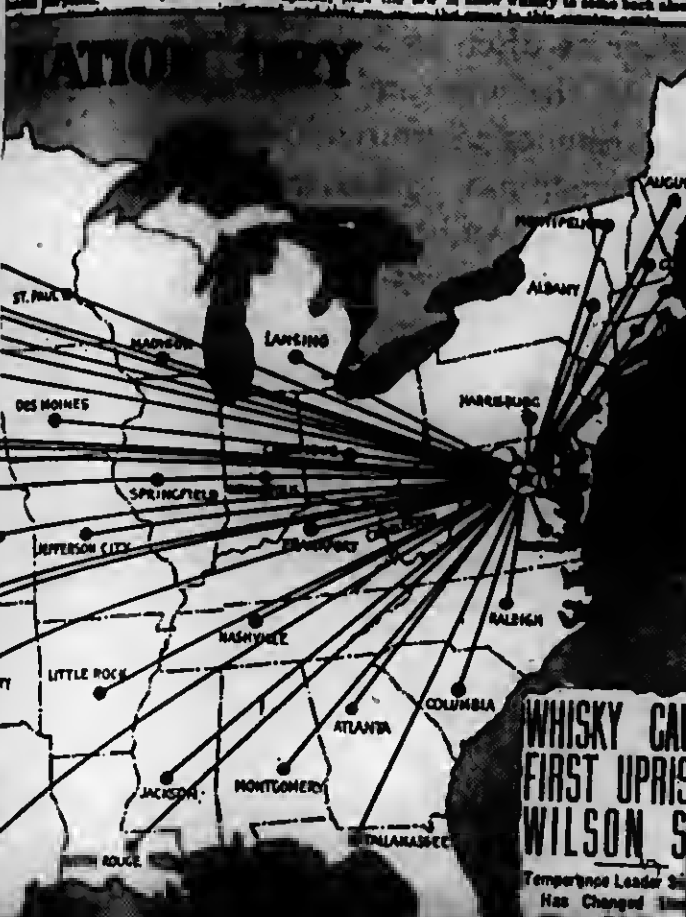
There are four sources of supply of the liquor trade in this country.

- 1. Imported liquor now in warehouses, released on permit.
- 2. Imported and smuggled liquor.
- 3. Home brew.
- 4. Moonshine.

Not only would the brewers bring back the saloon as a retail agency, but they propose to push their product into American homes, poison the homes of American women, and brutalize American children. They propose to invade amusement centers and impose the swinish influence of lower class on the relations between the sexes.

If beer were to come back it would be no more than just to allow the law to allow whisky to come back also. But neither will ever be a legalised and that means that the country will be permitted to import and together they will have the liquor trade of America to be honey-combed with

They will never destroy the prohibition law in this way. They will only make legal Americans all the more determined to see to it that the supremacy of law is finally established over every



WHISKY CALL FIRST UPRIS WILSON
Temporary Leader
Has Changed

REDUCTION
Is Bigger
Worst Is Better
THAN LICENSE
Appeal to All

WILSON ROW TODAY
GOLF TO RENT
Worst Preferred
6-MONTH PROBE

PROHIBITIONISTS REPORT
OVER CHIMES HERE
Clarence True Wilson
Statistics Showing
Down of 8 Pct. Since 1918.

NO FAITH
IN PLAN
FOR BEER
PROHIBITION
WEAKLY LED
Dry Leader Sees
Fight Ahead

DRY LAW IS
DOING GOOD
Methodist Survey Made
Shows Real
In East.

\$5,000,000,000 BILL FOR DRINK
PREDICTED IF WETS WIN
DRIVE FOR BEER AND WINE
Investigator Estimates 200,000 Saloons Would Open
Follow Beer—Drinking by Women
Result of Lowered Standards

E. CHURCH
CONDEMNES BIG
PRIZE FIGHT

IN EVERY PART OF THE NATION

subscribers to prohibition periodicals. It has sent prohibition literature to the man who needed the information whether he wanted it or not. In some cases the man to whom this material is directed rejects it but when it continues to come, he soon finds himself taking a glance at the headlines. Then some day a paragraph catches his eye and he reads it. Pretty soon he reads the whole thing. Eventually he becomes a prohibitionist and doesn't know just how it happened. One day Dr. Wilson walked into the office of the mayor of one of the greatest cities in the world and asked him how he was standing on the wet and dry question.

"Oh," he said, "I have been getting your literature and I feel as if I could lick the whole wet bunch with one hand tied behind me."

About once a week, the Board sends literature putting forward the prohibition case to every daily newspaper and thousands of other newspapers in the United States. It does not send this material primarily as a publicity attempt, but as an appeal to the editor himself. Nevertheless, the material on the border shows how it is being used.

Incidentally it is doing almost as much to inform the press of Great Britain.

Its leaflets are published by the millions! its books are circulated widely; its paper probably reaches more preachers than any other publication on earth.

The Board has always recognized that there is such a thing as the key man. The pastor of the church is a key man; he influences greatly the thinking of a hundred other men. The physician is a key man, because he also is an intellectual leader. The politician is a key man; so is the editor. And the key men of America have been reached by the Board of Temperance, Prohibition and Public Morals to the extent that the Board's resources have permitted.

The Board maintains a colored Secretary for work among people of that race.

It does research work and conducts files of information. It responds to inquiries, makes posters, circulates stereopticon slides and temperance motion pictures, expresses the convictions of the church on questions of public morals, stands for a clean Sabbath, clean amusements, the abolition of gambling and prize-fighting, and the upholding of Americanism without fear or favor.

The problems of public morals are many and pressing in the United States today. It is essential for the welfare of the country that the fundamental educational work of the Board be tremendously increased and made visible as a symbol of the determination of the people that the old sturdy ideals of America are not to be swamped by the flood of so-called modern morals from the slums. It is peculiarly fortunate that the Methodist Episcopal Church has established an agency which is so organized as to get the greatest possible good out of every dollar of apportionment, overhead expense being reduced to a minimum by the freedom from necessity of raising funds by expensive methods. The Board is responsible to the Church and is entirely controlled by the Church. The President of the Board of Managers is Bishop William Fraser McDowell, and its headquarters is at First and Maryland Avenue, Northeast, Washington, D. C., where it is erecting a five-story white stone building as an undying monument to the gratitude of Christian people for deliverance from the licensed liquor traffic and as an indication of the unchanged purpose of the Church.

Worst Preferred
6-MONTH PROBE
Methodist Opposes
Heavyweight Fight

FIRST REBELLION
CAUSED BY WHISKY
ADDRESS OF DR. WILSON
Country Needs New Birth
Patriotism

METHODISTS TOLD
DRY LAW IN CITY
WORKS WONDERS
Reports Made by Research Secretary
Doris Pickett

PITTSBURGH LEADS IN
BALL POOL GAMBLING
Methodist March Band
Expected to Be Crucial

Methodist March Band
Expected to Be Crucial

SHOULD BOYS AND GIRLS TITHE? HOW CAN IT BE DONE?

By Edgar A. Lowther.

Boys and girls should tithe for the very same reason that men and women should tithe. Tithing is a duty and privilege for all of God's children, old and young. Should boys and girls keep the commandments? This question answers itself. Tithing was a very clear obligation for the Jew of the Old Testament dispensation and for the Christian of the New Testament. Its neglect has always been displeasing to God and disastrous to the church. The first tenth of net income should be set aside as the payment of an honest debt to the Lord of all creation and life, the giver of every good and perfect gift, the source of every possession whether that possession be spiritual or material. This is the teaching of the Bible on the important question of the stewardship of possessions.

All the teachings of Christianity are for children, boys and girls. Mention any virtue of discipleship that should not be adopted, loved, and cherished by young people! In regard to tithing there are those who seem to think that boys and girls are not required to tithe because they do not earn salaries or have any definite income. Such boys and girls as do have incomes, either earned or received through legacies, could be expected to tithe, but not those who have no income. Well, what shall we say of boys and girls with spending money or allowance? When money which is the measure of all value today comes into the possession of boys and girls they should feel that the very possession of money, even in small amounts means a certain responsibility for the wise use of that money. Great business enterprises in America today flourish because multitudes of boys and girls have "pin" money and are eager to spend it. *Children should know that a penny of every dime, a dime out of every dollar should be set aside for the Church which they attend. That is God's money and to withhold it is stealing.* When God said through Moses, "Thou shalt not steal," did He mean that just for older people? It is just as bad in principle to steal one penny as to steal a thousand dollars. If a boy or girl refuses to pay his debts he will be trying to dodge his taxes and evade his bills when he grows up. To develop honest men and women we must teach this virtue of honesty to children.

The best way to win the world to Christ is to make a clean sweep with the rising generation. The ideal conversion is the normal, quiet conversion of childhood. I heard a young woman testify in an Epworth League meeting by saying, "I have loved Jesus ever since I could remember." That was one of the best testimonials I ever heard. I wish it might also be said some day by adults, "Ever since I know how to spend money, I have tithed." This makes religion real and saves us from insincerity. *We can't love God as we say we do unless we love him enough to consecrate everything we possess to his worship and service.* When Moses gave the children of Israel the law of God he made the very best provision for the preservation of that law by challenging the parents to teach the commandments to their children. He had a wonderful mother. His

parents had faith in him when he was born, and saw that he was "a godly child." It was the training of Moses that enabled him when he was grown up to choose the way of righteousness rather than live in Egypt. His challenge to Israel after he had received the law gives us the best way of preserving our faith today, "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." It might seem as though Moses were pushing the matter of child training too far, but it all means that too much cannot be done in the work of writing the laws of God on the minds and hearts of boys and girls. Paul agreed with Moses for he said to the Ephesians that parents should nurture their children in "the chastening and admonition of the Lord." This surely includes the teaching of tithing, for this is one of the vital and important laws of God. To fail here is to fail everywhere else for if we neglect any part of the building in making character the whole structure will fall when some test comes.

Life is a constant fight for character and one of the worst enemies we have to defeat is covetousness. It is an awful form of selfishness. A covetous man is no better than a drunkard or a liar in the sight of God. When we tithe we build a strong defense against this kind of selfishness. Tithing is a sure way to show that we believe in God's ownership of all we have and as we do God's will with our money he honors our obedience by imparting his spirit to us. Boys and girls who do not tithe cannot prove their love for God as those who do. *When they spend their money for other things it shows that they really have more of an interest in ice cream and candy, in chewing gum and the movies than in the church.* When boys and girls spend five times as much for ice cream as for the spread of the Gospel of Jesus they can't expect God to give them credit for sincerity when they sing and pray and testify. An investigation was made in a certain church as to what a hundred boys and girls did with their spending money. They were average boys and girls between twelve and eighteen years of age. Here is the table of their expenditures for one year:

Jewelry	\$ 79.00
Tobacco	137.00
Candy	465.00
Chewing Gum	201.00
Ice Cream and Sodas	478.00
Church at home	262.00
Foreign Missions	97.00

You can judge for yourself whether these boys and girls are typical of boys and girls everywhere today. They do not put God first. This table clearly shows they value ice cream, sodas, and candy before the Church of Christ, purchased with the Saviour's blood. *It is the money of boys and girls that is building in our cities the most wonderful photoplay house the country has ever known.* The Buffalo Parent-Teachers' Association found recently that fifty school children of that city attend the movies once a week, paying an average of \$8,000.00 weekly in admissions. These children think more of the movies than they do of the church.

Would this nation be better off with its churches empty and the movies all crowded to the door?

A penny and a dollar, so the story goes, had a discussion as to which was the more religious. The dollars seemed to carry the point when it said it bore the motto, "In God we trust." "But," replied the penny, "you don't go to church near as often as I do." That's just the trouble with the boys and girls today; they take their pennies to church and use their dollars for other things. Jesus said, "Where your treasure is, there will your heart be also."

Tithing may be taught to children just as any other great truth. A stewardship campaign that omits children will never be more than a spasm. If we limit our stewardship efforts to campaigns and drives we will fail. This kind of program convicts the church of seeking money rather than life. The facts show that many churches confine their efforts largely to the adults who earn salaries and have comfortable incomes. This looks as though the whole enterprise were centered on money. We are after consecrated followers of Christ and not after money. If this is true we must consider this tithing program as essentially part of the educational program of every church. *If I had to choose between persuading all the children in the junior and intermediate departments of the Sunday school to tithe and all of the adults I would choose the children as my recruits.* We would get less money in such a campaign, but we would secure more life and in the long run we would secure more funds for the Kingdom.

Tithing should be taught as a part of the Sunday school program and in the missionary societies for children, both home and foreign. Where a church conducts a week-day school of religion as now many do, there is a fine chance for stewardship instruction. Where a church conducts a Daily Vacation Bible School, here is another fine chance for instruction. Every teaching agency of the church should include stewardship in its program of education. Whenever an appeal is made on any red-letter day in the Sunday school, tithing should be made a part of the call for consecration of life. At the last Decision Day service in the Sunday school, the writer put this appeal into a call for consecration made before the boys and girls of the intermediate department and over thirty responded and became tithers. This new day of power for the church will only come as the leaven of stewardship is placed in the very inner life of the church till the whole body is leavened. Preaching from the pulpit, teaching in all the classes and organizations of the church, disseminating literature on the subject will finally charge the atmosphere of any church with a new spirit of service that will bring money sufficient for all needs and life adequate for all the Macedonian calls from the dark places of the world.

CALENDAR OF PRAYER FOR 1923

The Calendar of Prayer for 1923, prepared under the auspices of the Department of Evangelism of the Board of Home Missions and Church Extension, is the second volume of its kind to appear. This little booklet filled a very real need on its first appearance last year.

One of the duties of the Department of Evan-

gelism is the cultivation of the prayer life of the church. As a most effective and practical aid to that prayer life, this calendar of prayer meets a very great need. For every day in the year there is a short passage suggesting different prayer topics dealing with the entire work of the Methodist Episcopal Church all around the world and in all departments of life.

Definite information is given on the topic suggested for prayer, so that the prayer will gain in directness and reality.

Dr. George B. Dean, Superintendent of the Department of Evangelism, who, together with Dr. Ralph Welles Keeler, prepared the Calendar of Prayer, gives a clear statement of its purpose and scope in the foreword:

"In his earthly ministry Jesus stressed prayer with unusual emphasis. He not only prayed much himself but also taught his disciples to pray. There is definiteness about the prayers of Jesus, as we find them recorded, that suggest to us the asking of specific requests of God.

"Those who are familiar with the prayers offered in the average mid-week service of the church, or in the Sunday school, or the Epworth League, realize that many people frequently make the same prayer with scarcely any variation week after week. This is neither edifying nor effective.

"If we desire our prayers to be answered, we should ask God for something definite. It is to help Methodists to some definiteness in praying for the world-wide activities of the church that the Calendar of Prayer has been prepared. Each week is devoted to some definite phase of work as carried on by the great organization of the church. Each day of the week is devoted to a specific part of this phase of the work.

"One of the great needs of the Methodist Episcopal Church today is the deepening of its prayer life. Organization, methods, programs and plans frequently obscure the need of the nurture of the individual soul. Only a prayer life that is definite can remedy this condition."

This Calendar of Prayer was very widely used last year. Its convenient size, its cheapness in price, costing only twenty-five cents, have commended it. It has stimulated both the prayer life of individuals and congregations where it has been distributed.

LATEST HOME MISSION RADIO-GRAPHS

Jos. K.—who has only one leg, lost the other years ago. He could not buy an artificial leg, so made one himself. He makes Goodwill bags, thanking God and the Methodist Episcopal Church for the opportunity he receives at the Goodwill Industries in Milwaukee. He is one of the first to shout the number of the hymn each morning, and "Under His Wings" is one of his favorites.

Wanted: Leaders—Our greatest handicap in rural fields is the shortage in leadership. A shortage in leadership is always felt first in smaller and weaker communities. This is not simply true of ministerial leadership, but applies equally to the matter of a teaching force for public schools. In the newspapers of almost every state in the Union during the late

summer months were to be found advertisements calling for teachers for rural schools. An advertisement appeared in the Denver Times this year calling for three hundred rural school teachers for the State of Colorado.

S. W. B. R. I.—The Schools of Week Day Religious Instruction have in them much of promise for reaching the youth of foreign extraction on a large scale. Gary, Indiana, is the best illustration of this type of work. Religious instruction given in these schools is not given before or after public school hours, but during regular school hours. This program provides for full time teachers at full time pay for a nine months' period. There are four thousand and young people taking religious instruction in Gary during the present year. Forty nationalities are represented in these groups and 65 per cent of the total enrollment are of foreign parentage.

Inter-racial Co-operation—"Just now, the happy, laughing, singing Negro is undergoing a change. He is not yet the confirmed radical although radicalism has found a fertile soil among Negroes, but it is safe to say, as indicated by the Garvy Movement and other groups that the Negro is being disturbed by the socialistic philosophy which is being preached so persistently in American life. The radical elements see at once as an approach the discriminations against the Negro, the manifestations of prejudice and his handicap in the industrial end of political war. It is entirely human that the Negro responds to such an approach. To counteract this growing menace to the fullest peace of our nation there is growing up in the South a 'Commission on Inter-Racial Co-operation.' This Commission is the best of southern white men and women and representative Negro men and women. It is the most significant incident in the life of the races in the south in the last fifty years. The 800 counties in the south have been organized where the two races meet together in terms of full equality so far as speech making of the program and reaching conclusion by vote may be concerned. This Commission on Inter-racial Co-operation is supported by contributions from various sources. It is rather significant that the Methodist Episcopal Church, South, and the Methodist Episcopal Church through the Board of Home Missions and Church Extension are among the largest contributors to this movement. The finest piece of Home Mission work at this time is the promotion of peace and goodwill between the races in all sections of the country."—Bishop R. E. Jones.

A NEW CIVIC MOVEMENT

(Continued from Page 2)

largest possible results. Respect, love, and obedience for law must be cultivated, as are other social ideals and attitudes, through educational processes that take hold of the individual in the early impressionable period of life.

Americans will never be a law-abiding nation in the fullest sense of the term until some such educational process is undertaken with the youth. There must be a falling away from irresponsible traditions that smack of the tribal and the primitive and the pioneer days. There must be the dis-

ruption and eradication of un-American sectionalism and provincialism. The fostering of idol's and standards and shibboleths that perpetuate class and section and group in opposition to those more ethical, rational and social relations that foster justice, equality, freedom and humanity must be supplanted by a vigorous love and loyalty to the newer Christian idealism, in terms of which our Americanism must be interpreted if it is to be worth while.

TRAVAIL PICTURED IN HUMAN LIFE, BY SHADOWS, CLOUDS AND DARKNESS, AND FOR WHAT

(Continued from Page 5.)

business but to shine for others. What a wonderful school of Providence is Darkness, and Light.

In darkness our strength is renewed, and in light our wisdom is increased. In darkness our rest is made sweet, and in light comes the fellowship of divine knowledge. Hope springs to her feet and faith climbs the ladder Jacob saw, while at Bethel, with a stone for a pillow.

Out of his trying experience in the blackness of Peniel the face of God appeared. What a wonder personality. The skill of Jacob is tested and his ability as a soldier is shown, and he was promoted and honored. "Behold, I make all things new." A new name, a new life, and character.

TABLE TALK IN THE FAMILY

(Continued from Page 7)

sational words should be reduced to the minimum. Unkind words between parents is sure to become contagious with children. The nagging habit is one of the deadliest to home harmony and good cheer. Parents have a supreme chance to educate youth in the manner of Christian conversation.

Between Children. The attitude that children will take toward society later is shaped largely by the contacts with each other during childhood. The basic principles of social tolerance and justice and service takes form early in life. The chatter of children to each other, the simple subjects talked about, the questions and answers, give parents an unusual chance to direct its type, restraining the child at times of exaggerated or excited speech, correcting false notions, calling attention to bad language, etc. The home is the first, and should be the best, school room, and the parent the most successful teacher.

Interviews. This item may be very difficult, but certainly is of great importance. Parents often say it is easier to talk to strangers about religion than to members of their own families. That should not be the case. One should find it a supreme joy to sit down with the children and talk frankly with them concerning their decision for Christ. The barriers are largely imaginary and children are eager to know about these vital things. Not only should this be done in the matter of Christian decision, but all other crises in the child's growth. Life should be crowded full of such personal conferences with "our own." Parents should be slow to commit such sacred privileges to the oft time bungling hand of a stranger without skill or understanding.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

(Luke, 16.)

JANUARY 28, 1923

Subject---"The Rich Man and Lazarus"

Sharp Contrasts.

This is a parable of life and of destiny. It warns us that we may encounter the sharpest and most terrible contrasts, and this not only in the future world but in the future of this world. Wealth, luxury, extravagance, and especially heartlessness are all short-lived. They come to an end. The judgment of Almighty God is against the proud and the selfish and the cruel in every age. Dives is a symbol and Lazarus is a symbol. We are not to suppose that Dives was sent to the place of torment because he was a rich man, nor that Lazarus was gathered unto Abraham's bosom because he was a poor. It was a question of character that affects every one of us, without exception, and will decide our fate in eternity.

The Great Gulf.

Eternal separations! This is the solemn teaching of our lessons today. Here and now we are all mingling in the family, the school, the shop, in social pleasures, and on the farm; but soon our paths will begin to diverge, and by and by we shall find ourselves in a classified world: all the good together and all the bad together, with "a great gulf" between these groups. That great gulf! On which side of it shall I be? Where shall I spend eternity? The parting lines are struck out here, and all of weal or woe that the future brings will be but the registry of the decisions made in these todays.

Sufficiency of the Bible.

There is one surprising thing about Dives: he had a little more care for some others than himself. Heartless as he was toward Lazarus, he had five brothers whom he loved. When he saw that his own case was hopeless he cried out in their behalf, beseeching Father Abraham to send Lazarus to testify to them that they might avoid the place of eternal torment. But this Abraham refused, saying, "They have Moses and the prophets; let them hear them." Dives persisted, saying that if some one should go from the dead to his brothers they would repent. But Abraham sternly said that if those wicked men would not hear Moses and the prophets they would not be persuaded even if some one should arise from the dead. This should finish spiritualism. It should also convince us powerfully of the sufficiency of the word of God. In our ignorance and childishness we are alighting the solemn appeal of the sacred Scriptures to reason and conscience, charmed beyond measure by the false spirits that knock and peep and mutter and write on slates. A little boy who wanted to skate in warm weather promised the Lord that if he would freeze the pond over he would be a Christian. Some people are scarcely wiser than this in handling

the momentous problems of duty and of destiny. All the light we need we have. It is doubtful whether any heedless person would be moved to repentance today if one should arise from the dead to instruct him.

For Study and Discussion.

Is wealth always a handicap to religious growth? What elements of danger to spiritual growth are there in material prosperity? What was the attitude of Jesus toward special privileges? Has the Christian Church always followed in the footsteps of its founder in its attitude toward the rich? Is there any particular virtue or vice in being poor from the standpoint of religion? What is the actual test of the value of any life?

MISSIONARY INTERPRETATION.

Lesson for Sunday, Jan. 28, 1923.

"Neither will they be persuaded, if one rise from the dead."

(By Rev. D. D. Martin, D.D.)

There are some desperately indifferent and stubborn people in the world. The Gospel does not phase them. The prophets, whose utterances are so fulfilled in the Christ as to place them beyond all doubt, do not appeal. They have witnessed the triumphs of faith in the hour of death unmoved; thus would they continue though "one rise from the dead."

This is the most discouraging phase of missionary endeavor. It requires so much to move men from their idols. This is especially true if the idol be the god of wealth. How hardly shall a rich man get into the kingdom. The poor and the outcasts of heathen society are most easily reached. In the oldest and most interesting, in many ways, of all missions fields, India, the work is largely done among the outcasts. It is with difficulty that the rich and educated can be reached.

The rich man in the lesson belongs to the wealthy class. He had his "set" with whom he mingled in life, and who he would be ashamed to meet in his torment of soul, but heaven knew how useless would be any effort to turn their lives; they are glued to their idols. The lesson indicates their case is hopeless.

There have been some notable cases of redemption of the rich and educated, and chiefs among the people. Such was Zinzendorf, who gave himself and his wealth to God's poor, and became one with them in most earnest missionary endeavor. Such was Ramond Lull, who went from a king's court to be a humble missionary and to die a martyr for a people whose case has ever seemed most hopeless. Such was King Khama, of southeast Africa, who was so abundantly saved from such high-handed wickedness as to astonish every missionary in the land. We are to offer

the Gospel of hope to every life in every condition.

It was easy and natural for Lazarus, from feeding on crumbs which he stole from the dogs, while they licked his sores, which came from his poverty and underfed condition, to gravitate to Abraham's bosom. He belonged there. The heart of heaven is warm toward the suffering of earth. The love which makes the atmosphere of heaven will be appreciated by those who know life's trials. These will have a keen appetite for heaven's gifts. The rich are self-satisfied.

Gammon Seminary.

District Rounds

LA TECHE DISTRICT

First Round

Unlon, Feb. 10-11; Crawford, Feb. 11; Franklin, Feb. 16-18; Centerville, Feb. 17-18; Berwick, Feb. 24-25; Crawford City, Feb. 25-26; Viron, March 2-4; Woodlawn, March 3-4; Napoleonville, March 4-5; Darrow, March 10-11; Donaldsonville, March 11-12; Schriever, March 16; Beattleville, March 17-18; Thibodeaux, March 18-19; Como, March 18-20; Maringoulin, March 23-25; Shiloh, March 24; Rosedale, March 25; Bayou Goula, March 31-April 1; Plaquemine, April 1-2; Whitehall, April 7-8; Litcher, April 8-9; Laplace, April 10; Kenner, April 13; Hahnville, April 14-15; Camp Parapet, April 15; Baldwin, April 21-22; Godman, April 22.

My Dear Brothers—Let us go in to make the first round of 1923 the paramount of all previous ones. Every pastor is expected to report every dollar of Centenary on Easter Sunday, which will be the first Sunday in April. There is no such word among us as failure. I have always believed implicitly in you and I will hold to this belief until I have good reasons to change.

Your humble servant,
W. G. ALSTON, D. S.

HOUSTON DISTRICT

Second Round

St. Mark's, Feb. 4-5; Mallaleu, Feb. 4-6; Trinity East, Feb. 9-11; St. James, Feb. 11-12; Mt. Vernon, Feb. 16-18; Sloan Memorial, Feb. 18-19; Independence Heights, Feb. 23-25; Trinity, Feb. 25-26; Dickinson Circuit, March 4; St. Paul, March 9-11; Wesley Tabernacle, March 11-12; Harrisburg, March 16-18; Boynton, March 18-19; Springs, March 24-25; Humble and Oak Grove, March 24-25; Richmond and Rosenburg, March 30-April 1; Kendleton, March 31-April 1; Sweeney Circuit, April 7-8; Angleton and Columbin Circuit, April 14-15; Thompson Circuit, April 21-22; Anahuac Circuit, April 27-29.

Brethren—May I urge you to raise every dollar of your Centenary quota by Easter? That means that every man must have his work organized and his program driving ahead under full steam by Jan. 15 or 20. I am praying for the largest success for every pastor.

Sincerely yours,
A. WADE CARR, D. S.

ATLANTA DISTRICT.

First Round—1922-1923.

Ariel Bowen, Dec. 24-Jan. 1; College Park, Dec. 29-31; Foss Chapel, 1923, Jan. 7-9; Marietta, Jan.

7-8; East Point, Jan. 12-14; Decatur, 14-15; Palmetto, 20-21; Red Oak, 28; Battle Hill, 28-29; Fairburn, Feb. 2-4; County Line, 10-11; South Atlanta, 18-19; Oakland City, 18-20; Central Avenue, 25-26; Rockdale Park, March 4-5; Edgewood, March 4-9; Warren Memorial, March 11-12; Oxford, March 17-18.

Dear Brethren: We are just into an interesting session of the annual conference. We now face another year. Let us begin our work with determination to succeed. Put over the program of the Church. The pastor should be well paid. He is the key man. He should not be handicapped. Personal evangelism is a winner. Try to increase your church membership at least ten per cent. Christian stewardship and conscientious tithing will finance the kingdom of God. Collect Centenary money weekly and forward it monthly to Dr. Morris W. Ehn, treasurer, 740 Rush St., Chicago, Ill.

Permit me to call attention to the following calendar days. Name Lincoln's birthday, February 12. Put on a program giving information of the work of the Board of Education for Negroes and the excellent work done in our schools and colleges in Christian education. March 25 is Decision Day. A special opportunity present the Life Service program to our young people. Get them, hold them; they are indispensable in pushing the Church program. Easter Sunday is April 1. Make Centenary collections the objective. Prepare to report something at each quarterly conference for conference claimants. I am ready to help in every way. Call on me for service.

Push The Southwestern Christian Advocate to the point of self-support by bringing up your quota.

Pastors and District Stewards will meet at College Park February 23, 10 o'clock.

May grace and peace and the love of God which passeth all understanding be with us to guide in all our work. I am

Your Co-Laborer,

J. W. QUEEN, Superintendent
46 Bowen Ave., South Atlanta, Ga.

MARRIAGES

SAM-TAYLOR—Mr. Harry Sam and Miss Rosa Taylor were married in St. Mark M. E. church, Washington, La., on December 27. Miss Rosa is the daughter of Mr. Willie Taylor and one of the best young ladies in our church and town. Mr. Sam's father is the manager of one of the large farms. Rev. A. B. Harris officiated, assisted by Revs. R. F. Lott and M. T. Jackson.

ANTWINE-BROWN—Mr. Msthe Antwine and Miss Elnora Brown were happily married in the St. Mark M. E. church, Washington, La., December 14. Both are among our best citizens. Rev. A. B. Harris officiated.

WALKER-HAMPTON—On Wednesday, January 3, 1923, Mr. Leslie Walker and Miss Ahhle Hampton, both of Kalh, Miss., were united in the bonds of holy wedlock. The ceremony was performed by Rev. G. W. Adams. Many were present to witness the ceremony. We wish for them perfect happiness.

(Continued on page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC FOR
JANUARY 28, 1923

"The Outcasts of India"

I loo up all your time before talking about Africa, although Africa was not the subject. I wish I could find out how many Chapters followed my suggestion to study Africa instead of India. I do not feel in the least inclined to apologize for not sticking to my subject the other time. Nevertheless I think I shall talk about India this week.

Caste

The word "caste" always calls up India to my thinking. In studying as a High School boy the history of India, I was so deeply impressed by that social phenomenon called "caste" that the two notions have ever since remained contiguous in my mind. There is everywhere, I think, certain types and degrees of caste. America claims to be a democracy, and therefore by implication claims to be free from caste. Well, America claims a good many things that are just about as true as this. But India has caste as no other country in the world knows it. The castes are almost numberless and they enter into all phases of the life of that country. The man that is in the lower caste has less consideration from the man of the caste than a cur dog has from one of us. There are fifty millions of these folks in the low caste. These are the outcasts of our subject. A number of people equal to one-half the population of America are in India less esteemed than dogs.

Hopeless

The saddest of all things in connection with the low caste man is the fact that he is forever doomed to his low place by the traditions of India. Nothing he can do will raise him one whit in the esteem of the high caste man. The high caste man will do absolutely nothing for the low man, and will allow the low man to do absolutely nothing for him. There is no sort of point of contact between the two. Bishop Fred B. Fisher tells this story: The child of one of the high caste men fell into a well. The women who happened to be about the house began to scream for dear life. Their cries attracted a low caste man who was passing by. He came and offered to

go down into the well to save the boy. The offer could not be accepted. In India it is better for a high caste to drown than to be saved by a low caste.

If Jesus Came to India

If Christ were in India today he would go after the fifty million outcasts. He would not waste his time with the impossible Brahmin. He would go in to reclaim the low man. He would show them their own intrinsic value and convince them that they are of infinite value to God. It was just this kind of people that he spent his life on earth to salvage.

J. W. HAYWOOD,
Morgan College.

Quarterly Conferences

BEAVER DAM, KY.—Our quarterly conference meeting was held by the Dist. Supt. January 5-7, 1923. All reports were good. On Sunday the pastor preached at the morning service and warmed our hearts for the afternoon class, where the Holy Spirit had its way. The Dist. Supt. preached at night from the subject "Prayer." The contribution for the day was \$28. Rev. Pinkney has the work well in hand and all departments are working for a round report at the end of the year. Notwithstanding the burden of building our beautiful church, all of our obligations have been met and we raised \$25 on the "I Will Maintain" fund. Beaver Dam has taken on new life within the last two years and is coming into the front ranks.—Reporter.

MILFORD, TEX.—Our first quarterly conference convened at Milford, Tex., Dec. 30-31, 1922, Supt. Rev. J. W. Warren presiding. A number of officers were present and made splendid reports. The superintendent spoke at length on the success of the New Orleans Area. The officers praised the leadership of our pastor and his energetic wife. On Sunday morning the Superintendent preached a great sermon and filled our hearts with joy and enthusiasm. At 3:30 p. m. a splendid program was rendered under the auspices of the Epworth League, Rev. Mrs. J. N. Moulton presiding, was as follows: Song, "Another Year Is Dawning," solo, Mrs. Edith Carter; paper, Miss Minnie Watson; solo, Miss Zelma Clemons; recitation, Miss Minnie Leo Purseley; duet, Miss Lucille Beatty and Miss Mattie Lee Edwards; paper, Miss Bessie L. Gatewood; solo, Mrs. M. L. Purseley; song, "God of Our Fathers," music, Miss M. J. Wright. All papers were individual work and were enjoyed by all present. Rev. Coleman, pastor of St. James A. M. E. church, and Rev. Thompson, pastor of Mt. Mariah Bap-

tist church, were present with their wives and congregation and rendered their aid. At 8 Rev. Warren filled the pulpit. We raised \$35; paid the Superintendent in full. We have started out with New Year to "keep up" and not "catch up" on the going out of the old year and the coming in of the new. A storm without rain or wind struck the parsonage and left many pounds of groceries for the Rev. and Mrs. J. W. Moulton. Watch-night was observed and many good resolutions were made.—Ramona C. Watters, Reporter.

KENDLETON, TEX.—Our first quarterly conference was held Jan. 6-7, with Rev. A. W. Carr, D. S., in the chair. Thirteen officials were present with good reports, showing advancement in the work. Dist. Supt. was paid in full; \$32.48 was paid the pastor and \$67 on an old debt and a part of our conference claimant. Episcopal fund and Centenary was raised. Total for quarter, \$121.77. On Sunday Rev. Carr preached a wonderful sermon. Seventy-four partook of the communion. We are expecting to go over the top, as Kendleton cannot fall with our aggressive and thorough pastor, Rev. R. H. Warren, leading.—Mrs. Savana Brown, Reporter.

SUBLIME, TEX.—The first quarterly conference was held at Solensville Jan. 6-7, 1923. The conference was called to order by our worthy Dist. Supt., Rev. J. G. Brown. Most of the officers were there with very good reports.

Sunday we had a very good Sunday school under the ruling of Sunday school superintendent, Mrs. S. A. Fisher. Afterwards the District Superintendent took his stand and preached a wonderful sermon. In the afternoon at 3 o'clock he preached another soul-stirring sermon and the spiritual tide ran high. Then he administered the Lord's Supper unto about 20.

We have made up our minds to do more and better work this year, although we have a new pastor. Rev. E. C. Henderson. Pray for our success.—Mrs. Alice Payne, Jr., Reporter.

MANDEVILLE, LA.—Our fourth quarterly conference was held by District Superintendent M. R. Walker. We enjoyed a wonderful sermon at the M. E. church. We raised \$14.31. Paid our quarterage, \$1.06 over.—Rev. C. M. Kershaw, Pastor; James Sims, Reporter.

BIRMINGHAM, ALA.—The first quarterly conference was held at Scott's chapel M. E. church, Birmingham, Ala., Dec. 15-17, with District Superintendent Dunn presiding. The attendance also reports were good. Through the kindness and thoughtfulness of Brothers Wynn, Jackson, Hale and Mormon refreshments were served to all.

On Sunday Dist. Supt. Dunn was at his best, and shall never forget his masterpiece on "Love." Rev. P. G. Goins, our pastor at Woodlawn, was with us. Paid Dist. Supt. in full. Amount raised during quarter, \$60.00.—The Rev. H. J. MacIn, Pastor; (Mrs.) Eliza B. Bishop, Reporter.

KENNER, LA.—Our fourth quarterly conference was held at Ross M. E. church Sunday, January 7, with Dr. W. G. Alston in the chair. All reports showed an increase above last year. The District Superintendent was paid in full. Dr. Alston is truly a great leader. He has no superiors.—F. R. Butler, P. C.

PINEVILLE, LA.—The fourth quarterly conference was held Dec. 31, Jan. 1, by Dr. G. C. Hayward, District Superintendent. Every department of the church made written reports. The stewards' report showed that \$1,800.00 had been raised during the year. The full quota for the Centenary, \$239, was raised; old accounts against the church have been paid. The pastor has been very faithful and the members ask for his return, as he has proved himself a wonderful leader.—J. C. Woods, reporter.

Woman's Column

ALLENDALE, N. J.—To Conference Corresponding Secretaries, Presidents, and Treasurers. Dear Friends—Without doubt you have been stressing the "20 per cent increase" slogan for this year, and are working hard to reach the "goal." We are most anxious about the 20 per cent net increase in membership in our auxiliaries. We should make far larger gains than we had last year.

Then we are anxious to have Honorary (men) and Conference memberships much more generally urged. There are many men who, when they know of our great work, are glad to become members. Also many Conference members can be secured in churches where we do not have auxiliaries, if the work can have a hearing. People need only to know what we are actually accomplishing to become interested, and join the society. Many times a pastor will refuse to have an auxiliary organized, but will allow a presentation of our work and solicitation for conference members.

Then we are observing the 40th anniversary of Woman's Home Missions. Let us rally to the support of our papers and accept the suggestions made by our Editor and publisher. Let us have a net gain in subscriptions of 40 per cent in place of 20 per cent. What wonderful results would follow if this could be done.

The splendid way in which our conferences have accepted the budget of appointment plan is most encouraging. Let us not stop when our apportionments have been met, but let us send in funds to be appropriated where needed, for there are always needs.

Remember our Good Friday Service and Lenten Offering.

Remember the Thank Offering—if you have not already observed it.

Remember Publicity Day in March.

We commend to you also February 11, 1923, as the day when Race Relations in this country shall be considered. Ask your pastors to preach on that topic on that date. This will naturally follow the study of "The Trend of the Races."

Material for sermons and addresses may be obtained from Mr. George E. Haynes, 612 United Charities Building, 105 East 22nd St., New York City, N. Y.

During the month of November, the corresponding secretary was privileged to be present at eight conference annual meetings, and to have the joy of meeting hundreds of our loyal women. More than ever are we convinced of the importance of our

(Continued on Page 16)

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell me how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,
Mehawk, Florida.

WHAT THE CHURCHES ARE DOING

INTERLACHEN, FLA.—We wish to make known our great work here in Richardson M. E. Church, which is only nine months old. The Pastor, Rev. A. E. Williams with the assistance of the evangelist, Sister E. L. P. Johnson, we have saved three for the Kingdom and the same have been added to the Church. We must thank the Lord for our success. Our ten days' revival closed December 3, 1922. Rev. A. E. Williams, P. C., L. E. Watson, Secretary.

BASTROP, LA.—Rev. W. H. Jones of Lake Providence, La., former pastor of Mt. Olive M. E. Church, was a visitor here in our town on December 6-7 last. While here he preached an excellent sermon, which will be long remembered. Mr. Tillman Henderson a faithful member of Mt. Olive M. E. Church and Sunday School left Sunday, December 31, last for Washington, D. C., where he will spend several years in school. Mr. Henderson is missed by our Sunday School and every one who knows him.—David Smith, reporter.

FRANKLIN, TEXAS.—We the members of Marrow Chapel, Junior League are progressing nicely and are doing great work. We had a nice time Christmas day; had a nice service, and served dinner in the afternoon, which was enjoyed by many. We the Juniors had a program, and a great sermon by Rev. James Gray, Subject, "The Birth of Christ," and after the sermon old Santa Claus was present. We as Juniors, had a Christmas tree. Valued \$146.28.—Josephine Gray—Reporter.

CADIZ, OHIO.—We have just closed a very successful revival at Mt. Pleasant, under the leadership of Mrs. Bertha Davis, evangelist of the Lexington Conference. A neat little sum of \$150 was realized for the benefit of the evangelist and the church.

On Sunday Jan. 14th, we will celebrate Good Literature Day, at which time we hope to succeed in getting the entire membership to subscribe for the Southwestern Christian Advocate. We celebrated this day in the Cadiz Church on October 29th at which time we secured seven subscribers to our church paper. And ever since the above date my people think that the Southwestern Christian Advocate is IT.—A. L. Holland, P. C.

EUPORA, MISS.—On Jan. 1, 1923, we rendered a program at the M. E. church, Eupora, Miss., celebrating the Emancipation Proclamation. Program rendered as follows: Prof. J. H. Hubbard discussed proclamation; Rev. W. E. Watson, subject, "Spiritual Freedom." Rev. C. H. Maxwell closed the exercises and said many good things. He is the right man in the right place. Miss Buna Bush, the primary teacher in public school, served refreshments and raised a handsome sum for the benefit of the church. Master of ceremonies, Rev. W. E. Watson.—James Emerson, Secretary, Principal of City School.

BEEVILLE, TEX.—On the night of January 3 a storm struck the parsonage, led by Mrs. C. Sanders and Sister Ina Lott and many others. The storm left about 100 pounds of gro-

ceries. We were led in prayer by our pastor, Rev. B. J. Easter.

Sunday, January 7, was a high day. Rev. Easter preached three able sermons. At the 11 o'clock service his text was: "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12-1. The afternoon and evening services were also impressive. Total collection for the day, \$17.04. Under our safe leader we are going over the top with all our claims. Pray for our success.—Ina Lott, Reporter.

BIG STONE GAP, VA.—Davidson Chapel M. E. Church: Our union meeting was held on January 1. We had with us members from all the colored churches of the Gap. The Baptist Church, the A. M. E. and Presbyterian Church. The meeting was good along all lines, spiritual, financial and full of culture. We also had four representatives, one from each church. Mr. D. S. Kags, Baptist Church, Mrs. Jessie Tinson, Zion Church, Mr. Mack Patton, Davidson Chapel M. E. Church. Each spoke concerning the progress of the church for twenty years. Mr. Charlie Johnson of the Presbyterian church told us how they raised \$3,000 during the last year. We want to thank the representatives for their good work. May God go with us in all our work for the year 1923—Rev. J. G. Nash, P. C.

KENDLETON, TEXAS.—We wish to inform the general Church that Kendleton is waking up under the leadership of our venerable pastor, Rev. R. H. Warren. Our Sunday school is taking on new life; our church services are being well attended and all of the work is being looked after by the pastor. Two hundred were present at the watch-meeting services. Seventy-eight came forward for prayer, 85 testified to reconsecrate their lives to Jesus Christ.—V. Cariton, Reporter.

NANTICOKE, MD.—On Xmas Sunday inspiring class meeting was led by Bro. Alexander Barclay from 9:30 to 10:30 a. m. At the 11 o'clock service a donation of \$12.25 was given by the congregation for Rev. R. H. Boggs, of Upper Fairmount, Md., who is an aged minister of the Delaware Conf. A Xmas program was rendered by the Sunday school on Sunday night. Mrs. A. B. Dashields and Mrs. Theresa Nutter had charge of the exercises, which were presented in a most pleasing manner.

Our Men's Day was both interesting and successful. Brother B. F. Waters conducted the services in the morning, which began with a class meeting, led by six selected leaders. After which we were favored with soul-stirring addresses by Brothers M. G. Nutter and Alex Barclay. The afternoon services were conducted by Brother Mervin Hardy. Again were we blessed through the addresses of Brothers S. H. Nutter and Prof. J. T. Walker, the principal of our grammar school.

The evening services began at 8 p. m. and was in charge of Brother A. G. Barclay. This was the largest congregation we had during the day.

Several visitors were present. Among them were Mr. Thos. Barclay and wife, and Mr. Chas. B. Polk and mother, of Laurel, Del. Messrs. Barclay and Polk made brief addresses. The principal speaker for the evening was Brother L. J. Carter. His was a spirited address and a telling appeal to and a plea for the conversion of sinners. The Men's Day rally netted \$115.44. After a brief intermission the watch-night services followed. Brother Moses White, a Baptist, from Virginia, delivered a sermon. He made a strong plea for sinners. It was a great day for us. Our male choir was at its best. Dec. 31st, 1922, will go down in history as one of the best Men's Day ever witnessed in Nanticoke.—B. M. Elsey, Reporter.

SEGUIN, TEX.—We are thankful that our pastor, Rev. J. W. Stone, Sr., has returned to us. We feel that he is the right man in the right place. Our reports at the annual conference showed the work to be in better condition than ever before. We are receiving new members into the church each Sabbath. On last Friday night a storm struck the parsonage and made glad the hearts of our pastor and wife. Several pounds of groceries were left. Sunday was a high day; our pastor preached two able sermons. Three members were added to the church and the Lord's Supper was administered to a large number. The Sunday school as well as all departments of the church are very much alive. Collection for the day, \$19.06.—Elma Watson, Reporter.

EAST MEXIA, CIRCUIT.—January 7, 1923, was a high day with us at Lounza M. E. church. We have installed a nice piano and have a splendid choir, of which Mrs. Emily Bluit is organist, Mrs. Sarah Jones president. The choir being a young one, will adorn their blue robes for the first time next Sunday. We are getting things in shape for a good district conference. The Lord's Supper was administered to fifty-two. The pastor preached two able sermons and our services were well attended day and night. Collection, \$22.—Mrs. K. E. Summers, Reporter.

TIP TOP, VA.—Tip Top and Mudfork Circuit: The first quarterly conference was held at Tip Top M. E. church Dec. 30-31, 1922, with Rev. W. H. Brown, Dist. Supt., presiding.

The conference was largely attended. The following program was conducted by Rev. E. P. Gibson: Paper, "Bible Training," Miss A. E. Witten; "A Modern Sunday School," Miss Rule Trigg; recitation, "Willie's and Annie's Prayer," Ora Sinkford; paper, "Christian Stewardship," Ada Sinkford; recitation, "Why Should Spirit of a Mortal Be Proud?" Miss Ivajoe Dickerson.

The business of the conference was entered upon by electing Mrs. Maggie Witten secretary of the conference, local preacher, class leaders and enceph. Encouraging reports from the various auxiliaries of the church were submitted to and received by the conference.

A new board of trustees was confirmed by the conference for the mother church. Contribution was taken. Conference adjourned in order. Rev. W. H. Brown, Supt., Mrs. Maggie Witten, Sec. After which refreshments were served by Mrs. Ella Gibson and others, proceeds for benevolent purposes.

Sunday was a high day. In spite of incessant rainfall the quarterly conference and benevolent rally were crowned with success, both spiritually and financially. Rev. Brown delivered an eloquent sermon, after which a liberal contribution was taken.

At 7 o'clock p. m. Rev. Brown preached another powerful sermon. Another liberal contribution was taken. Total amount raised for the day, \$55.25. The watch-night service was conducted by Rev. E. P. Gibson and was largely attended and enjoyed by all.—Miss Ada Sinkford, Reporter.

MONTGOMERY, TEXAS.—China Chapel M. E. church has put to work her forces with new life in response to the 1923 program with a slogan, "All lifting together." Under the leadership of Mr. W. A. Jones, senior steward, trustee and Sunday school superintendent, the members have gone to work with a spirit of doing. We have succeeded in repairing the church and parsonage extensively. Watch night was observed. Our noble pastor, Rev. Clark, delivered an able address, accompanied by a worthy sermon from Rev. A. Bryant. Prof. M. W. Lawson delivered an excellent lecture to the Sunday school. He is an active member in all departments of the church. Under the able leadership of our pastor, we aim to put the program of the church over.—Miss Bobry Jones, Reporter.

STURGEON, MO.—Our rally should be called a success owing to the loss of so many members who have moved from town, and the present financial depression. The following members of our church are on the sick list: Rev. Dennie, pastor; "Grandmother" Richie, "Mother" Patrick, Sister Robinson and Brother Russ Graves.

Our fourth quarter will be held January 30-31. We are working hard to raise our Centenary and get new subscribers for the Southwestern. Miss B. Harvey, our church clerk, has returned to school at George R. Smith College.—Rev. M. Dennie, P. C., Mrs. Nellie Harvey, Asst. Clerk.

LAKE CHARLES, LA.—On Sunday night, December 24, one of the greatest musicales ever witnessed in Lake Charles was heard at Warren chapel. The eager crowds gathered early and at 7:30 the church was filled to seating capacity. "The Butterfly" was beautifully rendered by Miss Lelia Mae Burley, musical instructor of the choir. The choir dressed in black and white robes sang "Holy, Holy, Holy." A vocal solo, "Thank God for a Heaven," was rendered by Miss Jessie A. Davis. Miss Lelia Mae is the talented young daughter of Mr. and Mrs. Jim Burley, both of whom are members of Warren chapel. A purse of \$20 was presented her from the choir by Miss Jessie A. Davis. Collection for the day, \$76.10.—Miss Anna Belle Spear, Reporter.

GRENADA, MISS.—On the second night of January, just at seven, a small company of members, led by Bro. W. M. Montgomery, came to the parsonage and presented a suit of clothes to the pastor. The suit was a gift of the choir. The mercy and help club presented several useful articles with the suit.—F. S. Smith, P. C.

INTERLACHEN, FLA.—The members of Richardson M. E. Church were blessed with the presence of our District Superintendent, Rev.

H. Dehose and his wife. Rev. Dehose preached a soul-stirring sermon from the 6th Chapter of Isaiah. We were also favored with encouraging remarks from Mrs. Dehose.—A. E. Williams, P. C., Leola Williams, reporter.

SEALY CIRCUIT—I take this method to thank the good members of Cole Chapel M. E. Church, and the members and friends of Bethel Baptist Church for a reception given in my honor Monday evening, Jan. 1, 1923. With the cordiality in which I was received by these good people, I can but express my gratitude to them for their hospitality. Having received so many discouraging words on becoming the wife of a minister, I could not have been given a greater ovation in any other undertaking in life than was given me here in my first charged with my husband, the Rev. T. H. Edwards. Too much praise cannot be given Mrs. F. D. N. Brooks, a member of our church, for her untiring devotion in making the reception possible, and to Bro. J. H. Hill, who was responsible for the beautiful decorations. Bro. E. W. Brooks was master of ceremonies. Prof. Anderson, principal of the city school, made the welcome address. Mrs. S. W. Johnson was also a visitor. Refreshments were served after the program. I wish to make mention of the snug parsonage which was newly furnished prior to my coming and which marks a new epoch in the history of the Sealy Circuit.—Mattie Edwards.

ST. MARTINSVILLE, LA.—On Christmas, the day that is peculiarly transforming and elevating, that day which inspires the love of the beautiful, the self sacrificing, Methodism here remembers its pastor.

The pastor and his wife were the happy recipients of many valuable and useful articles, for which they extend to the givers many, many thanks. The climax came when Mr. Adam Carlson, president of the Trustee Board, in a very brilliant speech, presented the pastor \$33.25 on the purchase of a suit of clothes; the money was raised by the "Ministerial Guard," a newly organized auxiliary of the Church. The prime movers in raising the said amount was Mr. Adam Carlson and Mesdames Asparie Williams, Regina Carlson, Luversa Aubrey, and Louise Patterson. The members and friends gave cheerfully. May He who has power to transform and elevate the lives of men, bless and give to these people long and prosperous lives to do service for God and humanity.—James A. Williams, Pastor.

TYLER, TEX.—Our aim is to raise \$1,000 on March 11, 1923, for the purpose of building a new church here. As we are planning a big rally on that day, we appeal to all the brothers of the Texas Conference to place your name on record in this great effort. Do your best by sending in your personal donation and take after collections. If we can succeed in building a new church, any member will be glad to come. We hope to get 50 subscribers to the Southwestern. This is my second year here: something must be done, and it can be done. All who desire to help send money to 613 W. Common St. Do not send personal check or cashier's check. Who will be the first to send

us \$10? Read the Southwestern and you will find out.—Rev. Wm. White, P. C.

FARMINGTON, MO.—We wish to make mention of the wonderful work that is being done by our church under the pastorate of Rev. Roht. Woods. This is his second year with us and never in the history of the church has it been more alive spiritually and financially. We have a grand corps of officials and they are doing great work to bring things to pass. We have just closed our third quarter. The Dist. Supt., Rev. Woolrich, preached two able sermons. Reports were as follows: Pastor, \$126; quarterly meeting, \$26; Sunday school, \$12; trustees, \$62. Grand total, \$226 for the quarter. We wish to thank the members for the many good things given to make up the Xmas dinner.—Reporter.

DOINGS OF THE MARSHALL DISTRICT

Pursuant to call of Dr. E. H. Holden, D. S., of the Marshall District, the pastors and district stewards of the Marshall District met with Dr. J. J. Weiss at Ebenezer M. E. Church at 11:30 a. m., Dec. 27, 1922. Devotion was conducted by Rev. R. V. Doakes, after which the District Superintendent addressed the brethren in very grand style. In his address, among many other things, he said: "I am very well pleased at results for the short period of my itinerancy during the past conference year, but we must do more during the present year for the advancement of the Master's kingdom, that we must make our plans consistent with the program as laid down by the general Church and drive to them." He emphasized the importance of winning souls for Christ, the Centenary quota and other claims as well, and finally concluded by saying that nothing but round reports would suffice on the Marshall District.

It will be putting it mildly when we say that the District Superintendent's address was a masterpiece and gave zeal and determination to all present. The subject for discussion was, "My Centenary Quota and How to Raise It." Each pastor spoke on this subject, giving his method. It was finally decided to adopt the plan as handed down by the church, in addition to other measures that would enable us to succeed as long as our method was right. The methods of giving balls to raise Centenary was strongly condemned and ministers were asked to try hard to secure tithers in sufficient numbers to raise all claims without resorting to foul methods. Many of the pastors said they did not know of the meeting, when the notice had been published in the Southwestern several days prior to the meeting. The W. H. M. S. of Ebenezer prepared a very palatable lunch for the occasion. The brethren went away much inspired and uplifted to put the program over. The watchword, "Round Report."—Dr. E. H. Holden, D. S.; K. S. E. Henry, Sec'y.

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

DAVIS—Sister Peggie Davis, a faithful member of Berea M. E. church, Sturgis, Miss., died December, 1922, at the age of 105 years. She died as she lived, a faithful Christian. Her mother and brothers were the founders of Berea church. Sister Davis is greatly missed and was loved by all who knew her. A husband and a number of grandchildren survive her.—Mattie I. Quinn, Reporter.

FERGUSON—Sister Virginie Ferguson of Chamberlain, La., the founder of Wintersville M. E. Church, departed this life in full triumph of faith, while in Los Angeles, Calif. She was there visiting her daughter when the end came, Dec. 21, 1922. She leaves one daughter and a number of friends to mourn her passing.—A. McQuillian, Reporter.

BLOW—Sad to our memory is the death of Sister Levona Blow of Mansfield, La. She joined Bonchest M. E. Church about 19 years ago and lived a faithful Christian until she was called from labor to reward December 19, 1922. She leaves a husband, nine children, a host of relatives and friends to mourn her passing. The funeral was conducted by her pastor, Rev. J. L. Kirwin and Rev. T. Labourne of the Baptist Church.—Ida Sudds, reporter.

TURNER—Mrs. Dollie Turner, daughter of Mr. and Mrs. M. R. Turner, Craig, Miss., departed this life Jan. 6, 1923. She was born April 1, 1884 age 38 years. She confessed and joined St. Paul M. E. church Dec. 18, 1922, under the leadership of Rev. Adam Lee. She leaves to mourn her passing, father, mother, one brother, one sister, two children, and a number of relatives and friends. The services were conducted by Rev. D. R. Bentley, assisted by Rev. W. A. White.—Sam Woolfolk, Reporter.

JACK—Sister Jane Jack, a member of St. Mark M. E. Church, De Kalb, Miss., departed this life Dec. 22, 1922, in full triumph of faith. She leaves to mourn her passing, four sons, two daughters, relatives and friends. She was 67 years of age.—Mrs. A. M. Guily, reporter.

BROWN—Brother Owen Brown suffered a stroke of paralysis Nov. 6, 1922, and departed this life Nov. 9th. He had been ill all along for two years, but like a good soldier fought bravely and kept on his feet. He was born in Southwest Georgia in 1848, and came to this section of the state when quite young. Here he married Miss Mary Carr; they lived happily together for many years, and to this union were born six children. Those who survive him are Miss Callie Brown, with whom he lived; Mrs. Lula Henderson, Owen Brown, Jr., of Toledo, Ohio; Miss Priscilla Bridges, of Savannah, Ga., and Robert, also of Savannah, Ga.; 14 grandchildren and two great grandchildren. He was greatly loved and cared for by his

children. He was a devoted father and a true friend. He joined Grace M. E. church during the pastorate of Rev. P. H. Travis, 1893, and was a loyal member and a devout Christian, dying in peace with God and man.

Though you've left us, Bro. Owen,
And we'll hear your voice no more,
We are safe in Him confiding
We will meet on yonder's shore;
Though you've left us, Bro. Owen,
vacant,

And it no one else can fill,
We have God's own promise
We will meet on Zion's hill.

Funeral services were conducted by the Rev. A. B. Keeling, P. C.

SIMPSON—Mrs. Naomi F. Kelley Simpson, a faithful member of Centenary M. E. Church, Memphis, Tenn., died at her home in Memphis on August 21, 1922. She was happily converted when but a child and joined the M. E. Church at her native home, Brooks Station, Ga. She was a former student of Spellman Seminary, Atlanta, Ga., and of New Orleans University. She lived a consistent Christian until she was called from labor to reward. As a student, a neighbor or a student in school, she was always admired by all who met her. Her pastor and members of her church deeply mourn the loss of Mrs. Simpson. She was the youngest sister of Mrs. E. R. Miller, wife of our pastor at Columbus, Miss., and of Mrs. J. O. Richards, wife of our pastor at Fairfield M. E. Church, Shreveport, La. She leaves a husband, a daughter, a father and many relatives to mourn. Her mother preceded her into that beautiful land beyond this vale of tears.—J. O. Richards.

McDANIEL—With deep regret and distinct sadness we record the passing of Rev. Bro. B. J. McDaniel. His end came as a shock and a grave disturbance to the entire body of the South Carolina Conference. He was a youthful, useful, energetic and smart man and preacher. Today we mourn his loss, as well as sympathize with his bereaved family.

Rev. B. J. McDaniel was stricken with double paralysis just as he came out of the church at Darlington, where he went to attend the funeral of Rev. C. C. Scott. From this terrible affliction he became helpless and unconscious and was taken to his home, Timmons ville, where on Nov. 23rd, 1922, he died. An interesting little daughter and a devoted wife he leaves, with a multitude of friends, who bewail his sudden departure.

Rev. B. J. McDaniel was forging his way to the front as a pastor, preacher and church builder. He was in the midst of erecting a brick veneered church, 50x80 ft., when he was taken away. After entering the S. C. Conference ministry in 1907 Rev. B. J. McDaniel held the different appointments successfully and ac-

(Continued on Page 16)

CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Outfits, Desks—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. DeMOULIN BROS. & CO., Dept. 42, Greenville, Ill.

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We will send you a STERLING razor on 30 day trial. If satisfactory, costs \$1.07. If not, costs nothing. Fine Double Swing Horsehair Strop FREE. Sterling Company Dept. 404 Baltimore, Md.

CRESCENT CITY NOTES

PECK MEMORIAL—Things are moving along nicely at Peck Memorial; during the last three months many things have happened. The Ladies' Aid, led by their indefatigable president, Sister Fannie Riley, have changed the order of things around the parsonage. They have papered the parsonage, put up picture moulding, placed new shades, curtains, draperies at the windows, new rugs on the floors. The pastor and family are happy. The Sons and Daughters of the conference, led by their great president, Sister L. Brazile, have placed a new light and globe over the altar, which is a splendid addition to the lighting of the church. On Thanksgiving the pastor and family were made happy. The church led by the Soas and Daughters of the conference, presented them with a large turkey and everything that goes to make a thanksgiving dinner. So much had been done by the church thru the auxiliaries for the pastor and family, they had just about settled themselves when Xmas came and was not looking for anything. When lo! baskets and packages began coming from every direction, laden with fruits, vegetables and other things, including some cash. On Christmas morning they were again surprised when the Ladies' Aid again appeared on the scene with a large box containing a large turkey and other things that makes a Christmas dinner worth while. The fourth quarterly conference was held a few days ago; the reports showed that the church is alive and busy. District Superintendent Walker, preached for us the first Sunday night in December and delighted the audience. He was paid in full. The pastor's return was asked for.—D. L. Riley, reporter.

SPECIAL NOTICES

My Dear Brother Ministers of the Louisiana Conference: I make this appeal to you on behalf of the Woman's Home Missionary Society, that is doing so much for the uplift of our girls and in helping our preachers that are in poor places, to stand by the society and to bring a collection to the conference January 24th. Mrs. M. E. David, the conference treasurer, will be on hand to give vouchers for any amount you give. The society has spent \$19,000 on our Orphanage Home at Baldwin, La., in one year. Brothers, please don't forget the W. H. M. Society.

Yours for the Master,
MRS. AMELIA TURNER,
Conf. President, Lake Charles, La.

Attention Laymen of the S. C. Conf. I
At the annual meeting of the Laymen's Association of the South Carolina Conference, held at Sumter, Dec. 8th, it was

Resolved, that the laymen on every charge be urged to do more for the advancement of every interest of the

Church than they have ever done before.

Therefore, we call upon every layman to fall in line, with their pastors, and help to put over whatever program that is put on for the Church. Let us raise our full assessment of the Centenary, and let "Greater Claflin," now our watchword, be uppermost in our minds.

We appeal to the charges not to reduce the pastors' salary, but to increase, where it is possible. "For the workman is worthy of his meat." We advise that each vice-president call a men's meeting on one of the charges on his district during the year, with the consent of the pastor of the said charge, where the people can attend and return to their home the same day. Request your District Superintendent to give our cause a place on their district conference program, and, brethren, let us strive to make this year a great year for the advancement of the material side of the church along all lines and the ingathering of souls for the Master's kingdom.

Yours in His name,

A. J. ANDREWS,
Pres. Laymen's Asso., S. C. Conf.
328 Manning Ave., Sumter, S. C.

All retired ministers of the Louisiana Annual Conference are hereby asked to meet in Franklin, La., on the second day session of the conference, January 25, at 2 p. m. By request of

A. J. WRIGHT.

My Dear Brother: We had a splendid conference year which has just closed, for which we must thank God. But in keeping with the spirit of Methodism we must do a still greater work this in-coming year than we did last year. May we not begin now to plan for a great revival in your charge. Pray and work and God will give us large results.

Our beloved Bishop Jones desires that a full report be made by Easter (which will be on the first of April) of our entire quota of the Centenary benevolences. Begin now to line up your Council Board of Benevolences. Canvass your membership, begin with the new year to call for reports each week. Let your local treasurer and secretary give receipts to every member for amounts collected each week, so that by Easter you will have your entire quota in hand ready to report at Kingsville on Wednesday, April 4th at the District Pastors' and Stewards' meeting.

Bishop Jones is planning for all District Superintendents-Pastors to meet at New Orleans shortly after the Easter drive; the date will be announced later. He is counting on you to be present, as this will be a great inspirational meeting. Noted men of the Church will be there to add zest to its success. The Bishop wants you to share in this splendid meeting. Arrange with your membership now to raise your traveling expenses and let us all go. Praying God's blessings upon your labor and success to your achievement,

I remain,
G. A. DESLANDES,
Dist. Supt., San Antonio District, West Texas Conference.

To the Officers and Members of the Auxiliaries of the Woman's Home

Missionary Society of the La. Conference—Greetings:

We are at the beginning of the New Year and the eve of the annual conference. We hope the work has been successfully carried on throughout the conference during the past six months.

We realize that we are not far removed from the old custom of holding a joint session of our work at the annual conference. Hence we asking and urging our District Superintendents and Pastors that as they close their year's work to kindly remember us in your financial reports.

We know what the W. H. M. S. has actually accomplished in the La. Conference. We are sure that every pastor, whether he has an auxiliary in his church or not, would like to contribute something to the work of the W. H. M. S.

In order that the W. H. M. S. of the La. conference may receive credit for the amount of money you give, please see that it be turned over to your local auxiliary treasurer, or to the district treasurer, or bring it to conference and turn it over to the conference treasurer, Mrs. M. E. David, or the conference corresponding secretary, Mrs. A. G. Jenkins, and a suitable voucher will be given you for the same. The Woman's Home Missionary Society has a budget system for every conference, and the amount you pay for the La. conference will be applied on your pledge.

Yours for the success of the work,
Mrs. A. G. JENKINS,
Con. Corresponding Secretary.

MARRIAGES.

(Continued from Page 12)
perity and happiness.—Mrs. A. M. Gully, Reporter.

SMITH-DICKERSON—Mr. Walker Smith of Tip Top, Va., and Miss Bernetta Dickerson, of Pocahontas, Va., were united in holy matrimony Dec. 22nd, 1922, at Tazewell Co. Courthouse, Tazewell, Va., after which they returned to the groom's home, where they now reside.—Miss Ada Sinkford, Reporter.

HARRIS-THOMPSON—Mr. Stanley Harris and Miss Virgie Thompson, both of Tip Top, Va., were united in the holy bonds of matrimony Dec. 1, 1922, at Princeton, W. Va. After spending a few days in Bluefield, W. Va., they returned to the groom's home in Tip Top.—Miss Ada Sinkford, Reporter.

Womans column
(Continued from Page 13.)

conference organizations. It cannot be over estimated, and it must be emphasized in every possible way.

The loyalty, and ability of the women who have accepted offices in conference organizations is a cause of deep thankfulness and joy. Let each

HOME STUDY

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conference officer feel the responsibility of her particular office, and see that her obligation is fulfilled, and at the same time let all conference officers work together in bonds of Christian unity and co-operation.

In a spirit of consecration to our Master and His kingdom let us have the best year our society has ever known. Believing this to be your desire, as it is mine, and that we shall be thus united, I am,

Faithfully yours,
MRS. MAY LEONARD WOODRUFF,
Corresponding Secretary.

OBITUARIES

(Continued from Page 15)

ceptably, namely, St. James, Lynchburg; Wateree, Mays Bluff and Timmonsville, the latter charge is where his earthly career ended.

The funeral was conducted by his District Superintendent, the Rev. James F. Page, who paid fine tribute to his bright life at Emanuel M. E. church, Sumter, S. C. A great throng attended the funeral.—John C. Gibbs, Reporter.

CARD OF THANKS

I desire to thank Mrs. Anna Ennes for a hat costing \$7, and also Sisters Ella Clifford, Isabella Williams and Celestine Lawson, and Brothers Arthur Bundy and Hillary Bundy for a fine pair of shoes. May the blessings of God rest upon the good members.—F. R. Butler, P. C., Kenner, La.

Members and friends of the Elmherry Circuit, St. Louis District, we wish to thank you for the surprise party given in behalf of our family, led by Mrs. Steel, Mrs. Webster and Mrs. Boone, and a number of others. Rev. and Mrs. D. J. MITCHELL.

Wanted Real Workers

Either sex to organize lodges for the Home Mutual Aid Society of Alabama.

Wanted real workers to earn a perfectly new 1923 model auto and two other valuable prizes.

This is no fake voting contest but an honest proposition where you may earn a new car or a motor cycle or good victrola. Any man or woman with ability to organize may enter this contest. This is our mammoth membership campaign for 1923. We must have 10,000 new members this year.

FOR FULL INFORMATION WRITE

MRS. PAULINE A. VINCENT,
Home Mutual Aid Society
Heflin, Alabama.

WANTED—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggess, Supt., St. Louis.

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Southwestern Christian Advocate



LORENZO H. KING,
Editor

Vol. 50

New Orleans, January 25, 1923.

No. 4.

THE METHODIST BOOK CONCERN,
Publishers

The White Christs

By Guy Fitch Phelps

The White Christs come from the East,
And they follow the way of the sun;
And they smile, as Pale Men ask them to
At the things Pale Men have done;
For the White Christs sanction the sum of things—
Faggot and club and gun.

Whine of the groaning car,
Cast, which divides like a wall;
Curse of the raw-sored soul;
Doom of the great and small;
The White Christs fashioned by Pale White Men
Sanction and bless it all.

Prophets of truth have said
That Afric and Ind must mourn;
And the children of Oman weep
Trampled and slashed and torn,
Keeping the watch with brown Cathay
Till the Black Christs shall be born.

THE BLACKEN-FACED MAN

With his face and hands, blackened with burnt cork, masquerading secretly as a Negro, a white man was arrested by policemen in this city several nights ago, and a charge was docketed against him for disturbing the peace.

There is nothing whatever new about the incident. It simply calls public attention to the fact that *all criminals are not Negroes, and all Negroes are not criminals*. The Negro has maintained uniformly that he is sometimes, *often*, **FREQUENTLY**, indicted for crimes he did not commit, and of which he even had no knowledge. But if it was done by somebody who had a blackened face, then of course, it was assumed that a Negro did it, for only Negroes answer this color description. When once it is rumored that a "blackened-faced" man perpetrated a crime, a Negro, *some* Negro must suffer the penalty. He may be as innocent as an angel. Some Negro or Negroes in the community must suffer even tho it was a "blackened-face" man who did the crime—unless it should happen that the "blackened-faced" man is caught red-handed. In that case usually, as in this case alluded to above, the "blackened-faced man" was ordered "held for mental examination."

If every "blackened-faced" man who is clandestinely prowling around in this country committing crimes in the name of Negro men were apprehended and "held for mental examination" or detained in an institution for mental defectives, we suspect the asylums of the nation could not contain all the "blackened-faced" men who afflict society and thereby bring down accusations and railings of a part of society against Negroes.

It might as well be here pointed out that much of the reported violence to womanhood—Negro and white womanhood, is done, not by black-face men, but by "blackened-faced" men who seek cover for their crimes under the color of the Negro's skin. When artificially assumed, it is an easy shade under which to commit crimes. And so many an innocent Negro has been "identified" and punished for such crimes because he was not able to change the color of his skin, while the real criminal scurried away to some near-by water basin and washed off his blackened visage and came forth to join the posse in pursuit of a "big burly black brute." When some strange Negro was found, or some one against whom somebody in the community had a personal grudge was seized upon and haled before the victim, identification was established on the ground of the color of the "colored" face and hands and the hapless Negro, tho innocent must pay the penalty due by the man with the "blackened" face.

But not even the individual innocent Negro's suffering is such a social tragedy as is the stupendous fact of the entire race suffering from the habit of mind in society that imputes the crimes of "blackened-faced" men to innocent black men.

Then, as long as some white men blacken their faces and hands with burnt cork in order to find a convenient camouflage for their crimes against *all* womanhood, let southern politicians cease their tirades against innocent Negroes in their state assemblies and on the floor of the National Congress.

Beware of the "blackened-faced" man!

KNOW YOUR CHURCH

These are times that require dependable expert knowledge of the man who would accomplish anything worth while for the benefit of society. It is necessary also that the individual belonging to an organization or institution, in order to be the largest service and worthwhile devotion thereto, should know the institution. Its purpose, its resources, its history should be among the facts of such knowledge.

There is among Methodists of the present day an insistent growing need for such facts about their church. Methodism, like other great social movements, is orientating herself to the new day of new standards and exactions. To have known Methodism a quarter of a century or even a decade ago is not necessarily to be in possession of knowledge of even some of the essential aspects of present day Methodist polity or doctrine. Ours is a constantly changing church; therefore a vital, growing, aggressive, achieving, militant church. This is no little part of our policy in our church.

To keep pace with it, members of the Methodist Episcopal Church must be readers and students of her literature. No piece of Methodist literature we know of contains so much and so varied and valuable an amount of up-to-the minute, serviceable literature in such compact usable form as does the *Methodist Year Book for 1923*. Its table of contents sweeps the whole range of official Methodist activities from the front cover page featuring

the world's missionary challenge to the artistic cover page advertisement in the back advertising the special work of the Board of Education.

One section gives an historic survey of General Conferences from 1792 to the most recent one, a record of the Episcopacy from the beginning, together with a directory of the present Board of Bishops, General Conference Officers and Committees, and Officers of the Annual Conferences.

Chapter three, beginning with the large publishing interests, describes the vast benevolent activities of the church as operated through the various Boards, the Committee on Conservation and the Council of Boards of Benevolence.

The Book of Numbers is the title of chapter four, giving detailed statistical information with statistics of all the Conferences of all the Areas, covering the total Centenary data from 1919, to May, 1922.

Chapters five and six cover a description of co-ordinating agencies and world-wide Methodism; the whole arranged with an exhaustive and complete index to the volume. It is a most serviceable and admirable piece of work to the credit of Dr. Oliver S. Baketel, editor.

Will your Church contribute anything to this grand historic achievement of making the paper self-supporting?

Personal and General

"PLAYING INDIAN"

The Joint Committee on Indian Work has recently published a pageant, "Playing Indian." It abounds in information concerning the first American and provides for an evening of delightful and profitable entertainment, introducing such features as Indian music and a story in Indian sign language. The pageant is especially adapted to young people's societies, Queen Esther Circles, Epworth Leagues and Sunday School classes. Copies (ten cents each) may be had by addressing the Joint Committee on Indian Work, 740 Rush St., Chicago, Illinois.

"Jewels" is a commendable little book of poems by Miss Emma Florence Scott of Vicksburg, Miss., a public school teacher there for the past ten years. The booklet was published and is being sold for the benefit of the organ fund of the church of the authoress—Wesley Methodist Episcopal Church.

Mrs. Lizzie E. Boykin, wife of Dr. J. A. Boykin and daughter of Doctor J. L. Wilson, passed to her final reward January 17th. She was an accomplished Christian woman, organist of St. Paul Methodist Episcopal Church, Birmingham, Ala., and an active church worker.

At the annual session of the Arkansas Colored Teachers' Association held at Little Rock, Nov. 9-11, Prof. R. C. Childress was re-elected president by a large majority. This is the first time in the history of the organization that the president is given more than two years. The Association grew last year from 375 to more than 1,000 teachers, and a citizen section of more than 500. Prof. Childress is dean of the Little Rock Conference Epworth League Institute and for twenty-five years has been Superintendent of Wesley Sunday School. At present he is the Rosenwald Agent for the state and Field Secretary of the Inter-racial Commission, and the A. M. and N. School. Mrs. Charlotte E. Stephens another loyal member of Wesley, Little Rock, was re-elected historian of the Association. Mrs. Stephens has been a teacher in the Little Rock schools for fifty years, serving as grade teacher, principal, and is now a member of the faculty of Gibbs High School.

The Fifth Annual Meeting of the National Methodist Hospitals and Homes Association will be held in the auditorium of Methodist Book Concern, 740 Rush St., Chicago, Illinois, February 14 and 15. Representatives of eighty Methodist Episcopal Hospitals, forty-five Methodist Episcopal Homes for Children, thirty-eight Methodist Episcopal Homes for the Aged and twelve Methodist Episcopal Homes for Young People and Retired Ministers, will assemble for the purpose of discussing mutual problems and exchanging ideas as to methods of policy and management. Mr. E. L. Gilmore, superintendent of the Wesley Memorial Hospital, Chicago, and President of the organization, will call the annual gathering together and preside. Dr. W. H. Jordan, Asbury Hospital, Minneapolis, Minnesota, is secretary of the association. The conference is

(Continued on Page 4)

A CORRECT STATEMENT OF THE EXPENSES OF THE COMMITTEE ON CONSERVATION AND ADVANCE

Much has been said and written about the expenses of the Committee on Conservation and Advance as organized under the Council of Boards of Benevolences by the General Conference of 1920. The purpose of this article is to make a clear statement of the expenditures and explain the items in the budget as far as possible in a brief article. No attempt is made to discuss the expenses of the Campaign in 1919, or to make any comparison with that period although the expenditures for the twelve months ending October 31, 1920, were \$1,159,568.36.

The budget finally approved by the Council of Boards of Benevolences at the Boston meeting in 1920 were \$999,568 and was divided under four main divisions: General Administration \$215,000, Area offices \$380,168, Treasury \$100,000, and Education \$304,400. In moving from New York to Chicago, the work of the Commission on Finance was observed in accordance with General Conference legislation. This organization had a budget of \$40,000. Because of an arrangement by the Joint Centenary Committee an appropriation appears under Education to the Board of Sunday Schools and Board of Epworth League, amounting to \$76,000 so that the net appropriation for the Committee on Conservation and Advance for the year ending October 1921, was \$923,168. At the close of the year by great care and efficient management, the expenditures were \$808,464.04 representing a saving of \$114,703.96.

At the meeting of the Council of Boards of Benevolences held in Detroit in 1921, the total budget appropriated for the year 1921-1922 for the Committee on Conservation and Advance was \$847,491 exclusive of the extra appropriations for the Board of Epworth League and the Board of Sunday Schools. The expenditures on this budget were \$792,639.63 a saving of \$55,425.47. This splendid showing in economy is made notwithstanding the unusual expenditures made in connection with the "I Will Maintain" campaign.

From these statements it is evident that there has been a reduction of expenses from \$1,159,568.38 in the year ending October 31, 1919, to \$792,639.63 in the year ending October 31, 1922, or expressed in dollars and cents \$366,928.75. The Committee on Conservation and Advance has made every effort to reduce overhead expenses.

In order that all the facts may be known it should also be stated that the General Conference in 1920 brought into existence several new organizations and forms of work which have required budgets. The Board of Hospitals and Homes, the Board of Epworth League, the Commission on Conference Courses of Study, and the Commission on Life Service, all of which have their budgets paid out of Centenary contributions. A small amount was also paid for aged and supply pastors. These amounts last year totaled \$250,134.57.

In determining the question of how the expenses for these new forms of work should be supported, there were two courses open to the Council of Boards of Benevolences; one was

to transmit another apportionment to the churches to finance these organizations the other was to have their expenses provided by the Centenary subscriptions. Through the generosity of the Board of Foreign Missions and the Board of Home Missions and Church Extension, which boards pay over ninety per cent of their budgets, it was decided not to transmit another apportionment to the local churches. I am not discussing the merits of this decision, but stating the conclusion.

A number of striking reductions in expenses have been made. The total expenses of the Area offices for the year ending 1920, were \$447,000, for the year ending 1921, \$331,000, and for the year 1922 were \$269,000. The Area Secretaries have curtailed every possible expenditure, and if they are to be maintained on an efficient basis cannot be cut any lower. The same is true of every feature of the work.

Sometimes the statement is made that the expenses of the Committee on Conservation and Advance represent the cost of collecting Centenary subscriptions. The treasurer is prepared to receive the money for the local churches and transmit it to the benevolent boards at a cost not to exceed \$50,000 if that is all the church wants done. Such a procedure would reduce the so called overhead of the Committee on Conservation and Advance to about one-third of one per cent. However, the fear is that if nothing more were done in our church than to have a central treasurer receive and distribute funds to the boards, there would be a loss of many more millions in receipts to the boards.

The question naturally arises what can legitimately be called overhead expenses. Perhaps the best way to approach this question is to analyse the expenditure of the year closing October 31, 1922, which are grouped under four main heads: Administration \$253,729.68, Finance, \$81,593.82, Education, not including extra amounts to the Board of Sunday School and the Board of Epworth League, \$187,827.71, Area offices \$269,201.37.

Let us discuss the Area office first. What are the Area offices doing? The secretaries are in the field on an average three-fourths of the time speaking, holding conferences, district and group meetings. Through their offices they direct the missionaries and other speakers, they distribute literature and the lantern slides, and in every way stimulate the payment of Centenary subscriptions. They are the way of approach to the local church. Can we afford to discontinue this feature of our work? Our bishops believe that such a move would result in disaster to our whole benevolent program.

The department of Education. What does it really do? First, there is the publicity for the church press and secular press and periodicals, cost \$45,075. For this sum our church has been able to do what is considered the best piece of religious and secular publicity done by any denomination in the United States.

The next large item is that of Stewardship which last year spent \$37,489. Of this amount over \$26,000 covered literature. The question naturally arises can a church of nearly 4,000,-

000 members be amply supplied with Stewardship literature for less than \$26,000, and a large Stewardship educational program be put on for less than \$37,489.

The expenses of the Lantern Slide manufacturing and distribution cost last year \$40,238. This amount includes the cost of making available to the churches the splendid pictorial material.

There is also an item under Education of \$23,103 covering literature and publicity for the Christmas offering. This section of the budget provides for the publication of a new pamphlet distributed monthly, the pastors bulletins, sent to each pastor once a month, and other literature.

The balance expended under Education is used for Church Training and Secretarial service.

Under the item of Administration are charged some of the following items: Field work \$89,303 which includes the salaries of eleven men and their traveling expenses, postage and express \$69,325, largely used in sending out literature. Rent \$10,645, general stenographers and clerks \$12,885, service and multigraphing \$14,119, stationery, printing and office supplies \$20,601. The expenses of the meetings of the Council of Boards of Benevolence and their committees were \$16,853. The balance was spent in various miscellaneous items. Every missionary and other field worker is doing Educational work.

From the tabulation submitted above it is evident that all except the amount which is suggested that it would take to collect the subscriptions may be designated as having as its purpose the EDUCATION OF THE CHURCH.

The groundwork of the post-Centenary period of Methodist Benevolent giving was laid at the meeting of the Committee of Twenty-Five on Advance Program which met at the Somerset Hotel, Chicago, Illinois, January 11, 12. It was preceded by a three days' meeting of the sub-committee on New Studies, of which Dr. O. W. Auman, of Denver, Colorado, is chairman.

The secretaries of the eleven church boards presented extensive surveys of needs covering a ten-year period with a statement of positive need for 1924-25. Each secretary was subjected to searching questions. The Committee of Twenty-Five received from the Committee on New Studies, a report showing the legitimate needs of the several boards in 1924, together with the cost of maintaining the work on the present basis, with no allowance for growth. These figures were thoroughly discussed in the larger body by Bishops, laymen, pastors, district superintendents, and others. The conclusions of the body were embodied in recommendations which will be laid before the Council of Boards of Benevolence which will meet in Chicago, January 23rd.

The meetings which were attended by six Bishops, twenty members of the Committee and all corresponding secretaries were presided over by Dr. D. G. Downey of New York. The sessions were characterized throughout by the greatest harmony and the finest spirit of co-operation.

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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RULES FOR RIGHT LIVING:

—He hath shewed thee, O man, what
is good; and what doth the Lord re-
quire of thee, but to do justly, and to love
mercy, and to walk humbly with thy God?—
Micah 6: 8.

PERSONAL AND GENERAL

(Continued from Page 2)

held in co-operation with the Board of Hos-
pitals and Homes of the Methodist Episcopal
Church, with headquarters at Chicago, of
which the Rev. N. E. Davis is corresponding
secretary.

CHRISTIAN EXPERIENCE

It is to pray for pardon of our sin
And cleansing from the crimson stain within;
And,—fully trusting in that self-same hour,—
Feel in our soul the wonder-working power.
To hear the voice that speaks our sins for-
given,—

Assurance that our names are writ in heaven;
To feel the fire of God go thru our heart,
Burn up the dross and purify each part.

To feel the Holy Spirit come,—the guide
And comforter,—and know that He abides;
With open Book to sit at Jesus feet
In prayer; to hold with Him communion
sweet;

It is to lay our all upon the altar;
To consecrate our life to Him, nor falter
When the task is hard, when hills are steep,
Or when the pathway leads thru valleys deep.

To share the common, work-day-lot in life;
To do the nobler thing in hours of strife,
If beaten down, to bravely rise again;
To be a real man,—just as other men,—
And yet, each day, to walk and talk with God;
And help to spread the wondrous news abroad
That Jesus lives,—that He will recompense,—
This is what we mean by, "Christian Experi-
ence."

—A. D. BURKETT.

METHODISM EQUIPPING HER YOUNG MINISTERS FOR EFFICIENT SERVICE

Methodism sets up the highest standards of efficiency for her ministry. For such a vast enterprise as Methodism encircling the world with her more than four million members, ministered to by more than twenty thousand preachers, to maintain a ministry at highest efficiency is a task of considerable moment.

Our system of recruiting brings into our ranks annually numbers of young men who have not had the advantages of College and Seminary training required by the Church. Many of them have not even had high school courses. The results of such a system through a long period of years had become rather ominous. As Dr. Allan Mac Rossie,

face to face to discuss in class room the monthly written work done and sent in by the student, and for suggestions and assignments for future work until the entire course will have been completed.

But there are various other valuable and attractive features to these Summer Schools of Theology besides the strict adherence to the Course of Study as the chief aim and end of the enterprise, although there are no features that are in any sense alien to this prime purpose. For instance, there are the Supplementary Lectures. In nearly every School the teaching force has included members of our college and theological faculties, prominent pastors, district superin-



Summer School of Theology, held at State College, Dover, Del.

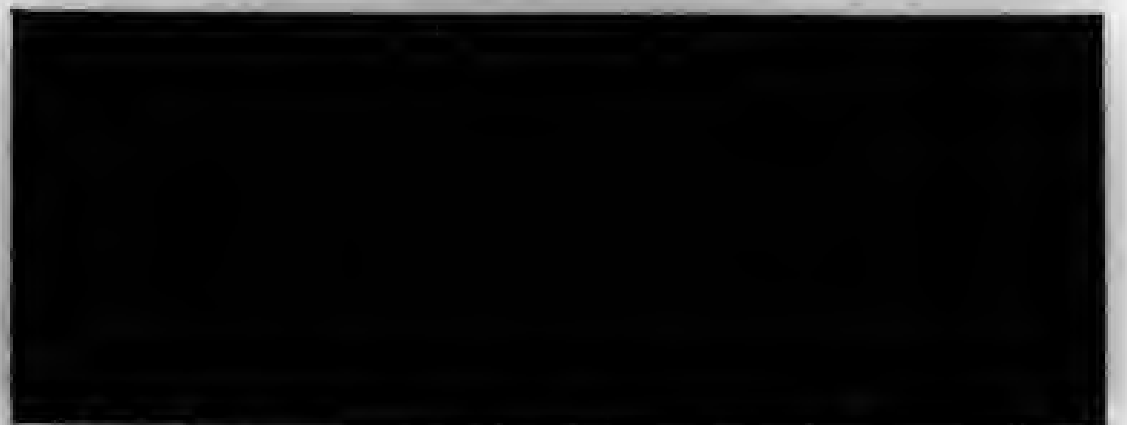
Educational Director of the Commission on Courses of Study in the Methodist Episcopal Church says, "The Church was facing ever greater tasks and we were realizing that every forward movement in the Church in the last analysis depended upon the leadership of our preachers. It was distressing to discover that the standard in our Conferences was falling rather than rising as was to be seen in the fact that about one half of our ministerial candidates did not have a college training and a fifth of them had not even completed the high school."

For an even hundred years Methodism had been making some provision for this class of recruits but not adequately, as Dr. Mac Rossie's observation shows. It was not until the General Conferences of 1916 and 1920 that there occurred that radical reconstruction which was imperative in the Conference Courses of Study to adequately meet the requirements of those seeking entrance into our ministry.

The result was the holding of Summer

tendents, and Bishops. It has been of large advantage to the undergraduates to meet these men and to sit under their teaching. Then, there have been the Round Table Conferences, usually conducted by the members of the faculty, and free discussion by all in attendance has been encouraged.

At these Round Table Conferences matters that relate to many phases of the minister's task are given consideration, such as the conduct of public worship, the study of hymnology, the history and use of the ritual, sermon making, effective preaching, the minister's personal religious life and habits, business administration in connection with the work of the pastorate, and other practical items in the minister's day's work. Then, there is a period taken when the intellectual life of the minister is given due consideration: what books he should read, how he should build up his library, how he should use the materials gathered in his reading, and kindred themes. Then, there is the daily chapel service, which has be-



Summer School of Theology, held at Wiley University, Marshall, Tex.

Schools of Theology in our several Conferences as permanent institutions in our system of ministerial training for Conference undergraduates. These are real schools with the Conference Course of Study as the Central interest, into which all else merges. It is a culmination of the student's work for the year, when examiner and student are brought

come a veritable spiritual benediction to many of the students, offering as it does, an opportunity for the preparation of heart and mind for the work of the day. And of course, there is the banquet with which the Summer School of Theology comes to the close of its schedule, with its good fellowship, its close mingling of Examiners with the

students of both the Graduate School and the undergraduate classes, its felicitous speeches by members of the faculty, undergraduates and prominent visitors. After such a splendid program the student departs with his zeal quickened, his horizon broadened, his fellowships enlarged, and his memories enriched.

The recreational element has not been lost sight of in the program of the Summer Schools of Theology. At the seat of the Summer School, being one of our colleges, there is to be found a complete equipment for recreation such as the undergraduates are sure to enjoy,—the gymnasium for indoor exercise, the athletic field for outdoor sports. The faculty and students of the Summer Schools have been quick to avail themselves of these unusual opportunities for recreation and relaxation from the strain of their classroom work.

Sunday is always a high day at the Sum-

instance, the subject of evangelism in its various phases is taken under consideration.

And when the Course of Study is completed by the undergraduate, there are the prize and its awarding. The successful student is given a Diploma. It is a beautiful document, and is prized highly by those who have merited it by their faithful and successful work.

Last year there were thirty-five of these Summer Schools of Theology. This year should be one in the bounds of well-nigh every Methodist Conference, and every one of the two thousand young candidates who are knocking at the doors of these conferences should be found in these schools pursuing their four years course of study.

Thus far two such schools have been organized among our Colored brethren: one at Wiley College and the other at Morgan College. The Commission is planning to

for the "Friend"? Without study they cannot give the convinced and intelligent support essential to the continued success of the enterprise. Are we training the children and girls to take our places in the future? Are we seeking candidates for the foreign field? Only as auxiliaries do these things, will they be done.

How about the collections! "Times are still hard." "Giving is not easy!" "Demands are so many!" It is all true. But this budget of ours is more than money. It is life and love and hope. If auxiliary officers and members, with hearts and minds fired with its real meaning present the appropriations urgently, tactfully, vividly, the needed gifts will be made. From at least two Branches, word comes that the first quarter's collections this year are below those of last year. This is serious, but we know the fact need only be brought to your attention in order to insure splendid returns in the second, third and fourth quarters.

As Dr. Speer finished speaking the other night, the Moravian choir, to a magnificent accompaniment of organ, drums, and trombone music, broke into the Hallelujah Chorus. "King of Kings and Lord of Lords"—the words rang through the old church and sang themselves into our hearts. It is a happy task to hasten the glad day. The way nearest OUR hands is loyalty to the 1923 program—educational, financial and spiritual, of the Society. "He shall reign forever and ever"—let us pour out our souls in intercession that the wondrous prophecy may through us and our missionaries come gloriously true.

"WHERE CAN I SERVE?"

A series of pamphlets issued by the Commission on Life Service, 740 Rush Street, Chicago, Ill., is designed to answer the question raised by the young man or young woman eager for active Christian service—"Where Can I Serve?" The choice of a vocation in the church is no longer limited to the pastorate; new fields are opening in the ministry every day, and the pamphlets are designed to give the candidate for service a glimpse into the numerous possibilities. The pamphlets—which may be secured from any Area Secretary—are entitled:

- "Concerning Life Service Appeals."
- "The Commission on Life Service."
- "Finding Your Life Work."
- "The Life Decision and Vocational Counsel."
- "Following the Glean Under Our Flag."
- "The Challenge of the Foreign Field."
- "The New Country Ministry."
- "Making Christian Fellowship Effective."
- "A Christ of the Deaconess Movement."
- "The Inner Urge."
- "The Director of Religious Education."
- "The Rural Community's Call for Trained Service."
- "Accredited Institutions of the Methodist Episcopal Church."
- "Life Service Promotion in the Local Church."

(Continued on Page 11)



Summer School of Theology, held at Haven Institute, Meridian, Miss.

mer School of Theology. The services are in the hands of the Examiners and the order of worship is so arranged as to offer instruction in the important matter of the orderly conduct of the service. In the afternoon, as a rule, there is a conference on other things, such as the deepening and broadening of the spiritual life of the minister, the place and work of the Holy Spirit in the life of the Church; and in the evening another conference is usually arranged, at which, for

co-operate to the fullest extent with our Colored leaders in the several Conferences in the effort to make our young men who are to enter the ministry "Good Ministers of Jesus Christ."

An informing pamphlet on Summer Schools of Theology has been prepared by the Commission and may be had by Conference Boards of Examiners and undergraduates on application to Dr. Allan Mac Rossie, Educational Director, 150 Fifth Ave., New York.

TO THE MEMBERS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY

"Ours an enterprise of Hope". It IS that, this missionary enterprise. With all its shortcomings and all its needs, it is succeeding, the wide world over.

For us Methodist women, it is a wonderful thing to find ourselves one of the biggest factors, financially and spiritually, in this great adventure of the Christian church. We, your general officers, present at the Foreign Missions Conference of North America, held in Bethlehem, Pa., are realizing afresh how tremendous is the responsibility upon the Woman's Foreign Missionary Society for doing completely the task we have assumed for 1923. It makes so desperate a difference to the world whether WE make good or not.

Hope has been the keynote of this conference. Hope is the joyous song of our own hearts. The other night Dr. Robert E. Speer, speaking in the historic Moravian

church, thrilled us with an address entitled "Ours an Enterprise of Hope." Just home from a world tour, with sure touch born of wide knowledge of the field and of the burning fire of a vital experience of Jesus Christ, he swept aside the pessimism and despair so popular nowadays even in many of our churches and showed the missionary enterprise advancing in real success everywhere.

How are we coming on with our part in the great advance as it relates to our work at the home base? Auxiliary women alone can answer that. First and most important, are we, through vital prayer, releasing the spiritual forces without which all our work is vain? Is your auxiliary's membership increasing steadily until it embraces every woman in each church and gives her this opportunity to bring the Lord Jesus to the waiting world? Are women being educated as to the real meaning of missions? Do they use the text books—the L-M-Ntary and "Building with India?" Do they subscribe

A SURVEY OF THE RELIGIOUS, EDUCATIONAL, AND SOCIAL PROGRESS OF THE NEGRO IN NEW YORK

By Cleveland G. Allen.

The Coleridge Taylor Musical Society, named in honor of the late S. Coleridge Taylor, the noted Negro composer, gave a musical concert at The Renaissance Casino, Wednesday evening, January the 10th. A large audience of music lovers were present, and a number of prominent artists took part on the program. The program was the beginning of a series of musicales that will be given under the auspices of the society. David A. Donald the organizer of the society made an address in which he told of the aims of the society—saying that it would help to stimulate interest in the musical endeavors of the race. A program consisting of solos, instrumental numbers, and other features were given by the following well known artists: Henry Etheridge of Chicago, Blanche-Deas Harris, Mme. Shepherd Robinson, Miss Musa Williams, Errington Kerr, J. H. Walker, and T. R. Hall.

The first definite step to establish a Negro Hall of Fame was taken last Wednesday evening, when a bust of Dr. W. E. B. Dubois the editor of *The Crisis*, and one of the most distinguished scholars of the race, was presented to the W. 135 St. Library, by Mrs. Sadie M. Peterson a young colored poetess, and a member of the library staff. The occasion was one of the most significant marking the cultural development of the Negro, in this city and it was a distinct triumph for the artistic ideals of the race. The bust of Dr. Dubois is the work of Miss Augusta Savage, a young colored woman who has shown fine gifts as a sculptress. The assembly room of the library was crowded with one of the most representative gatherings of the race seen here for sometime.

There were also a large number of prominent white people. Miss Peterson told how she was led to present the bust of Dr. Dubois to the library rather than keep it for herself.

She said that she and Miss Savage had been close friends and one day Miss Savage asked her what should she do to please her, and she said to make her a bust of Dr. Dubois. The first speaker was Channing H. Tobias, one of the members of the International Committee of the Y. M. C. A. He said that nothing would impress the young people who come to the library more with a finer sense of values than to see the bust of such a distinguished man of the race. William Service Bell sang a group of Negro Spirituals.

Prof. Franz Boas, head of the department of Anthropology of Columbia University and one of the most distinguished of the American scientists, made the address of presentation. He told of and praised the achievements of Dr. Dubois as a literary man.

He told how long he had followed the career of Dr. Dubois and how he had been impressed with his courage.

The bust was accepted on the part of the library by Miss Ernestine Rose, the head librarian, who said that the occasion was the beginning of a movement to make the library a center of Negro culture. Others who made addresses were Augustus G. Dill of *The Crisis*

and Mrs. Elise McDougald. Mrs. King Reavis who has just returned from Europe closed the program with a group of spirituals. The W. 135 St. Public Library is one of the most unique libraries in the north. It is located in the heart of the Negro section of New York, where live close on to 200,000 people.

Its patrons are almost exclusively Negroes. The library has organized a program that will meet the needs of the community. It has a mixed staff of white and colored workers. Some of its activities are a Book Lovers' Club, a Forum, and Club Center. One of its annual features is an exhibition of Negro Art and Literature.

The Circle for Negro Relief, which was organized during the late war to administer to the needs and wants of the Negro soldiers, is carrying on a splendid post-war work. The society is waging a health campaign throughout the country to arouse the people to a higher sense of duty as it relates to their health. The annual meeting of the circle will be held at the Y. W. C. A. on Thursday evening, January 18.

Plans will be discussed looking towards organization of new plans for the year. Miss Belle Davis, the executive secretary, will make her annual report. The principal address will be made by Dr. Haven Emerson, Professor of Public Health Administration at Columbia University. Some of the most prominent men and women of both races are interested in the work of the circle.

Bishop R. E. Jones, one of the two Negro Bishops of the Methodist Episcopal Church, and who is widely known throughout the country as churchman, has been visiting in New York. He came here on business pertaining to his office, and while here he saw a number of his old friends. He visited a number of places of interest in Harlem where he made observations pertaining to the progress of the race. Bishop Jones is well known in New York. While editor of the *Southwestern Christian Advocate*, he made many visits to this city in the interest of that publication. He has frequently preached at St. Mark's Methodist Episcopal Church and spoken at several meetings here. Bishop Jones is one of the outstanding churchmen of the race and has represented the race on many notable occasions.

The writer has received an invitation from Dr. Robert R. Moton, principal of Tuskegee Institute, to attend the thirty-second annual Negro Conference which will be held on January 17 and 18th. The writer appreciates this kind invitation and regrets that it will not be possible for him to attend. The conference promises to be one of the most interesting that has been held during its long history and there will be many visitors from the north to attend. The major topic for discussion this year will be: "Agriculture and Home Economics."

A concert of Negro music will be given in the Great Hall of City College under the direction of the colored students of that college on Friday evening, January 19th. This is an annual affair and was begun by the colored students for the purpose of acquainting the students and faculty with the art contribution of the Negro to America.

Miss Myrtle Anderson of Chicago University and one of the most gifted young women

of the race, addressed the men's meeting at the Y. M. C. A. last Sunday afternoon. A large gathering of men heard the speaker.

There are 120 Colored students attending Columbia University. The writer is a senior in the Religious Education Department. Religious Education is one of the broadest fields of education and gives the student a fine outlook on life and its problems. The writer advises all students to take courses in Religious Education if they are to get the proper aspect of life.

The report of the African Commission of the J. Phelps-Stokes fund made up of six men and women, and headed by Thomas Jesse Jones, and issued under the title of *Education in Africa*, is one of the most interesting reports that has been made on conditions pertaining to Africa. Many of the erroneous impressions that have been given about Africa have been denied by the commission. A fuller report of this work will be made in another issue of *The Southwestern Christian Advocate*.

The Salem Methodist Episcopal Church has bought the Calvary Methodist Episcopal Church at 129 St. and Seventh Avenue, which is one of the oldest white congregations in the north. For a long time the church refused to sell, but the rapid growth of the Negro district in which the church is located had a tendency to affect the attendance at the church. The church was for a number of years, the leading Methodist Episcopal Church in the northern part of the city. The Salem congregation will move into their new quarters sometime during the year.

The Epworth Methodist Episcopal Church of which Rev. Charles H. Andrews is the pastor, and located in the Bronx, broke ground for its new church building last September. The occasion marked a new epoch for Methodism in New York, and the new church will do much to establish a Methodist center in the Bronx. There were many interesting features attached to the event. Prominent white and colored clergymen of the Methodist Episcopal Church, and other churches took part in the ceremony. Representing the Methodist Church were: Bishop Luther B. Wilson, Rev. Wallace MacMullen, Watson Moore, Rev. Dr. Millard Robinson, and Rev. Frederick Newell. The church will reflect credit on Methodism when completed.

NEWS NOTES FROM THE RECENT SESSION OF THE SOUTH CAROLINA CONFERENCE

By Rev. I. E. Lowery.

It has been acknowledged to be the best session of this conference held in the fifty-eight years of its history. Several distinguished officials were present representing various interests of our great church. Dr. J. N. C. Coggin, Dr. R. J. Wade, Dr. L. H. King, Dr. F. H. Butler, Dr. D. D. Martin, Dr. C. R. Oaten, Dr. E. T. Tullar, and President J. B. Randolph of Clafin.

The Conference lost, by death, seven strong men during the year 1922, and each left a widow, and some of them small children. Their names are: I. L. Hardy, C. C. Scott, W. M. Baker, G. W. Moore, B. J. McDaniel, L. J. Bonapart, and J. C. Burch.

Rev. C. R. Brown presented a paper notifying

ing the conference that at the next annual session, he would memorialize the General Conference of 1924 to grant us an enabling act to divide our conference. The paper was adopted without opposition.

Sunday was a great day at Old Emanuel, the church where the conference was held. There was a sermon at 5 o'clock in the morning by the Rev. W. J. Smith. At 9:30 a. m., the usual conference Love Feast was conducted by Rev. I. E. Lowery and Dr. D. M. Minus, the senior members of the conference. At 11 o'clock, Bishop E. G. Richardson preached. One of the reporters said the "Sunday services were a fitting climax to this very helpful session." Bishop Richardson preached a very powerful sermon, simple, yet profound, using the words, "We would see Jesus". He emphasized the fact that we cannot see Jesus without seeing sacrifice, service, and salvation.

The entertainment given the preachers and visitors was all that could be expected. The people of Sumter, including all denomination, gave us the best they had. It was all free. Dr. Hickson, the pastor of Emanuel, and the good people of Sumter will not soon be forgotten.

But before I close this short article, I must say something about President J. B. Randolph, his faculty and the famous "Clafin Quartette" which was led and managed by Miss Lula Hunt. The conference gave them an ovation. President Randolph has certainly won his way to the loyal hearts of the South Carolina Methodists. Now, I am going to say something that perhaps nobody else would dare to say, and I do not want the editor to cut it out either. This is the thing I want to say: I do not think that the laymen of South Carolina could do a more graceful, a more unselfish and a more helpful thing than to elect and send President J. B. Randolph to the General Conference next year. At this august body, he would meet the friends of Negro education, and would be able to do us great good. Please pardon this suggestion—for it is only a suggestion—from a retired preacher, who still has a desire to help on a great cause—the cause of Education.

REASONS FOR OUR LINCOLN-DOUGLAS DAY OFFERING FOR THE EPWORTH LEAGUE

1. It is to promote self-support for our work.
2. The dignified relationship established between the Central Office and the work of our group merits tangible appreciation on our part.
3. When the Centenary, underwent the expense of the Epworth League it was not that the League might stop supporting itself but that it might have time and opportunity to grow to self-support through the 24-hour-day, plan or something equal to it.
4. February the 11th will mark two years of activity in League work under the present arrangement. The time is now ripe for our response.
5. The pledge of the Central Office is now a matter of history. It has been carried out. We urge that our young people have the privilege to meet the condition of that

pledge. We have confidence in them and know that they will. Give them a chance.

6. The placing of a Secretary of Colored Work in the Central Office at Chicago is an opening wedge for further recognition of our group. It means inter-racial co-operation in the highest sense.

7. We are not asking for a special amount of this Sunday. What we seek is a response to our call from every Chapter of the League and every Charge. Centenary credit will be given for the amounts sent in. Send moneys to the Board of Epworth League, 740 Rush Street, Chicago, Illinois.

8. This effort is to place our work in the Board of Epworth League on a self-supporting basis before the close of this quadrennium. An achievement like this will pave the way for greater successes and larger recognitions in the future.

FREDERICK H. BUTLER,

Secretary for Colored Work, Board of Epworth League, 740 Rush St., Chicago, Illinois.

SPLENDID PROGRESS AT ST. ANDREW'S METHODIST EPISCOPAL CHURCH, FT. WORTH, TEXAS

The annual conference is over and the good Bishop Jones has been kind enough to return to this pastorate, Rev. K. W. McMillan for the second year. We are first of all grateful to the Bishop and cabinet for this piece of executive work.

The new year begins in a very auspicious way. The work is thoroughly organized,—every department is at work. The Sunday School is a "beater". There is none such in any Methodist Episcopal Church in Texas,—with seven adult Bible classes and most of them taught by college folks,—that is hard to beat and the room is not able to accommodate us any longer. Room is what we need now. Prof. J. M. Brewer who is the principal of the North Side School makes a "whopping good superintendent. He is able to command at least twenty-five willing teachers each Sunday morning in putting across the lesson and Sunday School program.

The contract has been let for the completion of the building. We will be up stairs in four months, to our own glory and to the glory of the conference.

The work has already begun, money is being raised each Sunday, the good Bishop backs up the courage of the pastor with every encouragement possible. Evidently he believes in this pastor,—for it is a pleasure to quote him in a letter to the pastor as respects the contract,—as follows: "Go ahead with the work, your contract is one of the most sensible that I know about." With this kind of endorsement and encouragement from our Bishop, we must go ahead.

This church now employs two added or home service workers. Mr. B. A. Caldwell, who has charge of the community work or musical program is in charge of the music studio that is open seven days in the week for the instruction of all who desire to grow their musical talents.

The day nursery is in charge of a finished nurse of Meharry on a living salary. This

worker does the house to house visiting and the bookkeeping of the church. Can you imagine a church that eighteen months ago was paying a salary of \$1,500, today is paying \$2,400.00 to the pastor; and \$1,200.00 to the musician, and \$600.00 to this home worker? That means progress.

Beside the fact of increased workers,—the library and reading rooms make for higher mental and moral efficiency among the young people. Sunday afternoon hours for reading and research makes this church plant an inviting place for the young life.

Prof. E. C. Fonsworth, the Director of Religious Education, has charge of the educational program of the church and well does he fit into this work. Think of it, a teacher training class, with 25 persons, a life service program each Sunday morning in the Sunday School, will compel us to win the young life to the work of the church and larger usefulness for God.

Mr. J. C. Dukes has charge of the Epworth League is careful that the Morning Watch be observed and the League has awakened to the fullness of its work power as a church organization.—Mrs. C. J. Askey, reporter.

TO THE PASTORS OF THE ATLANTA AREA

Dear Brethren:

Bishop Richardson, our resident Bishop, is very desirous that we register, at least, a ten per cent increase in membership by Easter Sunday.

As stated to you at the session of your Annual Conference, I shall be very glad to assist you in every way possible. I have written your District Superintendent and through him offering to you whatever assistance by way of literature from the Department of Evangelism of the Board of Home Missions and Church Extension or a personal visit to assist you in organizing your evangelistic campaign or effort.

The six points to be urged as endorsed by our Bishop are:

- I Prepare and advance Probationers to full membership.
- II Secure letters of church members who have moved into parish.
- III Reclaim backsliders.
- IV Secure converts or first decisions.
- V Enroll Intercessors.
- VI Hold special series of meetings if possible before Easter.

Any request from you for help or literature for your meetings or evangelistic efforts will be given prompt attention. Some of the brethren have organized their Win One bands and Personal Workers classes already, with immediate appreciable results.

Very sincerely yours,

R. T. WEATHERBY,
17 Chestnut St., Atlanta, Ga.

The subscription blanks sent from this office are for MONTHLY REPORTS from each charge. Let the Pastors enlist the co-operation of their Southwestern Committees and send in their MONTHLY REPORT of subscriptions taken on their quotas.

WHAT MEN OF AFFAIRS

Working for the National Welfare

The work that has been accomplished in the United States, as well as in the world at large, by the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, has been most remarkable. It has had a large share in bringing about the abolition of the saloon in America, and in writing into the Constitution the Eighteenth Amendment. It is now addressing itself to the great task of law enforcement to the end that the best interest and welfare of not only the United States but of the world shall be achieved, and that civilization as well as Christianity shall be vouchsafed to the human race. The magnificent building now in progress, facing the Capitol Park, will be an added impetus to its great work for the Nation's welfare.

HON. A. P. NELSON,
Member of Congress from Wisconsin.

Pioneering Protestant Solidarity in Washington

Protestant solidarity in Washington has much of hope for Protestant Christianity in our country. There has been more advance on the part of our Methodist forces in Washington in the past ten years than during double that period in any of the years before. There was not a single Board of any of the great Protestant denominations centering in Washington when the Methodist Episcopal Board of Temperance, Prohibition and Public Morals located here. There is only one other now. Every national and international organization that has to do with politics and business is bringing its headquarters to Washington or it is already located here. It is only the part of wisdom that Protestant reform and educational agencies shall center here. May there be a glad response of Protestants everywhere to this opportunity given by our Board of Temperance, Prohibition and Public Morals to do a great service for all the churches and in fact for Christendom.

DR. LUCIUS CHARLES CLARK,
Chancellor of The American University.

There Will Always be a Moral Program

The Methodist Episcopal Church will always have a moral program. It leads in Prohibition, Sabbath observance, social purity, inter-racial brotherhood, education and agitation. It will always have its board of Temperance, Prohibition and Public Morals to carry out this program. Its headquarters will be needed in Washington as long as the nation lives. Our Catholic brethren have one hundred and forty-four buildings representing thirty-nine institutions in the national capital. We are going to put up the first Protestant headquarters ever erected here. It is necessary because we have outgrown our present quarters and need a whole floor of this five-story building. We need to make our work permanent in this city. We need the income from a building to expand our work. We need to let the world know that the Protestants, the Methodists and the prohibitionists are devoted, liberal and aggressive enough to pay for their building by the date of its dedication.

DR. CLARENCE TRUE WILSON,
General Secretary, Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church.

An Aid to the Enforcement of Laws

For many years I have been acquainted with the work of the Board of Temperance, Prohibition and Public Morals

ARE SAYING ABOUT IT

of the Methodist Episcopal Church, and I am very glad to say that it was a most powerful influence in the long campaign which brought about the enactment of the national prohibitory law. It is now engaged in the equally important service of upholding the law, creating sentiment favorable to its enforcement and building for better, cleaner citizenship generally. Such an institution cannot fail to be of inestimable value and for that reason I feel that it is worthy of the support and encouragement of all citizens, be they Methodists or not, who believe in decency, in respect for law and in the advancement of clean Americanism.

HON. ARTHUR CAPPER,
United States Senator from Kansas.

Unwavering Devotion to the Constitution Needed

Nothing I can say will too greatly emphasize the importance of the work the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church is now doing and must continue to do in the interest of law enforcement as it relates itself to the effective operation of the Eighteenth Amendment. Never was it more important that the people of this country receive the facts concerning the progress and problems incident to the enforcement of the Volstead Act. We believe the vast majority of our citizens are in favor of prohibition. We must not permit adverse propaganda to stampede our citizens into the belief that prohibition has failed. We must keep a sustained and favorable public opinion squarely behind those officials whose duty it is to enforce the law. We must continually impress upon the conscience of the Christian citizenship of our land, the necessity of unwavering devotion to the Constitution and to the great moral laws of our land.

MAJOR ROY A. HAYNES,
Federal Prohibition Commissioner.

The Need for Sound Public Opinion

The campaign for temperance reform is not ended. In fact its importance cannot be overestimated. If enforcement is ineffectual, law becomes a dead letter, and disrespect will breed open violence against attempt at enforcement. Never before has the necessity for sound public opinion been so imperative. The Methodist Episcopal Board of Temperance, Prohibition and Public Morals has its work cut out for it, as the real test is now on, not whether we will be sober, but whether we will be law-abiding.

HON. S. D. FESS,
Member of Congress and Senator-elect from Ohio.

The Task Only Just Begun

I think almost everyone is now convinced of the fallacy of the theory held by all too many of our citizens that the cause of temperance and prohibition had won its final triumph when the nation voted dry. That was just the beginning of a new era. It had to demonstrate the arguments made for it in advance. There have been and will continue to be many difficulties. I expect there will be hard battles to be fought. It is of the utmost importance that our Church people shall keep keenly alive to the situation and always "on the firing line" if the cause is to triumph permanently. Therefore the work of such agencies as the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church are of the utmost importance.

FRANK B. WILLIS,
United States Senator from Ohio.

Senator Capper

THE FIRST FOUR THOUSAND

Methodism Conducts a Great Summer Training School For The Pastors of Rural Charges—Some Results and Prospects

By Ralph A. Felton

"Our greatest handicap in rural fields is the shortage in leadership," says Dr. David D. Forsyth. "A shortage in leadership is always felt first in smaller and weaker communities. This is not simply true of ministerial leadership, but applies equally to the matter of a teaching force for the public schools.

"It is frequently stated that 25 per cent of ministers in the Methodist Episcopal Church are 'supply' ministers. They are to be found in a very large part in the country communities. Five hundred churches of our denomination which were without pastors last December were almost all country churches.

serving in charges to which the Board furnishes from \$200 to \$400 of maintenance money for their salary. It will be readily seen that if the Board is paying part of a man's salary, the expenditure of \$19 to make him more efficient in his work is good economy.

Trained Instructors

The instructors in these schools are not mere theorists; they are men whose methods have proven successful in the pastorate or in other fields of leadership. The Board of Sunday schools provides teachers in religious education. Last year the United States Government through its Bureau of Public Health and its Department of Agri-

in one year after spending these weeks at school, established a playground, improved the church grounds, put a new wire fence around the church property, installed a stereopticon and began using illustrated lectures, organized a club for girls, started a reading circle, installed a telephone in the parsonage, improved the appearance of the parsonage, put in the "Every Member" canvass system, organized a teacher-training class.

Rev. M. W. Clark of Vienna, Maryland, purchased a parsonage and papered it, organized a Sunday school teacher's meeting and a Junior League, started a dodge ball team, built a fence around a playground.

Rev. James H. Stevenson of Coleman, Maryland, made a detailed survey of the parish, installed a Delco lighting system, built a mile and a quarter of gravel and



PLAY

When the rural pastor takes off his coat and learns to play, he is fitting himself to have an understanding of his young people.

In appointing a minister the thing in mind usually is the care of the minister rather than the care of the charge. As a result, a weak missionary charge is in danger of continuing a weak missionary charge."

The Department of Rural Work of Home Missions and Church Extension of the Methodist Episcopal Church has for four years been conducting a series of Summer Schools for town and country pastors in an effort to train adequate leaders for the work of rural and isolated churches of Methodism. About four thousand pastors have attended these sessions. The summer school meets for a period of only three weeks, but its curriculum is so filled as to make these weeks of the greatest possible service to the pastor and his charge. The schools are under the direction of Dr. Paul L. Vogt, Superintendent of the Rural Department of the Board, formerly professor and head of the Department of Rural Economics, Ohio State University.

There are three summer schools in the South, ministering to the needs of pastors of Negro communities. Three others are in the frontier places of the Helena Area; one is for the Spanish-speaking peoples in and around Albuquerque, New Mexico; and another at Athens, Tennessee, is for the pastors in the Appalachian Mountain district. One will be held in the midst of the Ozark Mountains this year.

The average cost to the Board of Home Missions and Church Extension for each pastor attending a rural summer school is only \$19. Many of these young men are

culture, furnished these schools with 35 trained teachers without a cent of cost to the church. The various colleges and theological seminaries in which the school are held furnish class rooms, equipment and some of the instructors.

At every summer school session there is a practical course in pastoral evangelism. Men like Prof. F. W. Hannan of Drew Theological Seminary, author of "Evangelism," give to every student-pastor fifteen lectures on "How a Pastor May Make His Entire Year's Program Evangelistic." A large proportion of our evangelistic gains in the last three years—amounting to from 100,000 to 200,000 per year—is undoubtedly due to the zeal of these 4,000 rural pastors.

One can scarcely realize what it means for every man in the schools to spend two hours per day learning from 30 to 50 games. Not one of these men but carries back to his home parish enthusiasm for a recreational program for his young people. And when the rural church ministers to the play life and the social life of the coming generations, the present "trend to the city" will cease to worry our nation.

Some Results of The Training

Some of the things that are set forth here as accomplishments of pastors who received their inspiration during three weeks at the Morgan College Summer School session in Baltimore, are indeed simple. But they are important advance steps for the rural Negro communities served by these pastors:

Rev. R. F. Coates of Aberdeen, Maryland,



HEALTH

First aid, care of the sick, community sanitation—all are demonstrated at the Pastor's Summer Rural School.

sand road, arranged for health talks at the church, gave illustrated lectures in poultry raising, gardening, canning, and health.

Rev. W. T. Purnell of Seaford, Delaware, repaired and painted the parsonage, and re-furnished it, put a bell in one church and painted the church, put pews in another church and painted it, purchased a community house at the other charge.

Rev. B. B. Thompson of St. Michaels, Maryland, conducted a Teacher's Training Class, graded the Sunday school, organized a play program.

Rev. C. E. Jones of Churchville, Maryland, made a baseball diamond, obtained the use of a community hall, put a telephone in the parsonage, screened the parsonage, installed the duplex envelope system, organized the young people's work.

Rev. O. H. Spence, of Horntown, Virginia, organized a Community League, remodelled a school building, built a bridge across a creek in order to allow the members of one section of the parish easier access to the church, held a farmers' conference, organized a Teachers' Training Class, made out a recreation program and had some kind of a young people's function every Saturday afternoon.

Rev. F. F. King, of Bel-Air, Maryland, organized a Teachers' Training Class, put electric lights in the parsonage, fitted up a social hall, put a telephone in the parsonage, reorganized the Sunday school, put on several pageants.

And so we might go through the list of

students at any one of these Summer Schools and find similar and oftentimes more far-reaching results. A new Methodist leadership has been in training to serve Rural America.

Schools for 1923

The Summer Schools for rural pastors during 1923 will be held at:—Gammon Theological Seminary, Atlanta; Wiley University, Marshall, Texas; Ohio Wesleyan University, Delaware, Ohio; Wesley Foundation, Iowa State University, Ames, Iowa; Wesley College, Grand Forks, North Dakota; Southwestern College, Winfield, Kansas; Boston School of Theology, Boston, Mass.; Albuquerque College, Albuquerque, New Mexico; Gooding College, Gooding, Idaho; Montana Wesleyan College, Helena, Montana; Drew Theological Seminary, Madison, N. J.; Hamline University, St. Paul, Minn.; Kimball School of Theology, Salem, Oregon; College of the Pacific, San Jose, Calif.; Iliff School of Theology, Denver, Colorado; Mountain Lake Park, Maryland; Garrett Biblical Institute, Evanston, Ill.; Morgan College, Baltimore, Maryland; Wesley Foundation, University of Wisconsin, Madison, Wisconsin; Ozark Wesleyan College, Marionville, Missouri; The Athens School, Athens, Tennessee.

NEW ORLEANS AREA PROGRAM FOR 1923

By Dr. E. M. Jones, Area Secretary.

February 1st to April 1st, 1923 is to be a

Red Hot Drive for Easter.

These will be 60 days given entirely to raising the full quota of each charge in the bounds of this area.

Every pastor is expected to begin his plans and organization not later than February the first and then camp on the job until Easter.

The sooner he begins and the more thoroughly he organizes his forces and the more energetically and persistently he pushes his plans the better and more satisfactory will be the results.

Easter is Our "Over the Top Day."

Easter is our goal. It comes on April 1st. This is the day when we hope to raise every dollar of our apportionment. We should be raising money all along and then put on the finishing touch on Easter. This was our Lord's greatest victory, which day we celebrate in honor of His resurrection from the dead. It is fitting that we have our climax on Easter, since the money we raise goes to extend His Kingdom which His resurrection made possible.

Methodist Area Mass Convention

will be held at New Orleans, April 26th to 29th. Some of the greatest speakers in America will be secured for this convocation.

We are planning to have a thousand Methodists from all parts of the Area present and to remain for four days. All the District Superintendents and every pastor and one layman from each charge or circuit will be expected to be present. We are planning to make the convention worth while in every respect, so those who attend will be richly informed and inspired. Here the 37 District Superintendents will make their reports by charges.

One Hundred Thousand Dollars.

We expect to raise and have reported at this

Area Council \$100,000.00. We have been raising and reporting around \$80,000.00 at our last two Area Council meetings, but we want at this particular time to raise this amount, for we are expecting to make this the most far-reaching meeting ever held in this Area. My brethren, do not get the idea that it is simply to be a financial meeting because I am emphasizing this phase at this time. The meeting is to be dominated by the Spirit of Evangelism and is to cover all the phases of our church and racial life. Look forward to it with great anticipations and prepare to be present. Special rates over the railroads will be secured. Further plans and program will be announced later.

May 31st, 1923.

Remember brethren, that our Centenary year closes on May 31st, 1923. What we do, must be done quickly and all quotas must be raised by this time if credit is to be given this Centenary year.

Episcopal Residence.

Some time during the summer months a definite plan will be announced relative to securing an Episcopal residence for the New Orleans Area. This home is to be occupied through all the years to come by our Bishops, who live in this Area. It will be for no particular Bishop, but will remain here for the Bishops as they shall come and go, as our expression of gratitude to our great church for the election of two Bishops of our race.

Report Through the Area Office.

We would be glad to have the brethren to report through the Area Office, so we can be perfectly informed as to what each Conference, district and charge is doing along Centenary lines. This puts us in position to know at all times what each charge is doing and enables the office to render such assistance at places where help is needed.

"WHERE CAN I SERVE"

(Continued from Page 5.)

"Who May Serve in Woman's Work Abroad?"

"Christian Service for Women in Foreign Lands."

"Agricultural and Industrial Foreign Missions."

"Life Opportunities in Foreign Lands."

"A Chinese Adventure in Life Investment."

"The Christian Ministry as a Life Work."

"Life Investment as a Home Missionary."

"The Choice of a Vocation."

The cause of the Methodist Building for Washington was presented on Sunday, the 14th, the Third Anniversary of the adoption of National Prohibition, in the First Methodist Episcopal Church, Clarksburg, West Virginia, by the pastor, Rev. James W. Engle, D. D. The church enthusiastically gave three hundred dollars in cash and two hundred and fifty dollars in subscriptions, a total of five hundred and fifty dollars, as a free will offering. A thousand responses like that from Methodist Churches will assure the erection of this building, its complete equipment and its dedication without a dollar of debt. Is your church going to respond?

AMONG THE NEW BOOKS

The Sunday School at Work in Town and Country. By William Mouzon Brahham. George H. Doran Company: New York. Price, \$1.50, net.

I Believe in God and in Evolution. By William W. Keen, M. D. J. B. Lippincott Company: Philadelphia. Price, \$1.00.

Where the Higher Criticism Fails. By W. H. Fitchett. The Methodist Book Concern: New York, Cincinnati. Price, \$1.25.

The Preacher and The People. By Bishop Francis J. McConnell. The Abingdon Press: New York, Cincinnati. Price, \$1.00.

The Orthodox Devil. By Mark Guy Pearse. The Abingdon Press: New York, Cincinnati. Price, \$1.25.

A Handbook of Games and Programs. By William Ralph La Porte. The Abingdon Press: New York, Cincinnati. Price, \$1.00.

Citizen, Jr. By Clara Ewing Espey. The Abingdon Press: New York, Cincinnati. Price, \$1.25.

The Early Days of Christianity. By Frederick C. Grant. The Abingdon Press: New York, Cincinnati. Price, \$1.75, net.

Fundamentals of Faith. By Horace Blake Williams. The Abingdon Press: New York, Cincinnati. Price, \$1.25, net.

The Validity of American Ideals. By Shailer Matthews. The Abingdon Press: New York, Cincinnati. Price, \$1.25, net.

The Divine Right of Democracy. By Clarence True Wilson. The Abingdon Press: New York, Cincinnati. Price, \$1.00 net.

The Message of Stewardship. By Ralph S. Cushman. The Abingdon Press: New York, Cincinnati. Price, \$1.00, net.

The Art of Preaching. By Charles Reynolds Brown. The Macmillan Company: New York. Price, \$1.75.

Christian Citizenship. By Bishop Francis J. McConnell. The Abingdon Press: New York, Cincinnati. Price, 75 cents.

Jesus' Ideals of Living. By G. Walter Fiske. The Abingdon Press: New York, Cincinnati. Price, \$1.50, net.

Roosevelt's Religion. By Christian F. Reiser. The Abingdon Press: New York, Cincinnati. Price, \$2.50, net.

Jesus As Judged By His Enemies. By James H. Snowden. The Abingdon Press: New York, Cincinnati. Price, \$1.75, net.

The Church at Play. By Norman E. Richardson. The Abingdon Press: New York, Cincinnati. Price, \$1.50, net.

Living at Our Best. By Grace Hastings Sharp and Mabel Hill. The Abingdon Press: New York, Cincinnati. Price, \$1.25, net.

Studies in Philosophy and Theology. By E. C. Wilm. The Abingdon Press: New York, Cincinnati. Price, \$2.00, net.

The Spread of Christianity. By Paul Hutchinson. The Abingdon Press: New York, Cincinnati. Price, \$1.50, net.

The Ideals of France. By Charles Cestre. The Abingdon Press: New York, Cincinnati. Price, \$2.00, net.

The New Testament Epistles. By D. A. Hayes. The Methodist Book Concern: New York, Cincinnati. Price, \$2.50.

The Superintendent's Helper. By Henry H. Meyer. The Methodist Book Concern: New York, Cincinnati. Price, 40 cents.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---"The Grace of Gratitude."

(Luke, 17.)

FEBRUARY 4, 1923

A Thankful Samaritan.

This quick compassion toward, and prompt relief of, the ten men whom a dreadful form of death in life had excluded from among their fellows, what is it but one more manifestation of the divine love which had just defended itself so nobly for its living and wholesome sympathy with those waifs of Jewish society, the publicans and sinners? It would seem from verses 20 and 21 that the Pharisees witnessed this miracle; but its merciful character, its splendid spiritual power, its acknowledgment of the priestly prerogative, and the fact that it was not wrought on the Sabbath, would for once restrain even them from finding fault. They would have still another motive for silence, when reminded, as they had been in the parable of the good Samaritan, that the most notable examples of devotion to God are to be found, not merely among the professionally religious orders, but among the despised classes of society. Here was a Samaritan who loved God with all his heart, just as the other in the parable loved his neighbor as himself. Once more, therefore, are the proud rulers warned, as they had been by John the Baptist three years before, that God was able to raise up children to Abraham outside of Israel.—Buell.

The Every-Day Sin.

Stevenson has called ingratitude the most popular sin. We have read of a man whose attention has been called to the thoughtless discourtesy which forgets to say Thank you. He decided to make an experiment. The first place he had to go was the post-office. In front of him in the line at the stamp window was a young woman who found fault because for a moment she fancied that a mistake had been made in her change. The clerk answered her sharply. When the experimenter received his stamps he said "Thank you." The busy clerk paused a moment to remark, "Well, that's the best word I have heard today." Into an office building the experimenter next found his way. When he had ridden to the top floor he stepped out and said, "Thank you." The boy grinned and said, "Welcome boss." The lawyer at whose door the visitor sought admission was not in; so he returned at once to the elevator shaft, thinking that he would have a long wait. But the elevator was there. "I waited boss," the boy greeted him, "because I saw you going down the hall to Mr. B's door, and I was most sure he wasn't in." The man decided that "Thank you" had paid pretty good interest. A druggist once told a customer that his telephone was used perhaps fifty times a day, and that a word of

thanks was so rare that he was surprised when he did hear it. Surely ingratitude must be the every-day sin.

Where Are the Nine?

The Lord notices those who are grateful for his blessings. More than this, he inquires after the thankless ones. We do not escape his attention by failing to give thanks. "Where are the nine?" is scarcely a question for information. It is a sad reminder of the hard hearts of those who had received a great blessing. We may call it thoughtlessness when we forget to say "Thank you"; but it is very costly, nevertheless. More and more, men are noticing both the grateful and the ungrateful. A prominent editor said: "It is simply amazing to anyone sitting in a position of granting favors how seldom—yes, how very rare—it is that the simple courtesy of an acknowledgment is made for service freely granted. During last year we received more than twenty-five thousand letters asking questions, and if I say that, of all those letters answered, we received one hundred notes of acknowledgment, it is overstating, rather than understating, the number."

Race Hatred.

An important thing to note here is that while our Lord generally directed his attention to the lost sheep of the house of Israel, he looked upon all these ten as human beings whose sufferings were insufficient to call forth his mercy. The great trouble with race prejudice and all caste systems is, that differences are interpreted as inferiorities. Many Americans argue from these differences that Chinese or Japanese or Hindoos are inferior to Americans; while in their own lands the Chinese, the Japanese and the Hindoos argue from these differences that they are superior to the Americans. These prejudices are irrational. Nevertheless, we do not know humanity if we imagine that they can be overcome with reason. Prejudice is a force much stronger than reason. Christ taught that every man is of infinite value. This principle makes race hatred an absurdity. It means respect for personality in self and in others, and when these two principles are practiced race prejudice will pass away.

For Study and Discussion.

Why has leprosy become typical of sin? Why did the lepers stand afar off? Is this our attitude toward God when conscious of our sin? Are nine persons out of every ten habitually unappreciative and ungrateful? To what extent are we classified with the nine? In what ways do people usually manifest gratitude? What is the subjective effect of gratitude upon the individual? Can the spirit of gratitude be cultivated?

MISSIONARY INTERPRETATION. Lesson for Sunday, Feb. 4, 1923.

"Were not the ten cleansed? Where are the nine?"

(By Rev. D. D. Martin, D. D.)

The stranger who was outside the Jewish fold was thankful and returned to express his gratitude. Nine Jews go on their way having been recipients of Divine favor, count it only as the fulfillment of an obligation toward them because they were Jews. The Christian world take the blessings of the gospel of Christ as a matter of course, and do not recognize their obligation to the church, neither do they render thanks for the priceless gifts which are theirs.

One reason, possibly, why the nine did not return was that the "stranger" did, and they did not want to be in his company. Race hatred and prejudice will keep many people out of heaven and away from the God of all love and grace. The veneer of society life, and the lines of social caste will disappear very quickly when God shall look for his own among the peoples of earth. There were ten alike diseased, but only the one "stranger" among them returned to give thanks when they were cleansed.

The spirit of gratitude is more apparent in the mission field where the heathen have been led from darkness to the Christ. In this land we accept all the gifts of gospel light and privilege as a matter of course, and forget to render thanks for all the benefits we receive. The fact is that we are digged from mire just as deep, and healed from diseases just as sore and fatal, as could express the condition of heathen lands. God has lifted us out, and if we have had faith for healing he has healed us by his mercy. We should be constantly and profoundly thankful.

The nine will not be heard in the prayer service, nor in the day of sacrificial giving. They will not be among those seeking the higher life, and the fuller meaning of salvation. They have received physical healing and go their way. Only about one-tenth of the church are deeply interested in the deep things of God, and the conversion of the world. "Were not the ten cleansed? Where are the nine?"

Gammon Seminary.

Quarterly Conferences

KANSAS CITY, KANS.—Mason Memorial M. E. church: Our fourth quarterly conference was held Jan. 6-7 with Dr. G. G. Logan, District Superintendent, presiding. All officers were present with good reports, which showed that all of the work was being taken care of. The District Superintendent was well pleased with the work under the wise Christian leader and financier, our present pastor, Rev. P. A. Morrow. A resolution was offered signed by the officials asking that the District Superintendent recommend his return. The ladies of the church presented his wife a beautiful leather bag with a gift of money as a mark of appreciation of her kindness and help. The financial secretary made the report for the past eight months, and to our surprise we had raised five thousand

seven hundred and sixty-seven dollars and twenty-two additions.—W. F. White, Sec.

BIG STONE GAP, VA.—Our second quarterly conference convened Jan. 13, 1923, with the Rev. W. L. Sanders, Dist. Supt., presiding. Notwithstanding the inclement weather, most of the officers were present with good reports, and the year's work was well discussed on all lines. Our pastor's report was well received by Dist. Supt., and said that all causes of the church had been looked after. At 11 o'clock our Dist. Supt. preached a wonderful sermon; many were out to receive the good message he brought to us at this hour. In the afternoon the Rev. H. Ingram from the Zion church came with a burning message and gave us another outlook for the kingdom of God. The night services were fine. Rev. Sanders gave us his best sermon and said we must all be missionaries for India and the lands across the sea. We all went away filled with the missionary zeal for our fellowman. All claims were looked after. We paid our District Superintendent.—J. G. Nash, P. C.

MAYSFIELD, TEX.—Milam Grove M. E. church held its first quarterly conference Jan. 6-7. Rev. T. H. Wyatt, D. S., presided. Twenty-four answered to the roll call; three were absent. Supt. was paid \$35, pastor \$4, Episcopal fund \$3.15. Sunday school was held at 9:45 and Rev. Wyatt preached a wonderful sermon at the 11 o'clock and 3 o'clock services. Rev. D. F. Sadler preached at night, subject: "Go Ye Into All the World."—Rev. John Coe, P. C.; C. W. Renfro, Reporter.

PITTSBURGH STATION, TEX.—Our first quarterly conference was held Jan. 6-7, with Rev. E. H. Holden, D. S., in the chair. Devotion conducted by Rev. N. N. Sawyer, pastor of Morris chapel M. E. church. All officers were present with good reports. After having carefully gone into every detail, the program of the church was fully outlined and each member pledged to its full support. Sunday school opened at 9:45 a. m. by Mrs. R. L. Hanson, Supt. The Dist. Supt. preached from Matthew 22:21 at the 11 o'clock service. Five persons were added to the church. Paid Dist. Supt. in full, \$25; pastor, \$16.40. Total raised, \$41.10. Thus closed our first quarterly conference.—Rev. N. N. Sawyer, P. C., Mrs. Bertha Parrison, Reporter.

CAMILLE, TEX.—Our first quarterly conference was held on 29th and 30th of December, and we had a glorious success, Rev. Lewis, our Dist. Supt., preached such a soul-stirring sermon that men and women cried for joy. We have a splendid pastor this year and a man who knows church work. We mean to pay our supt., pastor and all church claims. Camilla has been a little behind, but through the efficient working and management of our pastor, Rev. James Jordan, we are going to the front. We believe the Lord of Glory will help us so to do and sincerely ask your prayers.—G. W. McGowan, Reporter.

COLLEGE PARK, GA.—The last Sunday in the year was our first quarterly conference. In spite of the inclemency of the weather and the downpour of rain the District Superin-

(Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.
February 4.

Subject: Christianity Changes Caste.

The words of this subject ought to be written over the door of every Christian church in America. Every professed Christian believer in America ought to write it in the palm of his hand, or some other place, making sure that it is where it will be seen every hour in the day.

Christianity and Caste in India.

Of course, caste-ridden India needs Christianity. Christ was the caste breaker par excellence. There were no high and low with Him. There were no outcasts from His point of view. He saw that all caste was hypocrisy; He knew that it was based on purely imaginary distinctions. The "silly" folks of His time criticised Him for associating with the folks who were not in the upper tendom. He invariably told them that these were the people out of whom He intended to build the Kingdom of God. This fact is certain with reference to India: If the spirit of Christ gets to work in India, caste will go. Caste is the one thing that Christ hates and will not tolerate.

Christianity and Caste in America.

But I am interested in what Christianity will do for America in relation to the caste question. America needs Christianity, too. For America has caste as truly as India has it. We call America a Christian nation, I know. I have often wondered what we mean when we say that. What makes a Christian nation? The President of the United States takes the oath of office with his hand on the open Bible. Does that make the nation Christian? We have hundreds of thousands of church houses where people assemble more or less frequently, and say prayers, etc. Does that make a Christian nation? We have color caste of the nastiest and most despicable kind in America, too. Can caste and Christianity co-exist? I know hundreds of so-called Christian churches that would be thrown into a panic if a Negro should go in and take a front seat in the service.

As I pass along the streets, I frequently read the church bulletin boards. They usually say: "A cordial welcome to all." That does not include me, I know perfectly well. It means all who happen to be white. Have churches of this kind?

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,
Mehawk, Florida.

any right to call themselves Christian? Can you conceive of Jesus playing the roll of an American white man on the race question? Can you conceive of His acquiescing in the kind of sham stuff that parades under the name of Christianity here in America? I am dead sure that America were Christian we would never hear the word "nigger," "dago," "sheeny." I am sure we would not see hanging around in public places "For whites," "For Negroes," "For white ladies," "For Negro women." I am sure that a black face would not mean that one was the target of all insult and the unshielded victim of all infamy and injury. India, without doubt, needs Christianity, but India is not the only country that suffers that need. One of the difficulties experienced by missionaries today in taking the gospel to India, and, indeed, to all foreign peoples, lies in the fact that these countries do not like the Christianity that is practiced by the white people in Europe and America. America will have less and less success at converting people to her Christianity when they know that her national legislature can be bullied, by Bourbon butchers, into abandoning a law against roasting human beings by the dozens annually. India needs to hear the clear ring of Christ's gospel; America, too, needs to hear that voice. The teachings of Jesus has gotten all adulterated with the Anglo-Saxon dogma of superior and inferior races. Foreign countries do not need all the missionaries.

J. W. HAYWOOD,
Morgan College.

District Rounds

CHICAGO DISTRICT.
Fourth Round—1923.

La Porte, Feb. 2; Gary, 3-4; South Chicago, —; Fulton St., 11-12; Morgan Park, —; Englewood, 18-19; Wentworth Ave., 25-26; Saint Mark, Mar. 4-5; Grand Fork, W. Va., 8; Minneapolis, 10-11, 7-30; Saint Paul, 9-11, 11 a. m., Saint Matthew, 18-19; 18th St., 11-3 p. m., 25-26; South Park, Apr. 1-2; Trinity, 1-2; Milwaukee, 6; Belvit, Mar. 24-25; Woodlawn, —; New Hope, 8.

Dear Pastors: The conference year closes April 11, 1923; may it be yours to report no blanks. Send minute money and prepare me a list of the officers.—Yours, D. E. Skeiton, 4831 Champlain Ave.

LEXINGTON DISTRICT.
Fourth Round.

Bedford, Jan. 23; Martinville, 24-25; Owenton, 26; Winchester, 27-28; Sherburn, 29; Pleasantville, 30; Lew-

isburg, 31; Mays Lick, Feb. 1; *Dover, 2; Augusta, a. m., 3-4; Washington, p. m., 4-5; Aberdeen, Ohio, 6; Mount Olivet, 7; Germantown, 8; Minerva, 9; Flemingsburg, 10-11; Orangeburg, 12; Manchester, Ohio, 14-15; *Maysville, 16-17; Cadentown, 19; Pleasant Point, 20; Monterey, Rev. W. M. Bush, 20; Warrentown, 21; Jintown, 22; St. Paul, Paris, 23-26; North Middletown, 27-28; Gunn Tabernacle, Lexington, March 3-4; Ravenna, 6; College Hill, 7; Richmond, 8-9; Versailles, 10-11; Oxford and Leslie, 13-14; Cleveland, 15; 9th St., Covington, 17-19; Falmouth, 20-21; Berry, 22; Cynthiana, 23; Asbury, Lexington, 24-26; Hazard, 27-29; Clay City, 30; Mount Sterling, 30-31; Georgetown, April 1-2; Moorefield, 3-4; Sharpsburg, 5-6; New Zion, 7-8.

Dear Pastors and Co-Laborers:

God is blessing us in the carrying on of his work. An open winter, bumper crops, increased labor activities, good prices for our farm products, and a place to work in our Father's vineyard, are some of the things which bring encouragement to our hearts, as we close our conference year's work.

Our all-important objectives:

A Southwestern Christian Advocate in every home.

Centenary quota in full.

Conference claimants Episcopal Fund.

General Conference expense, Conference entertainment fund, and a good collection for our Conference school, are all underscored with equal importance.

The revival up until conference.

We encourage your entire membership to organize to pray and work with you for a complete report at Indianapolis, Indiana, April 11, 1923, where we hope to greet each other in the 54th session of our conference.

Full written reports expected in fourth quarterly conference from every auxiliary.

Star indicates group, Sunday school and Epworth League conventions.

Note: Send conference claims, 5 per cent, ministerial support, including house rent, to Rev. John W. Hobinson, treasurer, 213 E. 50th St., Chicago, Ill., and he will send you voucher.

Send Episcopal fund, 2 1/4 per cent, ministerial support, including house rent, to H. M. Carroll, 128 West 5th St., Lexington, Ky.

Send general conference expense to Dr. Miller. (See address in discipline.)

Report conference entertainment fund and conference school money at the seat of the conference.—Very cordially, H. M. Carroll, 128 West Fifth St., Lexington, Ky.

KANSAS CITY DISTRICT.

Fourth Quarter, 1923.

Glasgow Ct., Jan. 10-11; Glasgow, Jan. 13-14; Armstrong, Jan. 27-28; Montgomery City, Jan. 27-28; Sturgeon, Jan. 30-31; Mexico, Feb. 3-4; Wellsville Ct., Feb. 6-7; Malta Bend Ct., Feb. 10-11; Lexington, Feb. 17-18; Gilliam, Feb. 20; Independence, Feb. 24-25; Blackburn Ct., Feb. 27; Wellington, Feb. 28; Kansas City, Centennial, Mar. 3-4; Kansas City, Clark (St. Marks), Mar. 10-11; St. Joseph, Mar. 10-11; Moberly, Mar. 17-18; Okaloosa, Ia., Mar. 20; Marshalltown, Ia., Mar. 21; Mason City, Ia., Mar. 22-23; Des Moines, Ia., Mar. 24-25; Marshall, Mar. 31-Apr. 1.

Evangelism in every charge.

Call the whole church into action. Do the work and leave the result with God.

Hold watch-night meetings. Urge the entire membership to attend. Ask the unconverted to come. Aim at something definite.

Slogan for Centenary: "Carry It Through."—Yours in Christ, A. H. Higgs, Dist. Supt.

MARION DISTRICT.
Second Round.

Mt. Sterling Circuit, Feb. 9-11; Gainsville Circuit, Feb. 16-18; Clinton Circuit, Feb. 23-25; Union Circuit, March 2-4; Mantua Circuit, March 9-11; Akron Circuit, March 16-18; Eutaw and Springfield, March 23-25; Tuscaloosa and Bohl, March 30-April 1; Bessemer and Reeders, April 6-8; Marietta Cir., April 13-15; Marion Station, April 13-15; Oak Grove Station, 20-22; Newbern and Walthal, April 21-22; Allison Mission, March 22.

Dear Fellow-Treavlers: We have run well since we left Huntsville, the seat of the last Annual Conference session, but we have not all obtained. Let us speed up a bit, the race has really begun now. We must not fall. The goal for which we strive is absolute success along all lines. Our Centenary quota must be raised on Easter day, which is the first Sunday in April. Note first Sunday in April.

Great revivals, life service recruits are of great necessity.

Last but one of the most important expectations, is the Southwestern Semi-Centennial Jubilee to be reported in full.

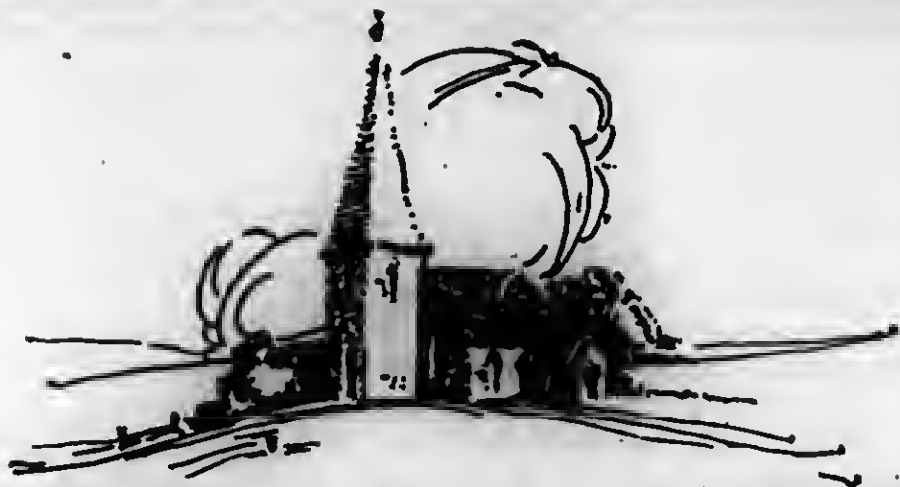
Faithful prayers and arduous work will enable all of us to win the race. I am your fellow-racer, R. R. Williams, Dist. Supt.

WESTERN DISTRICT.
Second Round.

Catawba, Feb. 3-4; Sherrill's Ford and Denver, 3-4; Statesville and Philadelphia, 10-11; Mooresville and Mayhew, 17-18; Ebernezer and Cornelius, 17-18; Lowerline and Stanly, 24-25; Mt. Pelah and St. James 24-25; Asheville, Mar. 4-5; West Asheville, 2-4; Newton and Conover, 10-11; Hickory, 11-12; Lenoir, 17-18; Lenoir Ct., 17-18; Kings Mountain, 24-25; Bessemer City, 24-25; Gastonia, 25-26; Boone, Apr. 4; Jefferson, 1-2; Marlou, 6-8; Forest City, 14-15; Lincoln and Mt. Holly, 15-16; Cherryville, 16; Lawndale and Brooks, 21-22; Old Fort, 7-8; Shelby Ct., 21-22; Franklin, 28-29.

Dear Brethren and Co-Workers: We are beginning a new year's work, let us labor to make this the best year for Christ and His Kingdom. Let us try with the help of the Master to have a revival in every church. Days to be observed for Evangelistic purposes: Win my Chum Week, Easter, Decision Day and Children's Day. Let us do our best to put the Southwestern in every home and raise our full quota.

Our Epworth League and Sunday school convention will convene at West Asheville, May 23-27, 1923. The district conference will be at King's Mountain, July 25-29. Push the Benevolence. Let us pray, work and pay that we may have a paid-up subscription for 1923. "Bring ye all the tithes into the storehouse" (Mal. 3:10), and victory will be ours.—Yours for the Kingdom, J. A. Laughlin, D. S., P. O. Box 398, Hickory, N. C.



WHAT THE CHURCHES ARE DOING

RICHMOND, TEX.—The members and friends of Mt. Vernon M. E. church of Richmond, Tex., wish to express their thanks to Bishop M. W. Clair and Dist. Supt. Dr. A. W. Carr for thinking so kindly of us at the annual conference by sending to us such a wide-awake young man in the person of our pastor, Rev. H. J. Johnson. Since he has been here the church has taken on new life. I wish to make mention of the features of the Epworth League which the pastor has organized again. They are doing great work and people from all parts of the city are attending the meetings. We are proud of the pastor as he looks after all phases of the church work.—A. T. Thomas, Reporter.

INDIANAPOLIS, IND.—The Rev. Parker preached a very soul-stirring sermon at the Brotherhood meeting, which was attended well on Sunday, Jan. 7. The morning service was conducted by Rev. Mrs. Claudy Farmer, our own evangelist. She was en route to New Castle, Ind. Her sermon was short and inspiring, and songs were full of the Holy Ghost. The Ladies' Aid met at the residence of Mrs. M. E. Phillips Jan. 9. I wish that all friends and well-wishers of our church would visit our Aids. We have three; you all are welcome. You all are welcome at the church services. Our Brotherhood meets every Tuesday night at 7:45, and we welcome all men to this meeting. We mourn the loss of one of our best members, Sister Parrott.—Rev. J. S. Roberts, P. C.

HOUSTON, TEX.—The parsonage committee of Mt. Vernon M. E. church, under the leadership of Mrs. E. L. Scott, accompanied by Mrs. E. D. Peacock, presented the parsonage with two very nice pieces of furniture, a kitchen cabinet costing \$70, and a refrigerator costing \$58.50.—G. E. D. Belcher, Pastor.

DICKSON, TENN.—Bowman chapel M. E. church: We the officers and members under the leadership of our new pastor began the celebration of the Xmas holidays with a Xmas tree. The Sunday school children and friends received many presents. We closed the holidays with the sum of \$10 for Centenary, and \$10.64 for the pastor. Our work here is being re-organized in all departments, which is creating new interest in the membership and friends. We are looking forward to a great year.—S. W. Whittaker, P. C.; Gilbert Beck, secretary.

ORANGE, TEXAS—Salem M. E. church: The pastor and wife were agreeably surprised when a shadow of good will struck the parsonage last Saturday morning, when two

small members (boys) knocked on the front door with a basket of choice groceries. A note was found in the basket, which read: "A small token from a few of your members." The pastor and wife want to thank the givers very much for their token, for we feel that the good people of Orange are unexcelled when they feel that a good cause is being upheld. New life is in every move of Salem, and we are expecting great things this year.—J. L. Blue, P. C.

AUGUSTA, GA.—St. Marks M. E. church: On Dec. 6, 1922, while the pastor was at his studies preparing himself for the task that was before him, a mighty storm struck the parsonage. When it was over, the pastor and wife found on the table sixty pounds of choice groceries and some cash. Rev. Nunnally and his beloved wife extend a standing invitation to the ladies and good members of St. Marks M. E. church to come again.—Mrs. Nettie Woodland, Reporter.

MAGNOLIA, MISS.—I deem this both an honor and a privilege to have been selected to come before our beloved pastor, Rev. J. R. Ross, to represent the people of Magnolia in presenting a purse as a token of our love and appreciation of his services rendered. We the members of St. James Methodist Episcopal church and friends of our sister churches and community knowing that we can never pay you for your leadership and services here, but we only ask you to accept this purse from a people who hold you near and dear to their hearts. Your stay with us for four years has been both pleasant and beneficial. You have proved to be a broad-hearted Christian gentleman. You have not only pastored the Methodist church but have been a pastor to this town and community. We band ourselves in one accord and pray for your return. We feel that our love for you and your companion will continue to grow, for without her our success would not have been as great. If it is the will of the conference to take you from us, may God fix our hearts that we can do justice to your successor. With best wishes for your future success and prayers for your return, accept this gift of twenty-six (\$26) dollars.—(Mrs.) Eva L. Gordon, Principal of Magnolia Training School.

OXFORD, N. C.—We wish to use this method to thank the good people of Oxford and Bullock for their kind and brotherly treatment towards us since we have been here. We were assigned to this work by Bishop Wilson at the last session of the North Carolina Conference. We were here but a few moments before the good women of the church came in and

begun to arrange for a comfortable and pleasant stay for the preacher, which they are keeping up by buying and bringing in those things that they think will help to make life such that the preacher may do his work without worry.

A storm struck the parsonage a few nights ago coming from Bullocks, and when the rain was over the kitchen was loaded with several pounds of sugar, butter, potatoes, meat, coffee, fruits, rice and many other good things to eat. We can not say too much for these good people. May God bless them.—D. L. Thomas, P. C.

BLOOMINGTON, IND.—The members and friends of Taylor's chapel M. E. church stormed the parsonage with a goodly supply of fancy groceries the night of Dec. 24. More than 200 pounds were left to make glad the hearts of the pastor and wife. Rev. L. M. Sharpp, pastor, wishes to take this opportunity in thanking the congregation and many friends for their kindly remembrance this Yuletide season. The storm was led by Bro. Nathan Strong and wife, Sisters Jessie Sweeney, Parker, Curry and others. Pray that we may be able to prove in service our deep appreciation to this community. Our Xmas tree exercises were indeed a success. Xmas offering was \$5.55. This was sent to the Centenary office in Chicago to help make others happy. Our beloved District Superintendent was with us Dec. 12-13 and held his third quarterly conference. This also proved a successful conference. Wednesday night he preached a wonderful sermon, "The Humanity of Jesus Christ." Administered the Lord's Supper to an appreciative congregation. This charge has paid our District Superintendent in full up to date; has also raised \$109 on our Centenary. We have been able to get two subscribers for The Southwestern. We shall never let up until our people are reading our church paper.—L. M. Sharpp, P. C.

CONROE, TEX.—We the members of Metropolitan M. E. church are doing a great work this conference year. We had a large community Xmas tree valued at \$175. A free offering was taken, amounting to \$10.14. On watch-meeting night Rev. J. P. Belcher addressed a crowded house. Collection was taken for Conference claims. Amount, \$5. On the 7th Rev. Belcher preached a wonderful sermon. We ask the co-operation of all in putting the program of the church over. He is asking that each member give one-tenth of their earnings to the Lord.—Rev. J. P. Belcher, P. C.; W. L. Sonier, Reporter.

BOLA CIRCUIT—On Dec. 31, 1922, amid the inclement weather, we were graced with the presence of Rev. A. D. George, the white minister of the Methodist Church South of Bunkie, La. He placed special emphasis upon Stewardship. He was accompanied by his family and Mr. John Williams, one of the leading stewards. They will come again the third Sunday in January, 1923.—O. C. Williams, Reporter.

GOLIAD, TEXAS—Rev. and Mrs. Mason have just returned from Cuero, Texas, where they enjoyed sharing the Christmas holidays with their mother and father. They were royally entertained while there by Miss Styles on Wednesday evening and by Mrs. A. B. Pope on Friday night with a luncheon. Rev. and Mrs. J. H.

Swann were also in the party. Before leaving home for the holidays, a storm struck the parsonage on Wednesday evening, headed by Sister P. Bess, and left Rev. and Mrs. Mason filled with smiles. We highly appreciate the kindness of all who participated in the storm. We are proud to say that the storm is still raging. Brother G. W. Billips made us do more than smile by sending down a great big bucket of new sweet yams. The W. H. M. S. is preparing for a luncheon next Friday evening. We are preparing to do great things for 1923.—Mrs. A. M. Mason, Reporter.

BAY ST. LOUIS, MISS.—The trustees of the St. Paul M. E. church presented Mrs. Tenny E. Smith in a piano recital at the Odd Fellows' hall on Friday, Jan. 12th, '23. The "Smith orchestra," composed of Mrs. Smith's two sons and her daughter, Miss Geraldine Smith, was one of the main features of the evening. Every one enjoyed the very excellent program rendered. Mrs. Smith was assisted by a number of St. Paul's very talented young people, Miss Athalia Daniels, Miss G. Jacobs and Mrs. M. T. Young. A nice sum was realized.—M. T. Young, Reporter.

PINEY GROVE CHARGE—Saturday night, Dec. 23, will ever remain a memorable night for the members and friends of Piney Grove M. E. church. The Xmas tree was so well planned and was laden with many valuable presents. On Sunday at 11 o'clock Rev. G. H. Voss broke to us the bread of life. Our hearts were made to rejoice. The Epworth League rendered a splendid program to a crowded house on Dec. 25 under the leadership of Mr. Carroll Willis. Raised \$11.90. The program on Friday, Dec. 28 was beautifully carried out. The young people are determined to put the program of the church over for 1923 under the guidance of our worthy pastor, Rev. G. H. Voss.—R. W. Walker, Reporter.

PITTSBURGH STATION, TEX.—Morris chapel M. E. church: Watch-night meeting was a source of great joy. Our pastor selected for his text Ephesians, 6:10. This was a wonderful message. At the close of this inspiring sermon the members pledged themselves anew to the support of the entire program of the Church and to the Southwestern Advocate. At the close of the meeting a storm struck the parsonage, conducted by Mrs. Bertha Parrison and Mr. Nathan Rogers, followed by the entire membership of Morris chapel. Mrs. Parrison presented the pastor 150 lbs. of groceries, and Mr. Rogers presented him a purse of \$8.50 in behalf of the members, which the pastor accepted with much appreciation.—Rev. and Mrs. N. N. Sawyer.

WEISS, LA.—On Thursday night a storm struck the parsonage. Bro. Walter Morris with his class laid on the table 20 pounds of groceries. Bro. Miller Skinner and class 20 pounds, Bro. T. J. Johnson and class 13 pounds, Bro. John Carter and class 11 pounds, Sister Lindy Duehoo from the M. E. Zion church brought a basket of groceries, also Sister Harriet Morgan from the A. M. E. Zion. Sister Coney from the Baptist church brought one-half gallon of syrup. May God bless these good people.—Rev. A. P. Robinson, P. C.; Bro. Mor. Rensderson, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

PEOPLES—Mrs. Hosler Burton Peoples, daughter of Rev. and Mrs. Jesse Burton, born at Elliott, Miss., Aug. 24, 1888, and died Oct. 31, 1922, at Birmingham, Ala.

She was converted in 1902 at Brookville, Miss., and lived a consistent Christian till death. A devoted wife, a loving mother and a faithful Christian. Four children were born to this happy union. She leaves one sister, one brother, a mother and father to mourn her loss. She was a graduate of Rust college, class 1909. The funeral was conducted by her pastor, Dr. R. M. Davis, St. Paul M. E. church, Birmingham, Ala. Gone but not forgotten; our loss but heaven's gain.—Reporter.

SORRELL—Plaquemine, La. After many months of suffering, having been confined to her bed since April 29, Sister Mildred Taylor Sorrell departed this life Monday morning, Dec. 4, at 9:50, Plaquemine, La. She died in full triumph of faith.

The funeral services were conducted from the Hurst Methodist Episcopal church, Wednesday morning, Dec. 6th, by Rev. C. W. Reeves, pastor of St. Mark Methodist Episcopal church, Baton Rouge, who was assisted by Revs. A. W. M. Obee; A. Robinson, pastor of Hurst; C. D. C. Bryant, of Maringouin; A. Hutchinson, of Donaldsonville, and I. Jones of the St. Peter Baptist church. The rite of the Knights and Ladies of Honor of America were conducted by Queen Esther Lodge.

For thirty years Sister Sorrell had labored faithfully in the several churches of which her husband, Rev. H. A. Sorrell had been pastor previous to his retirement at the last session of the Louisiana Conference.

She leaves to mourn her a husband, son, daughter, and a host of relatives and friends.—Edward H. Sorrell.

STEWART—Sister Mary Stewart, a faithful member of Asbury M. E. church, Natchitoches, departed this life Jan. 4, 1923, after an illness of five months.

She was a member of the Household of Ruth, and also the Mosaic Temple. She leaves to mourn her loss one son and daughter and many friends. The funeral was conducted by the pastor, assisted by Rev. H. J. Wright and Bro. Davis, of Shreveport, exalted ruler of Mosaic Temple.—Rev. W. H. Lang, P. C.

BRADEN—Sister Octavia Braden was transported to her heavenly home Thursday, Jan. 4, 1923, after an illness of about fifteen days. She joined Asbury M. E. church in 1883 under Rev. H. J. Wright, in which church she worked in class No. 4 and communion steward until her demise. She leaves a son, Hon. H. E. Braden, the proprietor of the Astoria hotel of New Orleans, and a daughter, to mourn her passing. She also leaves several grandchildren and a host of friends.

A loving mother, a true citizen and a Christian worker has gone to rest. The funeral services were preached at Asbury M. E. church by the pastor, Rev. W. H. Lang, assisted by the city pastor, Rev. T. F. Robinson, and the Revs. W. J. M. Prich and Rev. M. C. Holmes, of the Baptist church, Natchitoches, La., and Rev. H. J. Wright, retired minister of the Louisiana Conference.

She was a member of the Household of Ruth and S. M. and T. and the Lady Knights of Honor of America.—Rev. W. H. Lang, P. C.

RAY—Rev. Spencer Ray, Sr., retired minister of the Central Alabama Conference, passed to his reward Thursday, Jan. 4th, at Joplin, Mo., age 74 years. Bro. Ray was an effective elder of his conference for 23 years, and one of the pioneers of Alabama Methodism. He was a successful pastor and a forcible preacher. He retired in 1903 and spent the rest of his life at home, watching with fond anticipation for the achievements of the brethren through the columns of the Southwestern Christian Advocate.

Bro. Ray and his wife moved to Missouri in 1919 to live with their son, Spencer, who is a member and one of the successful pastors of the Central Missouri Conference, and now stationed at Joplin. After Bro. Ray had given timely advice to his family and charged his youngest son, Spencer, to preach the gospel, he expressed his willingness and readiness to die. The remains were laid to rest in Malta Bend cemetery, in which charge his son had seen four successful years as pastor. Dr. W. L. Lee, pastor of Centennial church, Kansas City, preached the funeral. Text: "And God shall wipe away all tears from their eyes." He leaves to mourn his loss a wife, four sons, three daughters-in-law, one grandchild and a host of friends.—Reporter.

NELSON—Mrs. Grace Nelson, one of the most noble women of Greensboro, N. C., died Dec. 23, 1922. She was a member of St. Matthews M. E. church, was born in the state of North Carolina and spent the greater part of her life in and around Greensboro.

She was educated at Hampton Institute, Hampton, Va., having graduated from that institution in 1870. She was a most amiable woman and a distinguished educator; was loved and revered by all who knew her. She had traveled extensively in America and in Europe. She was a trustee of Bennett college and one of its strongest promoters.

She was always gentle, sweet in spirit and full of sympathy. Just before she died she grasped her sister's hand, her face wreathed in smiles, and exclaimed "Emaculate," then fell asleep in the arms of her much-beloved son, Dr. J. C. Waddy, a distinguished physician and surgeon of Greensboro. The funeral was held at St. Matthews M. E. church with representatives and friends from all parts of the state, also from Hampton Institute. The following ministers gave appropriate addresses: Revs. R. W. Winchester, J. P. Morris and S. A. Peeler.—E. D. Petty, Reporter.

OLYMPIER
CHURCH
FURNITURE
CO.

IN MEMORIAM.

The memorial services of Bro. L. A. Thomas were held at the Harper's chapel M. E. church, Baxley, Ga., Saturday, Dec. 8, 1922. He died Dec. 6 in the sanitarium.

Brother Leander Thomas, better known as Bud Thomas, was born Feb. 10, 1875, at Baxley, Ga. He confessed religion and was united to Harper's chapel M. E. Church in 1897.

He was married to Miss Mahale Sheftell, of Lumber City, Ga., Oct. 31, 1903. He was a loving husband, a good neighbor, and very faithful to the church. He served as clerk of the church, class leader, Sunday school superintendent, president of the Epworth League, teacher of the Sunday school, minute man and trustee. He was also one of the leading choir members. He was faithful to all his obligations and served with honor and credit wherever he was placed.

For a year or more for some reason his mind became unbalanced and so bad to be sent to the sanitarium at Milledgeville. But he never forgot God. He leaves to mourn his passing a devoted wife, a loving sister, Mrs. Esther Bryant, of Savannah, Ga., also two charming nieces, Miss Eva Snear and Mrs. Alice McNeal, of Baxley, Ga., and two devoted nephews, Henry and Sherry Thomas, of Barley; also the Bryant boys of Savannah, who are young men of note. The remains were carried to the Baxley cemetery and buried with honors by the Knights of Pythias and the A. A. and C.—Mrs. J. Anna Holton, Reporter.

BEVERLY—Miss Ethel Beverly, of Boyce, La., departed this life Jan. 7, 1923. She was born Sept. 3, 1903, age 19. She was one of the best girls of Boyce and was loved by many. She professed religion on her death bed. Mother, father, four sisters and five brothers survive her. The funeral was conducted by Rev. E. W. Jackson and F. J. Thomas.—Thomas Panel, Reporter.

MURPHY—Mr. N. A. Murphy, of Marshall, Texas, died Aug. 8, 1922. He leaves a wife and two children to mourn his loss.—Reporter.

CARD OF THANKS.

I wish to thank the Steward Sisters for a fine turkey and other things that go to make up a fine Xmas dinner. Also Sister Susan Evans for a basket of fruit, and Sister E. V. Morrell for a basket of choice groceries. Sister Lilly Madison's motherless and fatherless children for \$2.00. I had the pleasure of dining with Rev. W. D. Martin and family on Xmas day, and with Sister Laura Bundy on New Year's day. Sisters Polk and Dyer of Trinity church were also present. Mrs. E. Brown gave us a delicious box of candy. I cannot express or tell how highly we were entertained. There are others who deserve praise and I thank all for their deeds of kindness.

Rev. J. A. LANDRY,

Haven Chapel M. E. Church, City. I wish to thank the members and friends of the Round Grove M. E. church for a fine suit of clothes. This movement was led by Brother Tom Crenshaw and others.

CHAS. ANDERSON,
Shreveport, La.

MARRIAGES

COLLIER-WILLIAMS—Mr. Joseph Collier and Miss Emma Williams were united in marriage Dec. 25 at the bride's home in Brenham, Tex. Rev. W. H. Jackson officiated.

HOLMES-CUNEY—Capt. T. E. Holmes and Mrs. Mabelle Cuneey were happily united in holy wedlock Jan. 8, at the home of the bride's sister, Mrs. John Hall, Brenham, Tex. Rev. W. H. Jackson performed the ceremony.

SINKFORD-PAYNE—Mr. Bascom Sinkford of Tip Top, Va., and Miss Virginia Payne of Graham, Va., were united in the bonds of holy matrimony December 25th, at the home of the bride. They spent the week-end at the home of the groom in Tip Top, Va., after which they returned to Graham to begin their new life with the new year.—Miss Ada Sinkford, reporter.

MAXWELL-FOSTER—Rev. C. H. Maxwell, pastor of Eupora M. E. Church, Eupora, Miss., and Miss Regusta Foster, were united in the bonds of holy wedlock on January 10, 1923. This was a joyous surprise and they were met at the parsonage by a host of friends who pounded them with many delicious things. The ceremony was performed by Rev. J. H. Quinn. We wish for them a happy journey through life.—Mrs. E. L. Bays, reporter.

REUDERSON-DUEHOO—On December 31, 1922, Brother Clarence Reuderson and Sister Nancy Duehoo of Weiss, La., were united in the bonds of holy wedlock. Rev. A. R. Robinson officiated.—Morgan Reuderson, reporter.

MORRIS-BOWIE—On Dec. 26, 1922, at Camden, Ark., Dr. G. H. F. Morris of Brinkley, Ark., and Miss Georgia Etta Bowie of Camden, Ark., were happily united in the bonds of matrimony by the Rev. D. Patterson, pastor of the bride. They will make their future home at Brinkley, Ark., the home of the groom.—Rev. G. G. Troupe, Reporter.

WAX-MOSLEY—On Thursday night, Oct. 26, 1922, Rev. C. D. White joined in holy wedlock Mr. H. W. Wax and Miss Mellie Mosley. The following marriage ceremonies were also performed at Smithville, Miss.: The two daughters of Mr. E. D. Deans were married to Mr. E. H. McKinney and Mr. Zexton Johnson, respectively. Mr. T. T. Nun was married to Miss Odessa Johnson on Dec. 15, 1922. We (Continued on page 16)

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CRESCENT CITY NOTES

The King's Sons and Daughters of Grace church paid a visit to the Lafon O. F. Home Sunday evening, Dec. 24, and surprised them with a basket of apples, oranges and other good things. We had a prayer meeting at 5 p. m., and spent a very pleasant evening.

SPECIAL NOTICES

To the Pastors of the Marshall District—Dear Brethren:

Below will be found your Southwestern quota for 1923, which is based upon the number of families in your charge or circuit reported to us in your quarterly conference:

Daingerfield, 43; Jefferson, 38; Hawkins, 43; Hardeton, 88; Longview, 15; Lasater, 45; Lodi, 77; Mal-lieu, 34; Ebenezer, 75; Mineola, 64; Marshall Ct., 50; Ore City, 41; Pittsburg, 28; Queen City, 32; Texarkana, 52; Texarkana Ct., 24; Zion and Edwards chapel, 38; Woodlawn, —; Wascom, 5; Smithland, 4.

Let each pastor do his uttermost to put the paper in every home.

Yours for success,

E. H. HOLDEN, D. S.

Dear Brethren: All ministers that intend to bring their wives to the annual conference, please notify the conference host at once.

C. S. WEBSTER,

706 Benton Ave.,

Springfield, Mo.

I am making this request to all lovers of Methodism to help our work at Wilmington, N. C. I have been struggling here with only ten members, trying to hold our own, but without help from some source, we will have to abandon the field. Last year only \$100 was raised for salary, with a little help from the Centenary fund. The church is in need of repair and cannot be used without it. Only two pastors responded to our request to raise an after collection. The bank in which our money was deposited has closed. Brethren, will you help this needy cause by sending us an after collection from your congregation? Send monies to Rev. A. E. Robinson, 803 N. 7th St., Wilmington, N. C.

INQUIRY.

I wish to inquire for the following named relatives who were separated from me during the time of slavery. My father's name was Richard (Dick) Johnson, and mother's name was Rebecca Johnson. The man for whom she worked was named Joseph Houser, of Orange county, Va. My sisters, Lucy and Mariah, brothers Thomas, Humphrey and I were separated from our mother while she was hired to the postmaster, Henry Hiderson, of Richmond, Va., in 1855. I also had a brother named Anthony Johnson and a sister named Polly. Any information concerning these lost relatives will be greatly appreciated.

REUBEN CONAWAY,

1302 Wilkins St., Brenham, Tex.

I wish to inquire for my brother, Isaac Young, whom I have not seen for thirty years. Our mother's name was Emma Jackson, and we were born in Alabama. My brother went to Jackson, Miss., and I then lost trace of him. My name formerly was Necie Jackson, but is now Necie Foster. Any information will be appreciated.

NECIE FOSTER,

314 Central Ave., Bradentown, Fla. I have a brother, who when last heard of, was living in Tuskegee, Ala. His name is Adam Bates. He has been gone seven years, and any information concerning his whereabouts will be greatly appreciated.

Ora Kirkland,
Merrill, Miss.

I wish to inquire for my son, who has been gone eight years. When last I heard of him he was in Helena, Ga. I am his mother, and any information will be greatly appreciated. His name is Clarence Jackson.

SUSIE BROOKS,
Hearne, Texas.

QUARTERLY CONFERENCE.

(Continued from Page 12)
tendent, the Rev. J. W. Queen, was present. He was met by a loyal set of members of College Park church. The services were splendid. The District Superintendent preached an excellent sermon at 8 p. m. Afterwards we went into the watch-night service, and beginning the new year, indications showed that we enjoyed the best "watch night" service in the history of the church. Business resolutions. After a very interesting talk given by the District Superintendent the pastor rose and presented the resolutions for the new year:

Resolved, that every member of the church attend the church at least once every Sunday.

Resolve, that every member pray daily for the salvation of souls.

Resolve, that every member pay 25 cents regular each Sunday to the support of the church.

Resolve, that every member greet the pastor and his family at the parsonage.

Resolve, that every family take the Southwestern.—J. F. Dorsey, P. C.

Woman's Column

HARTSVILLE, TENN.—The Ladies Aid Society of Key Chapel M. E. Church, did well with their mock conference on December 30, 1922, from which much amusement was derived, also a neat little sum of money. The conference was presided over by our Pastor's wife, Mrs. Wm. Harris, acting as Bishop who seemed to know the job all right. Each District Superintendent reported as follows: Mrs. A. J. Winn, \$4.00; Mrs. Bettie Gifford, \$10.25; Mrs. Amanda Barksdale, \$6.00; Mrs. Patience Lewis, \$5.00. Grand total, \$34.00—Mrs. A. J. Winn, reporter.

Mrs. A. Davis Foust, the wife of Dr. J. A. Fouse, pastor of Mt. Joy M. E., Wilmington, Del., went from the meeting in Pittsburg, to Pine Bluff, Ark., to visit her mother and sisters. On her return she visited relatives and friends in Little Rock, St. Louis

and Chicago. She visited Adline Smith's Home and saw some of the fruits of the labor of its faithful superintendent. In Chicago, through the kindness of the popular pastor of St. Mark's M. E. church, she saw through that splendid plant, visited the Waneda Day Nursery, Hartzell Center and Rock River Friendship Home. After having a much needed rest Mrs. Foust is at her post of duty again.

CARD OF THANKS

I wish to thank the pastors of the Rome district, Atlanta Conference, for the splendid purse given to me at our Annual Conference, which convened at Griffin, Ga., December 13th, 1922, as a token of appreciation for service rendered during the six years on the district. These years of labor with these brethren together with God were pleasant and profitable. May the richest blessings of our Heavenly Father be upon and remain with you always.

Fraternally yours,

H. E. BURNS.

We take this method to thank the Ladies' Aid of Ebenezer M. E. church, Reidsville charge, led by Sister Hannah Bell, President, and the following members for an excellent surprise on January 1, 1923, consisting of over one hundred pounds of choice groceries: Sisters Mollie Sharpe, Lula Sharpe, Lillie Sharpe, Sinie Sharpe, Caroline Mobley, Brothers Josh Bell, Henry Sharpe, W. J. Mobley and Sister A. B. Mobley.

Rev. and Mrs. H. W. KIMBALL, P. C.

I wish to thank the following brothers and sisters for their kindness shown during the illness of my husband: Revs. J. R. Brown, Curtis, Sisters Zetta Anderson, Mattie Long, Susie Jones, Rosa A. Long, T. J. Bridgett, Ellen Winn, Delona Franklin, Sister Kimpton and Bro. Charlie Ross.

MRS. J. D. McCAIN,

MRS. LILLIAN VEAL, daughter,
McNary, La.

ANNOUNCEMENT.

I wish to announce the marriage of Mr. Reese Thompson to Miss Mamie Lee, which took place at the home of the bride in Flournoy, La., on Sunday, Dec. 17, 1922.

CHAS. ANDERSON.

MARRIAGES.

(Continued from Page 15)

wish for them a smooth sail on life's sea.—Reporter.

MILLER-GILBERT—A very interesting and beautiful event took place on Monday, Dec. 25th, '22, when Rev. A. H. Lathan, of St. Paul M. E. church, united in wedlock Miss Juanita Gilbert and Mr. James Miller, two very prominent young people of Bay St. Louis. The wedding took place at the home of the bride's parents. The bride was very beautiful in a charming dress of white satin and silver lace. The couple was waited on by Mr. James Patterson and Miss Dassie Byrd Varrette. A host of friends were present. We wish for these young people a very happy voyage through life.

BRYANT-VARRETTE—On Monday, Dec. 25th, '22, Rev. A. H. Lathan joined in holy wedlock Mr. James Bryant and Miss Dassie B. Varrette at the home of the bride's mother, Mrs. Eva Lacey. The wedding was witnessed by a host of friends. The bride was very beautifully robed in a creation of white satin and silver lace. Mr. and Mrs. James Miller, who had been married only a few hours earlier, attended the couple, and the two brides made a charming picture as they stood together for the second time that night. The happy young people have the sincere wishes of every one for a successful voyage through life.—M. T. Young, Reporter.

WANTED—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggess, Supt., St. Louis.

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Southwestern Christian Advocate

LORENZO H. KING,
Editor

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No. 5.

THE METHODIST BOOK CONCERN,
Publishers

Methodist Bishops Speak Out On World Conditions

"Facing the social, political and spiritual problems of the world today, we call for a frank reappraisal of national and racial motives and practices. Christian society is based upon the idealism of its founder. The altruism and self-sacrifice of Jesus Christ are the professed motives of our modern associated life. Yet the growth of personal and organized greed has limited and often defeated these ideals. Society stands today in grave danger from pagan methods of gain, ease and control.

"We look with profound concern upon the havoc wrought by our recent war. Four years after the armistice we live in a world of bewildering chaos. Millions of Europeans, Asiatic and American youths gave their lives at the call of idealism. Certainly those of us who live should have the courage to practice the ideals for which we inclosed them in battle. It is sad to contemplate the possibility of our dead having died in vain, but sadder still that we should now live in vain. The world waits for that heroic hour of personal, national, ecclesiastical abandon to Christ's program of confidence and good will.

"The first corrective of the world's woes is sincere repentance. Therefore, beginning with our own personal lives, we call for individual and national penitence for whatever share we may have taken in the defense and support of un-Christian programs of power. We urge all Christians to make confession with us and to enter into a period of world-wide and co-operative restoration.

"The second corrective is the organization of political and social life everywhere upon the basis of the welfare of all, instead of privilege for the few. Here, and here only, lies release from the military heritage of the past and from the present economic causes of war. This program means broadening of brotherhood; the substitution of service for reward; the discovery of the spiritual values in labor; a policy of freedom in speech, press, conference and contact; toleration and co-operation in religious, economic and social organization. Such a program will so mold political procedure by the principles of Christ as to make it meet the

basic economic and social needs of the entire community.

"We deplore the distribution of rewards of inequitable distribution of huge surplus profits by financial corporations. We insist that Christian principles shall be applied alike to capital and labor.

"We deplore the distribution of rewards of conquest in the form of governmental monopolies and in the form of territorial control for personal selfish advantage.

"We deplore the investment of taxes in armaments and pompous display, and urge the nations of the world not only to limit but to destroy this bulwark of hatred.

"It is our solemn judgment that nothing short of the actual application of the principles of Jesus in governmental economic, religious, educational and racial life today will meet the need. The world stands appalled at the colossal failure of other programs. Let us now frankly and honestly practice the teachings of Christ.

"We pledge ourselves to co-operate with all government, social and religious bodies that seek a practical program to heal the suspicions and hates which wound mankind today. Various suggestions are being made. Ours is not an exclusive voice.

"Conference is essential. Therefore, without regard to traditional divisions, we are eager to join hands with any agency which will take adequate, decisive and immediate action. This is the hour for all Christians in broadest charity to say, 'If you love what I love, if your vision is as my vision, if your heart is as my heart, then give me your hand.'

"America unhesitatingly should accept her full responsibility for leadership in the restoration of a broken world. She should not acquiesce in imperialistic policies and tempers that make war inevitable. She should refuse to sanction any war except for strictest self-defense or the defense of humanity. She should continue to advocate universal disarmament and should not hesitate in asking that an international conference be called for this great purpose."

THE REMEDY FOR A BROKEN WORLD

On our front cover page this week is presented a pronouncement by our Bishops, who in their recent session in Baltimore gave considerable thought and reflection to world conditions after a period of four years from the date of the signing of the Armistice that formally ended the modern Armageddon of the Nations. That is wonderfully comprehensive survey and critique of world conditions such as must be recognized and acknowledged by thoughtful persons of all political persuasions and religious creeds.

That the world is in chaos today more than before the war is one of the most evident of sociological facts. Nowhere is there peace or even complacency. Underneath the entire political, religious, and economic world mass are the restless, surging tides of discontent and malcontent threatening daily, even hourly, an eruption that shall set a world aflame. The nations are on nerves. Our own nation is no exception. It is inextricably bound up with the fortunes of the world at large. There is, nor can be national isolation. The world is one; and social phenomena are interrelated the world over in one large skein of human interests.

This world chaos is due to the failure of groups and individual persons to practice what they preach, to themselves live up to those ideals they so readily set for others. Even the Church of Jesus Christ has notoriously failed at this point, and failing in this, has shaken the world's faith in her integrity if not in the

validity of those ideals which she exalts so vociferously. This insistent open challenge, the church must meet. *What one of the Christly virtues preached by the Church is vigorously and generously practiced by her all the way down.* Is stewardship; is brotherhood; is even neighborliness? Is politics Christian, or economics, or industry, or diplomacy? In what realm are confidence, good-will, peace, regnant?

"The first corrective" rightly say the Bishops is, "sincere repentance." This was the note of the Baptist in his day and this must be the note of the modern forerunner of the better times yet to be ushered in. This, too, was the cry of the Teacher, him who has offered this chaotic world what we confidently expect to be the one and only specific for the accumulating illness of the world.

Next to repentance of group as well as individual, there must be the reorganization of all relationships of society on the basis of total human welfare. There can be no peace and orderly society among us as long as any group seeks to organize all human and world relations for subjugation and exploitation of every other group for its own advantage. The world was created for total humanity and all group life must ultimately relate itself constructively to this basic fact. Existing institutions and orders, wherever they conflict with this ideal of total human welfare, must be revamped and reorganized at this point.

Brotherhood is the ideal world relationship.

It is compatible with the ideal of human welfare. No other will do. All others break down under the weight of trying exactions. Our highest concept of God, given us by the Christ of history, is that which makes brotherhood the inevitable, fundamental and inescapable human relationship. Herein only can be found an adequate motive for service in every human activity. All other motives bear the mark, the stamp of selfishness.

If, and when, men shall become iconoclasts toward old pagan, partisan, provincial traditions, and shall set out to build new institutions and establish new contacts and relationships based on the concept of human brotherhood then chaos will give place to an orderly form of society—the condition of human progress.

Jesus Christ must be incorporated as the corner-stone of the governments of the earth. This is basic. Until this is done there is not and cannot be peace among men. Here is the task of the church—of all the churches. The world challenge impinges here. The Church of Jesus Christ must sell Him to the governments of the world. He is indispensable. Upon the churches devolves the task—given of Him—to win the institutions of society, social, political and formally religious over to His spirit and His program. Is the church equal to the task? The chaos of the world challenges the vitality and the consecration of the church. May the Church of Christ be equal to the task!

MAKING MATERIAL PROGRESS

Twenty Negro Insurance Companies in a recent report submitted by M. S. Stuart, Secretary National Negro Insurance Association, showed assets of \$5,824,550.11; first Mortgages on Real Estate \$1,342,032.60; Bonds \$1,922,950.22. While these same companies paid claims amounting to \$2,223,298.72. Their combined income for the same year was \$9,261,503.71. They wrote during the year \$45,621,356.00 in insurance, making a total of insurance in force by them of \$106,541,856.00.

This is a highly creditable record. It argues eloquently the capacity of the Negro race for real substantial business endeavor and success. The Negro not only came out of slavery with no wealth but during the fifty years that he has been "free" he has been forced to encounter not only normal competition and opposition but willful and hostile obstruction by those who were, and are, inimical to him on purely racial grounds.

Wealth is power. And for the Negro to pursue successfully those lines of endeavor that are productive of wealth in mass is for him to become firmly entrenched in the realm of power where his enemies do not wish him to be. As long as he remains the servile, poverty-stricken, charity-welcoming creature of the type of the olden days and the old regime he is tolerated and unopposed. But now that he is organizing his ability and resourcefulness as a race and directing it in productive channels, he thereby provokes

opposition from the unsocial obstructionists.

As compared with the stupendous capital of the vast enterprises operating in similar fields by white concerns the above showing is scant. But considering the obstacles, and the disorganized group life following our sad history of the past, it is remarkable that the race has so definitely discovered itself and harnessed its forces and tapped its resources as to record such achievements as the above.

This material progress, and more extended, is one of the major assets to be relied upon in racial adjustment in this country. **The Negro must honestly get money—WEALTH.** It gives him a sense of self respect and social value that otherwise he cannot have. In this economic realm the battle largely must be waged and won in order to standing in the world's circles and groups. We must learn the art of control and direction of the productive forces and agencies in society so as to come into possession of the world's goods. Insurance, banks, stocks, bonds, real estate, mechanical skill and art, any and every legitimate pursuit is honorable and profitable for us and our children and will win withal a respectable and commanding place among our fellow citizens.

Those who are pioneering the way, blazing the path, as it were, for our group out into the frontier fields of business; daring to share in the production pursuits which

pay in material wealth for the Negro, are rendering the race and society as definite and necessary service as those who lead in moral and ethical reform and upbuilding.

We recommend to our people everywhere for their consideration and support our own business institutions. As they struggle for patronage, it is our social obligation to help stabilize and standardize them that they may prosper. **For no race can rise and stand on its feet unless it has an economic basis, and ours must be built by ourselves.**

We have heard said that Negro enterprises fail. It is true of Negro enterprises as of those of other races; some fail while others succeed. Comparatively few Negro enterprises fail. For the most part they succeed. The same general, fundamental and comparative simple rules of business hold good everywhere and for all groups. One of the chief activities of modern business is, marketing its products. Here is where most Negro business enterprises experience difficulty: **Our group do not like to buy of us. They will buy anything from anybody else instead of patronizing their own business enterprise.** This will bleed any business to death. The race must reflect here and resolve that one of the surest ways to advance the group is to develop our business initiative and productiveness.

The following are among the constructive race building institutions in the fields of in-
(Continued on Page 4).

1876 THE TALE OF THE YEARS 1924

1876 In the year 1876, the General Conference of the Methodist Episcopal Church adopted the Southwestern Christian Advocate as its official organ with specific reference to service among the Colored members of the Church.

¶ That same conference **provided a yearly subsidy** for the paper's maintenance with instructions that the Book Committee "discontinue the paper if it could not be maintained by the yearly subsidy."

¶ That General Conference very clearly defined its reason for granting such a subsidy: "**the missionary character of the work.**"

1923 Nearly twelve quadrenniums have passed now, and about the only original circumstance that remains **constant** in our Negro work is the ever present **yearly subsidy** for the Southwestern Christian Advocate. Subsidized for forty-eight consecutive years!

¶ And during the passing years this unnecessary subsidy has not only obtained but has been mounting higher while the expressed justification for it—"the **missionary character of the work**"—has practically passed with the years.

¶ The tale of these past years is that of a now unnecessary charity which our group, without reflection, habitually is accepting **after the cause for such charity** has forever passed!

¶ It is the tale also of the violence that this ready acceptance does to the ethical ideals of that group; whose moral stamina and self-

respect suffer impairment while our group initiative and resourcefulness give way to a complacency that deadens, and reacts to our detriment in the estimate of a critical public opinion.

¶ Let our far-reaching Leaders, ministerial and laymen, answer how long shall we permit this moral drain of the race; **WHEN SHALL THIS RACE IMPOVERISHMENT CEASE?**

¶ **THE SEMI-CENTENNIAL ANNIVERSARY** of the Southwestern Christian Advocate makes ample provision for putting an end to this waste for racial stamina and this systematic, thoughtless forfeiture of the highest regard of those who are watching our race endeavors.

1924 The year 1924 will tell a different tale from the forty-eight preceding years, if the slogan of the **FIFTIETH ANNIVERSARY** of the paper's founding is heeded by the thoughtful and those who care among our race group.

¶ It will be a tale of self-support supplanting subsidies, if every Superintendent, Pastor and Church will raise their quota.

¶ It will be a tale of dignity rather than debasement, if we **CROWN FIFTY GOLDEN YEARS WITH DIGNIFIED SELF-SUPPORT.**

¶ It will be the tale of a more efficient Southwestern Christian Advocate serving a more appreciative, a more critical, a more highly respected, because a more self-reliant and self-reverencing racial group.

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of
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3—When the SOUTHWESTERN CHRISTIAN ADVOCATE
does not arrive regularly, notify us promptly.



FINDING THE RIGHT WAY!

—Seek ye the Lord while he may be
found, call ye upon him while he is
near: let the wicked forsake his way, and the
unrighteous man his thoughts: and let him
return unto the Lord, and he will have mercy
upon him; and to our God, for he will abund-
antly pardon.—Isaiah 55: 6, 7.

Personal and General

Miss Ethelyn E. Hoard recently sent to
the office a number of subscriptions on the
quota of Samaritan Church of St. Louis, of
which the Rev. A. L. Reynolds is Pastor.

At Asbury Methodist Episcopal Church
Social Center, Annapolis, Md., on February
12th 1923, the Rev. and Mrs. Albert J. Mit-
chell the Pastor, and wife, will celebrate the
twenty-fifth Anniversary of their wedding.

In his Emancipation address at the Court
House at Winston-Salem, N. C., on January
12, 1923, the Rev. and Mrs. Albert J. Mit-
tham city made a profound impression, ac-
cording to comments from both white and
colored citizens.

Watch-night services at Tabernacle Meth-
odist Episcopal Church, Galveston, Texas,
Dr. E. W. Kelly, Pastor, was featured by
the conversion and accession of seven men
and three women, the Conference Claimant's
fund raised in full and five annual cash sub-
scriptions to the Southwestern Christian Ad-
vocate.

Dr. Clarence True Wilson has done a
splendid social service to the Nation as well
as to the Church in putting out "The Divine
Right of Democracy." It is a book that
should largely influence the ideals and atti-
tudes of the law-makers in state and national
bodies.

The Rev. J. W. Terrell, Pastor of our
Church at McGehee, Arkansas, delivered the

emancipation address of the Dermott High
School of that city, of which Prof. D. W.
Jamison is Principal.

Rev. and Mrs. S. L. Harrison were callers
at our office on the morning of January 27.
They were en route to Handsboro, Miss., hav-
ing been transferred from Fayette, Miss.

Mr. N. C. Newbold, Director of the Div-
ision of Negro Education of the State of
North Carolina reports that his state is now
spending annually for Negro Education
buildings and equipment about \$3,000,000 as
follows:

With the aid of the General Educa-
tion Board, the Slater and Jeanes
Funds, and the Rosenwald Fund, the Div-
ision of Negro Education has spent about
\$625,000 on the three State Normal Schools;
\$145,000 for the A. & T. College at Greens-
boro; \$750,00 for 233 Rosenwald schools
(\$175,000 of this amount being given by the
colored people themselves and \$175,000 by
the Rosenwald Fund); \$125,000 for the 24
county training schools; \$35,000 from public
tax money for Jeanes teachers in 40 counties
(the remaining third of these salaries being
paid from the Jeanes Fund); \$1,000,00 for
new school buildings in towns and cities;
\$15,000 for the salaries of directors of teacher
training in 9 private schools; \$20,000 for
summer schools; \$100,000 for a hospital for
tubercular Negroes; and \$35,000 for a re-
formatory for Negro boys. In 1920-21 North
Carolina paid its colored public school
teachers \$1,500,000, an increase over the
year before of \$350,000.

POST-CENTENARY PROGRAM ADOPT- ED BY COUNCIL OF BOARDS OF BENEVOLENCE

Eighteen and a half million dollars is to
be the benevolent apportionment to the
churches for the first year of the Post-Cen-
tenary period. This was the decision of the
Council of Boards of Benevolence reached at
its meeting held in Chicago from January
23-25. The legitimate needs of the benevolent
boards were recognized as \$28,045,173, and
an effort will be made to raise the total
amount. Only \$18,500,000, however, will be
definitely apportioned.

Back of the verdict of the Council of
Boards of Benevolence lay almost two years
of hard work. Since the Detroit convention
every benevolent agency of the church has
been making a detailed study of its task.
The mission boards, in particular, examined
their fields as they have never been exam-
ined before.

The Board of Foreign Missions secured
exhaustive answers to questions concern-
ing more than 1200 separate projects on the
foreign field, totalling probably more than
a hundred thousand single-spaced typewrit-
ten pages, while the Board of Home Mis-
sions went personally into every district in
the United States and, in co-operation with
pastors, district superintendents and laymen
studied the requirements of the situation.
All the other boards carried on equally care-
ful investigations.

The resulting budgets were strained
through several revisions until they were

finally passed by the Committee on Advance
Program raised by the Council of Boards of
Benevolence, of which Dr. David G. Dow-
ney was chairman. It is this budget, which
has successfully passed so much scrutiny,
that now goes to the Church "as the legiti-
mate annual need of the church for its dis-
tinctively missionary work."—\$28,045,173.

The Council of Boards of Benevolence
felt, however, that the apportionments to
the churches must be made by taking other
things into consideration than simply the
missionary needs. The benevolent work of
the church last year cost \$13,885,172. The
cost of such work is constantly rising, and
by the time the first returns of the first Post-
Centenary year are administered, late in
1925, the maintenance of the present work
will require additional sums. Moreover, it
was felt that "no growth in work of this
character is quite sure to result in deteriora-
tion." Some advance, however small, is
necessary. The action of the Council of
Boards of Benevolence in adopting an ap-
portionment of \$18,500,000 takes into account
these factors.

The apportionments to the benevolent
boards under this will be: Board of For-
eign Missions, \$6,800,000; Board of Home
Missions, \$6,800,000; Board of Education for
Negroes, \$760,000; Board of Education, \$1,-
500,000; Board of Sunday Schools, \$600,000;
Board of Epworth League, \$175,000; Amer-
ican Bible Society, \$200,000; Board of
Temperance, Prohibition and Public Morals,
\$210,000; General Deaconess Board, \$90,000;
Board of Hospitals and Homes, \$175,000;
Board of Conference Claimants, \$110,000;
Commission on Conference Courses of Study,
\$60,000; Commission on Life Service, \$75,000;
Committee on Conservation and Advance,
\$865,000.

MAKING MATERIAL PROGRESS

(Continued from Page 2)

urance where the group is making such
significant material progress: Afro-American
Insurance Company, Jacksonville, Fla.; At-
lanta Mutual Life Insurance Company, At-
lanta, Ga.; Guaranty Mutual Life & Health
Insurance Company, Savannah, Ga.; Bankers'
Fire Insurance Company, Durham, North
Carolina; Georgia Mutual Life Insurance
Company, Augusta, Ga.; Mammoth Life
and Accident Insurance Company, Louisville,
Ky.; Mississippi Life Insurance Company,
Memphis, Tenn.; North Carolina Mutual Life
Insurance Company, Durham, North Carolina;
Pilgrim Health and Life Insurance Com-
pany, Augusta, Ga.; Peoples' Industrial
Insurance Company, Jacksonville, Fla.;
Beneficial Insurance Company, Richmond,
Va.; Standard Life Insurance Com-
pany, Atlanta, Ga.; Supreme Life and Cas-
ualty Company, Columbus, Ohio; Union
Central Relief Association, Birmingham,
Ala.; Winston Mutual Life Insurance Com-
pany, Winston-Salem, North Carolina; Do-
mestic Life and Accident Insurance Company,
Birmingham, Ala.; Liberty Life Insurance
Company, Chicago, Ill.; Unity Industrial In-
surance Company and Sick Benefit Associa-
tion, New Orleans, La.

JOURNALISM AS A CHRISTIAN FORCE

An Address by Bishop Robert E. Jones on the 100th Anniversary of Zion's Herald, Boston, Massachusetts, January 10, 1923.

Be merciful, brethren! I come to you with keen misgiving. Those of us who live behind the sun not only hear of Boston baked beans but we also hear of the Boston culture much to our discomfiture. We know Boston as a seat of much learning, where it is a crime to break both verbs and banks, and where good diction and elegance are the necessary passports to society, but on the other hand you are known for your sympathy for the oppressed and your courage in the defense of the helpless. Even though William Lloyd Garrison was mobbed for his convictions, Boston has risen above all such shame. Boston is now an asylum for the oppressed, where fair play and sympathy are administered impartially to all. New England's attitude on the slavery question is far famed. The abolitionist was almost exclusively a New England product. It is this atmosphere of sympathy which I crave, assured of it, speaking as one of the least, I may speak with a measure of freedom.

One hundred years takes us back almost to the year of the beginning of Methodism and not far removed from the beginning of the American Republic. A Century covering the most stirring periods in the life of our nation and the life of the world, and in which occurred pronounced evolutions in our Church and the most triumphant advances in taking the gospel to the utmost bounds of the earth. Zion's Herald in its Century celebration claims a heritage in fee simple, uncontested, and uncontested—a heritage of which the prophets and fathers of old would be justly proud. The Herald of today is a debtor for faith, vision, intrepidity, courage, idealism, spiritual insight, spiritual conquest and spiritual aspiration, which our fathers have passed down and which are today real though intangible reminders of them and the stirring periods through which they lived. Who can record the debt that the church, the nation and the world owe to the one hundred years of existence of Zion's Herald? When that unpretentious sheet was started January 9, 1823, on the title line of which appeared an angel with wings unfurled, a trumpet in one hand an open book in the other, the Herald began a career of service,—unselfish, uninfluenced by bribes or threats of men, conscientious, patriotic, God-fearing, man-loving, a career that is today one of the distinct assets of American Methodism and American Democracy.

One hundred years old, a long time in the life of journalism, very few if any of the religious journals have lived longer and very few of the outstanding weeklies, only here and there do we find floating from a mast-head the name of any journal that has lived longer. As grateful as we are for the history and traditions of Zion's Herald it is not her age, it is her youth that interests us, for from the pedestal of the past, today full panoplied, clothed in her right mind, unhampered by officialism within or without, free but cautious in her approaches to our doctrinal life, four square on the equal rights of man, rockribbed in the faith of our fathers, militant on the evils that threaten human society. Catholic in

the federation of all Christian, believers unswerving in its adherence to the dictates of an educated conscience, stalwart on the equal rights of man, the servant of the lowly, a full plumed knight in its challenge of the high and mighty, the poor man's friend, the rich man's admonisher, a voice at times crying in the wilderness, a pioneer in thought, a servant of the most high God, modest, strong, sober, fearless, determined, opened, mellowed by faith, tempered by love, lured by hope, Zion's Herald is not old, but young, and stands ready at the beginning of a new century for unprecedented achievements.

The initial number of Zion's Herald published Thursday, January 9, 1823, is interesting from any points. The editor's salutatory which occupied six columns, clearly sensed the relation of a religious journal to the life of the nation and the world. The editor contended that churches and Christians had a tendency towards selfishness and for, "Want of information on the doings of God's spirit in other places they too often fall into a lifeless state and rarely extend their prayers or desires beyond themselves, or their own immediate neighbourhood." Zion's Herald's first editor further says: "No means, in our opinion, is better calculated for this end, except the Bible, than authentic information derived from periodical publications." Still later on in the editorial the fact is brought out that Methodists at that time were grossly misrepresented and false notions entertained of the doctrines and discipline of the church "which in some instances were thought to border on licentiousness." Times have changed considerably for altho one hundred years ago Methodists lived under restrictions we can consistently boast today of the favor that we have found with God and man.

The Herald proposed to devote small portion of space to news that was interesting to every good citizen, and the secular news would embrace all which a man in private life would wish to read on those subjects. While the editor disclaimed any party politics as a Christian and citizen he considered it his duty to inculcate the principles of freedom and equal rights. Measured by the highest modern standards this pronouncement tallied with good journalism and past prophetic of the remarkable career which is Zion's Herald.

Two Outstanding Editors

Gilbert Haven and Zion's Herald are inseparably linked. It is a fitting recognition to Gilbert Haven's place in the history of Zion's Herald that a marble bust of him occupies today a conspicuous place in the office of the editor of the Herald. An attempt to outline his character would be baffling. His was a many sided life, a strong personality. Some one has called him the Great Heart, the second. He was a natural born reformer, a leader of men, a student of human nature, a martyr to the cause of the needy people, a prophet, an independent editor, a convincing preacher and an original, fearless thinker. He was a harder critic of himself than of anyone

else. He was frank with himself. He was independent in his thinking and independent thinking is the highest form of intellectual life. Ability is God's call to duty and Gilbert Haven had a distinct call measured by this test. He accepted the editorship of Zion's Herald as a privilege to preach to 50,000 people weekly. He immediately elevated the tone of the paper and made it one of the best religious journals of his generation. His editorials often struck fire, provoked discussion and sometimes awakened much opposition. At one time on exhibiting to a friend a bunch of clippings from newspapers that had denounced him he cried, "Feathers, Feathers." He felt that his editorials of opposition were but evidences that the hot shots from his pen had hit the game. Theodore Cuyler referred to him as "the most brilliant Bishop of the Methodist Church."

"No knightlier soul e'er wielded battle brand,
Nor drove couched lance through steel clad ranks opposed;

And when in righteous peace the conflict closed

None stretched to vanquished foe a knightlier hand.

Long years he bore reproach for Freedom's cause,

With that brave few who suffered for the slave;

Saw cowards cringe, fools scoff, and tyrants rave

Stood up! spake out man's rights, God's changeless laws!"

Charles Parkhurst stands out and will stand out as one of the commanding figures of militant Christianity of our time. His courage was most inspiring. His freedom from the slavery of precedent, tradition, and prejudices was most refreshing. A worthy successor of Gilbert Haven, like Gilbert Haven he served humanity without regard to race, color, or previous condition. His free lance that knew no fear or favor was lifted constantly in behalf of those who needed him most and who had little to offer him in return for his services save an ever increasing gratitude.

One of the greatest editors in the history of the European Journalism was John Delane of the London Times, and during the thirty-six years that he was heart and soul of this noted publication, he never wrote an article of his own, but directed every writer and sometimes furnished the thought, dictated its policy and often took the initiative. He corrected both manuscripts and proofs. He bore the entire responsibility of his publication. In my journal the editor is the chief factor. He is the navigator and pilot and his place in the life of the community or the nation is second to none. Nothing is more thrilling than to sit in an editor's office and feel the wave of opinion come in from all parts of the country and note the reaction on a given editorial. Often the public approves, but again there are fears without and fears within. Many an editor has taken his life in his hand. He must be quick. He must speak. He must venture.

The responsibility resting upon an editor is apt to make him too conservative. The editor must be a man of positive convictions, fearless but sane in expressing them. To mix figures he is an alarm clock, a signal tower and

a traffic cop. He must read many papers, know news, sense the currents of opinion. He must be quick of thought and accurate in decision, transparent in expression and a pioneer brave and courageous. He must lead, but to do that he must keep in touch with the crowd. He must keep in mind that his paper is the channel of life, an expression of life. He must deal with things human. The newspaper must possess an idealism but not an idealism that is impractical and too far removed to grip the thought and life of his readers.

The versatile Roosevelt, an editor of no mean ability once said,—"The man who writes, the man who month in and month out, week in and week out, day in and day out, furnishes the material which is to shape the thought of our people, is essentially the man who more than any other determines the character of the people and the kind of government the people shall possess."

Whitelaw Reid at one time the editor of the New York Tribune and one of the outstanding editors in American life, also ambassador to the Court of St. James, remarked on the functions of an editor said,—"The journalist's opportunity is beyond estimate. To him are given the keys of every study, the entry to every family, the ear of every citizen when at ease and in the most receptive moods—powers of approach and of persuasion beyond those of the Protestant pastor or the Catholic confessor."

"But for the Editor," said Joseph Pulitzer, "almost every reform would fall still born."

Nothing illustrates so clearly the power of the press as the propaganda waged through the press by Germany during the war, and the effort to combat this propaganda on the part of the government through a committee of publicity using the press as the chief medium. On both sides millions and millions of dollars were spent. During the early stages of the war, Germany was seeking to make an inroad among the Negro citizens of this country. Germany had called attention to lynching, discrimination and inequality in the life of the American Negro. The propaganda had to be met and met at once. It was then that editors of our papers were called to Washington. Eighty or more Negro Editors gathered at the capitol in one of the spacious rooms of the Department of Interior. I was chairman of the Committee on Address to the Negro people of America. Through our papers we at once put to route the insidious and insincere bargaining attacks of Germany who was then fighting for her life. Germany cries aloud today against Black troops in Rhineland. At the beginning of the war Germany was not unwilling to influence twelve million Negroes to the point of disloyalty to the American flag. The effort failed and failed ungloriously because of the unswerving devotion of the Negro press.

It would be interesting to tabulate the number of men and women of the world who give full time to the making of newspapers (daily and weekly), magazines and periodicals of various kinds. They are a great host. And then to sum up the capital invested would be to count millions on millions. The publication of periodicals is one of the big businesses of the world and should we count the output by the pound and page, the white paper used,

packed in freight cars and the postage paid we would get some idea of the magnitude of Journalism in the life of a nation.

Joseph Pulitzer was one of the most unique men in American Journalism; he was original and daring in his methods. He endowed a chair of Journalism in the University of Columbia. In an article in the North American Review on the College of Journalism he said,—"Our republic and its press will rise or fall together. An able, disinterested, public-spirited press, with trained intelligence to know the right and courage to do it, can preserve that public virtue without which popular government is a sham and a mockery. A cynical, mercenary, demagogic press will produce in time a people as base as itself. The power to mold the future of the republic will be in the hands of the journalists of future generations." This statement is strong but none too strong. Wendell Philips, Boston's gift to the nation and the world, remarking on the importance of journalism said, "it is a momentous, yes a fearful truth that the millions have no literature, no schools and almost no pulpit but the press. Not one in ten read books but every one of us except the few helpless poor poisons himself with a newspaper. It is parent, school, college, pulpit, theatre, example, councillor all in one; every drop of our blood is colored by it. Let me make the newspapers and I care not who makes the religion or the laws."

Alton B. Parker, Chief Judge of the Court of Appeals and one time candidate for the presidency said,—"Honest and independent journalism is the mightiest force evolved by modern civilization. With all its faults—and what human institution is faultless?—it is indispensable to the life of a free people."

If we were still unconvinced a word from Abraham Lincoln would convert the extreme doubter. Lincoln said, "Public sentiment is can fail, without it nothing can succeed. Consequently he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions, he makes statutes and decisions possible or impossible to be executed."

As important as are our secular journals is there a need for a special type of journalism that we call religious? There is. Does the Christian Church need a press of its own? It does. Can the Methodist Episcopal Church put over its program of holiness, salvation and world Evangelism without a press breathing its own life and Spirit? It cannot.

An American priest in returning from a visit to the Vatican made this significant statement: "The Holy Father goes even farther, for he has declared that it is vain for us to build churches, open schools, start associations, unless we have behind all these a good religious press."

The Religious Journal is not in the business of entertainment although it seeks to be interesting. It seeks to give the people what they need for the development of the spiritual and moral life. The best assistant any pastor can have is a religious newspaper.

Much is said of the *living voice*. How soon can we forget the voice of *Fred B. Fisher*, that so recently stirred Methodism in so many centers? or when will we cease to feel the thrill of his magnetic personality? *Still the printed page is mighty*. It can be read and re-

read. *It is the most democratic means yet known of conveying the message to American life*. Even the best of churches have front pews and back pews; there are churches in which some feel uncomfortable, but any person who can read, whether his station be high or low, his condition desirable or undesirable, can get his message of the printed page.

There is considerable discussion at the present time in our church as there has been during several of the General Conferences, growing out of the amount of money which our Advocates have lost; just as though the soul purpose of our advocates were to make money. We must stop talking dollars and talk sense. The dollar mark across an editorial page would be a crime. We should make the religious press pay if we can. It must exist whether it pays in dollars and cents or not; one half million dollars would be a big price for the sustenance of our Advocates, but it would be worth it. We paid last year for Ministerial support \$25,943.97, not including Bishops, Conference claimants and Missionaries abroad. Who expects the churches to pay? Do churches pay? do preachers pay? do our Missions at home or abroad pay? do our schools pay? Does the publication of the Bible pay? Is Christianity a financially remunerative movement? Of course churches, preachers, missions, schools and the publication of the Bible pay. They pay the biggest sort of dividends; dividends so large and valuable that they cannot be reckoned in dollars and cents. We should see that our Methodist people are awakened to a sense of duty and responsibility and subscribe for the Advocates until every home has at least one of our church papers. A Quarterly Conference committee of the same type and standing of the other committees required by the discipline would assist in this matter. Whether the papers pay or not they must exist.

Methodism must always have a free press, with our machinery to care for the unwise and reckless, we have no need of fears. We must not choke our theology or narrow our social creed or restrain the activities of the church or limit our vision. There must be a free press with free speech controlled by sanity. Someone said that Zion's Herald is a free lance. This is a compliment. Our Advocates should be free even to purge our denomination of wrong. We deny the infallibility of the Pope and inconsistently cling to the traditions of Methodism as a fetish. Methodism is life, and all life is progressive, growing, shedding, budding and so must be the press.

There are many problems which a religious newspaper must face, none of which should be side-stepped. Several may be briefly mentioned in which we should major. We must face the new movement in theology without fear and trembling. I can see no harm to come to Christ and his teaching, from the investigations of the scientist, evolutionist or student of Theology. Any investigation, be whatever the motive, if done honestly will find the truth. What if Geology claims that the world was not made in six days? What if it can be proven that some of the books we have attributed to certain writers were not written by them? The fact is that scholarship is on the hunt for the

(Continued on Page 11)

ON THE TRAIL OF THE HOME MISSION POINEERS

The New Evangelist—The new day of the Evangelists of the Department of Evangelism is dawning gloriously. Forty-eight District Evangelists are now at work under the direction of the Board of Home Missions and Church Extension, their salaries being paid in part or in full. This plan makes it possible for the evangelist to be paid a stipulated salary. He gives full time under the District Superintendent. Meetings are held in weak and needy churches, where the evangelist puts on a definite, constructive all-around local church program. In the morning he holds conferences with the pastor on the local church problems and program of the several Benevolent Boards. In the afternoon, he conducts a house-to-house visitation, seeking decisions, establishing family altars and discussing church letters. In the evening, he holds special evangelistic meetings. Personal workers are secured and trained. The church is prepared to care for the converts, through the "Stand-By" program. Intercessors and Stewards are enrolled. The full program of the Methodist Episcopal Church is presented at least once during the series of meetings. Lapsed Centenary pledges are recovered, new subscriptions are received and an Every-Member Canvass is made.

Growth in Tupelo—The Board of Home Missions and Church Extension of the Methodist Episcopal Church maintains two summer schools in the far South for the training of rural pastors. Of the 118 ministers serving in the Upper Mississippi Conference, 65 have at one time or another registered in our rural schools and 32 charges have some type of a weekly social and recreational program. An example of what a trained leader is doing in this section is our pastor, A. G. Marshall, at Tupelo, Mississippi. In 1918 the church was a frame building valued at \$1,500—the salary \$500—Benevolences \$65—membership 162—average attendance of Sunday school 35. Today there is a modern brick church valued at \$14,000, a one-acre playground, a social and recreational program is carried out, the minister's salary is \$1,000, the benevolence \$303, the membership 329, and the Sunday school average attendance 120. The township has taken interest in the plant and has sent its electrical engineer to wire without charge, the play ground for evening socials.

At Student Centers—One of the most significant features of the Methodist Church "extension program" for 1922 was the provision made for larger development at student centers, thus enabling our denomination better to care for Methodist students at such points. Appropriations have been made for twelve such buildings. Among the institutions to which these grants have been made are our

churches at the Kansas State Agricultural School, Manhattan, Kansas; Oregon State Agricultural School, Corvallis, Oregon; Massachusetts Agricultural School, Amherst, Massachusetts; Pennsylvania State College, State College, Pennsylvania; University of Oklahoma, Norman, Oklahoma; University of Washington, Seattle, Washington, and the University of California, Berkeley, California. There is new promise in our denomination for an improved leadership with the emphasis now being placed upon the care of Methodist student groups in the schools and colleges of America.

Summer Schools—Rural Summer Training Conferences have been conducted now for three years by the Department of Rural Work for men serving in rural communities, giving them an opportunity for special training. Four thousand men have taken these courses, for

changes in church location usually means the loss of much of the church's strength. The other side of the problem which is most urgent is the question of providing adequately for these new Negro neighborhoods. We have at present, the membership of two enormous Negro congregations living in Harlem with no church in that section.

1,220 Buildings—The increased income of Board of Home Missions and Church Extension in recent years has made it possible to undertake a larger program than formerly. During the year 1922 the Board has assisted in 1,220 building enterprises, of which 960 were initial developments. Three hundred and ninety-one have been in cities of 10,000 and over. Eight hundred and twenty-nine in rural communities. Eight hundred and eighty-two are in white English-speaking Annual Conferences and 247 in Negro Annual Con-

Committee of Twenty-five on Advance Program and Corresponding Secretaries in session at Chicago considering the post-Centenary Program for the Methodist Episcopal Church. The recommendations of this Committee are being laid before the Council of Boards of Benevolence for definite consideration at its semi-annual meeting in Chicago from January 23 to 25.

which credit has been arranged by our theological seminaries. This method produces immediate results. Indeed, very many men by the help given in these short courses, have secured remarkable results in the charges being served by them.

Transient Constituency—There is an enlarging area in every city where the population is changing and the transient population is increasing. It is estimated that in the older sections of our cities from 95 to 97 per cent of the population is transient. The old family church suddenly awakens to the fact that its stable and reliable constituency is being replaced by one that is uncertain and unreliable. There are churches in all stages of this changing process. Practically every church in the older sections in our cities is being affected by this tendency.

In Crowded Harlem—In the Harlem section of New York City there is located the largest group of Negro people in the world. One of our great white Methodist churches has suddenly awakened to the fact that it must now move and it faces the problem of finding a new location where the largest possible per cent of its life can be conserved. Other strong churches in the same general section are facing practically the same situation. Such

ferences. Ninety-one in foreign-speaking neighborhoods. And twelve at student centers.

SUB DISTRICT GROUP MEETING OF THE CHATTANOOGA AREA, KNOXVILLE, TENNESSEE

The Sub-District Group Meeting of the Chattanooga Area, Colored, met January 16, in East Vine Methodist Episcopal Church at 1:30 p. m., with the following pastors present: Rev. J. A. Pickett, D. D., District Superintendent, presiding; Rev. J. Wesley Manning, pastor of East Vine Methodist Episcopal Church; Rev. S. C. Priest, pastor of Ceney Chapel; Rev. Thompson Hendrix, pastor Sunrise Methodist Episcopal Church; Rev. F. B. Bewley, pastor of Buyington Methodist Episcopal Church; Rev. W. H. Bewley of Clinton and Coal Creek; Rev. Eugene Hamblin of Lonsdale Methodist Episcopal Church. Each pastor took a part in the program and each subject was widely discussed with much interest and enthusiasm. The program closed at Ceney, at 7:30 p. m., with the same group of pastors present. We are working to put the program through.—S. C. Priest, reporter.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

The Fifty-fifth Session of the Mississippi Annual Conference of the Methodist Episcopal Church convened in Moss Point, Miss., Jan. 17, 1923, in St. Paul Methodist Episcopal Church at 9:30 a. m., with Bishop Charles L. Mead, D. D., LL. D., presiding. The Bishop called the conference to order in a very pleasing manner and gave the conference an address that will live and linger in our memory. He said among some of the first things he wished to impress upon our minds was that the Methodist Ministry was the ministry of Jesus Christ and formed a compact Brotherhood the world over, and cemented by love.

The Sacrament was administered by the Bishop and the six district superintendents assisted. This was a glorious service.

Organization—The Bishop requested the secretary of the last session to call the roll; those present answered. Those who died during the year were Revs. A. M. Trotter, G. W. Trower, Jerry Butler and S. H. Cannon. The conference stood with bowed heads while their names were called.

J. M. Shumpert was elected Secretary; R. N. Jones, Treasurer; P. W. Baldwin, reelected Statistical Secretary, and Rev. A. J. McNair was elected reporter to the Southwestern Christian Advocate. Rev. D. L. Morgan appointed collector for the Book Concern. Mr. O'Neal, Mayor of Moss Point, delivered the welcome address on the part of the white citizens and Mr. Sam Wallace delivered the welcome address in behalf of the church. The same were received by the conference in the spirit that they are given. Dr. J. B. F. Shaw, President of Haven Institute and Conservatory of Music, made the response on the part of the conference in a strong and masterly address. Following him was Bishop Mead, who swept the Christian deck with his eloquence.

The District Superintendent reported as follows: Revs. G. W. Smith, Brookhaven District; P. H. Rembert, Gulfport District; W. M. McMorris, Meridian, District; G. W. Price, Jackson District; W. H. Smith, Hattiesburg District; J. C. Hibbler, Vicksburg District, all made good reports and all had made considerable increases over last year. They had reached the high water mark of over \$33,000 for the Centenary alone and in every case the pastors had advanced in their reports.

Visitors and Introductions—Dr. J. B. F. Shaw, representing Haven; Dr. Melden, representing New Orleans College; Dr. Heath, representing Flint-Goodridge Hospital, New Orleans; Dr. W. M. Jones, representing the Sunday Schools; Dr. E. M. Jones, the New Orleans Area Secretary; Mr. R. H. McAllister, Business Manager of the Southwestern Christian Advocate; Rev. B. F. Woolfolk, D. D., representing the Deaconess Board and Mrs. Buckley, representing the Woman's Home Missionary Society. These servants of the church served well their places and deserved much credit.

The following named brethren were elected and ordained Deacons: J. H. Coleman, R. P. Carn, Charles R. McCormick, Elijah J. Millsap, August G. Triplett. Recognition of orders were: Rily Berry, A. H. Harris, Gilbert Fagans, George W. Johnson.

The following brethren were admitted on trial: A. J. Thompson, J. H. Easters, John Hendrick, George Johnson, Elijah J. Millsap, re-admitted.

Received into full membership in the conference: T. H. Johnson, Robert Jordan, Henry S. Morton, Preston S. Olive. Naamnn Power, W. P. Ward, Finly S. Williams, Rev. D. J. Price was received on his credentials from the C. M. E. Church.

Those who were ordained elders were: George A. Britton, G. W. Hawkins, Jack McCrea, J. D. Wheeden, Eugene G. Webb. Dr. M. T. J. Howard of Gammon Theological Seminary, Atlanta, Ga., exhibited well his lecture for the rural church work. The conference is proud of him.

Bishop Mead delivered his famous address on Frederick Douglas, on Friday night, to a crowded house, both colored and white. The address was a matchless one; it was full of history, relating to the life struggles of the great Negro. The Business Manager, Mr. R. H. McAllister reported over \$500.00 collected for the Southwestern Christian Advocate.

Sunday the fifth day of the conference was a high day in Zion. At 10 a. m., the conference love feast was conducted by Dr. A. J. McNair and W. L. Marshall, about four hundred people partook of the feast. Afterwards the Bishop ordained the class of Deacons, following the class of Elders were ordained. In this class of men ordained to Elder's orders were Eugene G. Webb, who Rev. A. J. McNair received into the church in 1903, and had the privilege of assisting Bishop Mead in ordaining him Elder. At 11 a. m. Bishop Mead preached from St. John 7: 37. At 3 p. m. a short session of the conference was held. P. W. Baldwin made his report. Resolutions were read and the Bishop read the appointments and the conference adjourned to meet next year in Jackson, Miss.—A. J. McNair, reporter.

THE IDEAL LIFE—THE GREATEST THING IN THE WORLD.

A Sermon By Rev. Cyrus W. Handy Bridgell, B. S., B. D., S. T. D.

What shall a man give in exchange for his soul? Matt. 16: 26.

The greatest thing in the world is life. Human life is the highest form of life with which we come in daily contact because it includes all the faculties inherent in other life and adds those of the developed mind,—thinking, feeling and willing. Life is the divine element in human existence. To merely exist, to live, eat, sleep, work is no honor to man, for in so doing he remains on a parity with the rock clad; but when he lives in the full meaning of the term, his right to dominion over the earth becomes apparent.

And what is life? It seems to be a quality so omnipresent as to be wholly wanting in practically nothing. But it is not the lower forms of life that we have to deal with just now—we leave those finer points to the biologist. What is it in mankind that constitutes living in distinction from existing? Here we

come to a practical problem that bears on every day affairs. Do you live or do you merely exist? To exist is merely to be; but to live is something more. Life is a condition for human beings which normally extends over some three years or more, beginning with an innocent weakling, developing into an adult, somewhat damaged and somewhat restored in the process and ending, so far as the earth is concerned, in collapse of the body and its activities.

Some where in that period the question occurs to the living; where did I come from? Why am I here? Wither going? And every individual frames up some kind of an answer to these questions. Mark this peculiar fact—that life to each man is exactly what he declares it to be in his answer to these questions. I can answer only for my life, for it is different from every other life.

Life is a vast exchange, a market, filled with wares where buyers and sellers are daily at work,—making exchanges. View the vast universe with eyes well open and you will not fail to see a perpetual exchange going on in the nautil world.

Behold yonder mountains! We see them as the everlasting hills. Not one will last forever. They crumble to dust; a single rain-drop punches a hole in its rock side; the frost, snow and dew, even the sun's rays melt them as ashes to their feet. Pike's Peak was once 20,000 feet high we are told. For ages it has been exchanging its altitude and solitary grandeur for the valleys, giving its soil to enrich the plains. The history of our earth itself is a history of exchanges, from fire to mist, to a watery sphere, and from a watery sphere to a globe, with its continents and islands for the habitation of man.

Take the matter of human life and progress, we grow eloquent in describing the wonderful strides which man has made in invention, learning and discovery. But please observe that for every step forward, we must pay toll. Advancing civilization has given us watches; but it has robbed us of the old Indian intuition of time. It has given us good roads, but taken from us the ability to find a way thru the trackless forest. We build cities and become urban in our tastes and habits; but we love rustic freedom and virility. We improve our trolley service and invent automobiles, but we pay for them by forfeiting the use of our limbs and forgetting the fine art of healthful walking until we come to the place that we can not walk far or well, or at all. Riding has taken vitality from us. We devise glasses for far seeing and near seeing, but gradually lose the natural unaided power of the eye. If on one side life grows easier on the other it grows weaker and flabbier.

The call to every one is, "choose, make your choice," and remember this; if you choose that, you must give up "that." The devil said to Christ, "all this world (kingdoms) will I give thee if you will only give up your Lordship over the world, fall down and worship me."

Take the man in the Midian desert, far away from the currents and comforts of civilization. He has been reared in a royal court, accustomed to luxury and the refinement of the palace. Princes and courtiers have been his companions. The best education, the best

polish which the richest country in the world could give, were his. But one day there came into his soul a vision of the higher values. He saw the invisible and parted with heroic society of Egypt to become a lonely shepherd in the wilderness. The God of the Ages speaks out of the burning bush. But out of that exchange came deliverance for Israel, laws that are and a name forever, undying among men. Moses saw the invisible, saw its incomparable worth to his own soul and to make it his own he paid the reckoning; and who will say that he was not wise in his exchange.

Take another character, so great, so mighty that Gulzot says of him, "Civilization came to Europe in the boat that carried Paul over the Aegean Sea. But think of that exchange which he had to make. Yesterday a scholar in the school of Dr. Gamiliel, a Hebrew of the Hebrews, flattered, honored, promoted, carried on the rising tide of popularity. Today scourged, mobbed, persecuted, suffering cold and hunger, thirst and nakedness. Hunted over mountains like an outlaw, made to fight with wild beast in the arena. On the sufferings and hardships he has to endure now. Chains and dungeons and prisons. And what for? An invisible something that transfigures his manhood, that makes him radiant with joy on the thorniest road; that causes him to welcome tribulation and go on his way with singing. In all of Nero's empire there is not a saner, happier man than Paul. His happiness has come out of what he has given in exchange for his soul.

Look at the history of nations. It is not strictly true to say of ancient Rome that she gained the whole world and lost her soul? Just when her conquests were widest, when her eagles were planted by the Euphrates, the Danube and the Thames, precisely then it was that she was most deficient in patriotism and courage, in temperance and purity. Intoxicated with her victories and material gains she reeled and staggered down the road to irretrievable ruin. For the crimes and cruelties of the Caesars she bartered away her soul.

Sometimes I wonder whether we are not becoming slaves of matter, rather than its master, gaining the seen and losing the unseen, gaining the gold and losing God!

Exchange of the Soul.

It is not necessary to tell you what the soul is. Enough that every one of us knows what Christ meant when He said, "What shall a man give in exchange for his soul?" The soul is that which thinks, but is not thought; that which feels, but it is not feeling; that which remembers, but is not memory; that which imagines, but is not imagination. It is a depth we cannot explore, a height we cannot scale, a sea whose waves break upon the far away shore. The soul to which Jesus referred is the very center of our being.

Well what is it to lose the soul? It is to let weeds grow there instead of flowers, selfishness, passions grow, hot envious tempers grow, pride, hate, scorn, until they have all the field to themselves. Everything good choked out. Fill your soul with these weeds and you will need no preacher to tell you what it is to be lost. And to cultivate the opposite of these by the power of God's Spirit, to grow daily more generous, more pure, more pa-

tient, more humble, more forgiving, this is the way in which Jesus leads. To give up the lower for the higher, base for the noble, the earthly for the Heavenly, this is the road that leads to the hills of God. To walk in it, one must take his cross and follow Christ or he cannot follow or serve Him. His footprints are on the road, track Him by the blood, He leads the way, and says, "come". What shall it profit a man if he gain the world and lose his own soul?" Or what shall a man give in exchange for his soul?" You can answer that. After he had bartered away his soul for unworth, how will he ever get it back? There are many persons who have vastly less soul now than they had years ago, tho they may have been members of some church for years. They have been giving it in exchange, but for what? How shall they ever get it back, or what shall a man give in exchange for his soul?

The subscription blanks sent from this office are for **MONTHLY REPORTS** from each charge. Let the Pastors enlist the co-operation of their **Southwestern Committees** and send in their **MONTHLY REPORT** of subscriptions taken on their quotas.

A LIFE OF DREAMS

My life is woven all of dreams
Like some rich-patterned tapestry,
Whose shift and change and subtle gleams
Are parts of pagan pageantry;
And some are high and fierce and sweet
With wild forbidden loveliness,
And some, the soul's entrenched retreat,
Are calm with strength in holiness.

I call my dreams my dahlia walk
With row on row of colors pied,
With here and there a crownless stalk
Where some ill-tended bloom has died.
Flame-tipped like stars some coruscate
With fire for soul and hungering brain,
And some wear sombre robes, sedate
In agony and splendid pain.

The indices of each day's life
I call them out to suit each mood;
A gay, bright dream to match with strife,
A grave, wise one for solitude.
With some I ride the sun and moon,
Explore infinities of skies;
But some I mount fail all too soon;
Then with his dream the dreamer dies.

I prize them all, swift dreams and glad
Whose grand desire no stint may cure,
The dreams of hope, of lass and lad,
Which only last because they're pure,
But through them all there runs a chord
Whose self is harmony and truth;
Of all the dreams that I've adored,
I love the ageing dream of youth.

—COUNTEE P. CULLEN.

Start the new year by sending in subscriptions on your quotas.

SPLENDID ANNUAL SESSION OF THE LAYMEN OF THE LITTLE ROCK CONFERENCE

The largest number of laymen at any one session of our Conference met at Helena, December 6 to 10, 1922, to attend the forty-fifth Annual Conference.

The meetings were helpful as were attested by the punctual attendance of the men, women, girls and boys who work with their several fields of labor.

This, too, was a history-making session for us as it gave the opportunity of being presided over by one of our recently-elected general superintendents, Bishop M. W. Clair. Bishop Quayl made no mistake in sending him to us. His ruling was pleasant but positive, his decisions merciful but firm, and his manner, at all times brotherly indeed.

The Conference sessions gave renewed zeal to the laymen, and at the call of the President, they met Friday afternoon in the Bethel A. M. E. Church.

Mr. N. Darby was re-elected president and Mrs. A. C. Freeman, secretary. After enrollment, discussions were had and plans perfected whereby the laymen may become intelligently informed in the workings of the Church and thus enable, by earnest endeavor, the pastors to meet all requirements for this Conference year. They pledged themselves to support, with their time, influence and money, the following movements which were discussed at length, Centenary Deficit, Tithing, Conference Property Indebtedness, Mrs. Freeman emphasizing the League and Sunday School Institute, Mrs. Saxton, the Woman's Home Missionary Societies, Brothers T. M. Thorton and Darby spoke on tithing. The cause of the Southwestern was ably presented and the members were urged to solicit subscribers and to report their plans and successes through its columns. A letter expressing the high regard and heartfelt sympathy for our beloved Bishop Quayle was sent to him at Baldwin, Kans. A token of love and appreciation from the laymen and ministers, was presented to Bishop Clair by Mrs. A. C. Freeman. The following officers were elected:

President, N. Darby, Cotton Plant, Secretary, Mrs. A. C. Freeman, 1230 W. 6th St., Pine Bluff; Assistant Secretary, Mrs. Emory Nunn, Cotton Plant; Treasurer, Dr. J. W. Johnson, Brickeys; Vice-President, The District President of the Sunday School and Epworth League.

The president urged the members to bring to the next meeting reports of work accomplished during the year. Thus closed one of the best meetings in the history of the Association.—Mrs. A. C. Freeman.

IS IT TRUE that 365,000 Methodist Negroes are not able to support a 16 page Church and race paper. They have never done so.

Will your Church contribute anything to this grand historic achievement of making the paper self-supporting?

RESOLUTIONS ADOPTED BY MAGNOLIA LODGE, No. 58, F. AND A. M.

In Loving Memory of Rev. W. F. Isaiah.

Rev. Isaiah died January 10th, 1923, at the age of 40 years. He was not permitted to live out his four scores for God saw fit to have him lay down the cross for the crown, just as he had rounded out his two score years of useful life on earth.

Twenty-two years ago he was married to Miss D. E. Poe of Oxford, Miss. To this happy union was born only one child, a daughter, who came two years later to brighten the home. For eighteen years this husband, wife and daughter lived happily together.

Twenty-one years of his life was given to the preaching of the Gospel of the Son of God. Many are the souls now living who can testify to the saving grace of the Lord Jesus through the preaching of this great Gospel minister. During his ministerial career he served as pastor also as District Superintendent, and at the time of his death he was serving as Evangelist of the New Orleans Area. He fell at his post. His body was put in charge of the Masonic fraternity and was buried with Masonic honors in Rose Hill Cemetery, Sunday, January 14th. The funeral sermon was preached by the Rev. J. W. Golden, District Superintendent, Greenwood, Miss., assisted by Rev. H. B. Hart, Pastor, Greenwood, Miss.; Rev. J. H. Talbert, District Superintendent; Dr. Davage, President Rust University, Holly Springs, Miss., and Rev. M. C. Pulliam, District Superintendent, Sardis, Miss.

Sardis and community has lost one of its best citizens. This is attested by both races. The Methodist Episcopal Church has lost one of its most stalwart ministers, and the Masonic lodge a true and loyal craftsman, and the family a devoted husband, father and brother, but Heaven has gained a jewel. Therefore, be it

Resolved, 1st, That whereas it has pleased our Heavenly Father to take from us our beloved brother, Rev. W. F. Isaiah, we humbly bow to the will of Him who doeth all things well.

Resolved, 2nd, That we extend our deepest sympathies to the bereaved family of our deceased brother in this their hour of sore distress.

Resolved, 3rd, That we furnish the family with a copy of these resolutions, have one spread upon the minutes of the Lodge, and one be sent to press with request to publish.

T. S. VANCE,
E. E. DUNIGAN,
W. H. SIMMONS,
Committee.

METHODIST SOCIAL UNION OF PHILADELPHIA

On a recent date, the Methodist Churches in Philadelphia and vicinity in the Delaware Conference, under the direction of Dr. W. A. C. Hughes, Secretary of the Bureau of Negro Work of the Board of Home Missions and Church Extension, were organized into a Methodist Social Union in Haven Memorial M. E. Church.

The aim of the organization is to so cor-

relate Methodist activities that the new challenge of community service, by reason of the constant flow of our people into the city, shall be met. It aims to study economic conditions, health problems, proper recreation, housing conditions. It will affiliate with the Friendship Home in caring for working girls; it will aid in the establishment of mission work through the Philadelphia Missionary Society of the Methodist Church. It will aim to unite the forces of Methodism, and to give moral and spiritual strength to any struggling cause of Negro Methodism in this great city.

The coming of Dr. W. A. C. Hughes into the city of Philadelphia, being the big hearted brother that he is, with a profound interest in Methodism, will mean a great deal for Negro Methodism in the city of Brotherly Love.

—J. R. Brown, Reporter.

While many pastors are working heroically to raise their total quotas, there still are a few who have not yet begun their quotas.

WANTED—A TUNE

The Hymn Society, an organization of hymn-writers, composers and hymn-book editors, having its headquarters in New York City, has offered a prize of fifty dollars for the best hymn-tune to be composed before April 8, 1923, for the Harvard Prize Hymn of Major Harry W. Farrington. The contest judges are: Rev. Dr. Milton S. Littlefield, Professor H. Augustine Smith, Dr. Clarence Dickinson, Augustus S. Newman and Professor Waldo S. Pratt. The hymn is entitled "Our Christ":

I know not how that Bethlehem's Babe
Could in the God-head be:

I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery:
I only know a living Christ,
Our immortality.

Original tunes to this hymn may be submitted, with return postage, to the chairman of the committee of judges, Rev. Dr. Milton S. Littlefield, Corona, Long Island, New York, any time before April 8, on which date the contest will close. The name and address of the composer should be in a sealed envelope attached to the manuscript, but should not appear on the manuscript.

Every loyal Methodist home of the present generation will be designated by the Southwestern Semi-Centennial Honor Certificate hanging on its wall.

CASH AND CHARACTER

Conducted monthly by
The Rev. Dr. E. Luther E. Lovejoy,
Secretary, Division of Stewardship,
Methodist Episcopal Church

Possessions and Peace of Mind.

I. As the Master Viewed It.

"Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? But seek ye first his Kingdom and his righteousness; and all these things shall be added unto you."

From Jesus' standpoint "Peace" is conditioned on confidence in the affectionate and unwearying providence of the "Heavenly Father," together with a full committal of life, including time, talent, energy, substance, to the plan and program of God. "Seek ye first his Kingdom," then, "all things shall be added." Since we and God have entered into partnership, there is no further need to worry.

"The bank may break,
The factory burn",

investments prove unsound, war arise, markets slump, friends fail, sickness disable, old age creep on, yet as Christ's servants we may stand with head erect and heart steadfast with hope. Having dedicated our all to "His Kingdom," we may rest assured that he has pledged the resources of his providence for our protection.

II. A Senator's Opinion.

"As you study any man who has adopted this principle, (systematic giving) you will see that he has taken a long step toward peace of mind. Indeed, the assertion may be hazarded that no single habit conduces more to happy living than the special account habit. Nobody who gives the plan a fair trial will ever abandon it."—United States Senator George Wharton Pepper, Pennsylvania.

III. How It Actually Works.

For the past six months in a California Church of 334 members, 14 members have paid the whole tithe of their income into a common treasury. They paid an average of \$47.17 each, total \$660.38. All others who paid to the church (120) averaged \$11.66 each, total \$1,399.20. The church's income for six months was \$2,059.58. The Conference year closed with Centenary increase of \$625.00, salary increase \$1,200.00, and a new \$7,000.00 parsonage being paid for. Those who once objected are enthusiastic now for a definite system. Suppose this church should enroll one-third of their members, 111, as tithing stewards, and all of the non-payers should still refuse to pay (but they wouldn't), the income would figure:

111 Tithers at \$94.34 per year....	\$10,471.74
23 Non-tithers at \$23.32 per year...	536.36
200 who pay nothing	0.00

\$11,008.10

This is three times their former income.
The moral? Complete the first "Methodist Million" at once.

IV. Answers to Puzzling Questions.

[[The Secretary will try to answer all questions.)

1. "Would you compel the poor man to tithe?"

No, nor the rich man. Tithing is an acknowledgement of God's sovereign ownership and man's stewardship, but to be of any spiritual value must be practiced voluntarily. I have no right to say to any man, "You must tithe," but, as I believe that tithing has brought manifold blessing to countless thousands, I have a right urgently to recommend it to all classes. Should any poor man then respond: "I'm going to try this thing, and trust God to make good on his promise, 'all things shall be added,'" I should reply: "You can trust God. He never failed the poor man. When the poor man can no longer trust him he cannot be trusted by anybody." Besides, why rob the poor man of the joy of a great spiritual luxury—partnership in world redemption.

2. "Is not the tithe an unreasonable burden in this era of high prices?"

Christian converts from the heathen masses of poverty-stricken China, Korea and India, where wages are but a few cents a day and one square meal is a luxury, gratefully consider the tithe a privilege. Why not we?

Which one of our twenty Colored Conferences will be the Banner Southwestern Christian Advocate Conference of Methodism? A silk banner will be awarded that Conference.

BISHOP ROBERT E. JONES AND DR. THOS. B. OVILLE AT ST. PAUL M. E. CHURCH, BIRMINGHAM, ALA.

Every corner in Birmingham was stirred on Saturday, January 6th, when the newspapers of the city announced the coming of Bishop Jones and the new pastor of St. Paul Church. Sunday morning the Gay Theater was packed to its capacity to hear the Bishop preach and to be introduced to the new pastor. But the Bishop with his keen perception, took advantage of the psychological moment and instead of delivering the sermon himself, in one succinct statement, introduced the new pastor as the "Preacher of the Hour". Dr. Oville in a most becoming pulpit manner spoke of his delight in becoming the pastor of St. Paul and immediately following his remarks announced his text: "My God Will Supply All Your Needs." Within thirty minutes after he took his text, the congregation was convinced that he is a strong Gospel preacher and the rightful pilot for this great ship. Birmingham welcomes this worthy brother to this field for service and the brethren of the Central Alabama Conference greets him with a cordiality in keeping with the spirit of the Master—S. C. Walker.

They would hardly do so,—those subscribers who have been renewing their subscription to the Southwestern for the last fifty years in succession, would hardly keep it up did they not get value received from the paper.

WOULD YOU DO THIS?

The following letter indicates that genuine stewardship is growing. It was written to the Editor of the Michigan Christian Advocate by a woman in Michigan.

"Dear Dr. Phelps:

I am sending you a check of fifteen dollars, the rest of my Centenary subscription. My property is all gone and I did not know how I was going to pay it, but our house burned and I had my insurance on my household goods and this comes out of the tenth. Wishing you and yours a happy New Year and God speed I am,

Yours truly"

JOURNALISM AS A CHRISTIAN FORCE

(Continued from Page 6.)

truth criticism is here. Piety of heart and weakness of the brain will not answer questions of the original investigator. Scholarship must be met with scholarship. He who dodges criticism high or low either fears that he may learn that that to which he clings is not truth or else acknowledges himself unable to defend his side. Then in the light of reason let the alleged be attested. If Christ is an imposter, dethrone Him. If the Bible is fiction, burn it. But if Christ is the divine personal Savior of the world, exalt Him in the highest. If the Bible is God's message to humanity, adhere to it with tenacity that comes only from the fullest test. There must be absolute freedom to think, if we are ever to arrive at the proper conception of Christ and His teachings. Those who would shackle the mind of man and force him to the old ruts is either the equal of God or a paragon of conceit. He does not claim for himself the alternative then it must be true.

To shut off further search for truth one must defend the idea that we have all the light possible. There are great discoveries to be made in the social and religious world, there are vexatious problems to solve. Some honest men are in doubt. They are in doubt and are honest in their desire to find the truth; they cannot be dismissed as a matter of course. Conviction must be met with reason and all doubt will be conquered with the truth.

Tennyson in his In Memoriam says:

"The readjustment in our theology must not be a matter of a few theologians, it must have the acceptance of the rank and file of believers. John Wesley brought his theology to the masses, they understood and accepted. The masses may not be the final arbiter of a creed, but few creeds get very far until approved by the popular mind."

"He fought his doubts and gathered strength. He would not make his judgment blind. He faced the specters of his mind. And laid them: thus he came at length. To find a stronger faith his own;

The Christian newspaper must face squarely the social unrest.

The teachings of Jesus comprehend the greatest movements that look toward the solution of the social questions. Indeed the study of Him is the direct cause for the rest-

lessness that characterizes the disturbances of the rich and poor, the laborer and the capitalist. Whatever may be the problem that is to be solved Christ is equal to the emergency. He is the prince of modern reformers, and His teachings form the true basis of sociology.

I do not think Christ stands for Communism, or Socialism, or for any extreme radical movements that have for their aim the settling of the problems that disturb society. We are always to have men of one, five or ten talents; and what seems an inequality is not real. The adjustment of those varied relations in life so that there may be mutual helpfulness and an interdependence of one man upon another so that all classes of society will be formed into a Christian brotherhood.

There can be no just communism; that system produces idlers. The parable of the talents is a prophecy of what, to my mind, will be the perfect relation between the rich and the poor. I do not believe in the light of modern scholarship that it can be declared that Christ was especially the friend of the poor. It may be a greater sin to be poor than rich.

(To Be Continued)

It is the story of the excellent qualities of any article, intelligently, convincingly and honestly told that sells the article. So the REAL story of the Southwestern faithfully, persistently told, will sell it to the buying public.

Make much of the HONOR CERTIFICATES. They are subscription getters.

Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 4	Baltimore	Washington	Leonard
Apr. 4	Central Missouri	Springfield	Mead
Mar. 14	Central Penna.	Harrisburg	McDowell
Apr. 4	Delaware	Philadelphia	Berry
Apr. 18	East German	Brooklyn, N. Y.	Wilson
Mar. 21	Eastern Swedish	Worcester, Mass.	Wilson
Jan. 31	Florida	St. Augustine	Waldorf
Mar. 21	Kansas	Topeka	Anderson
Apr. 11	Lexington	Indianapolis, Ind.	Jones
Apr. 4	Lincoln	Fort Scott, Kas.	Jones
Apr. 18	Maine	Bangor	Hughes
Jan. 17	Mississippi	Moss Point	Mead
Apr. 4	New England		Hughes
Apr. 4	New England, South-		
	ern	New London, Conn.	Burns
Apr. 11	New Hampshire	Manchester	Hughes
Apr. 4	North Indiana	Kokomo	Leete
Mar. 14	New Jersey	Ashbury Park	Leonard
Apr. 4	New York		Wilson
Apr. 11	New York, East		Nicholson
Apr. 4	Newark		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 11	Northwest Kansas	Concordia	Stuntz
Mar. 14	Philadelphia	Philadelphia	Bristol
Apr. 18	St. John's River	Lake Worth	Richardson
Mar. 14	Southwest Kansas	Wellington	Anderson
Apr. 4	Troy	Glens Falls, N. Y.	Burt
Apr. 25	Vermont	Barton	Hughes
Mar. 21	Washington	Roanoke, Va.	McDowell
Apr. 4	Wilmington	Chincoteague, Va.	McDowell
Apr. 4	Wyoming	Wilkesbarre	Bristol

FOREIGN CONFERENCES

Date	Conference	Place	Bishop
June 6	Denmark	Killingborg	Bast
Aug. 23	Finland	Vankiala	Bast
Apr. 19	Italy	Florence	Blake
Feb. 14	Liberia	Greenville, Sinoe	Clair
Mar. 15	Mexico	Mexico City	Oldham
June 13	North Germany	Zwickau	Nielsen
June 13	Norway	Frederikshald	Bast
June 7	South Germany	Heilbronn	Nielsen
June 7	Switzerland	Thwil	Nielsen
Aug. 15	Sweden	Stockholm	Nielsen

MISSION CONFERENCES

Date	Conference	Place	Bishop
July 11	Angola		Johnson
May 23	Austria	Vienna	Bast
July 25	Baltic	Reval	Nielsen
June 6	Congo		Johnson
Feb. 22	Central America	San Jose, Costa Rica	Oldham
May 16	Hungary		Bast
June 10	Jugo-Slavia	Staribeci	Blake
Mar. 22	North Africa	Fort National	Blake
Feb. 8	North Andes	Lima, Peru	Oldham
Feb. 28	Porto Rico	Unasdo	McConnell
Apr. 25	Rhodesia, Africa		Johnson
Aug. 31	Russia	Petrograd	Nielsen
Feb. 8	South Florida	Orlando	Waldorf
Aug. 20	Southeast Africa		Johnson

MISSIONS

Date	Conference	Place	Bishop
Feb. 21	Hawaii	Honolulu	Shepard
Feb. 7	Latin America	Los Angeles, Cal.	Shepard
May 31	Bulgaria	Levetch	Blake
June 21	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland.

November 18, 1922.

Signed L. B. WILSON, Secretary

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---"The Spirit Of Prayer."

(Luke 18)

FEBRUARY 11, 1923

Praying In Earnest

Nearly everybody prays, but only a few pray with earnestness and importunity. An entirely prayerless life is rare, but a life of persistent and unfaltering prayer is perhaps quite as rare. God would have us not simply pray occasionally, but without ceasing: not merely to begin to pray, but to continue instant in prayer. And for this reason faintness and fitfulness in prayer will involve corresponding faintness and fitfulness in labor. Paul is dealing with the same principle when he says, "Let us not be weary in well-doing, for in due season we shall reap if we faint not." But he who first becomes weary in praying will very certainly become weary in well-doing. Hard praying has characterized the hard workers in God's service. The man who will ask long and repeatedly of God, and not lose heart, is the man who will work long and not be discouraged.

The Proud Cannot Pray

A self-righteous spirit always breeds contempt for those supposed to be of less virtue, and jealousy of those of equal or greater merit. The Pharisee "despised others." No doubt he also disparaged his fellow Pharisees, for pride is unwilling to recognize equals. And he who feels toward others in that way will have no disposition to help those below, for we do not help those whom we despise; and he will receive no help from those above him, for we must feel and confess the superior virtue of others before it can become an inspiration to us. Consequently, the self-righteous man will neither help nor be helped.

The Pharisee's Mistake

The Pharisee lives in a little world, all spick and span, fenced in by sufficient virtue and filled with himself. Of the Publican, Doctor Jowett says: "He had not pegged out an inch of moral claim, but he had an overwhelming sense of untrodden universe." The world of life and love was a big place to the repentant Publican, for a great-hearted reverence was now surging within him. His great sin, the obligations of the moral law, and the omnipotence of God oppressed him. He was afraid. In the consciousness of need, in the anguish of repentance, in hunger for the divine, the Publican achieved in one moment infinitely more of virtue than the Pharisee had fenced in during a lifetime of observance. The Pharisee was satisfied to inhabit his own soul. The Publican became a great man, for he moved into the infinite universe of love, of pardon, and of peace.

The Publican's Blessing

The Publican was wise enough to know that righteousness is an un-

worldly state. While the Pharisee was concerned about his ritualistic performances, the Publican was seeking purity of heart. It was because he looked at his own heart that he had a profound sense of unworthiness. The Master bade us learn of him, assigning the significant reason, "For I am meek and lowly in heart." The Publican had learned the great lesson of humility. He sought God in the Master's spirit, or, as we sometimes express it, "in the name of Christ," or "for Christ's sake." His blessing was the pardon of his sins; that sweet rest of soul that is promised to all who humble themselves before God in the spirit of our common Lord.

For Study and Discussion

Why is a judge who feared not God, nor regarded man, selected to illustrate the power of prayer? Does this parable teach that God is unwilling to answer prayer, and must be forced by long importunity to bless his children? What does it teach? What was the worst element in the deeds or his contempt for his fellow men? What does the New Testament mean when it describes a man as justified before God? Who are the present-day Pharisees? Publicans?

MISSIONARY INTERPRETATION

Lesson for Sunday, Feb. 11, 1923

"God, I thank thee that I am not as the rest of men"

(By Rev. D. D. Martin, D. D.)

The Pharisee separated all the world of humanity in two classes, of which he was one class and the rest of the world the other. He lived in a little selfish area. He gave to those about him in a condescending patronizing manner. There was always an air of pity toward others and of great satisfaction with himself. If he were a modern church member he would be talking about the "poor heathen" and thanking God he was not so benighted and wretched. It is very possible that the things he was thanking God he had not, are the very things that God saw in his character, and that the only reason he was unlike other men was that he was not so good, instead of being better.

The Pharisee had been greatly favored above many of his fellows. Instead of being humbled by the greater responsibility, he saw nothing in it but reason for self-glory. Every Christian should be greatly humbled in the presence of the heathen world, whom they will meet at the judgment. Where much is given, much will be required. If the Pharisee was as good as he was declaring himself to be, he would have

the interest of the Publican and all others on his heart. His attitude to the Publican gave him the life. The genuineness of a Christian life can easily be determined by their attitude to the missionary cause through which they can help save the world.

The Publican know well the false attitude of the Pharisee. The non-Christian world, as soon as they hear the message of the Gospel, know whether Christians are living according to its teaching. The non-church members of every community know the grade of living of every church member. Even the children know how consistent are their parents and teachers. All the world knows those who are truly Christian. It ill becomes any of us to thank God we are not like other men, but in great humility help every other man to live at his best, and in doing that we will find the only way to our own best life.

GAMMON SEMINARY.

District Rounds

BROOKHAVEN DISTRICT First Round

Sheraw and Tilden, Feb. 1; China Grove, Feb. 3-4; Florence, Feb. 7; Oma and New Home, Feb. 8; Lampton and Zion Ridge, Feb. 10-11; Brookhaven and Carlos, Feb. 14-15; Col umbla, Feb. 17-18; Brookhaven Circuit, Feb. 20-21; Huh, Feb. 24-25; Kenolla, Feb. 28; Bridgeville, March 3-4; Summit and Magnolia, March 6-7; Hazlehurst, March 8; Crystal Springs, March 10-11; Liberty, March 13; Barlow, March 16; Wesson, March 17-18; Crystal Springs Circuit, March 20.

Dear Brethren—Let's begin planning for our year's work at once and do not wait for a more convenient time. Remember that the "first part of time enough is the best part." The district made a splendid showing at last conference and we must hold the ground gained. We had about \$900 advance in our Centenary and benevolent collections, and almost doubled our conversions and accessions over the previous year. This was done by a determined effort and steady pull on the part of each pastor and charge. Remember, we are in the midst of the FIFTIETH ANNIVERSARY OF THE SOUTHWESTERN and each pastor is expected to report his full quota by June. The District Stewards will meet at Brookhaven, March 2.

Sincerely yours,

G. W. SMITH, D. S.

GULFPORT DISTRICT First Round

Sumrall and New Augusta, Feb. 3-4; McNeil, Feb. 9; Lumberton, Feb. 10-11; Richton, Feb. 13; McLain, Feb. 14; Bendale and Merrill, Feb. 15; Basin and Vernel, Feb. 17-18; Bond and Wiggins, Feb. 17-18; Stillmore and Texas, Feb. 21; McHenry and Ramsey, Feb. 22; Gulfport and Mount Pleasant, Feb. 23; Gulfport, St. Mark's, Feb. 24-25; Bay St. Louis, Feb. 28; Biloxi, March 1; Handsboro, March 3-4; Ocean Springs and Gaudier, March 6-7; Escatawpa, March 8; Three Rivers, March 9; Moss Point, March 10-11; Kiln and Delisle, March 15; Waveland, March 16; Pearling-

ton, March 17-18; Pass Christian, March 24-25.

My Dear Brethren—We must make the first round of 1923 the banner round of the year. Every pastor must raise his full Centenary quota on Easter Sunday, which will be the first Sunday in April. DON'T FAIL ON THE SOUTHWESTERN CHRISTIAN ADVOCATE. Don't be satisfied with anything less than your full quota. District Stewards' meeting Jan. 26.

P. H. REMBERT, D. S.

OPELIKA DISTRICT Second Round

Stevens Mission, Feb. 14-15; Roanoke Circuit, Feb. 16-18; Rockmount Circuit, Feb. 17-18; Wedowee Circuit, Feb. 23-25; Lafayette, March 2-4; Lafayette Circuit, March 3-4; Opelika, March 9-11; Five Points Circuit, March 10-11; West Point, Goodsell, March 16-18; Lanett Circuit, March 17-18; Bonson Circuit, March 24-25; Alexander City, March 30-April 1; Kellyton Circuit, March 31-April 1; Rockford Circuit, April 6-8; Sylacauga, April 13-15; Sylacauga Circuit, April 14-15; Talladega Circuit, April 21-22; Ashland Circuit, April 27-29; Lineville Circuit, April 28-29; Jackson Gap, May 1-2; Dadeville Circuit, May 5-6.

Dear Fellow Workers—We are now heading for our Easter drive. See that every department of the church is thoroughly organized and request that each auxiliary raise a definite amount to be paid in on Easter. Two weeks before Easter put on your spring revival and make a desperate effort to add at least ten per cent in conversions to your charge. Let every SOUTHWESTERN COMMITTEE canvass the charge for subscriptions for our fifty years' golden jubilee and be ready to report the first Wednesday after Easter. We want to report our full apportionment for the district. Do not restrict your canvass to the members of the church only, but see every Race lover in the community and secure his subscription. Continue to enroll members in the Methodist Million Tithers. We must not fail. The district made nearly four hundred dollars advance in Centenary offerings. Let us go beyond that record of last year. We had nearly six hundred additions to the membership on the district. Do not wait until fall to collect the Episcopal fund and conference claimants. Begin now and be ready to report in the quarterly conference the amount raised. We are making our appointments now. I am ready to come to you between quarterly conferences to put over any special arranged program for the advancement of the Master's kingdom. With every good wish for your continued success, I am,

Yours sincerely,

J. N. WALLACE, D. S.

MERIDIAN DISTRICT First Round

Lake, Feb. 2; Hickory Circuit, Feb. 3-4; Forrest Circuit, Feb. 6; Haven Chapel, Meridian, Feb. 8; St. Paul, Feb. 9-11; Rose Hill, Feb. 12; South Side, Feb. 17-18; Lauderdale, Feb. 23; Scooba, Feb. 24-25; Preston, March 2; De Kalb, March 3-4; Philadelphia Circuit, March 8; Philadelphia, March 10-11; Union Circuit,

(Continued from Page 15)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,

Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD

Principal of
Morgan Academy
Morgan College, Baltimore.EPWORTH LEAGUE TOPIC
FEBRUARY 11, 1923Subject, "The Wonder-Working
Missionary"

The Worker and His Work

Among my friends are many persons who have been and are still, in some cases, missionaries to Africa. During my connection with the Centenary work it was my privilege to meet many of the missionaries to India. I have had long and intimate talks with missionaries to both fields. In every case I have been struck with the deep, abiding fascination the work has for these missionaries. Once they get in the field and get at the work, they are never content again with anything else. I have one friend whom African fever almost killed. Always with a far-away, wistful look that friend would say, "I wish I could go back." These people find something in that work that is hidden from us exotic folk.

The Great Reason

I wonder if I haven't discovered the reason for the fact referred to above? Somebody has said that the business of being Christian requires at least three persons—the individual himself, one other individual, and God. As can be readily seen, the missionary has these conditions fulfilled in his relationships. By the very necessities of his task he is put into intimate relationship with God and with the individual whose salvation he seeks. The Christian trinity is here perfectly realized. The average Christian among us realizes nothing of the sort. His religion, for the most part, is only partial Christianity; it is, for the most part, pantomime. The missionary is in a situation where form, ceremony and outward tinsel have absolutely no place. He and God come face to face in the task of winning the third person from his beggarly estate. This is Christianity in its unadulterated, untampered-with essence. The missionary is thus at the fountain-head of all real joy, not secondary or derived, but primary, pristine. Once tasted, this joy is always yearned for.

Where is Our Missionary Field?

You are not in India, not in Africa. You are just in your little or big, prosaic community. You say, "I do not have any chance at the kind of

thing that brings the missionary joy; if I could only go away across the ocean I'd do great things." Listen! You are passing by dozens of missionary opportunities every hour of your life. You are trying to find happiness in the usual way—bank account, fine home, fine car. Your religion consists of a sort of conventional politeness to the Lord to keep on the good side of him so that when you get ready to die He will help you out. You must tie up with God and the other fellow. This other fellow is right at your side now. Get him on your heart and on your program. Forget your own happiness, go after his, and you will find what the missionary finds. You will taste the joys and perform the sigas and wonders that fill his days and hours and moments.

J. W. HAYWOOD,
Morgan College.

Quarterly Conferences

COFFEYVILLE, KAN.—Our fourth quarterly conference was held Jan. 6-7, the Rev. W. C. Conwell, D. S., presiding. He was well pleased to find the church moving on and upward. He was paid in full for the conference year, \$60.00, and was assured by Brothers Noland, Roan and Medlock that the church would be behind the pastor, Rev. L. C. Allen, in reporting it over the top at the annual conference, with the Centenary, conference claimants and Episcopal fund, AND A SOUTHWESTERN CHRISTIAN ADVOCATE IN EVERY HOME. Sunday morning Dr. W. C. Conwell filled the pulpit and preached one of his soul-stirring sermons. At 3 p. m., Rev. S. Smith of the C. M. E. Church preached to a crowded house. At 8 p. m., Dr. W. C. Conwell preached one of his business sermons, using these words, "I must work the work of Him that sent me," and left us with our hearts rejoicing to have him with us.—Reporter.

CUERO, TEXAS—Brother's Chapel M. E. Church had its first quarterly conference Jan. 21-20. A good business session was held on Saturday night by Dr. G. A. Deslandes. Splendid reports were made by all. The superintendent spoke of the great success of the New Orleans Area and the fine annual conference session. He explained the year's program and emphasized that it must be carried out in every respect. Rev. J. H. Swann offered several recommendations, which were accepted by the conference. On Sunday morning the Sunday School was conducted by Mrs. J. A. Pope. At 11:30 Dr. Deslandes preached from Isa. 35:10—

themo, "Homecoming," after which the sacrament of the Lord's Supper was administered to 130. The Epworth League conducted the evening devotions. The district superintendent used for his evening message, Phil. 3:14-15, "Forgetting the past, reaching out for the future." Solo by Miss Louise Bryant. There was one accession. The offering was as follows: By basket, \$56.77; Sunday School, Mrs. J. A. Pope, superintendent, \$5.00; Epworth League, Mrs. M. E. Harvey, president, \$5.00; Junior League, Mrs. Alice McGuffin, superintendent, \$5.00; Brotherhood, Mr. A. L. Armstrong, president, \$5.00; Ladies' Aid, Mrs. E. J. Thomas, president, \$5.00; Woman's Home Mission, Mrs. J. R. Johnson, president, \$5.00; Woman's Foreign Mission, Mrs. Lydia Jackson, president, \$1.25; other causes, \$13.51. Total, \$101.53 —J. A. S., Reporter.

EAST POINT, GA.—The first quarterly conference of East Point and Stateville was held at East Point Church, Jan. 12. The district superintendent, Rev. J. W. Queen, presided. The district superintendent and pastor were given a hearty welcome after the devotional services, which were conducted by the district superintendent. The members assured them of their co-operation in the year's work. The conference was well attended. The district superintendent was paid in full. On Sunday, Jan. 14, Sunday school was held at 9:30, and at 11:30 the district superintendent preached a wonderful sermon. The pastor preached at the evening service to the delight of all. Fifty-seven communed. Total collection for the day, \$28.66. We are pleased to state that we have made four additions to the church since the conference assignment. Our slogan is, "Fifty souls for Christ, over the top Centenary, FULL QUOTA OF SUBSCRIBERS TO THE SOUTHWESTERN, and a new brick building."—Miss Coreal Clark, Reporter.

HANNIBAL, MO.—Our fourth quarterly conference was held by the District Superintendent the Rev. Leroy Woolrich, Jan. 22. All reports were good. Rev. A. M. Todd of Jacksonville, Ill., preached Sunday morning and Sunday evening to the delight of all present. The District Superintendent arrived in time to preach also at the evening service. We hope to free our church of all debt in a very short time, as the debt of \$1,900 has been reduced to \$1,400 in less than two years. The district superintendent was paid in full, paid pastor \$163, \$25 for Centenary and three additions to the church during the quarter.—Rev. H. T. Reeves, P. C., Mrs. Hattie Johnson, secretary.

HEFLIN, ALA.—The first quarterly conference was held at Hefflin, Jan. 6-7, 1923. The conference was called to order by our worthy District Superintendent, Rev. C. L. Dunn. Most of the officers were present with good reports. Sunday we had a very good Sunday School, after which the District Superintendent preached a wonderful sermon. In the afternoon at 3 o'clock, the Epworth League met and at 7:30 the district superintendent preached another soul-stirring sermon; subject "Come Back to God." The members of New Bethel Methodist Episcopal Church have made up their minds to do more and better

work this year, as this is the pastor's first year. We feel that the Bishop did not make any mistake in sending him to us. We are expecting to do our best on our Centenary this year.—Rev. G. W. Reeves, P. C., Mrs. Florence Chalfield, reporter.

FAYETTEVILLE, TENN.—Our first quarterly conference was held at Fayetteville, Tenn., January 6-7, with the district superintendent, J. A. Pickett in the chair. Our pastor, the Rev. A. Roach, after an attack of pneumonia, was able to meet his first quarter. Rev. Pickett preached a soul-stirring sermon and administered the Lord's Supper to a large number. He expressed himself as being well pleased with the work and with the members. The district superintendent was paid in full.—Reporter.

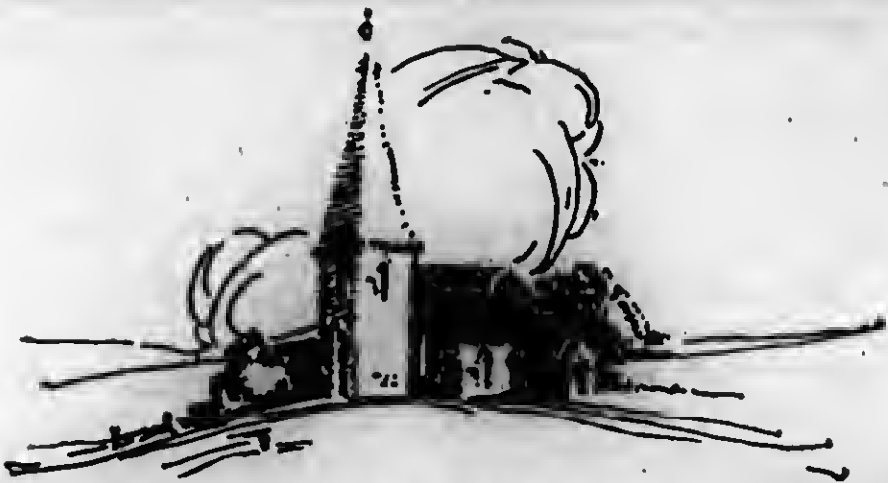
DES MOINES, IOWA—Our third quarterly conference in many respects was a success, for which we are thankful. This was true, notwithstanding the inclement weather, the heaviest snow of the winter. The district superintendent, A. H. Higgs, gave two helpful sermons, besides other words of wisdom. The quarterly conference was representative and the reports in the main gave satisfaction. Dr. Higgs spoke informally relative to the Centenary and of the magnificent and unique results of the "I Will Maintain" fund. Fifty persons, including seven sick, were given communion. Raised for all purposes \$31.50. Dr. W. H. Griffin, A. M. E., Dr. C. H. Houston, C. M. E., and Dr. Kuyend, all working in the congregation of the church, were in attendance. Not only was careful attention given to the work, but during his brief stay here time was snatched by Dr. Higgs to attend other important functions. Four deserve mention, viz: Hearing the now famous Bible lecture or talk of Hon. Wm. J. Bryan on "Moses vs. Darwin," the largest religious gathering we ever witnessed, when the big Coliseum was filled to its utmost capacity, while many were turned away; the devotional worship of the Iowa Bible National Training School, under the auspices of the W. H. M. S.; the Preachers' Alliance; and last, but not least, the twenty-first annual banquet of the Negro Bar Association, Dr. Higgs being a member. He made up the very excellent program and was elected unanimously vice-president.—Wm. H. Wheeler, P. C.

GADSDEN, ALA.—Our first quarterly conference for the Gadsden Sweet Home Methodist Episcopal Church, was held Jan. 12-14, with the Rev. C. L. Dunn, District Superintendent, presiding. Notwithstanding the bad weather that prevailed on Sunday the 14th, the quarterly conference was a pronounced success. The District Superintendent was paid in full on Friday night in the business session of the conference. The enthusiasm was running high for the Sunday service, but was somewhat nipped in the bud in the early morning when the rain began to fall. In spite of the down-pour of rain on Sunday morning, our pastor, the Rev. Chas. Coleman, had things under good control. He preached as usual, one of his soul-stirring sermons at 11 a. m., to an appreciative congregation. At night the District Superintendent was expected to fill the pulpit, but the unceasing rain brought

(Continued on Page 16)

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,
Mebawh, Florida.



WHAT THE CHURCHES ARE DOING

ATLANTIC CITY, N. J.—Rev. A. L. Martin, the skillful leader and pastor of Ashury M. E. church, is closing up his thirteenth year in a blaze of glory, and his return for the fourteenth year is unanimously requested and voted upon. The church bids fair to raise this year for all purposes from \$14,000 to \$15,000, the highest amount in her history. \$4,050 to date has been sent up to the Church Extension Board, and \$5,000 is promised by the conference, April 4, Philadelphia, Pa. A glorious revival is on; 18 professed religion since watch-night. In the last rally Judge J. J. White gave \$250, Judge Cole \$200, Senator White \$100, Senator Edwards \$105, Leeds Co. \$75, Supplee I. C. Co., \$50; Mr. J. Gills, \$100.—Reporter.

TEAGUE, TEX.—The St. James M. E. church is alive with its popular pastor, the Rev. J. E. Wilson, who has returned for the second year. During my Xmas vacation I had the pleasure of spending two days in Teague and was invited by the pastor to worship with them and assist in the service. I conducted the devotional service and Rev. Wilson preached a wonderful sermon. Subject, "God's Greatest Xmas Gift to the World." He proved himself the master of his subject. One accepted Christ and joined the church. The Booker T. Washington High School rendered a splendid program on Monday and Tuesday nights, Dec. 25-26 at St. James church. A Xmas tree was given on Monday night and a real Xmas program was rendered on Tuesday night. A voting contest was held between five young ladies: Miss Johnson and Miss Jefferson being the winners. Miss Johnson received the largest number of votes and was awarded a prize of \$2.50, and Miss Jefferson was awarded \$1. Much praise is due the faculty of the high school, Prof. E. J. Kirvin, principal. Misses Iva Joe Smith and Sallie Smith assistants.—T. H. Edwards, Reporter.

STATE LINE CIRCUIT—We, the members and friends of Mt. Zion Methodist Episcopal church, put on a club rally so as to prepare our pastor for the annual conference. The reports were as follows: Club No. 1, Sister G. Turner, \$8.60; No. 2, Sister D. A. Twyer, \$4.30; No. 3, Sister L. H. Pore, \$2.30; No. 4, Sister Effie McLendon, \$6.65; No. 5, Sister Clara Pearce, \$10; No. 6, Sister Amanda Pearce, \$6.57; No. 7, Sister Josie Pearce, \$6.55. Total, \$44.97.—Reporter.

SPRINGVILLE AND PARIS CHARGE—Providence Chapel: The work of our church is moving on nicely under the leadership of our

new pastor Rev. M. L. Easley. Rev. Easley is a strong worker and believer in "putting things over the top." We had a rally quite recently from which we realized the sum of \$82, and the men are now busy doing some much needed repair work on the church. We hope to have it completed about Feb. 1st. Our Sunday School is alive, quite a number of our young men are now taking an active part. Rev. E. J. Guthrie, our District Superintendent, was with us Jan. 5-6, and held a very successful quarter. On Sunday he preached a noble sermon that was enjoyed by all present. We plan to do a greater work for the Master than ever before. Pray for our success.—Rev. M. L. Easley, Reporter.

RICHMOND, TEX.—I wish to speak with special reference to the Watch Night meeting held at Mt. Vernon Methodist Episcopal Church, conducted by our pastor, Rev. H. J. Johnson, after the program was carefully carried out. The pastor preached a wonderful sermon. Subject was taken from Acts 12:5. Collection was taken for conference claimants. We are putting our lives at stake for the Centenary Easter Sunday.—A. L. Thomas, reporter.

LEWISVILLE, ARK.—I was assigned to this charge December 10, 1922, by Bishop M. W. Clair, D. D., LL. D., and am thankful to him for having thus done. I came from the annual conference and succeeded in raising my travelling expenses at once and returned to my former charge, moving to this point a few days afterward. A storm at once struck the parsonage, led by Brother J. H. Dollie, and left many pounds of choice groceries. I am well satisfied here, and the work of the church has started off in fine shape. We are trusting that the Lord will be always in our midst, to help us put the program of Stewardship over and the good old Southwestern Christian Advocate into many homes. Pray for us.—H. B. Bright, P. C.

GRAND ISLAND, NEB., ST. PAUL M. E. CHURCH—Jerry Allen, local pastor, has just closed a revival meeting which will long be remembered in this city. Rev. Allen was assisted by the Rev. W. M. Young, Evangelist of Colorado Springs, Colo., and God, working through them, caused to be done in Grand Island, what the devil said could not be done. Strong men accepted Jesus as their Saviour, and daring women confessed a hope of eternal salvation in Him. We began the meeting on Watch Night and continued until the 14th of January.

When Brother Allen came to Grand Island, he found the church with only five members; only one of them hav-

ing enough courage to trust God fully for all things. But with much patience after four months they began to realize what it meant to be a child of God. Then a revival was asked for and Bro. Allen wrote Rev. Young to come at once. He came; the results being: twelve converts, five persons reclaimed, seventeen children on the Cradle Roll, and a revival spirit in the church. The attendants and friends gave us \$108. Rev. Young will never lose his place in our hearts, and we hope he will come again.—Reporter.

COLBERT, OKLA.—Sunday, Jan. 14, was a high day at Lee's Chapel M. E. Church. The membership and friends met together in our new church. Everybody seemed to be delighted over the splendid victory. Rev. G. T. Holman has proven himself a Gospel preacher and pastor. The old dilapidated building has passed out. We have a church—a light upon a hill that cannot be hid. The church owes no debt.—S. P., Reporter.

MACON, GA.—Warren Chapel M. E. Church: We are doing a great work under the leadership of our efficient pastor, Rev. E. E. Crawford. We want to thank the district superintendent, Rev. J. H. Pinkney, and the bishop for sending Rev. Crawford to us. On Dec. 23-24 our first quarterly conference was held. The district superintendent preached at the 11 o'clock service. Rev. W. H. Brown preached at night. The superintendent was paid in full and a nice sum was realized for the pastor. We have raised since conference \$267.64. All departments of the church have been organized and the Ladies' Aid is working nicely. The Sunday school is growing. Each Sunday we have new members to join. The church at large is on the job and everyone seems anxious to work.—Mrs. F. L. Storey, Reporter.

DREW, MISS.—Our second year here at Drew and Whitney, Beasley Chapel M. E. Church, is closing in a most pleasing way. Notwithstanding death has claimed a good many of our most loyal veterans of the cross. In the last two years the following have crossed the river: Brothers Joe Powell, Isalah Ramsey, George Lee and Berry Beasley; Sisters Abbie Sissom and Spivy. We closed our last quarterly conference successfully. Raised, \$41.00. Paid district superintendent in full, \$33.00. Rev. J. M. Marsh seems to have his work at heart and is a Gospel preacher well thought of by the people on his district. The pastor was at his best on Jan. 7, that being the last pastoral day. The people of Drew and Whitney and the ladies of the Pastors' Aid presented the pastor a \$65.00 suit of clothes and other articles of clothing. We are expecting to do great things for the advancement of the Kingdom another year. H. L. Jones, P. C.—M. E. Black, Reporter.

SAN MARCUS, TEX.—Cosmopolitan Methodist Episcopal Church: We are indeed glad to say that our people have been loyal to the request. Our first quarterly conference was held Jan. 12th, raised \$14. Dr. A. D. Jacques preached a great sermon to a packed house. Our pastor, Rev. R. W. Allen, is looking after every department of the church. Our Sunday School is doing nicely under the

leadership of the Supt. Mrs. L. E. Grant. We know no failure. Pray for our success.—Rev. R. W. Allen, P. C., L. E. Grant, reporter.

LONG WOOD, MD.—This charge has built a parsonage at Coppersville at a cost of \$2,196.20. The pastor is happy over the fact that this has been done this conference year. We owe only \$600. The total amount of money raised for all purposes this conference year by 96 members is \$1,728.23. We have a great preacher and he is a great worker. May the Lord continue to bless him. This is his second year with us and we trust that he will remain with us.—Sarah Cooper, reporter.

LEONA CIRCUIT—Leona Circuit is moving along fine under the leadership of Rev. A. L. Gabriel, who was assigned this charge in November, 1922, to succeed the Rev. J. P. Belcher. The Texas conference made no mistake in sending this great preacher to this work. He was received as a minister of the gospel and he is doing a great work. On January 6, a great storm struck the parsonage and left on the table 151 1/2 pounds of groceries. W. L. Washington made the presentation speech. Mr. Josh Drewery also spoke. The pastor and his wife responded and thanked the good people for their kindness. The people have pledged themselves to co-operate with Rev. Gabriel along all lines this year and to help him put over the Centenary, the Southwestern Christian Advocate in every home and to pay the pastor. New seats have been added and a new organ has been purchased to be used in the church and Sunday School. We are well pleased with our pastor and his wife and trust they will live long to do the Master's work.—W. L. Washington, reporter.

COFFEYVILLE, KAN.—St. James M. E. Church: It would be a grave injustice to the most worthy evangelist, in the person of Mrs. S. A. Armstrong of St. Jo, Mo., if I failed to mention her as an evangelist in this item, who gave us such great service and awakening sermons during her ten days' stay with us. With many obstacles to surmount, she was given the right of way and each night brought more persons, until the doors had to be locked. Old and young were converted and joined the church. Her railroad fare (\$16.00) was paid and the church made as a donation to her \$86.00. Total, \$102.00. A resolution was presented and read asking her to return. All told, during her ten days' stay she raised \$178.00. The Sunday School is doing nicely under the leadership of Mrs. L. Allen as superintendent. With the assistance of Miss L. Noland as pianist we rendered a very nice and timely program Christmas night. Mrs. Mollie Kildt deserves much credit for her program rendered New Year's night. At the Emancipation celebration given by the church Hon. M. L. Cox made a very timely and appreciative address.—Reporter.

McNARY, LA.—Rev. J. D. McCain and family were surprised with a nice basket of choice groceries given by the following persons: Ladies of the Tabernacle, Mrs. Rosa Sullivan, Mrs. Mary Etta Shallowhorn and Mrs. Ellen Bowie. Mr. Willie Houston and Mrs. Fannie were recently married. The groom is a member of the M. E. church, the bride is a member of the Baptist church. Rev. J. D.

McCain officiated.—Delona M. Franklin, Reporter.

HANDS BORO, MISS.—Riley's chapel: The report of the committee on pastor's clothes for conference is as follows: Mesdames Rena Barney, .50; Amanda Murry, \$1; Kate Belle, \$1; Mary B. King, .75; L. Riley, \$2; Rosa Gant, \$1.70; Jennie Herman, \$1.50; Hettie Jackson, \$1; Lillian Barnes, \$1; Rita Maffett, .90; G. Riley, \$1.55; J. E. Roundtree, .65; Victoria Hand, \$1.20; Nellie Johnson, \$1; Mary Hart, \$2.30; Mary White, \$1; Missos Eunice Reynolds, .75; Sydonia Reynolds, \$1.50; Bertha Riley, \$1.15; Mesdames Frances Sauler, \$2; Mrs. Rachel Hammack, \$1.59; Mrs. Martha Langham, \$1. Pastor's salary, \$27.04. Other collections, \$8.60. Grand total for day, \$63.58.—Edward Smith, Reporter.

EAST MEXIA CIRCUIT—Sunday, Jan. 14, was a high day at Whiteing Chapel M. E. Church. Sunday school was conducted by the pastor. An able sermon was preached by the pastor; text, Luke 7:14. The pastor of Holiness Church, together with our pastor, attended the revival services at the A. M. E. Church. This was indeed an impressive service. We are going to help our pastor purchase a car so that he may serve the people at large. God bless this good man and his family. Rev. E. W. Summers, P. C.—S. L. Livingston, Reporter.

JEFFERSON, TEXAS—The Literary Society of St. Paul M. E. Church met Friday night and a very excellent program was rendered. The church was filled to its utmost capacity. The president, Mr. Isaiah McAllister, and his co-workers are indeed on the job. The debate was fine. Messrs. Samuel Sanders, Oneal Matthews, Clifford McCoy and Curtis Weaver were the debaters. Sunday, Jan. 14, a heavy rain prevented the morning services, but at 6:30 the Epworth League carried out its regular routine, with a very large attendance. At 7:30 Rev. L. A. Greenwood preached. The church was filled to its utmost capacity. The discourse caused its hearers to do more thinking than shouting. The Lord's Supper was administered in a new sanitary communion set, which added to the services greatly. Our pastor is doing a great work here and he is certainly faithful. The members of St. Paul's M. E. Church are standing by him. Wishing the SOUTHWESTERN CHRISTIAN ADVOCATE much success.—Miss Wilhelmina Hawkins, Reporter.

THIBODAUX, LA.—On Monday, December 25, 1922, Christmas service was held at Calvary at 11 a. m., our pastor Rev. L. H. Smith, preached to the delight of his hearers. The Christmas tree Monday night, given by the Sunday school and supplemented by the friends, was a jolly affair. Watch Night was one to be remembered. Rev. L. H. Smith delivered the sermon. Over twenty-five young people came for prayer, one decided to live for Christ. Beginning January 1st to 8th, 1923, we celebrated the 56 years of Calvary. Monday night the Sunday School rendered a program. Mr. Thomas Fols, superintendent, \$8.40; Tuesday night, Ladies Aid, Mrs. Sarah Daggs, president, sermon by Mr. Jefferson Welton, \$13.70; Wednesday night, Trustees, Mr. Walker Wilson, master of ceremonies, sermon by Rev. H. B. F.

Charles, \$14.21; Thursday night, Stewardesses, Mrs. Josephine Wilson, president, sermon by Rev. C. W. Wallace of the Mt. Zion Baptist Church, music by Mt. Zion choir, \$30.73; Friday night, Kings' Daughters and Sons, Mrs. Stella Phillips, president, sermon by Rev. G. B. Hills of the African Methodist Church, music by the Battleville choir, \$56.65; Sunday School 9:30 a. m., at 11 a. m. general speaking service. On Monday night Conference Daughters and Sons, Mrs. Lillie Ruth, president, sermon by Rev. G. G. Watkins, \$20.00; total for the week, \$144.41. Tuesday night we were graced with the presence of our District Superintendent, Dr. W. G. Alston, to hold the fourth quarterly conference. Sermon by Rev. Jefferson Welton. All officers were present with written reports.—Miss L. P. Wilson, reporter.

DISTRICT ROUNDS.

(Continued from Page 12)

March 15; Meridian Circuit, March 17-18; Chunkey Circuit, March 23; Lillian Circuit, March 24-25; Mont Rose Circuit, March 27; Garlandville Circuit, March 30; Rose Hill Circuit, March 31-April 1; Daleville Circuit, April 6; Fort Stephen, April 7-8.

Dear Brethren—The church expects every man to do his duty.

B. T. McEWEN, D. S.

WAYCROSS DISTRICT

Second Round

Barnesville, Feb. 17-18; Forsyth, Feb. 24-25; Liberty Hill, March 3-4; Now Zion, March 10-11; Eastman and Helena, March 17-18; Macon Station, March 23-25; Macon Mission, March 25; Cordele, Rev. E. E. Crawford, April 7-8; Waycross Station, April 6-8; Waycross Mission, April 7-8; Douglass Mission, April 10-11; Fitzgerald, Rev. E. T. Michael, April 12; Blackshear, April 13-15; Patterson and Offerman, April 14-15; Valdosta and Sparks, April 21-22; Bainbridge, Rev. P. E. Smith, April 24; Manor Mission and Pinefield, Rev. J. R. Wallace, April 24-25; Folkston and Traders' Hill, April 28-29.

Dear Pastors and Laymen—You have done well in your first quarterly conferences, but there is room for improvement. Let us try to improve on all lines. Let each one of us be a soul winner for Christ. Remember Easter day, April 1, our great Missionary Rally day. Get your programs on time. Think out your work and then work out your thoughts. Collect your Centenary money and send it in monthly. DON'T FORGET THE S. W. C. ADVOCATE. PLAN TO DOUBLE YOUR QUOTA. EVERY PASTOR KNOWS HIS NUMBER. LET US STAND BY DR. KING, OUR ABLE EDITOR, AND HELP HIM PUT THE PAPER ON A SELF-SUPPORTING BASIS. The Evangelistic campaign is on. Don't wait until August. Begin now. The devil may have all of the sinners and part of the church by that time. Should you need any help, write Dr. R. T. Weatherby, D. D., 17 Chestnut street, Atlanta, Ga., our Area Evangelist. He will be glad to help you at any time, if possible.

J. H. PINKNEY, D. S.,
Box 453, Forsyth, Ga.

JACKSON DISTRICT

First Round

Pratt Chapel, Feb. 2-4; Jackson

Circuit, Feb. 3-4; Morton Circuit, Feb. 10-11; Tyler Chapel Circuit, Feb. 10-11; Jackson Central, Feb. 16-18; Pelahatchie Circuit, Feb. 24-25; Brandon Circuit, March 3-4; Couparie Circuit, March 10-11; Benton Circuit, March 17-18; Canton, March 23-25; Canton Circuit, March 24-25; Carthage, March 31-April 1; Yazoo Station, Stephen, April 6-8; Yazoo Circuit, April 7-8; Cralg Circuit, April 14-15; Wiseston and Double Springs Circuit, April 14-15; Lamkin, April 21-22.

My Dear Pastors, Local Preachers, Exhorters, Officers, Members and Friends of the Jackson District—We call upon you again for victory for Jesus and defeat for the devil. Last year registered the largest victory for the district since its history. Let us put our shoulders to the task of overtopping 1922. Let us start now to bring up all our claims.

L. W. PRICE, D. S.

MONTGOMERY DISTRICT

Second Round

Brewton and Pollard, Feb. 13-15; Theodore and Tensaw, Feb. 17-20; Mobile, Chickasaw and Wesley, Feb. 21-27; Mobile, Warren Street, March 1-4; Pensacola, March 9-11; Castleberry Circuit, March 16-19; Evergreen Circuit, March 22-25; Montgomery, March 27-29; Booth and Lomax, March 30-April 2; Mountain Creek, April 1; Troy and Aherfoll, April 3-5; Union Springs and Brown Grove, April 7-9; Eclectic Circuit, April 14-16; Wetumpka Circuit, April 21-22.

My Dear Brothers—I am hopeful for a glorious year, still I am anxious about the success of the SOUTHWESTERN. We ought to secure our full quota at once, so that it could help us do the other part of our work. Let every man of us endeavor to excel our predecessor even though it were yourself. Methodism in our territory will be what we make it. We are now in the midst of our great Centenary effort. I am sure that no man of us could be happy without full success on Easter. Let each of us keep close to God and very near our people, and failure will be impossible.

JOEL C. CARSON, D. S.

HATTIESBURG DISTRICT.

First Round.

Hattiesburg, St. Paul, February 2-3; Hattiesburg, Bentley Chapel, 3-4; Hattiesburg Mission, 6; Bay Springs, 10-11; Stringer, 12-13; Laurel, Wesley, 16-18; Laurel, Mallilleu, 17-18; Paulding, 19-21; Hildsburg, 24-25; Collins, 27-28; Ellisville, March 3-4; West Enterprise, 10-11; State Line, 12-13; Salam Mission, 15; Shuhuta Circuit, 16; Shuhuta Mission, 19; Shuhuta Charge, 17-18; Matherville, 20-21; DeSoto, 22-23; Quitman, 24-25; Enterprise, 27-28; Laurel, t. Paul, April 6-8; Hildsburg, February 24-25.

Now Brother Pastors: We are just in from a great conference and now out on the field to do business for the King. So let us all set about the work, and plan for a great year's work and over the top for Easter. Organize your church and set everything to work. Let this be the motto: Over the top in your church. Remember we are to report at the Area Council meeting that will be held in New Orleans, April 26-29, by charges. Brothers the church has her eyes

upon us and are depending upon you.

Yours,

W. H. SMITH, D. S.

Woman's Column

Mrs. Ella B. Harris, graduate of Clark University, wife of Rev. J. M. Harris, D. D., pastor of our church at West Raleigh, N. C., continues to be an active worker in the work of the Woman's Home Missionary Society. She was for eight years corresponding secretary of the W. H. M. Society, Central Missouri Conference. She resigned last year when her husband was transferred to the North Carolina Conference. She recently delivered an address before the Greensboro District Conference, and also reorganized the auxiliary at West Raleigh, sending in seven subscriptions to the Woman's Home Missions. Her daughter Marjorie is at Kent Home, Bennett College, Greensboro, N. C.

CARD OF THANKS

We take this method of thanking our good friends Mr. and Mrs. Henry Pegues for throwing wide their doors and saying to us come, you are welcome.

After our appointment as District Superintendent to the Sardis District we came immediately and took up our work here. Finding no vacant house for occupancy, we took our abode with the above named parties until ten days ago, when the way was made possible for our own house.

We also thank the many friends who rendered valuable service in helping us to get situated. We commend them to God.

Faithfully,

Rev. and Mrs. M. C. PULLIAM.

MARRIAGES

GORDON-CHAMBERS—Mr. T. J. Gordon and Mrs. Mary Ida Chambers were quietly married Jan. 17, 1923. Mrs. Chambers came from Boley and Mr. Gordon is a well known citizen of Porter, Okla. The wedding took place at the home of Mr. Walter Gordon in Muskogee, Okla. Rev. A. R. Norris officiated. The couple left on the late train for their home in Porter, Okla. May the blessings of God follow them through life.

COOK-WRIGHT—Mr. Thomas Cook (Continued on page 16)

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CRESCENT CITY NOTES

Grace M. E. Church

I take this method of thanking the members and friends for the many gifts and greetings to my wife and I during the closing period of this conference year. I wish to extend to all my heartfelt thanks and highest appreciation, and pray God's richest blessings upon those with whom I have labored during this conference year.

I will make special mention of the Senior and Junior choirs, the official board, class leaders, members and friends of the several auxiliaries, the Epworth League and the Sunday School. The many presents presented to us shall be long remembered, also the kindness shown to us by the white friends of this community come in for a share of deep appreciation.

To the one hundred and eleven persons who joined the church during my administration I pray God's richest blessings upon. "Blessed be the tie that binds" our hearts.

Not only has our revival been a great success, but the financial success of the church as shown in the quarterly conference was brilliant. About five thousand dollars have been raised during the year. Electric lights and telephone have been installed in the parsonage; a player piano and two hundred opera chairs have been installed in the new community hall. The church has had a new bulletin board installed and the pipe organ repaired. The church has been painted, the parsonage and hall also. New gutters have been placed around the entire three buildings. Monthly payments have been made on the debt of the hall, which debt will be completely erased when the Blenville lots will have been sold.

Finally, my success with you, as in the judgment of the Bishop, merited a promotion to a larger field and a greater task. Thus I go to the Central Alabama Conference. I leave with a cheerful heart, thankful for the opportunity of attempting to do a greater work in my new field.

Thanks to all.

Sincerely yours,

THOMAS B. OVILLE,
4051 Sixth Avenue,
Birmingham, Ala.

SPECIAL NOTICES

The address of Rev. J. R. McNair is 1275 Griffin Street, Norfolk, Va., formerly 1257 Galt St.

To the pastors of the Muskogee District: I will call a district group meeting March 8th. I hope that every pastor will be present. The meeting will be held at Muskogee. Brethren please do not fail to be on hand, and by that time you can have all of your benevolence in hand. Try to have your quota for the Southwestern Christian Advocate. You remember the first Sunday in April is Easter Sunday; make your pull on your conference collections, conference claim-

ants and Episcopal fund, also your Episcopal residence. Do not forget your minute money.—W. C. Conwell, District Superintendent, Muskogee, Okla.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

BOYKIN—Mrs. Lizzie E. Boykin, wife of Dr. J. A. Boykin, Birmingham, Ala., and daughter of Dr. J. L. Wilson, pastor of Warren Street M. E. Church, Mobile, Ala., departed this life Wednesday, Jan. 17, 1923. Mrs. Boykin was a graduate of Philander Smith College, Little Rock, Ark., where she taught after graduation. She taught in Gilbert Academy, Baldwin, La., and in Central Alabama College, Birmingham, Ala. She was converted at the age of twelve years and during her life time she was a very enthusiastic Christian, serving as organist in many of the churches pastored by her father, and at the time of her departure she was organist of our St. Paul's Church, Birmingham. She was very highly respected and honored by all who knew her. She was a most excellent church worker, a woman of deeds and not words. She and her husband were happy in their marriage life, which was in every respect ideal. The literary and social clubs to which she belonged paid high tribute to her at the funeral, which was attended by a large number of friends. Owing to the absence of her pastor, Dr. Newsome, pastor of the A. M. E. Church, officiated. Rev. J. J. Freeman and her class leader, Jerry McAfee, and her father, Dr. Wilson, delivered appropriate addresses. She leaves a husband, father, two sisters, two brothers, two uncles, three aunts, her stepmother, many friends and the entire congregation of St. Paul's Church to mourn. "Servant of God, well done; thy glorious warfare's past; the battle's fought, the race is won, and thou art crowned at last."—J. J. Freeman.

HILL—Mitten Hill was born Sept. 14, 1859, and died December 4, 1922. He was a faithful member of St. Paul Methodist Episcopal Church of Caddo Gap, Ark. A devoted wife, three sons, two brothers and seven grandchildren survive him. He was a devoted Christian and a lover of the church.—Elnora Hanna, reporter.

PARROT—Sister Mary Parrot was born March 6, 1871, in Shelbyville, Ky., and departed this life January 7, 1923, at the age of 53 years, leaving a husband, one son, one daughter one grandson and a host of relatives and friends who will miss her. She proved to be a faithful worker in all departments of the church and lived a consistent Christian. The members of Scott's Methodist Episcopal Church, Indianapolis, Ind., will miss her greatly. The pastor conducted a very impressive service.—Earl Gravelly, reporter.

PARKER—Brother B. P. Parker departed this life January 14, 1923. He was a faithful Christian and mem-

ber for 45 years of Hall's Chapel Methodist Episcopal Church, Rochelle, Fla. He was 87 years of age and was well thought of by colored and white. The services were conducted by the pastor, Rev. W. B. Hester, assisted by Rev. J. J. Williams, Rev. Irvington of the Baptist Church and Rev. G. W. Washington.—Sam White, reporter.

MITCHELL—Mrs. Matilda V. Mitchell, wife of D. J. Mitchell, of West Asheville, N. C., departed this life Jan. 4, 1923, in full triumph of faith. She was born in Columbia, S. C. She and her husband came to Asheville some years ago and had well established themselves here. She was a faithful member of Wilson Chapel M. E. Church, West Asheville. The funeral was conducted by Rev. R. S. Abernethy, pastor. Timely remarks were made by the Revs. J. A. Baxter and N. M. Martin. Sister Mitchell leaves a husband, a number of relatives and a host of friends.—R. S. A., Reporter.

ASHFORD—Brother Jack Ashford was born in 1864 and died Nov. 24, 1922, age 76 years. He joined the Methodist Episcopal Church about 40 years ago, and lived a consistent Christian life until his death. He served every office in the church, and was at all times a great friend to his pastors and to all Methodism. He leaves to mourn his departed life, wife and two sons. Ackerman Charge, Miss., has lost one of its best members. The funeral was conducted by his pastor, Rev. J. M. Wesley.—Reporter.

JACKSON—Sister Pearl Jackson departed this life Jan. 17. She was born in Quitman, Ga., Dec. 26, 1888, became a Christian in 1903, and was a staunch member of Hall's Chapel M. E. Church of Rochelle, Fla. She leaves a mother, two sons, one brother and seven sisters to mourn her departed life. The funeral was conducted by the pastor, Rev. M. B. Hester.—G. W. Davis, Reporter.

VAUGHN—Sister Patsie Vaughn, of Pittsburgh, Pa., departed this life, Nov. 7, 1922. She was a good Christian woman, having joined the church when but a girl at Romney, W. Va. The Rev. R. W. S. Thomas, pastor of Warren Methodist Episcopal Church, of which she was a member, conducted the funeral services. Husband and sister survive her.—Reporter.

HAWKINS—Brother Jack Hawkins, a prominent member of St. Paul Methodist Episcopal Church, Winston-Salem, N. C., departed this life December 20, 1922. He leaves a wife, one daughter and six sons and a number of grandchildren and friends to mourn his loss. Brother Hawkins was 80 odd years of age, and died in the full triumph of faith.—Reporter.

HAYS—Brother John W. Hays departed this life December 21st, 1922. He had been a consistent member of St. Paul Methodist Episcopal Church, Winston-Salem, N. C., for thirty-one years. He was prosperous in business and after leaving his wife and relatives quite a little sum, he bequeathed to St. Paul Methodist Episcopal Church 100 shares, 10 dollars each, of gold mine stock. The stock is said to be yielding a good dividend at present.—Reporter.

MOORE—Sister Maggie Moore, who had been a member of St. Paul, Winston-Salem, N. C., happily went home December 19, 1922. She was beloved by all.—Reporter.

EDWARDS—On December 28, at Millican, Texas, death stole into our midst and took from us, Bro. Joseph Edwards, brother of Rev. T. H. Edwards of the Texas Conference. Also on the 29th inst., the same monster carried away Bro. Joe Davis, who had been ill for some years. Both were members of Brooks Chapel Methodist Episcopal Church. A number of relatives and friends mourn their loss. Their bodies were deposited in the Millican cemetery.—D. A. Runnels, pastor.

JAMES—Bro. Thomas James, was born in Charlotte County, Va., about the year 1849. He departed this life Friday, Jan. 5th, 1923. He was sold from his mother when about six years old, his only known relative being an aunt. He went off and joined the Union forces during the Civil War, where he served two years. He was married August, 1867, to Miss Mary Frances Morgan; uniting soon after his marriage to the Methodist Episcopal Church, where he served faithfully for more than fifty years. He was the father of eleven children, five of whom preceded him to rest. He leaves to mourn his loss a wife, Mrs. Mary Frances James and six children, with one adopted daughter. The children surviving him are Mr. Walter Thomas, of Philadelphia, Prof. Leon C. James of General Secretary, Y. M. C. A., of Norfolk, Va., Mrs. M. E. Davis of Hot Coal, W. Va., Mrs. A. M. Baaks, Dugans, W. Va., Mrs. H. M. McCollum, of Montgomery, W. Va., Miss Cortez L. James of Nuttall, W. Va., and Mrs. Mable Tyston, adopted daughter of Kingston, Tenn.—W. L. S.

QUARTERLY CONFERENCE

(Continued from Page 13.)

the great conference to a standstill.

Our pastor, the Rev. Colemsa, is proving to be a live wire at this place, and great things are expected under his wise and Godly leadership. Raised during the quarterly conference, \$52.40.—J. H. Rsdrick, reporter.

CENTERVILLE, TEX.—The first quarterly conference was held on Jan. 5-6, with the District Superintendent, Rev. B. R. Booker, in the chair. Most of the officers were present with good reports. We paid the district superintendent in full, \$25. Raised for all purposes \$75. Total, \$100. On Sunday the district superintendent preached at the 11 o'clock service to a crowded house. The people are standing by our new pastor and we are going to help him to put the program of the church over.—Ed. Mayes, R. S.

MARRIAGES

(Continued from Page 15)

and Mrs. Eugenia Thompson Wright were united in holy wedlock at the home of the bride, 1910 Iberville street, Jan. 16. The bride is a prominent member of Grace M. E. Church and the groom is a man of high standing. Numerous friends witnessed the ceremony and many beautiful presents were given. Rev. T. B. Oville officiated.

WANTED—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggers, Supt., St. Louis.

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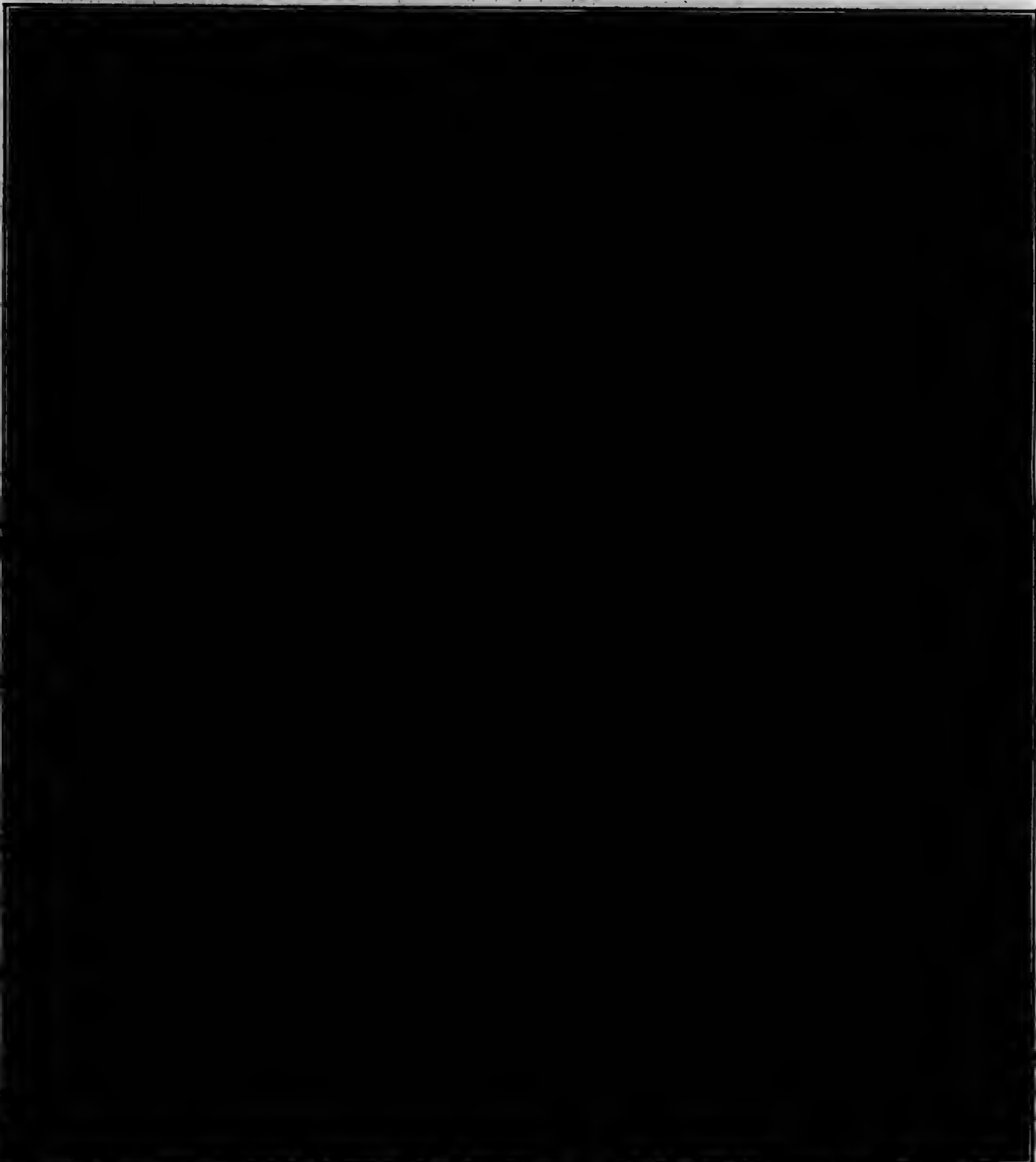
LORENZO H. KING,
Editor

Vol. 50

New Orleans, February 8, 1923.

No. 6.

THE METHODIST BOOK CONCERN,
Publishers



ABRAHAM LINCOLN

We cannot escape history. We of this Congress and this administration will be remembered in spite of ourselves. No person or people or insignificant can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor, to the latest generation. We say we are for the Union. The world will not forget that we say this. We revere others, hold the power and bear the responsibility. In giving freedom to the slave we assure freedom to the free—honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last, best hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous, just—a way which, if followed, the world will forever applaud and God must forever bless.—From his annual message to Congress, December 1, 1862.

LINCOLN AND HIS CRITICS

Another anniversary of the birthday of Abraham Lincoln brings that historic figure forward prominently for discussion and appraisal in the mind of appreciative Americans and discriminating discerners of character everywhere.

Lincoln was one of the few upstanding American presidents who belonged to the world. By what he said and did, as well as by what he was, his place is secure in the affections of men as humanity's benefactor in fundamentals. His impact on civilization gave it an ethical impulse that will register its progress as long as men strive for excellence in government and human relationships.

While he was the product of the conflicting social and political forces of his times, he none-the-less belongs to the race of mankind and has made his contributions to the well-being of all groups for all the ages that are yet to be. His habit of mind made him see things in their larger aspects and imports, which fact has exposed him to unsympathetic and at times hostile criticism by some. It should however be remembered that perhaps it has been given to no man of modern times to so influence the fortunes of a sovereign nation at the crossroads of its destiny as it was his lot to do. His decisions always cautiously arrived at, were always also resolutely maintained and enforced with all the power of his singular personality.

It is this characteristic of Lincoln's nature that affords one basis of attack on him, particularly in respect to his handling of the great moral question that cost him his life. Many think he hesitated too long to declare the freedom of the slaves. But despite the pressure brought to bear upon him, Lincoln timed the issuance of the proclamation to the progress of development of public sentiment. Not until Antietam did the great President issue his first proclamation which prepared the way for the famous utterance less than five months later which freed an enslaved race. For such a stupendous event, public opinion had to be crystalized. That proclamation had to be backed by all the organized forces in co-operation within the command of the Federal government.

Some criticism too, lodges against him by those who would twist his utterances to make them approve of slavery.

"My paramount object" said he to Horace Greeley, "is to save the Union, and not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it; if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that."

It would be manifestly unfair to infer from this utterance that the great President condoned slavery or even underestimated its heinousness as a moral evil—the sum of all villainies. Here Mr. Lincoln is discussing primarily what he conceives to be the supreme object of his endeavors as the President of a diseased and distracted nation. *The preservation of the Union was rightfully his first care.* Whatever is necessary to attain that object he will do. Not that he hates slavery less, but that he loves the

Union more. With the Union solidified, saved, slavery and every other evil could be more effectively dealt with, defied and destroyed than it could have been by the separate and weakened forces of a house divided against itself. Evidently Mr. Lincoln's doctrine was, save the Union; then purge it. This finally proved the wise course. *It never could have been possible to eradicate the slave evil in the territory of the states if each of these states had been permitted to secede and set up housekeeping for itself.* Lincoln's theory was logical. His reasoning was irresistible in its clean sweep toward the desired results. Each state must be cuddled into union for the common good. The whole is greater than any of its parts. Any state or section, if permitted unlimited sovereignty, jeopardized the wellbeing of the whole. Nothing therefore concerned him and other lovers of the Union so much as did the establishment of the sovereignty and superiority of the authority of the Federal government over that of the states separately; as Webster was wont to put it, "liberty and Union, one and inseparable, now and forever."

This clearly conceived in the great President's mind and program, he spared no effort and lost no time in forging out the conclusions and by-products of his prophetic ideal. In 1864, just a year before the war of the rebellion closed, he wrote to a friend these remarkable lines:

"My oath to preserve the Constitution imposed on me the duty of preserving by every indispensable means that government, that nation, of which the Constitution was the organic law. Was it possible to lose the nation and yet preserve the Constitution? By general law, life and limb must be protected; yet often a limb must be amputated to save a life, but a life is never wisely given to save a limb. I felt that measures, otherwise unconstitutional, might become lawful by becoming indispensable to the preservation of the nation. Right or wrong I assumed this ground, and now avow it. I could not feel that to the best of my ability I had even tried to preserve the Constitution, if, to save slavery, or any minor matter, I should permit the wreck of government, country and Constitution altogether."

The above quotation reveals the President's determination to get rid of slavery in the Nation. That was the avowed purpose of the party to which he belonged and of which he had been chosen, in 1860, as standard bearer. At the delivery of the notorious Dred Scott decision, he and his party became indignant and determined to repudiate that decisions' doctrine of Negro citizenship. He had avowed previously here in New Orleans that if he ever got a chance he would hit slavery hard. His chance had now come. He realized it. The South was willing to destroy the Union to save slavery, he preferred to save the Union by destroying slavery. He was sworn to the Constitution but would sacrifice it rather than destroy the Nation by upholding slavery. This opposition to states' rights, and his assertion of Federal authority, exhibited in issuing the Emancipation Proclamation was perhaps the most courageous act of administration in

American history. In it, the power of the executive reached its highest point. Mr. Lincoln had no precedent in history for declaring free the slaves in the territory of rebel states but avowed the act to be lawful because indispensable to the preservation of the Union. This act adopted as a measure-of-war not only was not censured by the Congress but has received the approval of the judgment of posterity. And in 1865, the preserved Union, in Congress assembled, amended its Constitution by writing into it Article XIII which the great humanitarian had previously planned and urged.

The outcome of the war is a vindication of Lincoln. His stand for the preservation of the Union was his method of getting rid of slavery. On the other hand he knew that to endure, the Nation could not be both half slave and half free. Therefore slavery had to be abolished for the perpetuity of the Nation. If his critics find fault with Mr. Lincoln for his failure to exhibit a character without imperfections, there is clearly no point to their criticisms; if they criticize him for his method of dealing with slavery, let them reflect that his method was successful, vindicated by the progress of after events and sanctioned by the verdict of the best statesmen of modern times.

Which one of our twenty Colored Conferences will be the Banner Southwestern Christian Advocate Conference of Methodism? A silk banner will be awarded that Conference.

Personal and General

Dr. J. N. C. Coggin will conduct a ten days meeting at St. Paul, Winston-Salem, N. C., during the month of February. "The object of the meeting will be souls and Southwesterns," writes Dr. J. P. Morris, the pastor.

The colored people of Greensboro, N. C., are to be congratulated on having met the conditions guaranteeing a new Carnegie Library, the building of which is in process of construction. This is conscious cultural progress.

The University of Denver inaugurates its new Chancellor, Heber Reece Harper, Thursday and Friday, Feb. 15-16, 1923, at the city auditorium. This paper acknowledges a gracious invitation to its editor to be present and wishes for the new chancellor a most successful administration of his very responsible position.

Mr. Carl F. Price, Recording Secretary of the Board of Epworth League, recently conducted a Conference on "The Use of Hymn Stories in the Church School" before the Superintendents Union of the New York City Sunday School Association in St. John's Lutheran Church of that city.

The Rev. A. L. Hooks, Pastor at Auburn, Ky., was married to Miss Mamie Martin at Rhodes Methodist Episcopal Church, Greenville, Ky., on Wednesday, December

(Continued on Page 4)

IS RELIGION PERSONAL OR SOCIAL

The old conception of religion placed the emphasis overwhelmingly on the personal element therein. That is to say, more was made of the subjective and mystical character of religion than of its outward contacts and its values for social transformations. If men experienced the consciousness of forgiven sins and felt reconciled to their Maker, this seemed to be the height of their ambition, and they sank down into a self-complacency and self-congratulation that rendered them well nigh indifferent to the social claims about them.

Such an attitude is not to be marvelled at when we consider the conceived purpose of religion in those days. It was chiefly that its possessor might be saved bodily and spiritually from "the lake of fire and brimstone where the fire is not quenched." But as the conception of future rewards and punishments changes with the years, it of course produces a corresponding change in our idea of religion. It is not merely now that we be saved from the evils of the future world but from the ills of this present world also.

Thus we are forced to a study of our environment with a view to rendering it a fit situation in which to grow spiritual virtues to

be exercised in relation to our fellowmen among whom we spend our three score and ten years. Within this view, all Christian virtues are social. The individual consciousness has no significance and cannot be interpreted except in terms of social relationships. Personality itself is a social entity, a social fact; social in that it relates itself to both man and God. It is born and matures in social relationships. It is a product of society, finding its origins even in our social institutions.

Salvation then is a dual process affecting one's moral choices and ideals while at the same time it regulates one's conduct in one's tangled relations with one's fellowmen. In this sense religion is not a mere device, a magical wand put by some mysterious Power into the hand of men to enable them to escape pain and punishment in some other world of human existence. It is, according to the highest ethical conception of the BOOK, in Old and New Testaments alike, that spiritual experience in the life of the individual person, that controls his attitudes and activities toward God and other men, in the interest of the revealed will of God and the highest demands of total human welfare.

To do justice, to love mercy, and to walk humbly before God are the two phases of the religious life that make it worth while. The one is subjective and relates to God-getting right with Him; the other is objective and relates to man, getting right with him. This is the whole cycle of salvation. No man can get right with God without becoming reconciled to his brother; and the basis of reconciliation with our fellow men is our right attitude toward God.

And so one may be said to possess religion when one's life is brought into complete consonance with the Kingdom purpose and operations. One who, ignoring the claims of social righteousness, thinks himself saved by any scheme of personal religion that relies on the cultivation of merely subjective values and virtues, out of harmony with the demands of the welfare of the whole social group, deludes himself and needs to be "born again" into definite consciousness of the realm of universal social values which requires that one live for others rather than for one's self. Thus religion is no less social than personal and yields its values to those only, individuals and groups, who admit and practice its social demands.

CORNERSTONE LAYING METHODIST BUILDING, WASHINGTON, D. C.

The cornerstone of the new Methodist Episcopal building in Washington, D. C., the future home of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, was laid on Sunday afternoon, January 28. Despite bad weather a large crowd gathered to hear Dr. Clarence True Wilson, Congressman Addison T. Smith of Idaho, Dr. Francis Burgette Short, Extension Secretary of the Board and Bishop William F. McDowell. Dr. Wilson said "When we came to Washington we wanted to locate our Board in the building where other church interests made their headquarters. We found there was no such building. Now the Methodist Episcopal Church will have in the Capital of the United States of the world a building which will not only be the center of Methodist interests, but a center of co-operation with every other church in every good work. This building is not only symbolical of victory achieved, but of victory to come.

Bishop McDowell, who laid the cornerstone said: "We lay this cornerstone of a new building to be erected in sight of the Capitol as a pledge of our loyalty to, and co-operation with, the government in all its good purposes and acts. We are not set for hostility to the government, but for friendship with it, and we lay this stone in an abiding belief in the sanctity of law and the necessity of public morals."

"Our building is also appropriately near the Library of Congress, the repository of the knowledge and wisdom of the world; and it is our conviction that laws for a Republic should be made with intelligence and wisdom as their heads. Ignorance is not a sound basis for good legislation. The wisdom of the

world should be made into the law of the world.

"We are here at the National center, but the National center has become, in the Providence of God, a world center."

"We are not seeking simply to make a safe place for ourselves and our children in the United States. Our Church is not simply a National Church with an interest limited to the moral condition of the United States. It is a World Church with the Passion of Christ upon it for moral welfare in the whole world.

"We did not help to drive the saloon out of America expecting it to make its abode in China or Africa, or anywhere else unopposed. Wherever the liquor infamy exists we are set to fight it."

"And we are set also for co-operation with all good forces. We desire our own church to be a power in the land and the world, but we desire an eternal alliance with every other church that seeks in every way or any way to establish the Kingdom of Christ and of human welfare in the world."

In laying the cornerstone Bishop McDowell used this form:

"In the name of the Father, and of the Son, and of the Holy Spirit we lay this cornerstone for the foundation of a building to be erected and consecrated to the cause of Temperance, Prohibition and Public Morals; to the enactment and enforcement of righteous laws, to the protection of men, women and children everywhere against the law breaker and the criminal; to the moral and social welfare of the Republic and of the world. And in the language of Abraham Lincoln, 'upon this act we invoke the blessing of Almighty God and the considerate judgment of mankind.'"

PASTORS' RURAL SCHOOLS

The value of summer schools for rural pastors, conducted by the Department of Rural Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, is perhaps most evident to those who were in charge, to whom testimonials have been coming throughout the year relative to the results of work accomplished in the school.

The Rev. E. E. Beauchamp, Director of Rural Extension, Drew Theological Seminary, Madison, New Jersey, speaking concerning some of the opportunities at the summer schools quotes from three of the students who were at the Drew School last summer:

"I go into a special evangelistic meeting day after to-morrow on my charge, says one student. "I am going from this school and from these classes with more courage, more confidence and eagerness than I have ever had before.

Another student at the school prepared a map of his charge which he found of immediate advantage in promoting the campaign for the Christian Advocate. Later the map was published in the Christian Advocate.

The Rev. Mr. Beauchamp tells of one student who had planned to attend Drew Theological Seminary this last year. When he went back to his charge from the summer school he became so interested, his people were so enthusiastic and the membership increased so much that instead he led the people of his parish in a new building program.

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



THE REAL TEST:—Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?—Isaiah 58:7.

PERSONAL AND GENERAL

(Continued from Page 2)

27, 1922. Brother Hooks is a graduate of the 1922 class of Gammon Theological Seminary.

Mr. E. S. Gilmore, Superintendent, Wesley Memorial Hospital, Chicago, one of the founders and for four years president of the National Methodist Hospitals and Homes Association, has been appointed chairman of the National Hospital Day Committee, in which capacity he will direct the observance of some 5,000 hospitals throughout the United States and Canada of third annual National Hospital Day, May 12, 1923.

Doctor and Mrs. J. W. E. Bowen en route from the sessions of the Louisiana Conference called at our office last week, Mrs. Bowen placing upon the editor's desk a beautiful and fragrant bouquet of roses. Doctor Bowen delivered several addresses while in the city, the outstanding one at First Street Church Monday night. Citizens and friends generally vied with each other to make their stay in the city pleasant.

The largest single Bible order ever placed by any organization in the United States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. Before the first deliveries had been

made, advance orders to the number of 800,000 had been received.

Will your Church contribute anything to this grand historic achievement of making the paper self-supporting?

The versatile, genial editor of the Central Christian Advocate graced our editorial sanctum this week in person. It was a rare treat as well as an inspiration to have Dr. Spencer visit us. We promptly and frankly admit that we are one of his "boys", having been assisted by him in a substantial way more than twenty years ago in our struggles in preparation for our life work. The Doctor addressed our Colored brethren quite helpfully at one hour on Sunday and gave interesting addresses morning and evening to our white congregation here in the Napoleon Avenue Methodist Episcopal Church. He also addressed the student body of New Orleans College, where he was the guest of President Melden himself beloved of everybody in these parts.

The subscription blanks sent from this office are for MONTHLY REPORTS from each charge. Let the Pastors enlist the co-operation of their Southwestern Committees and send in their MONTHLY REPORT of subscriptions taken on their quotas.

The National Association of Methodist Hospitals and Homes will have their annual meeting February 14 and 15 at the Auditorium of the Methodist Book Rooms, Chicago, Ill. Every Methodist hospital, home for the aged, and home for children is entitled to three delegates. This will be one of the most profitable meetings to all superintendents and workers in our humanitarian institutions. Besides prayer and addresses there will be group meetings and institute work, giving a free discussion of all problems as the members see them. For information or programs address the Secretary, Rev. W. H. Jordan, 924 Andrus Bldg., Minneapolis, Minn.

Everybody subscribing for the Southwestern during this Semi-Centennial period is entitled to one of our beautiful HONOR CERTIFICATES suitable for framing and keeping as a memento of the historic achievement of CROWNING FIFTY GOLDEN YEARS OF SOUTHWESTERN SERVICE WITH DIGNIFIED SELF-SUPPORT.

Mr. James Monroe Hill 79 years of age, departed this life at Chicago, Ill., on Thursday morning, November 23, 1922, and was buried from Asbury M. E. Church, Holly Springs, Miss., Sunday, November 26, 1922, where he was a good and faithful member for 39 years, filling the office of class leader, steward and trustee. He was a faithful husband and a kind and loving father. He is survived by his wife, one daughter, Mrs. Jessie Hill Coggin, wife of Dr. J. N. C. Coggin of Washington, D. C., two sons, J. M. Hill and W. N. Hill, of Chicago, Ill., two sisters and one brother and four grand children. His funeral was attended by the Rev. L. A. Armstrong, Pastor.

A splendidly conducted organization that is cultivating a new and unique field in group life is The Association for the Study of Negro Life and History, Dr. Carter G. Woodson, Director. During the past year this association received an appropriation of 25,000, from the Laura Spelman Rockefeller Memorial which it is using in studying the Free Negro Prior to the Civil War and the Social and Economic Conditions of the Negro During Reconstruction. The association is also directing attention to the work of training men to the work of training men for research in this field; The program agreed upon is to educate in the best graduate schools with libraries containing works bearing on Negro life and history at least three young men a year, supported by fellowships of \$500 from the Association and such additional stipend as the schools themselves may grant for the support of the undertaking. One of these students will take up the study of Negro History, one will direct his attention to Anthropometric and Psychological measurements of Negroes, and one to African Anthropology and Archaeology.

JUDGMENT

He stood without the pearl white gate,
And sought access to win;
"I never met temptation, Lord,
Nor bargained yet with sin.

The Awful One, He who of life
And death, alone can give,
In pity spoke: "Then come not here;
Go back and learn to live."

COUNTEE P. CULLEN.

The record of Negro Methodists in support of the Centenary is highly creditable; the record of this same group in support of their official Church organ, the Southwestern Christian Advocate, is less creditable. The Semi-Centennial Anniversary for self-support must change this status.

The following resolution was recently adopted by the Executive Committee of the Life Service Commission upon the resignation of William J. Davidson as executive secretary.

"For the past two years the Reverend William J. Davidson, D. D., has served as Executive Secretary of the Life Service Commission. He recently resigned to accept the presidency of the Illinois Wesleyan University.

"We desire to record our high appreciation of the able services of Dr. Davidson in supervising the work of the Commission on Life Service.

"We also wish to felicitate him upon the great opportunity he now has as president of the University to serve the Church through the lives of the choice young people who seek their education in the halls of the institution over which he presides."

(Signed) Charles E. Guthrie
R. J. Wade
W. S. Bovard
Committee

ON THE WAY UP THE HILL

Negro Boys Who Became Educational Leaders

The work that the Methodist Episcopal Church has done in the field of furnishing education for Negro boys and girls furnishes many tales of romance and adventure. A few paragraphs from the records of the Board of Education for Negroes, of the Methodist Episcopal Church, gives us a cross section of some developments that take place through its work.

President M. S. Davage,
M. A., Ph. D.

Matthew Simpson Davage, now president of Rust College, Holly Springs, Mississippi, in relating the incidents of his life which have led up to his present position would be telling an amazing story of adventure and achievement.

After attending the public schools of Shreveport, Louisiana, his birthplace, he entered New Orleans University, where he completed his course in 1900. For the next five years he taught mathematics there. He took post-graduate work at the University of Chicago. Mr. Davage holds the degrees of A. B. and A. M. from New Orleans University and of Ph. D. from Paul Quinn College. During his school career he supported himself by teaching night school and summer schools.

Mr. Davage served as business manager for the Southwestern Christian Advocate for ten years before taking up his duties as a college president. He has served on the Commission for the Federation of Colored Churches, is a member of the Book Committee of the Methodist Episcopal Church and has been a member of four General Conferences of the Methodist Episcopal Church. During his residence in Texas he was a member of a state educational commission to standardize the colored high schools of the state.

President Robert B. Hayes, Ph. B., M. A.

Although he is now the president of George R. Smith College at Sedalia, Missouri, Robert B. Hayes, born in Texas, of parents who had been slaves, recalls with pride the fact that he was the first Negro boy to enter high school in the territory of Oklahoma. Also that he was the only

the two degrees for work completed at the same time.

For thirteen years Mr. Hayes was a teacher and for seven years he has successfully served George R. Smith College as president. He has been an instructor at the Teachers' Institutes in Arkansas, and is a member of several civic commissions.

He has always been active in the work of the Church, was a lay member of General Conferences of 1916 and 1920 and has at



President M. S. Davage

President R. B. Hayes

Principal Isaac H. Miller

Negro student at Baker University during his course there and the first of his race to complete a course there.

During his days in the grade schools Mr. Hayes supported himself and helped with the support of the family by working in a hotel. By working as a cook for one of the families connected with the college during the year, and as cook in hotels in summer, and by otherwise economizing he was able to complete his college work, and with honors. He was active in literary, debating and scientific societies, serving as president of the latter. He won a prize in oratory and was a member of two winning debating teams. At commencement in 1903 he was awarded both the Bachelor of Philosophy and Master of arts degrees at the same time, the first time that Baker University had awarded

various times represented the Board of Education for Negroes, of the Methodist Episcopal Church, on annual conference and other programs.

Principal Isaac H. Miller, B. A.

Isaac H. Miller is principal of Cookman Institute at Jacksonville, Florida. Like other leaders of his race he won his own way through the schools where he received his education by outside work which paid for his living as well as for his education.

At the age of twenty years, having worked and saved enough funds to make a start at college, Mr. Miller entered Rust College. His previous education had been received at the public, rural and village schools of Pontotoc and Union Counties, Mississippi. At Rust he took both the pre-ry and college courses. Vacation time always found him busy at work, earning the money that he might be able to return to the school. He was hod carrier, lumber loader, grocer and book agent. He also taught some of the classes at the school and otherwise ckd out expenses by conducting a pressing shop and tailoring agency and selling a magazine, "The Voice of the Negro." He later took post-graduate work at the University of Chicago.

During his school career Mr. Miller found time to engage in all religious



President Robert N. Brooks



Principal T. H. Klah



President J. M. Cox

activities, having charge of the College Epworth League and the "African Band" movement.

Mr. Miller's career in educational circles has included a principalship of the Academic Department of the Okolona Industrial School, Okolona, Mississippi, the Normal Department of Clark University, Atlanta, Georgia, and since 1919 has held the position as principal of Cookman Institute, Jacksonville, Florida.

President Robert N. Brooks, M. A., B. D.

Although merely a lad, Robert N. Brooks was so inspired by the ideals of one teacher who came to the village schools in Cleveland County, North Carolina, that he harbored the inspiration until he himself became a teacher and president of Samuel Huston College, Austin, Texas.

Although it was necessary for him to work his way through school, which he did by working as bell boy in hotels, teaching extra sessions of school and finally by becoming a pullman employe. As a boy in the grammar schools Mr. Brooks had worked at cultivating extra portions of land on the Saturdays which were holidays. Thus he was able to start the fund which would help him along the route of his education.

Mr. Brooks completed both the preparatory and classical courses at Bennett College, Orangeburg, South Carolina. In 1914 he completed a course at Gammon Theological Seminary, Atlanta, Georgia, with a degree of B. D. He then entered Northwestern

University, taking an M. A. degree.

He has served as principal of Haven Institute, Meridian, Mississippi, Central Alabama Institute, Birmingham, Alabama, and although but 34 years of age is now president of Samuel Huston College.

Principal Thomas H. Kiah, M. A., Ph. D.

Rev Thomas H. Kiah came to the principalship of Princess Anne Academy, Princess Anne, Maryland, twelve years ago. Prior to this he was a pastor in the Delaware Conference.

Like many another man of like character and purpose, Professor Kiah was compelled to struggle through school and college with poverty at his heels. Earning his way by waiting on table in the students' dining-room of a seashore museum, acting as night watchman at a seashore hotel, preaching and doing odd jobs his determination to succeed and to serve finally carried him through until now he holds a very honored place among our Negro educators.

He received his early education in the public schools of Cambridge, Maryland, the town of his birth, and in the Academy of which he is now the head. He holds the degree of Bachelor of Arts, Master of Arts and Doctor of Pedagogy from Morgan College. He has done post-graduate work in Cornell and Columbia Universities after which Wiley University conferred upon him the degree of Master of Arts.

For two successive terms he has served as President of the Maryland State Colored

Teachers' Association and is at present directing State Extension courses for Maryland's Colored School Teachers. He has been a member of the last two General Conferences of the Methodist Episcopal Church. In the last session he was elected a member of the Book Committee as a representative of the Philadelphia Area.

President James M. Cox, D. D.

Philander Smith College at Little Rock, Arkansas, has for its president the Rev. James M. Cox, D. D. Although a native of Alabama Dr. Cox spent most of his early life at Atlanta, Georgia, and received his early educational training in the public schools of that city. Completing a classical course at Clark University he entered Gammon Theological Seminary, graduating from there in 1886. During his entire school period he was dependent upon himself for support.

In the fall of 1886 he became professor of ancient languages at Philander Smith College. After serving as a professor for eleven years he was appointed president.

President Cox is a member of the Little Rock Annual Conference of the Methodist Episcopal Church, which he has represented at the General Conference during seven sessions. For the last nineteen years he has been a member of the University Senate of the Methodist Episcopal Church, is a member of the Inter-racial Commission of Arkansas, and at various times has represented his state at the Southern Sociological Congress and other gatherings.

HUMAN TESTIMONIES ON AN INVESTMENT METHODIST NEGRO EDUCATION GIVES RESULTS

The material is in the making for a series of books as interesting and marvelous as Horatio Alger's, "From Watchboy to Bank President" and all that series. They will have colored men and women as heroes. The titles will read "From Bootblack to College President," "From Slave to College President," and the like. And the following statements concerning Negro boys educated in the schools of the Board of Education for Negroes, of the Methodist Episcopal Church, indicate how some of the stories will read.

President

J. B. Randolph, M. A.

J. B. Randolph, who succeeded Dr. L. M. Dunton as president of Claflin College, Orangeburg, South Carolina, is another of the Negro race who has risen to a place of leadership among his people and in the Methodist Episcopal Church.

He was educated at New Orleans University and had post-graduate work in other institutions. His record in educational work has been one of steady climbing. For fifteen years he was professor and dean at Wiley College and for two years he was principal of Haven Institute and for two years president of Samuel Huston

College at Austin, Texas. From there he took up the presidency of Claflin College.

In 1920 Mr. Randolph was a member of the General Conference and he is now a member of the Council of Boards of Benevolence of the Methodist Episcopal Church.

President H. H. Sutton, B. A.

From the position of servant boy to that of

lander Smith College at Little Rock, Arkansas. A large supply of ambition and energy was his chief resources. He secured work with a white family who proved to be his friends. With this and by teaching in rural schools during the summer he was able to complete an eight year course at Philander Smith, receiving his A. B. degree in 1897. Two years later he was elected professor of Latin and Greek at his alma mater and in 1907 was elected dean. In the meantime he had taken postgraduate work



PRESIDENT J. B. RANDOLPH.

PRESIDENT H. H. SUTTON.

PRESIDENT T. R. DAVIS

college president may be quite a distance, yet H. H. Sutton traveled that distance in the space of twenty-four years. He is now president of Central Alabama Institute, Birmingham, Alabama.

At 18 years of age Mr. Sutton entered Phi-

in languages at various universities. Mr. Sutton held the deanship at Philander Smith College until called to the presidency of Central Alabama Institute.

During an intensive campaign to wipe literacy out of Arkansas, Mr. Sutton served

chairman of the Colored Auxiliary and he was also a member of the counsel which planned the "Forward Educational Movement" now being waged in that state.

Mr. Sutton has at all times taken active personal interest in church affairs, twice being elected a member of the General Conference of the Methodist Episcopal Church. And he has taken an equally personal interest in civic matters and all movements which have tended toward the advancement of the race of which he is one of the leaders.

President Thomas Russell Davis, M. A.

As steady yea as sure as the progress of time has been the progress of Thomas Russell Davis who is now the president of Walden College, Nashville, Tennessee. The story of his life is full of adventure and accomplishments.

Completing grammar school at the age of fourteen, it was necessary for him to go to work to help his mother support the family. Friends he met during this time suggested to him that if he would go to Nashville he might work in a boarding house and attend Meharry Medical College. Inspired by this suggestion the lad roused his efforts and in two years was able to put the suggestion into action. Later he attended Howard University, where he washed dishes, cut bread, waited on the table and did janitor work. Here he earned a B. A. degree. Mr. Davis also has an M. A. degree in sociology from the University of Chicago.

All of the time that he was in school he worked, paying all of his own expenses, most of this time as a servant in various capacities. "Working my way through was interesting and enjoyable to me and had to do with the making of my life thus far," he says in commenting on some of his experiences.

During his college life and his years as a teacher he was active in the work of the Methodist Episcopal Church, conducting a training class for teachers, serving as president of the Epworth League and rendering service in other ways. During his senior year at Howard University, Mr. Davis was editor of the Howard University Journal and student assistant in the library.

Before becoming President of Walden College, Mr. Davis was a teacher in Methodist Episcopal

schools for Negroes and an instructor in the summer schools for teachers in Arkansas.

President J. Beverly F. Shaw, M. A. Ph. D.

J. Beverly F. Shaw is president of Haven Institute and Conservatory of Music, Meridian, Mississippi. His record in matters educational is an amazing one. He was born in a log cabin in rural Mississippi. Entering school at the age of five, he learned the alphabet the first day. Advancing rapidly through the English grades, he passed the examination for a teacher in the public schools of Mississippi at the age of fourteen. From then until now he has been continually in the work of teaching and all the

time advancing his own learning and position in the educational world.

He worked his way through Rust University, Holly Springs, Mississippi, by serving as janitor and printer's "devil" while the University was in session, and teaching in summer schools in Mississippi and Tennessee, until in 1899 he was graduated at the head of his class, receiving the degree of Bachelor of Arts. He was then immediately employed by his Alma Mater as instructor in Latin and Greek. Three years later he received his M. A. from the same institution. He continued his studies in summer in the University of Chicago at one time doing a double major in Hebrew. In recognition of the work done there, Wiley University conferred upon him the degree of Ph. D. *in curso*. He is especially gifted as a linguist, reading French and Spanish and speaking German fluently.

For six years Dr. Shaw was head of the Department of Classical Languages in Rust University; eleven years, principal of Meridian Academy; five years, principal of Central Alabama Institute; and is now in his second year of the presidency of Haven Institute and Conservatory of Music.

President Shaw is a member of the Classical Association of the Middle West, The American Academy of Political and Social Sciences, and the National Geographic Society. He has been a member of two General Conferences of the Methodist Episcopal Church and was appointed delegate to the last Ecumenical Conference which met in London.

President M. W. Dogan, Ph. D., D. D.

The Rev. M. W. Dogan, Ph. D., D. D., has

honored him with the degree of Doctor of Divinity. After graduating from Rust University he taught for ten years in Freedmen Aid Schools.

He has been a member of five General Conferences of the Methodist Episcopal Church; member of the Board of Education of the Methodist Episcopal Church for fifteen years; and is recording secretary of the Texas Interracial Commission.

President Frank Trigg

Twenty-five years in the service of the Church. Such is the record of Frank Trigg, for the past seven years president of Bennett College, Greensboro, North Carolina.

Born a slave in the Governor's Mansion, in Richmond, Virginia, in 1853, twenty years later he was graduating with high honors from Hampton Institute, Hampton, Virginia. Two years more in school in Norwich, Connecticut, and then began his eventful career as teacher and educator.

In 1893 he established The Virginia Collegiate and Industrial Institute at Lynchburg, Virginia, and since that time he has been continually in the service of the church. For nine years he remained with the Institute he established. He was principal of Princess Anne Academy, Princess Anne, Maryland, for eight years and has been President of Bennett College since 1915.

Speaking of his early struggle to get an education, he says, "I worked my way entirely through college. My bills were paid by morning and evening for four long years with sometimes not a top change of clothing until the Lord sent me something, but He always provides for those who are determined to help



PRESIDENT J. B. F. SHAW.

PRESIDENT M. W. DOGAN.

PRESIDENT FRANK TRIGG.

been president of Wiley University for twenty-six years.

Making his way through college by blacking shoes in a barber shop, he improved his time by studying at every odd moment. He says, "Many a day I placed my book on the floor next to my shoe box and worked out lessons while shining shoes."

Dr. Dogan was born in 1863. He was educated at Rust University, Holly Springs, Mississippi, graduating in 1886 with the degree of Bachelor of Arts. Later his alma mater conferred upon him the degree of Doctor of Philosophy and New Orleans University has

themselves. Such a thing as spending change to go to places of amusement I never had. I read my Bible every day and took every extra penny I had for stamps to write to my mother and to have a penny to put in the collection each Sunday. My penny and my Bible were before my mind from one Sunday to another."

Besides serving as College and Academy President, Professor Trigg was a member of the General Conference of the Methodist Episcopal Church in 1904 and under the auspices of the Department of Education of the State of Virginia has conducted ten summer schools for Colored teachers.

A PROFITABLE SHOWING



Rev. George Standing

Dr. A. M. Wilkins

Alonzo M. Wilkins, A. B., M. D., graduate of Clark University, and of Meharry Medical College in dentistry, now Vice-President and Trust Officer of the Citizens Trust Company of Atlanta, Georgia, was born in Griffin, Georgia, July 3, 1871. When he was eight years old his father died. He was then given to the Rev. George Standing, the first white Methodist Episcopal pastor who went South as a missionary to the Freedmen. In the home of Mr. Standing and under his training and guidance this Negro lad began his life which has developed into a very successful career.

While attending Clark University Mr. Wilkins taught school every summer and in that way helped to educate himself. When twenty-one years of age, Rev. George Standing took him for a three months visit through Europe, spending most of the time in Lon-

don and Paris. On his return home he entered the Dental Department of Meharry Medical College, and was graduated with highest honors of his class in 1893.

He practiced dentistry in the town of his birth for the next twenty-seven years, controlling one of the largest Dental practices of any one dentist in Georgia, with three-fourths of his practice white.

One year ago he gave up his dental practice and accepted the position of Vice-President and Trust Officer of the Citizens Trust Company of Atlanta, Georgia, whose assets are \$1,077,000, and the position of Vice-President of the Engineering and Construction Department of this organization.

For many years Dr. Wilkins has been one of the leading Negro laymen in the Methodist Episcopal Church and has been a member of three General Conferences.

A SURVEY OF THE RELIGIOUS, EDUCATIONAL AND SOCIAL PROGRESS OF THE NEGRO IN NEW YORK

By Cleveland G. Allen.

One of the finest products of the Freedmen Aid Schools is George Washington Hodges, a young man in this city who is attracting attention as a poet. The writer has heard him read his poems on several occasions and was impressed with his gift of expression. His poems breathe hope and optimism. The writer inquired into the life of this promising young man and discovered that he has not been superficially prepared for his work. He has been well prepared and is using his gifts for the inspiration of others. Mr. Hodges was born in Greenville, Ga., but moved to Atlanta when a young boy.

He entered Clark University in Atlanta and received there his elementary and high school education. While at Clark he was fired on with a further quest of knowledge and entered Atlanta University from which he received the A. B. degree. While a student at Atlanta University he traveled extensively with the quartet as a reader. He studied elocution in Hartford and Boston and gave recitals in the south

and in New England in which he read his own poems and those of other Negro poets.

He was for three years Superintendent of Colored city schools in Rome, Ga., but resigned that office to come to New York to attend Columbia University. In 1920 he attracted attention as a student at Columbia when one of his poems was used as the words of a song at the commencement exercises. He is preparing himself for the profession of law at Columbia and for a larger life of usefulness to the race. His life should be an inspiration to other young men of our church. He has justified the work of the Freedmen's Aid Society.

The missionary program of the Methodist Episcopal Church for the year 1924, is to be an extensive one. It will involve an expenditure of \$28,000,000 which was approved at a recent meeting of the Council of Boards of Benevolence in Chicago recently. Of this amount \$18,500,000 will be apportioned to the churches, which raised last year, \$13,885,172 for the same needs. The sum is to be divided into its entirety as follows: Board of Foreign Missions, \$6,800,000; Board of Education, \$1,500,000; Board of Education for Negroes, \$4,760,000; Board of Sunday Schools, \$600,000; Epworth League, \$175,000; Bible Society, \$200,000; Board of Temperance, Prohi-

bition and Public Morals, \$250,000; board of Deaconesses, \$90,000; Board of Hospitals, \$175,000; Board of Conference Claimants, \$150,000, and other causes, \$1,000,000.

The writer will review the report of the J. Phelps-Stokes fund on Africa in another issue of the Advocate. The report which is entitled "Education in Africa," is one of the most comprehensive surveys on social customs pertaining to Africa.

Negro students who are attending the College of the City of New York, presented a concert of Negro artists. In the Great Hall of the College on Wednesday evening, January 19. The concert was presented as a part of the work that the Douglass Society is doing to bring about inter-racial good-will among the students of both races at the college.

A large audience was present, including several members of the faculty. Dean Frederick B. Robinson presided, and praised the work that the Douglass Society was doing for the education of the students and faculty on the progress that is being made by the Negro race.

The program consisted of instrumental and vocal numbers and reflected creditably on the musical training of the participants.

Those who took part were: Andrades Lindsay, Leviticus Lyons, Louis Hooper, Eugene Mars Martin, Jessie Andrew Zackery, Allie Ross, Garfield Warren Tarrant, Augustus G. Dill, David I. Martin, and Carrie Yates. The Negro students of the Douglass Society are doing very effective work in City College and their program has the endorsement of the faculty. The officers are: Hubert T. Delany, president; Clarence Pope, vice-president; Ivan E. R. Parris, secretary; William Michaels, treasurer, and William Turner, custodian.

The writer received a copy of the Christmas number of the California Eagle which is published in Los Angeles, Cal. The issue reflects well upon the progress that is being made by the Colored people of that far western city. An interesting feature of the number was an article by Noah D. Thompson one of the most widely known newspapermen of the race, and who is a member of the editorial staff of the Los Angeles Express. Mr. Thompson makes a review of the new copy of The Negro Year Book, and the report of the Chicago Commission on Race Relations.

Bishop M. W. Clair of the Methodist Episcopal Church, one of the most widely known churchmen of the race and the country, passed several days in New York. He transacted a great deal of his business relating to his work in Africa. The Bishop is scheduled to soon sail for Africa where he takes up his work in the West Coast. Bishop Clair brings distinct honor to his office by one of the finest records made by any pastor in the country. As the pastor of the Asbury Methodist Episcopal Church in Washington, D. C., he made that church a center of religious and educational influence.

Prof. Kelly Miller has sent out a call for a Negro conference to discuss the status of the Negro in America. He believes that the time has come when the Negro should meet in a big gathering and discuss methods that will lead to his economic, social, and educational freedom in America. The writer believes that

Prof. Miller is the logical one to head such a conference, and that no better place to hold it than Washington or New York. The condition of the Negro in America is a sad one, and is growing more so every day. There must be a way out and a conference at this time would at least assist in pointing the way out.

A number of bright boys and girls of the race are graduating from the mid-year class of the elementary and high schools of New York. Most of them have expressed a desire to go further in their education.

Mrs. Mary Church Terrell of Washington, D. C., one of the most widely known women in America, and who is equally as well known in Europe has been passing several days in New York. She has a number of friends in this city where she has spoken often on matters pertaining to the development of the women of the race. Mrs. Terrell is a fine type of American womanhood and furnishes an inspiration to the womanhood of the race. She was educated at Oberlin, and for a number of years taught at Howard University. Mrs. Terrell has many friends in this city.

The controversy that has arisen over the refusal of Harvard University to allow Negro students to live in Freshmen Hall has been widely discussed among the Negro graduates of Harvard living in this city. Those with whom the writer has talked seem to be at a loss to understand the new change in the policy of that institution. It has always been the policy of Harvard since it was founded in 1636 to exist as an institution fostering equal opportunities to all. If the present policy that is prevailing does not change it will do much to diminish the influence of Harvard. It was unfortunate in the opinion of many with whom I have talked, that the university should lower its standard at this stage of its history.

Rev. Dr. W. H. Brooks, pastor of St. Mark's Methodist Episcopal Church, who suffered a slight stroke of paralysis recently, has been brought from the Methodist Hospital, to his home. He is reported to be doing well and it is thought that he will be able to resume his work at St. Mark's soon. His large circle of friends throughout the country will be glad to know that he is improving. At the opening of spring the building on the new church will begin.

The Northern Brothers Quartet, which used to travel in the interest of Hampton Institute, gave a concert at Salem Methodist Episcopal Church last Monday evening, January 29. They appeared in the interest of the new building fund of the church. The concert was under the direction of Rev. George W. Allen, one of the local preachers of the church.

The Fisk University Singers passed several days visiting in New York. They filled several engagements in and around this city. During the month of February they will begin their sixth annual tour through the state of Florida. The Fisk singers were mentioned in a previous letter.

John E. Hall, Jr., has returned from a trip to Tuskegee Institute, where he attended the executive meeting of the National Negro Business League. It was his first trip south and he is very much impressed with the progress that is being made by the race in that section.

APPOINTMENTS OF THE LOUISIANA ANNUAL CONFERENCE

Monroe District

T. A. Hampton, District Superintendent, Box 845 Monroe, Louisiana; Bastrop and Mt. Nebo, T. P. Norris; Bonita, S. A. Davis; Clark and Rochell, J. W. Sanders; Columbia and Bosco, Geo. Vandelier; Lake Providence, W. H. Jones; Monroe: St. James, H. Daniels; St. Paul, M. C. Harrison; Mt. Sinai, A. C. Mitchell; Sicily Island and Winsboro, Hudson Lewis; Transylvania and Roosevelt, H. B. Brown; Washington and Anderson, J. D. H. Frazier.

New Orleans District

M. R. Walker, District Superintendent, 2013 Iberville Street, New Orleans, La.; Asbury, Robert Jones; Angie, J. S. Jones; Bogalusa, H. J. Williams, Covington, C. D. C. Small; Franklinton, O. B. Daigle; Mandeville, A. Johnson; New Orleans: City Mission, T. B. Echols; First Street, T. F. Robinson; Grace, F. W. Brown; Gretna, T. R. W. Harris; Haven, J. A. Landry; Mallalieu, Arthur Booker; Mount Zion, Cornelius Johnson; Peck, W. J. M. Price; People's Church, J. C. Calvin; Saint Matthew, R. J. Johnson; Scott Chinn, Henry Taylor; Thompson, W. H. Lang; Trinity, A. G. Jenkins; Wesley, C. S. Stanley; Williams, D. S. Sloan; Slidell Circuit, W. A. Hilton.

Baton Rouge District

B. J. Reddix, District Superintendent; Asbury and Wesley, R. B. Sanford; Baker and Jordan, F. R. Butler; Batchelor and Island, H. J. Robinson; Baton Rouge: Neely, I. L. Turner; St. Mark, J. O. Brown; Wesley, C. Spears; Clinton and St. Paul, J. E. Weaver; Deerford, B. F. Branch; Denham Springs and St. Luke, E. W. Jackson; Jackson and Vincent, I. C. Daugherty; Jones' Creek, to be supplied; Lettsworth and Torras, W. R. London; Lobdell and Winterville, Anthony Taylor; Lottie Circuit, J. L. Augustus; Macedonia and Pine Grove, W. A. Tyrus; Maringouin Circuit, to be supplied; Mount Carmel, Bailey A. Owens; Natalbany and Hammond, D. G. Pharris; New Roads and Morganza, T. H. Munson; Port Allen, A. W. M. Obee; Prairieville Circuit, Nelson Evans; Scotlandville, Robert Wilkins; Springfield Circuit, I. E. Badie; Stoney Point, John Wise; St. Peter and Rylander, Leroy Field; Wilson Circuit, T. J. Bridgett; Zachary, J. C. Brown.

Alexandria District

G. C. Hayward, District Superintendent, 1921 Mason Street, Alexandria, La.; Alexandria-Newman, C. W. Reeves; Alexandria Mission, B. R. Jackson; Benson Circuit, J. J. Haskin; Boyce and Rapides, R. H. White; Boyce and Village, S. E. Williams, Boonville, S. M. Garner; Bunkie, O. J. Harvey; Campti, A. M. Taylor; Cane River Circuit, T. H. Hayes; Cheneyville Circuit, Wm. Jarrell; Clarence and Grand Ecure, F. D. Thomas; Colfax Circuit, J. C. Clark; Cotton Port Circuit, F. J. Thomas; Many and Clare Circuit, Thos. Williams; Marthaville Circuit, to be supplied; Natchitoches, T. A. Brown; Pineville, W. L. Dyas; Pleasant Hill Circuit, W. M. Emmett; Shady Grove Circuit, S. M. G. Taylor; South Mansfield and St. Matthew, to

be supplied; Roberline Circuit, S. Robinson; Trenton Circuit, W. C. Hayward.

Lake Charles District

J. W. Turner, District Superintendent, 11-1 Nicholls Street, Lake Charles, La.; Briggs, G. C. Hilton, Crowley, Robert Kelly; Eola, C. L. Angram; Eunice, A. W. Johnson; Huberville and Patouville, J. C. Coleman; Jeanerette: St. Paul, J. J. Woolridge; Jennings and Lake Arthur, J. A. Vincent; Lafayette, G. G. Priestley; Lake Charles, J. A. Lindsay; Leesville, S. Carroll; Longville and DeRidder, E. V. Taylor; McNary and Oakdale, R. E. White; New Iberia, William Harrell; Olivia, Samuel Green; Opelousas, W. J. Hampton; Shady Grove, to be supplied; Spring Creek, R. F. Long; St. Martinville, J. A. Williams; Teche and Cade, Cornelius Jenkins; Washington, A. B. Harris; Waxia, Alex Johnson; Welch, H. W. Gray; District Evangelist, R. A. Taylor.

La Teche District

W. G. Alston, District Superintendent, 516 S. Claiborne Street, New Orleans, La.; Baldwin, J. H. Thompson; Beattievill and Schriever, D. L. Davidson; Bayou Goula, T. H. Sampson; Bayou Salle and Garden City, H. R. Bernard; Centerville and Verdunville, J. B. McCain; Crawford and Union, E. C. Goins; Camp Parapet, S. Jackson; Darrow, J. A. Leach; Donaldsonville, A. Robinson; Franklin, J. D. David; Godman, J. D. Wilson; Houma, H. B. F. Charles; Hahnville, C. D. C. Bryant; Laplace, Peter Laban; Litcher, M. L. Baldwin; Morgan City, T. B. Cooper; Plaquemine, A. L. Robinson; Rosedale, D. A. Landry; St. Peter, D. G. Taylor; Thibodeaux, L. H. Smith; Napoleonville, J. B. Johnson; Viron, W. H. Davis; Whitehall, F. D. Bowers; Woodlawn, C. E. Bradford.

Shreveport District

J. E. Rolax, District Superintendent, 1528 Ashton Street, Shreveport, La.; Asbury, S. Powell; Bayou Lachute Circuit, J. L. Kirwin; Belcher, G. Robinson; Bonchest and Hayes, I. B. Henderson; Daniel and Round Grove, Chas. Anderson; Fairfield, J. O. Richards; Frierson Circuit, Ephriam Freeman; Grand Bayou, Jarrett Green; Gehegan Circuit, N. Russ; Jewella Circuit, T. A. Bailey; son, John McKee; Keithville Circuit, D. H. Young; Lake End, A. C. Cruell; Logansport Circuit, L. C. Thomas; Longstreet, A. B. Venable; Mansfield, L. L. Green; New Light, Zach Smalley; Shreveport: St. James, W. Scott Chinn; St. Paul, R. A. Walmsley; Thomas Circuit, G. W. Ogilvie; Vanceville, S. S. Earles.

GEO. R. SMITH COLLEGE NOTES

The Epworth League Council composed of representatives from the Lincoln and Central Missouri Conferences, met in session at the Geo. R. Smith College Chapel. Dr. B. F. Abbott of St. Louis, who is conducting evangelistic services at the College, called the meeting to order. Rev. L. R. Grant of Sedalia was elected president; Dr. G. G. Logan of Topeka, vice-president; Rev. A. L. Reynolds of St. Louis, secretary; Mrs. Hiccox of California, assistant secretary.

An Executive Committee to act for the Council was chosen with the following offi-

cers: Rev. LeRoy Woolrich, St. Louis, President; Rev. C. R. Ross, Guthrie, Okla., Vice-President; Dr. A. H. Higgs, Kansas City, Secretary.

Plans for the Institute meeting July 9th to 15th. The following appointments were confirmed: Dr. B. F. Abbott, Dean; President Robert B. Hayes, Manager.

Rev. G. W. Sawyer was appointed member of the executive committee and Mrs. Blanche McFall, a member of the resolution committee from the Lincoln Conference. Other memberships are to be filled by appointments of the District Superintendents of the Topeka and Muskogee Districts. Rev. W. A. Payton was appointed a member from the Sedalia District.

The Y. M. C. A. and Y. W. C. A. entertained the delegates and visitors with an appropriate reception. Many prizes were offered for attending delegations.

In the revival service all came to the Lord whom we could reach. We lack only three of being one hundred per cent Christians.

The College Jubilee Quartette is very much in demand for clubs, banquets, churches and other organizations. They were on program at the Sunday School banquet, First Baptist Church, (white); they were a part of the program given at the Terry Hotel in honor of the members of the legislature who were inspecting the State Fair Grounds. Sedalia is doing its best to get an increased appropriation for the state fair. The singing of the quartette assisted in extracting a promise from the members for the appropriation. There were a number of the high school lyceum at Smithton; will be at Sweet Springs on Feb. 5th, and will appear at two of the neighboring white churches at special request.

The College Orchestra is always in demand. They gave a program at the Free Will Baptist Church. The orchestra has composed a march entitled "All Hail Geo. R. Smith" and dedicated it to the college. The orchestration was done by Misses Genevieve Coats and Jessie Cole, who will finish from the music department this year.

JOINED THE CHURCH ABOVE

Rev. Joseph S. Bartley, a member of the South Florida Mission Conference, passed to his reward on the 15th day of December, 1922, at Arcadia, Fla., which was the last place that he served as pastor. He was born at a place then called Greenfield, Florida, age 57. He was the son of Mr. George and Mrs. Julia Bartley. His father, many years ago, preceded him to the Heavenly land. The deceased Rev. J. S. Bartley, was converted in 1888, at Lone Star Florida, at the old historic Mt. Zion Methodist Episcopal Church. Numbering the deceased Rev. J. S. Bartley, the above named church has contributed nine successful pastors to the Florida conference, while three of them sleep in their silent tombs, six of that number are yet serving as pastors and District Superintendents.

The Rev. Joseph Solomon Bartley, was one among the most faithful pastors that the Methodist Episcopal Church claims in the State of Florida. Feeling assured that he was called of God to preach the Gospel, he was li-

censed as an exhorter, by the late Rev. Benjamin Dilworth, who was then serving as his pastor. And later on he was licensed as a local preacher by the late Dr. Jeffry Grant, who was at that time his presiding elder. In 1906, he was received on trial into the Florida Annual Conference. The writer can not recall to memory all of his degrees as a minister, but can say with assurance, that he was ordained an elder by the now deceased Bishop C. H. Fowler. He served the following appointments: Sanford, Bradentown, New Smyrna, College Hill, which is located on the outskirts of Tampa, Fort Lauderdale, Fort Myers, Tarpon Springs Circuit, and last of all Arcadia, Fla., where he fell with his Gospel sword in hand. The officers and members of the church at Arcadia must be commended in the way that they cared for him as their pastor. The work of his hands as a successful pastor is left at almost every place he pastored. When seized by death he was erecting one of the finest frame churches that we have in the state. The said church was near completion. He had just closed a very successful revival at Arcadia; as an appointment, Arcadia and Pontagorda are connected, so that the members at each of these places, were very loyal to him and the church.

He was only ill for about eight or ten hours, as his illness was that of acute indigestion. His funeral was held in the old home church, at Lone Star, December 18th, and was largely attended. By special request of Dr. Thos. H. B. Walker and others, Dr. H. W. Bartley, serving the deceased (Rev. J. S. Bartley) as his District Superintendent, and yet a nephew of the deceased, but at the same time knowing more about the great work of the Rev. J. S. Bartley, under quite a burden, mastered the ceremonies. The following ministers of the Florida Conference were present and assisted in the service: Revs. Thos. H. B. Waller, R. H. DeBose, Superintendent of the Ocala District, S. P. Pratt, D. S. Selmore, Thos. W. Williams, Z. D. Limbric, Spencer P. Rutledge, Rev. Thos. A. Huger, a student of Gammon Theological Seminary, and Rev. Saul Cooper, of the Missionary Baptist Church. All of the above spoke in glowing terms of the deceased. Dr. Thos. B. Walker, who many years ago, delivered the principal address at the funeral of the late Rev. Bartley's father, was also requested by the family to deliver the principal address at their Brother's funeral.

We have never before seen a sweeter smile left on the face of a deceased individual, than was the smile left on the face of the Rev. Joseph Solomon Bartley. He was connected with several benefit associations, together with that of the St. Joseph Aid Society. The said society buried him with honors. We know not how many thanks to render first, to our Heavenly Father for his past goodness toward us; and secondly, to the corps of ministers of the Florida Conference, who spoke so well of him. Rev. J. S. Bartley leaves to mourn his death, two daughters, one son, five brothers, one sister, one aunt, (a sainted mother), and a host of other relatives and friends.

"The voice at midnight came,

He started up to hear,

A mortal arrow pierced his frame;

He fell, but felt no fear."

JOURNALISM AS A CHRISTIAN FORCE

Address of Bishop R. E. Jones before the Wesleyan Association, on the One Hundredth Anniversary of Zion's Herald.

(Continued from last Issue)

The fault in our labor question is not altogether with the capitalist. It is true that many capitalists are heartless, avaricious and do not regard with value labor. But in the consideration of our subject we must not forget that many working men are well paid. Much of their restlessness is due to envy, covetousness, and I might say lack of economy and a right conception of their relation to society. Most of the rich men were born poor, but by perseverance, thrift and economy they have accumulated great wealth. That a man is a millionaire is no evidence that he is a thief, although this is too often the conception. It takes intellect for the accumulation of wealth with as distinct a trend of mind as for the writing of poetry and the mastering of philosophy. That the commercial world pays liberally the men who master its affairs ought not to be considered a crime.

There is another evil of national importance which the Christian Church, through its press, must face—it is that of lynching—the mob spirit eating at the very vitals of our civilization.

The Commercial Appeal of Memphis, Tennessee, some time ago contained an editorial, in the opening paragraph of which reference was made to the General Conference of the Methodist Episcopal Church, South, held at Hot Springs, and the Baptist Convention held at Jacksonville, and to the General Conventions of the Presbyterians held at Charleston and Des Moines. The Appeal made the following very practical suggestion:

"The churches should be a great force in inculcating obedience to law. Church leaders have been a power in passing laws. If they would use the same efforts in securing obedience to the law on the part of the citizen that they have done in having certain laws passed, then would we see a better order.

"In yesterday morning's paper we carried out of Texarkana a story of a lynching and burning. During the week Georgia contributed a lynching.

"Lawlessness means ruin to the republic.

"Now suppose that all of the religious denominations of this country should appoint a day and time for the beginning of a 'drive', not for the enforcement of the law, BUT FOR OBEDIENCE TO THE LAW.

"Suppose that one day was set apart for a spiritual drive against lynching, because of the sin of lynching and also because of the sin of lawlessness which is in the act."

If there ever was a day when we could remain silent on the crime of lynching that disgraces America before the civilized world, that day is past.

The Bishops of the Methodist Episcopal Church, South, in their annual address to the General Conference at Hot Springs, made it easy for the churches of America to accept the suggestion of the Commercial Appeal. In their quadrennial address, facing the question of lynching, the Bishops of the Methodist Episcopal Church, South, said:

"We especially urge that everything possible be done to prevent lynchings, which are no less a disgrace to those who engage in them than they are an outrage upon the helpless victim. This crime of crimes, which is not only a complete subversion of law, but a stroke at the very life of the law itself, has discredited our nation in the eyes of other civilized nations and brought undying obloquy upon many of the States of the Union."

The white women of the South have created an atmosphere for the suppression of lynching that the churches of America cannot evade, but they can no longer withhold their effort for the suppression of lynching without being guilty of an indifference that is in itself almost a crime against civilization.

"We believe that false appeal can be made to southern manhood than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are no protection to anything or anybody but that they jeopardize every right and every security that we possess."

At the bottom of this whole question there needs to be an enlightenment of the Christian conscience of America. There must be an awakening and arousing of the Christian forces of America for the stamping out of this evil. The same forces and spirit and determination that suppressed slavery, and that abolished the liquor traffic must face the mob spirit. And until the Christian churches of America assume this task, which they cannot longer evade without in some measure aiding and abetting the mob spirit, mobs will remain defiant and will go forward with their deadly work of undermining the very foundations of our civilization. The task may not be an inviting one. It is not. But it is as clearly up to the Christian Church as any moral reform that faced the church in the days of our fathers or since. Here is a task worthy of any press, religious or otherwise.

Among the immediate problems that face world wide Methodism and which the Methodist press must unfold, illumine, direct and in a large measure lead, is that of the Unification of Methodism. In the discussion of the vital issue involved in the Unification of American Methodism during the more recent years, the position of Zion's Herald did not square itself with the spirit and genius of Methodism. Its position was rather that of expediency than that of fundamental principle. I want to declare myself as heartily in favor of the Union of American Methodism and this statement is made in perfect sincerity, but the union which preserves and adheres to the fundamental teaching of the New Testament, the genius and spirit of Methodism, The Declaration of Independence of the United States of America, the constitutional rights of all classes of our membership as it now stands, and the Divine right of all men in the brotherhood of mankind. These 29 principles may be adhered to and still permit the formulation of a plan reasonable and in a measure considerate even traditions and preconceived prejudices.

Unification may and its basis in racial animosity, found sometimes even among Christian white men, such a basis would be the ignoring of a true spirit of Methodism. Unification, but not by the process of freezing out a part of the legitimate membership of any church and thereby seeking to place a mark of inferiority upon a race group, such unification would be the crime of the twentieth Century. It would be a great deal better, however undesirable, to have altar against altar, than to have race against race. We cannot afford to set race against race. International Race relations is now a big question, it is the disturbing element in the strong governments of the world. It can not be ignored, it cannot be settled off hand. The rising tide of color is a fact and not a fancy. It would be a sorry sight to see the Blue and Gray, if you please the North and South, working at the common task of world uplift, including the Negro, but it would be a sight that would make the Angels blush and God shrug his shoulders for white men to form an alliance and drive by indirection or otherwise the Negro into the cold. The Negro may submit but he will never agree to release his divine right in the Kingdom of God. He proposes by every legitimate endeavor to make such a union impossible, on the other hand he avows that he will lend himself whole heartedly to the Union of American Methodism by every consideration of reasonableness, flexibility, patience and even to the point of endurance. There should be, and may be a union tomorrow, when men from all sections, moved by the spirit of Christ, appraise manhood values apart from color of skin or previous conditions.

Bishop Hoss of the Methodist Episcopal Church, South, now numbered among the saints who have gone home, once said before our General Conference (I do not quote verbatim) that man for man, our colored membership in the South was the best colored membership in the South for morals, intellectual equipment and Church progress.

There stands on Boston Commons one of the famous monuments of the world, it tells the story of Colonel Shaw and his never to be forgotten Negro Soldiers. (In passing it might be said that St. Gaudens made a serious blunder in making the rank and file of his soldiers all of the pronounced and extreme Negro type, when the roster of the Fifty-fourth, Massachusetts showed that the majority of that regiment was of mixed blood.) But the one significant word in the inscription is the word that records history, a word which also gives the exhortation of today and a word that has a prophecy for the future relations between the races. It is the word together. Not races apart but the races together. And those whom God has joined together let no man put asunder.

I do not know any section of my address in which I can so appropriately bring to my hearers a very brief recital of the most remarkable development in our Southern situation as it concerns the two races. I refer to the magnificent work conscientiously car-

ried forward with great intelligence, consecrated heroism and courage worthy of prophets of old, that movement that we call Inter-racial Relation. It is one of the by products of the war and found its germ life in Southern Christian conscience. When Southern white men realized that the Negro gave himself so unreservedly and so gloriously in the world war they concluded that his situation in the South should be made more tolerable, with this conviction,—southern white men, considerate of their environment, possible hostility suspicion and antagonism—they met behind closed doors. The next step was to invite one or two Negroes. They got the Negro's view point the Negro's desire needs and demands. The number from both groups increased, confidence in the movement increased, vision heightened, conviction grew the sense of right and of divine approval,—furnished the necessary urge. Meetings multiplied, that which was done in secret, was now declared from the house top. The meetings were opened. At first only men gathered, then came a group of select white women of the South as and as heroic as any group of women dared to be. Their presence lent emphasis to the movement until today, the Commission on Inter-racial Co-operation has organized in more than eight hundred counties of the South, where white men and colored men, where white women and colored women sit down side by side in perfect freedom without the least embarrassment and talk their troubles and form their program.

(To Be Continued)

Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 4	Baltimore	Washington	Leonard
Apr. 4	Central Missouri	Springfield	Mead
Mar. 14	Central Penna.	Harrisburg	McDowell
Apr. 4	Delaware	Philadelphia	Berry
Apr. 18	East German	Brooklyn, N. Y.	Wilson
Mar. 21	Eastern Swedish	Worcester, Mass.	Wilson
Jan. 31	Florida	St. Augustine	Waldorf
Mar. 21	Kansas	Topeka	Anderson
Apr. 11	Lexington	Indianapolis, Ind.	Jones
Apr. 4	Lincoln	Fort Scott, Kas.	Jones
Apr. 18	Maine	Bangor	Hughes
Jan. 17	Mississippi	Moss Point	Mead
Apr. 4	New England		Hughes
Apr. 4	New England, South-		
ern	New London, Conn.	Burns	
Apr. 11	New Hampshire	Manchester	Hughes
Apr. 4	North Indiana	Kokomo	Leete
Mar. 14	New Jersey	Asbury Park	Leonard
Apr. 4	New York		Wilson
Apr. 11	New York, East		Nicholson
Apr. 4	Newark		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 11	Northwest Kansas	Concordia	Stuntz
Mar. 14	Philadelphia	Philadelphia	Bristol
Apr. 18	St. Johns River	Lake Worth	Richardson
Mar. 14	Southwest Kansas	Wellington	Anderson
Apr. 4	Troy	Glen Falls, N. Y.	Burt
Apr. 25	Vermont	Barton	Hughes
Mar. 21	Washington	Roanoke, Va.	McDowell
Apr. 4	Wilmington	Chincoteague, Va.	McDowell
Apr. 4	Wyoming	Wilkesbarre	Bristol

Date	Conference	Place	Bishop
June 6	Denmark	Killindborg	Bast
Aug. 23	Finland	Vnokleulaksen	Bast
Apr. 19	Italy	Florence	Blake
Feb. 14	Liberia	Greenville, Sinoe	Clair
Mar. 15	Mexico	Mexico City	Oldham
June 13	North Germany	Zwickau	Nielsen
June 13	Norway	Frederickshald	Bast
June 7	South Germany	Hellbronn	Nielsen
June 7	Switzerland	Thwil	Nielsen
Aug. 15	Sweden	Stockholm	Nielsen

Date	Conference	Place	Bishop
July 11	Angola		Johnson
May 23	Austria	Vienna	Bast
July 25	Baltic	Reval	Nielsen
June 6	Congo		Johnson
Feb. 22	Central America	San Jose, Costa Rica	Oldham
May 16	Hungary		Bast
June 10	Indo-Slavia	Staribeci	Blake
Mar. 22	North Africa	Fort National	Blake
Feb. 8	North Andes	Lima, Peru	Oldham
Feb. 28	Porto Rico	Unuado	McConnell
Apr. 25	Rhodesia, Africa		Johnson
Aug. 31	Russia	Petrograd	Nielsen
Feb. 8	South Florida	Orlando	Waldorf
Aug. 29	Southeast Africa		Johnson

Date	Conference	Place	Bishop
Feb. 21	Hawaii	Honolulu	Shepard
Feb. 7	Latin America	Los Angeles, Cal.	Shepard
May 31	Bulgaria	Levetch	Blake
June 21	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.

Signed L. B. WILSON,
Secretary

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---"Jesus and Zacchaeus."

(Luke 19:1-10)

FEBRUARY 18, 1923

Zacchaeus An Example

Zacchaeus sets us an example in these particulars: In finding out the place where Jesus would most likely pass, and was on the spot at the right time; in allowing no obstacle to contravene his purpose; in giving thoughtful attention to a public movement, even though it was despised by many; in recognizing the crisis of his life, which came, as usual, unheralded; in making no quibble over technicalities, but offering as compensation for past wrongdoing all that the Roman law demanded; in sacrificing that which must have been dear to him, since in order to secure it he had been willing to forfeit the good wishes and esteem of his fellows.

Just and Generous

Justice is one thing and generosity is another, but both are virtues and neither may be slighted. No amount of generosity excuses any man's injustice, and no nicety of justice excuses him for selfishness. There are unsaved men, from natural impulse generous; but, being unconverted, unjust; and there are unsaved men who are from natural impulse just, but, being ungrateful by nature, not generous. Perhaps there are some men who without conscious change of heart are to a large degree both just and generous. But one thing is certain: no man is a true follower of Christ who has not both of these qualities; and Zacchaeus, in his decision to give half of his goods to the poor and restore fourfold his ill-gotten gains, was not acting like an extraordinary saint, but as everybody must act who is touched by the Spirit of Jesus.

The House of Salvation

It did not matter that the people called Zacchaeus' house a sinners' house. What did matter was that Jesus called it a house of salvation. So do the human and the divine judgments differ. These two contradictory statements are two of the most striking of any in the New Testament. The people murmured, saying: "He is gone in to lodge with a man that is a sinner." Jesus Christ said to Zacchaeus: "Today is salvation come to this house."

For Study and Discussion

Are the masses of men sinners in the sense of being willful violators of God's will? Is all wrong-doing sin? May that which is sinful in the conduct of one person be innocent or harmless for another? Have human standards of right and wrong advanced? Can there be genuine penitence without restitution?

MISSIONARY INTERPRETATION

Lesson for Sunday, February 8, 1923

"The Son of Man came to seek and to save"

(By Rev. D. D. Martin, D. D.)

Zacchaeus climbed a sycamore tree that he might see Jesus. Jesus stopped the moving throng that he might see Zacchaeus. There were two seeking and they soon came together. Jesus dined at the house of this sinner. Zacchaeus dined with the divinest guest that ever came to human dwelling place. He was a changed man and his home ever more a different home.

The world is full of people who Jesus could help just as he did Zacchaeus. For them he is seeking. He has called on all his followers to help him find them. There are countless eager ones who want the Christ. They have long had soul thirst for the living Son of God. No one has told them about him. Some of them have climbed high and seem quite out of our reach, but all of their struggles under the various faiths and creeds of the world have been that they might find relief, which they will only find when they meet with the Christ.

A woman of India, when she first heard the story of Jesus, said she knew there must be someone just like that. A careful study of non-Christian faiths will reveal that the founders of all religions were trying to answer this need in the human soul. In all the prayer and sacrifice that engages the heathen world they are seeking a deliverance, or a deliverer, from their burdens. Jesus came seeking such and will not rest until every soul that will accept is found.

Salvation came to the heart and home of Zacchaeus. Jesus came to save. He is the only Savior in the present great need of the world. As sure as there is any genuine faith in the world, the Son of Man will come to save the lost. The Gospel will not be carried in vain. His word will not return void. He came to save. The genuineness of the salvation was shown in what Zacchaeus did. It is also shown in the great transformation in the islands of the sea and on the continents of darkness where Jesus has been made known. He has saved and will save unto the ends of the earth.

GAMMON SEMINARY.

District Rounds

LOUISVILLE DISTRICT.

Fourth Round.

Paducah, Feb. 2-5; Smithland, 3-4;

Dulaney, 6-7; Princeton, 9-11; Greenville, 11-12; Depoy, 13; Drakesboro, 14; Auhurn, 15; Bowling Green, 17-18; Horse Cave, 18-19; Upton, 20; New Haven, 22; Boston, 23; La Grange, 24-25; Smithfield, 26; Eminence, 27; Pewee Valley, 28; Jefferson town, March 1-2; Jackson St., 4-5; Cannelton, 6; Tell City, 7; Lewisport, 8; Owensboro, 9-11. No. 1 Sub-District Meeting: Hawesville, March 11-12; Cloverport, 13-14; Irvington, 15-19; Hardingsburg, 16-18. Sub-district Meeting No. 8: Chaplain, March 21; Camp Branch, 22; Finchville, 23; New Coke M. E., 25-26; West Point, 27; Vine Grove, 28; Taylor Mines, 29; Beaver Dam, 30-Apr. 1; Hartford, 31-Apr. 1; Lelitchfield, April 2-3; Shelbyville, 5-6; Anchorage, 7-8; Dorsey, 8-9; Simpsonville, 10-11; Lloyd St., 12-13; 35th St., 13-15.

†A. M. *P. M.

Dear Brothers: Our conference will meet in Indianapolis, Ind., April 11, 1923. Special train leaves Louisville April 10th.

Now that we have run well, let us have no blanks. Bishop R. E. Jones will hold our conference. We will meet in Louisville Monday night, April 9th.

I am your brother in Christ,

REV. R. F. BROADBUSH,

827 Preston St., Louisville, Ky.

NEW ORLEANS DISTRICT.

First Round.

Angle, Feb. 16-18; Bogalusa, 23-25; Wesley, Feb. 11; Mch. 19; Grace, Feb. 4, Mch. 12; Sildell Circuit, March 3-4; Scott Chinn, Feb. 4, Mch. 5; Mallieu, Feb. 28, Mch. 11; Thomson, Feb. 11-20; Haven, March 6-11; Williams, 13-18; Peck, 14-18; Trinity, 20-25; People's Church, 21-25; Mt. Zion, Mch. 26, April 1; St. Matthew, Mch. 28, April 1; Gretna, April 4-8; Asbury, 3-8; Franklinton, 13-15; Covington, 16-17; Mandeville, 20-22; First Church, May 8-13.

Dear Brothers—We begin another conference year; let us begin it with courage and faith. We have done well but we are not so blind to the fact that we cannot do better. Let us not be satisfied with well enough but let us have faith in God and courage to face the future, feeling that we can do all things through Christ who strengthens us. With the outlook bright for a greater success,

I am yours in Christ Jesus,

M. R. WALKER, D. S.

BATON ROUGE DISTRICT.

First Round.

Mt. Carmel, Feb. 10-11; Clinton, 11-13; Macedonia, 13; St. Peter, 14-15; Wesley, 16-18; Ashbury, 17-18; Willson, 19; Port Allen, 20-21; Lohdell, 22-23; Lettsworth and Farras, 24-25; New Roads, 26-27; Scotland, 28; Zachary, 28; Batchelor and Ireland, Mar. 1-2; Baton Rouge: Wesley, 3-4; St. Mark, 4-6; Neely, 6-7; Denham Springs, 7-8; Maringuoin, 9; Lottie, 10-11; Melville, 12; Jackson and Vincent, 14; Jones' Creek, 15; Baker and Jordan, 16-17; Natalbany, 19-20; Stoney Point, 21-22; Springfield, 23; Prairieville, 24-25; Deerford, 26.

Dear Brethren—We had a splendid conference. Let us go forth to victory. Organize your centenary units at once for work, and begin now. Those who work early succeed best. Don't forget the Southwestern. July 1-3 is campaign week; be prepared to report your full quota.

Your yokefellow,

B. J. REDDIX, D. S.

VICKSBURG DISTRICT.

First Round.

Cary, Feb. 3-4; Bolton, 10-11; Clinton, 17-18; Edwards, 24-25; Harris-ton, March 3-4; Vicksburg, 9-11; Vicksburg, south side, 9-11; Center-ville, 14-15; Bude, 20-21; Kirby, 22-23; McNair, 24-25; Hamburg, 27; Meadville, April 7-8; Natchez, 13-15; Union Church, 21-22.

Dear Brother Pastors—Our reports at the last annual conference at Moss Point were very gratifying in advance of last year. You know the program of the church. On Easter, April 1st, let each pastor and his people put the Centenary collection over the top. Put all your possible forces to work at once, because procrastination is the thief of time. The Area Council meets April 26, when all of our reports should be made in full. Fall not in your quota of the Southwestern. Let us heed the cry of the church and the needs of a perishing world. The Master said, "Be faithful."

Yours in His service,

J. C. HIBBLER, D. S.

SHREVEPORT DISTRICT.

First Round.

Keithville and Fairview, Feb. 10-11; Johnson, 15-18; Jewella and Flournoy, 13-18; Fairfield, 25-27; Asbury, March 1-2; Vanceville, 3-4; New Light, 4-5; Bayou LaChute and Schar-ber, 9-11; Grand Bayou, 11-12; Gehagan, 13; Bonchest and Hayes, 14-17-18; Mansfield, 15-18; Thomas and Mount Carmel, 19-20; Logansport and Mount Zion, 22-2; Longstreet and Daniel Chapel, 23-25; Frierson and Curtis, 29; April 1; St. Paul, 1-3; Lake End, 5-6; Daniel and Round Grove, 8-10; St. James, 15-17; Belcher, 15-16.

Dear Brethren—I am sure you all rejoice with me over the work accomplished last year on the district. We came within \$79 of raising as much as the year before. I have confidence in you and myself that this will be our banner year. I had a vision before leaving the conference grounds, and I will communicate it to you in a few days. I feel as confident in you as Nelson, who replied to Captain Berry, when he said: "If we succeed, what will the world say? When Nelson had explained his carefully formed plan before the battle of the Nile, "there is no if in the case," replied Nelson. That we shall succeed, is certain.

J. E. ROLAX, D. S.

ALEXANDRIA DISTRICT.

First Round.

February 10-11-12, Many and Clare Circuit; Feb. 13-14, Trenton Circuit; Feb. 15, Benson Circuit; Feb. 18-19, Pineville; Feb. 24-25, Boyce and Village Circuit; Feb. 25-26, St. Paul and Rapides Circuit; Feb. 27, Alexandria Mission: Group No. 1 will meet at the Alexandria Mission Church, Feb. 28th; March 3-4, Natchitoches; March 4-5, Cano River; March 6-7, Campti, Group No. 3 will meet at Campti, March 7th; March 8-9, Grand Ecore and Clarence; March 11-12, Bunkie; March 11-13, Boonville. Group No. 2 will meet at Boonville, March 13th; March 13-15, Cottonport Circuit; March 17-18, Shady Grove Circuit; March 19-20, Pleasant Hill Circuit, Group No. 4 will meet March 20th at Pleasant Hill; March 21-22,

(Continued on Page 16)

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EPWORTH LEAGUE TOPIC

February 18, 1923

Subject—Indian Christians at Work

This is the time for a resume of the course. It comes to its climax fittingly in a discussion of the growth of the native church, for this is the goal of mission work. Sometimes we need to remember that.

Mr. Clark tries to give us the impression of a church coming of age, by means of sketches of individuals in that church. "Building with India," tells the same story by direct description. Every leader should study that book as well. It is one of the encouraging, and at the same time, delicate conditions on the major mission fields of the Far East.

Let us see if we can see several things that bear upon this situation of a church "finding itself": (1) The rising tides of nationalism; (2) The third generation Christians, with large training; (3) Lack of interest in our western denominationalism.

But on the other side: (1) Financial support from the home base; (2) Missionaries with the habit of leadership; (3) The sense of the immaturity of the native church.

Yet it is the glory of Christianity, the proof of its abiding power, that it is so swiftly calling forth a native church. This can be seen in a comparison of the progress of Christianity and Buddhism in China. It is a church with a power out of all proportion to its size.

India faces the same situation as China, that is, the necessity for a quick turning over of authority and leadership to native Christians. The church must be allowed to develop along natural lines.

The church in the Orient will be Oriental. Its forms of worship, of government, and perhaps even of living may differ from ours. But it will have a great insight into Christian truth, and so a great contribution to make to the Christianity of the whole world. Let us look forward to its coming of age with joy. It is really on the building of a native church that we must rely for the accomplishing of Vachel Lindsay's prophecy, "Foreign Missions in Battle Array."

Questions for General Discussion
What is the final goal of missionary effort?

How is the missionary to work in

the midst of a church that demands the right to govern its own life?

What advantages can you list in keeping the church in Indian in organic connection with our church in this country? What disadvantages?

Give an outline of the life of Sundar Singh or some other outstanding Indian Christian.

The author represents the spirit of India as saying, "We too have our gifts to bring to the feet of our common Master." What gifts?

Now that this course is done, what would you say is the present responsibility of our church for the future of India? What part of that responsibility rests upon you?

Quarterly Conferences

DeSOTO, MISS.—Our fourth quarterly conference convened November 26-27, 1922, with Dr. W. H. Smith, presiding. The business was dispatched with ease. All reports showed the work to be in fine shape. On Sunday, the District Superintendent preached a great sermon to the delight of all present. He was paid in full. We raised for all purposes during the quarter, \$216.—F. L. Wood, Reporter.

CLINTON-COAL CREEK CT.—We have just closed our second quarterly conference with great success. Dr. J. A. Pickett preached a soul-stirring sermon. We are thankful for our pastor, Rev. W. H. Bewley, who came to us last October. We feel that he is the right man in the right place. Our reports showed the work to be in better condition than ever before. Coal Creek has taken on new life and we are marching forward. May God be with us in our year's work.—M. E. Young, Reporter.

WOSKOM MISSION—Jones Chapel M. E. church: Our first quarterly conference was held Jan. 25, with Rev. Dr. E. H. Holden presiding. All officers were present with good reports. Paid Dist. Supt. in full. Paid pastor during the quarter \$52.55. The Dist. Supt. preached an able sermon from Matt. 26:24. We thank the conference for our pastor, Rev. R. V. Doakes. The work has taken on new life and we as members of the church have pledged to go over the top on Easter in our Centenary drive and all causes of the church. Garfield Dixon, Reporter.

LYONS, TEXAS—Our first quarterly conference was held on the morning of Dec. 13. Superintendent R. B. Reid presided. A number of officers were present with good reports. The superintendent seemed well pleased with the work. On Saturday evening the superintendent held the quarterly conference at

Caldwell, preaching for them Sunday morning. After returning to this place on Sunday evening he preached a most inspiring sermon, taking for his subject, "We are not indebted to the things of the flesh, but owe all to the things of the spirit." We thank our many friends for their untiring assistance. Total raised during the conference, \$17.00.—S. D. Scott, Reporter.

ELSBERRY, MO.—Our fourth and last quarterly meeting and conference was held Jan. 28-29. Our Dist. Supt., Rev. Leroy Woolrich, was with us, and in his summary gave those present great encouragement and to ever trust in God.

This church and people began the year fraught with many discouraging features, originating several years back. But with prayer, perseverance, trust and an humble spirit and hard work, light has begun to break through the clouds and doubt and fear being superseded by heavenly vision.

A good many officers were present and the reports showed that some one has been on the job. It is the hope of the church to send their pastor to conference with a good report. At this writing fully 50 per cent of our congregation have the "flu." However, we are able to raise our D. S. claim in full and a neat sum for the pastor. During the quarter we have raised for all purposes \$184.50, and in a recent revival added five to the church. Elsberry is a good place for any one who has Jesus and not afraid to hold Him up.—A. C. White, Pastor.

BRYAN CIRCUIT—The second quarterly conference of the Bryan circuit was held Jan. 20, with D. Supt. Rev. B. R. Booker presiding. Many of the officers were present and made splendid reports. This quarter showed much improvement over first quarter by the reports of the officers present. It was only in keeping with their vows made on watch night. Though we were rained out on Sunday, yet we raised \$23.70. Rev. A. C. Collins, our pastor at Normangee, was with us on Sunday and preached a soul-stirring sermon to a few who came partly through the rain to hear him. I want also to thank our members and friends of Jefferson chapel, also the membership of the Macedonia Baptist church for the surprise party given in honor of the pastor, in which groceries and also a small purse of cash was laid on the table during the quarter, for which the pastor and family feel very grateful. The presentation speech was made by Bro. J. R. Williams, local preacher of Bryan circuit. God bless these good people.—W. M. Manning, P. C.

UNION SPRINGS, ALA.—Our church at this place has a brighter future now than it has had for many years. Our first quarterly conference closed on Jan. 28th. Dr. Carson presided with the usual life and dignity. He excelled himself Sunday night, and while he preached a crowded church was filled with the spirit. Through him we are blessed with a most excellent pastor in the person of Rev. Emmet McClendon. Both District Supt. and pastor are urging the Centenary, together with all other claims, and the Southwestern. We are going to do our whole duty by all.—A. A. Feagin, Reporter.

TYLER, TEXAS—Our first quarterly conference convened December 24, 1922, with the Rev. B. R. Booker,

District Superintendent, presiding. All officers were present with good reports. The district superintendent was well pleased with the work that had been done last year, but urged us to do even better during the new year. He found every part of the work well organized and we are striving to put the program of the church over and to place the Southwestern in every home. The district superintendent and his wife will be with us one week during the month of March at which time we plan a big rally. Raised during the quarter, \$50. The district superintendent was paid in full.—Mrs. Wm. White, reporter.

HARLETON, TEXAS—Our first quarterly conference was held at Smyrna on December 30-31, by the district superintendent, Rev. E. H. Holden. On Sunday he preached a delightful sermon from Matt. 22:21. Collection for the day, \$22.

At the opening of the conference year, we were glad to have with us Rev. M. Fountain, who preached for us at Macedonia on the third Sunday in November, also Rev. N. W. White on the first Sunday in December. Both are former pastors of the Harleton circuit. We are making every effort to raise all our claims for this conference year and to place the Southwestern in every home. Brother Willis Washington, one of our foremost local preachers of this circuit is taking up the Queen City Circuit, for the district superintendent, E. H. Holden, until the pastor finishes at Gammon in April. Brother Washington was ordained deacon at our last annual conference, Palestine, Tex. We pray for his success.—Reporter.

COLUMBIA, TEXAS—Our first quarterly conference was held at Haven Chapel M. E. Church, January 20-21, with Dr. A. W. Carr, D. D., presiding. The conference was well attended and all reports showed splendid increases along all lines. On Sunday the district superintendent preached two able sermons, using as his subject for the morning service, "Love." It was truly a great sermon. We paid the district superintendent in full, \$30.00. Two were added to the church. Dr. Carr expressed himself as being pleased with the pastor's work. Rev. Smith is putting his whole heart into the work with untiring efforts.—P. E. Williams, Reporter.

INQUIRY.

I have a nephew that I am looking for and am anxious to hear from him; his name is Rev. William McGuire, a minister in the Methodist Episcopal Church; his mother's maiden name was Arzella Page. Any information concerning his whereabouts will be highly appreciated by me.—Charity Wilson, 1221 Summit Ave., Springfield, Mo.

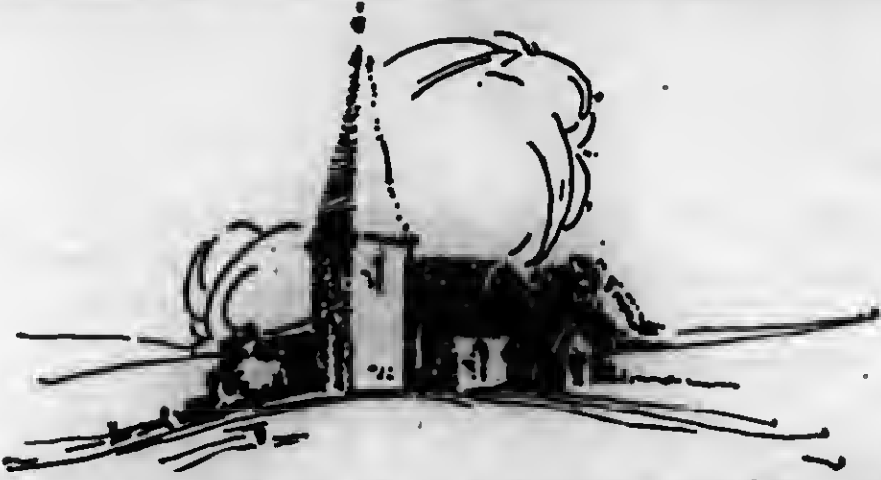
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WHAT THE CHURCHES ARE DOING

CALDWELL, TEX.—A great storm struck the parsonage at Caldwell and left in its wake one hundred pounds of choice groceries. The storm was led by Sisters E. D. Gunn, Wyatt, M. A. Storms, A. Campbell, A. Pollard, M. Henry, D. M. H. Everett, C. A. Hightower, and others. After a few remarks by the brethren, they departed for their respective homes. I wish to thank all who participated in this pleasant surprise and ask that you come again.—W. A. Parham, P. C.

SCOOBA, MISS.—On January 13th, a storm was given at Tamola Bethel M. E. Church for our beloved pastor in the winding up of his conference year. Each one laid their mite on the table and the pastor with a heart full of joy, spoke many encouraging words and thanked the members and friends who participated in the surprise. Twenty pounds were left also \$2.84 in cash. Mr. J. W. Sumrall, of the Baptist Church gave the pastor a pair of socks.—H.K. Roberts, P. C., M. J. Blanks, Reporter.

COLUMBUS, OHIO — The Booster Club members of the Centenary M. E. Church attended the New Year open house silver offering at the home of Mr. and Mrs. James A. Griffin, 432 Galloway avenue. Members and friends from other churches in the city were also present. The silver cup was soon filled with a total of \$58.00. Coffee, ice cream and cake were served.—Reporter.

MAYSFIELD, TEX. — The Ladies' Aid stormed the parsonage on January 13th at Millam Grove M. E. church with many pounds of groceries, which amounted to \$10.85, cash .65c. Total, \$11.50. After leaving the parsonage they went into the church and rendered a splendid program. Sister Minnie Wheeler read a paper, subject, "Christian Duty to the Church;" Sister C. Saddler, "What the Ladies Are Doing for the Church," and Mrs. Georgia Talley read a most interesting paper on "Character." Refreshments were served. Sunday was pastoral day; collection \$12.00.—Rev. John Coe, P. C.; C. W. Renfro, Reporter.

FERRIS, TEX.—Quarles Chapel M. E. Church: We the members and friends take this method to thank the annual conference and the fatherly Bishop Jones for the re-assignment of our beloved pastor, Rev. S. D. Moseley, who preached an able sermon December 24, 1922. Rev. J. W. Warren, our Dist. Supt., held his quarterly conference at Quarles chapel, administered the Lord's Supper and preached an able sermon. Collection for Supt., \$30.12, for pastor \$12.30. Total collection \$42.42.—J. P. Allen, Reporter.

INDIANAPOLIS, IND.—Ladies' Aid No. 1 met at the residence of Mrs. Susie Wilks on Tuesday evening at the usual hour, and was well attended. Our rummage sale was a great success, along with which we served a splendid dinner. The fruit contest held in our church on Thursday was well attended by the community. This was under the direction of Misses Jones and Hill of Aid No. 2. Ladies' Aid No. 3 gave a parlor musicale at the residence of Mrs. Vance on Jan. 26th at 7:45 p. m. The John Stewart Home Missionary met at the home of Mrs. Hill on Thursday afternoon. On January 16th a wonderful Biblical scenery was shown at the church. On January 25 the Indianapolis district convention was held and the Woman's Home Mission presented a play, a pageant of all nations. By this report you will see that we are still working for the Master. We are about to engage in a revival. Dr. White will be one speaker for the entire two weeks.—Rev. J. S. Roberts, P. C.

HUFSMITH, TEX.—We thank our Bishop for sending to us Rev. P. Edwards. He is bringing Hufsmith back to life again. Since being here he has made many improvements on the parsonage and during the first quarterly conference he raised \$39.00. The Supt. Rev. B. Reid preached to the delight of all present. We are hoping to raise all of our Centenary claims and to make a round report.

On January 20 Mr. Jesse Walter and Miss Mandy Corker were united in holy matrimony by the pastor.—Valley Ware, Reporter.

ROLAND CIRCUIT, ARK.—The Rev. Dr. W. H. Simpson, who was appointed Dist. Supt. of the Fort Smith District by Bishop M. W. Clair at the annual conference which convened at Helena, Ark., Dec. 6, 1922, is making a great drive on the Roland Circuit. His assessment was \$20, all of which was raised and \$10 was raised for the pastor. On the night of the 6th while the choir was entertaining the Dist. Supt. and pastor in the church, the members of the church and of the Baptist church were giving the pastor and wife a surprise party, which amounted to \$5. On Sunday morning Dr. Simpson delivered a wonderful sermon to the delight of all present. Rev. A. L. Buchanan asked the district steward, Bro. Mark Piggee, to take an offering, which he gladly did. We are praying for success this year.—Rev. J. W. White, Reporter.

DE SOTO, MISS.—We wish to thank the members for placing on the Xmas tree a handsome snit for the pastor. The names of those who participated are: Sisters Addie May, Bertha Horne, Franky Horne, Fannie Carpen-

ter, Lucinda Carpenter, M. R. Hoof, Ethel Mal, and those presenting the hat were Jane Parker, Cary L. McI Carter and others. Many pounds of groceries and a cash purse of \$5.50 were also given.—Annie Woods, Reporter.

GONZALES, TEX.—We are indeed delighted over the return to us of our pastor, Rev. W. M. Ellison and Dist. Supt. G. A. Deslandes. Dr. Deslandes held our first quarterly conference Dec. 16-17. All officers were present with good reports, despite the short notice of his coming and the inclemency of the weather. The Dist. Supt. spoke at length upon the plans for running the church for the ensuing year and advised all to be true and loyal to the cause. In his usual way he preached a very impressive sermon on Sunday to a crowded house. Amount raised, \$24.75. We have implicit confidence in our pastor and believe with our assistance he will put the program over. Our watchword is "Over the top." The pastor received many valuable gifts from the Xmas tree, which included, cash, \$20, and many valuable articles of clothing. The tree was valued at \$100.—Reporter.

MT. HOPE, W. VA.—Sunday was a high day at the Mt. Isalah M. E. church. At 11 o'clock Rev. M. L. McKinney, our pastor, preached a most excellent sermon. One year ago, when our pastor, Rev. McKinney, was assigned here, we had burdensome debts, which retarded our progress. We had almost lost interest, but our pastor kept us on the job. Oct. 13 our pastor called the officials of the church together, saying: "I want to beautify this church; if you all follow me I will do it." We did as requested. He made it new inside and out by painting it and doing some other work. We now have a beautiful church. Oct. 26 he held a trustee rally, which netted \$150.25. On Nov. 30 the stewards gave a turkey supper and raised \$10.20. We have just closed a Centenary rally. Recently some members gave a pleasant surprise to the pastor and it made him feel as if his people really loved him. He was entertained at 6:30 p. m. Dec. 26 by Mrs. M. L. Thomas, and on Jan. 1 by Mrs. Lilly Grant.—Mrs. M. B. Brockman, Reporter.

AMORY, MISS.—We are both glad and sorry during these golden moments as they pass. Glad because we had a smooth sail under the leadership of Dr. N. R. Clay. By his Christ-like leadership many souls have been addressed to our church. By his efficiency we have raised over thirty-three hundred dollars all told. We are sorry because of the fact that the dark shadow of grief overshadows the whole of St. James M. E. church by death calling Bro. Isalah, the New Orleans Area evangelist from labor to reward. Yet we know that the Lord giveth and the Lord taketh away, blessed be the name of the Lord.—D. N. Cooper, Reporter.

MCNEIL CIRCUIT—Sunday, Jan. 7 was a high day in Zion at New Hope chapel, McNeil Circuit. We had a live Sunday school, conducted by the pastor, Rev. Harris. Sister Mary M. Byrd preached her trial sermon at 11 o'clock, subject, "Go Thy Way." Acts 14th chapter. Her sermon was a delight to all. We also had class meeting. Rev. Harris preached the closing sermon Sunday night. The Ladies' Aid and Home Mission presented the pastor a suit of clothes, the cost of which was \$48, and other articles of clothing.—S. Bell, Reporter.

PLEASANTON, TEX.—We arrived safely and were greeted by a set of loving people. On watch night we held class and prayer meeting and raised \$2.17 for Episcopal residence. After retiring we were aroused by a storm which struck the parsonage. On the table many pounds of groceries were laid. We have planned a great year's work and hope to do many things for our church. We ask your prayer for our success.—J. P. Priestly, P. C.

ROANOKE, ALA.—Our pastor, Rev. A. Callahan, called the church together on January 15 and organized us in evangelism work. First group, special work, Sister Armenta Turner, ex-president; second group, getting Sunday school members into the church, Sister Nellie Partridge, president; third group, special work circulating Christian literature, Sister Alice Gates, president; fourth group, Sister Fannie Shealey, president. Miss Catherine Nelson was elected reporter to the Southwestern and also committee to solicit subscriptions.—Catherine Nelson, Reporter.

JASPER, TENN.—Sunday, Jan. 29 was indeed a great day for Wells Chapel M. E. Church. Rev. A. J. Hughes, our district superintendent, was with us and held his second quarterly conference at this place. At 11 o'clock he preached a soul-stirring sermon, and also at night. Brother Hughes is doing great work on the district. May God bless him in his great efforts. The church is prospering under the leadership of the pastor, Rev. A. F. Shockley. We have a lively Sunday school at this place. The amount raised for the district superintendent was \$18.00.—Mrs. Lufis T. Shockley, Reporter.

CARY—LYNCH, MISS.—December 3rd, a Rally was held at Clark's Chapel M. E. Church, Cary, Miss. Mrs. G. Sanders, \$7.75; Mrs. Huldie James, \$10.02; Mrs. Hattie Watson, \$1.95; Mrs. Susie Adington, \$4.35; Mrs. Lillie O. Williams, \$5.10. The work continued. The young people presented a nice Christmas program, assisting the pastor. Miss Maggie Black, \$10.33; Miss Roberta Adington, \$4.60. Watch Night Program was enjoyed by all. Raised for the pastor, \$12.00, December 31. The young people's jubilee club entertained nicely on January 1. My wife and I were royally entertained at Lynch Chapel, January 3, to the 8th. The young people of the Jubilee Club of Lynch, raised \$4.50 for the pastor. Pastor's collection \$30. The young people of Jones Chapel entertained December 27.—J. A. Williams, pastor.

SOMMERVILLE, TEXAS—On January 14, at 8 o'clock p. m., while sitting in a calm repose, the monotony was broken by a mighty rushing "storm" that arose from the midst of the small membership of our church here led by Mmes. L. C. Loud, M. T. Kilpatrick, P. T. Kilpatrick, A. T. Kilpatrick, Joe Gains, W. S. Stevenson, Misses Odessa Kilpatrick, Iella Loud and Masters I. B. and Iterell Loud. And when we had gathered up that which was left in its wake, about 75 pounds of choice

groceries and same cash were realized. Just as we were regaining our composure, we were suddenly interrupted again by a more severe storm that blew in from Lyons, led by Brothers J. W. Armhrulster, S. L. Roberts, R. A. Allen, Earnest Roberts, Wad Roberts, Geo. Roberts, E. B. Jones, Mr. W. M. Daniels and Sisters I. A. Roberts, H. A. Roberts, Lucy Flemmings, J. W. Armhrister, E. B. Jones, M. McCoy, Lucy Blue, Rosie Allen and Mrs. Spencer. When this disturbance had ceased 213 pounds of choice groceries and some cash were gathered up. An expression, in well fitted terms of appreciation of our being stationed here and our service, were rendered in the first company by Miss A. T. Kilpatrick and the second by Brother J. W. Armhrister. Response by the pastor. May the blessings of the eternal Father rest upon these.—D. A. Hunnels, Pastor.

BIRMINGHAM, ALA.—Bradford Chapel M. E. Church: We are very grateful for the return of our pastor, Rev. R. H. Moore for another year. Under his leadership, the church has taken on new life. We have done some necessary repair work on the church and hope this year to remodel or build a new one. We raised more Centenary this year than any year previous. We cannot fail to mention his faithful wife, a woman who is full of ability to do both church and school work. The members, with Rev. P. H. Harris as leader, have constantly stormed the pastor and wife during the year. Mrs. Paulie Fletcher, one of the new members, has done excellent work along this line, as well as a great financial giver. At the close of the year we had a Manless Wedding in honor of our pastor. Rev. Richardson, pastor of one of the leading Baptist Churches and Rev. Wm. Jones, Field Agent of the Board of Sunday Schools, were the speakers of the evening. Through this effort we realized \$60.—Reporter.

ATLANTA, GA.—The members of East Atlanta M. E. Church are yet alive. We were indeed sorry to give up our pastor, Rev. J. C. Cunningham, but we are very much pleased with our new pastor, Rev. Thomas A. Huger. He has the work at heart and is putting forth every effort for the advancement of the church and of the kingdom. Our Epworth League has made a wonderful start for the year. We are getting more and more interested in the work. Our Sunday school is constantly increasing and we now have on a campaign to increase the membership to a larger degree. The Young People's Club, called "The Get Together Club," has purchased a new piano for the church, of which the membership is very proud.—G. L. Calhoun, Reporter.

WINSTON-SALEM, N. C.—St. Paul M. E. Church is known as the leading church in the Centenary movement in the four colored conferences of the Chattanooga Area. The yearly payments to the Centenary fund is \$1800. We have entered upon our fifth year, and, with our constantly growing membership and active auxiliaries we will be sure to wind up our Centenary fund this conference year. In February we will put on our drive for our quota for the SOUTHWESTERN CHRISTIAN ADVOCATE. The young people have al-

ready indicated that they will stand by us and make this drive a success. Our auxiliaries are much alive. The Sunday school has recently put on a campaign to double its membership this year and our roll is now constantly increasing. The Epworth League, under the leadership of Mrs. Zula James and Miss Anna Hartman, her co-worker, is doing efficient work along all lines of its activities. Miss Jennie Mae McHenry has taken charge of the Young People's Emergency Club and is making excellent headway already. In truth, all of our young people are very much alive and feel that they need to assist in all the activities of the church.

In October, 1921, the official board decided to put in a new pipe organ at a cost of \$550, and also to renovate the main auditorium at a cost of \$4,000. We went to work at once and readjusted the rostrum so that it would be in keeping with the new organ. We also repainted the walls and readjusted our gallery and lights and put down a new carpet. We have paid on this \$9,000 indebtedness over \$7,000, and in the meantime have kept up our current expenses, including the ministerial support and the benevolences. During the present conference year we expect to lift our entire obligations and go to the conference out of debt.—J. P. Morris, P. C.

BAY ST. LOUIS, MISS.—We had a fine closing up of our conference work on this charge. Our people did everything in their power to meet all of our claims. The pastor will go to the conference with a full report. At the close of the service Sunday night Brother R. J. Squires, Class Leader No. 1, presented the pastor, Rev. A. H. Lathan, with a fine suit of clothes on behalf of the classes. Brothers R. J. Squires and Frank Fox and Mmes. S. E. Powell and D. L. Fox were the instigators. The pastor responded to the presentation speech made by Brother R. J. Squires, in very fitting words.—Reporter.

EAST MEXIA CIRCUIT—We thank our Heavenly Father for his many blessings and for his mighty power through which we were able to pass over the many burdens of last year. This year finds us with thankful hearts and willing hands to do the big job of the great Church. We wish everyone on the district much success in every task they might undertake to accomplish.—Rev. E. W. Summers.

INDEPENDENCE, KANS.—St. James M. E. Church: We have just closed a three weeks' revival, conducted by Mrs. S. Anna Armstrong of St. Joseph, Mo. The official board and pastor have for three years discussed the need of a real revival. All our prayer services had lent their efforts to that end. Cottage prayer meetings have for about three months been conducted by our efficient exhorter, William Holt. Watch Meeting was a night long to be remembered by all present. When the evangelist came all was in readiness for the work of soul winning. For three weeks Sister S. Anna Armstrong presented Christ with great power, captivating the whole city. Standing room was at a premium every night. Thirty-six conversions and reclamations were the result of this truly great meeting. But its in-

fluence was far-reaching and, we trust, lasting. It can truly be said of Sister Armstrong that she is a peerless woman evangelist. Her equal has never visited this part of the country. Her preaching has transformed many homes and individual lives, and encouraged and helped numbers of Christians into larger Christian efficiency. The good accomplished here by her strong sermons is inestimable. We can safely commend her to any church needing the services of an efficient evangelist. The committee appointed by the president of the Ladies' Aid, Mrs. Ruth Patton, handled the entertainment of the evangelist creditably. The committee was composed of Mrs. Bertha Kelley, Mrs. L. Jacobs and Mrs. B. Davis. At the close of the meeting the ladies honored Sister Armstrong with a shower and many valuable gifts.—Reporter.

SMITHVILLE, MISS.—The Christmas celebration held at Spruel Chapel was a great success. The program was rendered by the church board. Brothers J. Jackson, E. D. Dean, L. H. Sarton and Rev. C. D. White are due credit for such a splendid exercise. Collection \$13.60. Rev. C. D. White, his local preached, preached a soul-stirring sermon Sunday night; subject, "Prepare to meet your God." Rev. J. Riggan assisted. We were visited by one of our friends, a great spiritual church worker, on Christmas day, Brother W. W. Spearman of Ruleville, Miss. He is a man of honor to his race. God has spared us to see a new year and we are planning to do a greater work for Him this year than ever before.—Reporter.

ZEBULON, GA.—The good members of Fuller Chapel M. E. Church and several members of the Baptist Church stormed the parsonage Wednesday, January 17, 8:30 p. m., for which we are still praising God and thanking the generous donors. The generous body was led by Brothers Clayton Walker, Charlie Brown, Charlie Stanley, Eddie Rice, Hartford Moses, Manual Hall, Bennie Evans, Hartford, Lamar, Bruman Walker, Calvin Mangham, Ben Barrett, Otice Ganton, Walter Davis and Mesdames Lizzie Stanley, Betsy Barrett, Alice Dix, Amanda Hall, Pauline Fallings, Jennie Smith, Arria Mangham, Dall Lamar, Beatrice Mangham, Charity Mareland, Victoria Slade, Rosetta Walker, Sarah Moreland, Emma Lu Dix, Bessie Britt, Clara Davis, Pet Britt, Katie Jenkins, Dicy Dix, Lizzie Mangham, P. Coggins, Raherta Lamar, Mettie Davis and Hattie Cooper. Brother C. Walker led in singing several appropriate melodies after which Rev. Maddux and sister Maddux with joyful hearts and tear dimmed eyes prayed earnestly for a feeling of worthiness and a successful year's work.

HUBBARD, TEXAS.—On the evening of January 19, 1923, after the greatest business session of a quarterly Conference ever held on the Hubbard and Dawson Circuit, and the Rev. Dr. J. W. Warren District Superintendent and J. W. Stone, Jr., Pastor, had retired to the parsonage, a storm struck the parsonage to which the District Superintendent and Pastor had retired. When the storm clouds had passed, many valuable presents were on the table.

Among the presents were shoes, socks, towels, a collar box, handkerchiefs and many choice groceries, and a fine cake. Names found on packages were as follows: Harriett Shanklin, Ahlie Thomas, Ivena Doss, E. V. Shanklin, Floyd Moore, Bettie Hassell, Janie Reed, Daisy Shanklin, George Shanklin, Rosie V. Davis, L. E. Davis, Ava Shanklin, Sarah Mitchell, Susie Johnson, Nettie Pye, Fannie Pye, Harrison Reed, Emma Brantley, Berthenia Sweeney, Endy Pye, Goldie Pye, Minnie Roherson, Ormanda Reed, Henry Merrett, Throca Sweeney, Catherine Brantley, and many packages hearing no name. I take this method to thank these Angels of Mercy and say come again.—J. W. Stone, Jr., Pastor.

LYONS, TEXAS.—We wish to inform the General Church that we, the members of East Tabernacle M. E. Church are waking up under the skillful leadership of our beloved pastor, Rev. D. A. Runnels. Our Sunday school is wide awake and the attendance is good. With such active workers as Brother E. B. Jones, Sister I. A. Roberts and others we are expecting to increase our membership at least twenty per cent this quarter. The services are all well attended. The Texas Conference made no mistake in sending Rev. Runnels to us. On Sunday morning, Jan. 13, our pastor preached a masterful sermon.—Seth D. Scott, Reporter.

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SPECIAL NOTICES

To the members of the Lincoln Annual Conference.

Dear Brothers: Will you please send number of delegates coming from your charge to the annual conference April 4, at Fort Scott, Kansas.

W. H. G. ROWE,
1009 E. 2nd Street,
Fort Scott, Kans.

Dear Sisters:

The Executive Board of the Woman's Home Missionary Society of the Opelika District will convene at Ashland, Ala., Feb. 16, 1923. It is expected that all district officers are to be present and full of the love of Christ and not evil aims, because we are working for "the love of Christ and in His name." Remember this is our motto. We hope to have a nice program on the evening following, and please don't forget the day and date—Feb. 16, 1923.

MRS. R. L. WILLIAMS,
District President, 1007-
22nd Ave., Tuscaloosa, Ala.

To the Following Members of the District Cabinet, Hattiesburg Dist., Miss. Conference:

A. H. Jordan, Pachta, Miss.; O. A. Staten, Mathersville, Miss.; W. M. McLain, Enterprise, Miss.; Miss Olivia Chapman, De Soto, Miss.; Miss Octavia L. Jack, Waynesboro; Mrs. Bettie Falconer, Ellisville, Miss., and officers of the various departments, will assemble at De Soto, Miss., Feb. 17 and 18 at 10 a. m. Preparations are being made for your comfort. Pastors included.

E. A. CHAPMAN, D. P.
A. BUCKLEY, Sec.

To the Pastors, Officers and Loyal Members of the Lexington Conference: Word has come to us from Bishop Jones, D. D., LL. D., that our conference meets April 11, 1923, which is a week earlier. We therefore urge that the entire officary and membership co-operate fully with the pastor in putting over the complete Centenary program. The pastor's salary must be paid and we know that you will do that in full. THE SOUTHWESTERN CHRISTIAN ADVOCATE IN EVERY HOME.

We wish to call your attention definitely to the Stewardship Campaign now in progress, and if for any reason you have not carried out this program please do so immediately by sending to Dr. Luther B. Lovejoy, 740 Rush street, Chicago, Ill., for free enrollment cards. Sign up your membership to the Vital Pledge of the Church and the Kingdom of God.

Your attention is called to another appeal of our district superintendent a few days ago, urging that "Red Hot Evangelism" continue until our next annual conference meets in session. We have designated the second Sunday in March, the 11th, for the putting over of the complete financial Centenary program in each local church.

Let every one of us raise our Episcopal fund and Conference Claimant fund, which are separate items from our Centenary offering. This committee shall be glad to serve you in each of the previous programs if you so desire.

Note that this conference year marks another milestone in its history,

in that a Negro bishop will preside. We therefore are very anxious that everyone shall do their best to have no blanks.

Committee: E. W. Kinchin, chairman; C. E. Ball, F. P. Fielding, R. D. Hines, J. H. Ross, J. M. Hayden, secretary

Yours for victory,
HARRY M. CARROLL, D. S.,
Lexington District.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

O'NEAL—Sister Laura Lucinda O'Neal departed this life Nov. 26, 1922, Waldo, Fla., after an illness of several months. She was a member of Philadelphia Baptist church for 28 years and lived a consistent Christian life and was an active worker in every department of the church, and was chorister of the district choir. She leaves to mourn her passing a husband, one son, Rev. J. C. Stripling, a father, Rev. V. S. Stripling, five brothers, two sisters and a host of friends. Her remains were laid to rest in Pine Grove cemetery.—Reporter.

TAYLOR—Brother Henderson Taylor, an old member of Maringouin, departed this life December 18, 1922. The funeral took place at Sweet Home Baptist Church. Rev. Thomas Levi, and Rev. C. D. C. Bryan, his pastor, conducted the funeral. He leaves a wife, two children and many friends to mourn his passing.—Rev. C. D. C. Bryan, Reporter.

ROLLINS—January 8th, was a day of mourning for the Wilson membership of Moxia, Tex., and friends of Sister Drucilla Rollins. She was one of our best members and was loved by all who knew her, both white and colored, Christians and sinners. She leaves to mourn her passing, one sister, nine children and a host of friends. The funeral service was conducted by Revs. J. E. Wilson, S. G. Grayson, F. D. Johnson, C. Dobbins, and E. W. Summers the pastor.—Mrs. Maggie Sneed, Reporter.

EVANS—Brother Andrew Evans, the oldest member of the M. E. Church of Fayetteville, Tenn., died November 20, 1922, in full triumph of faith. His place in the church will be hard to fill. He leaves one daughter, one son and a host of friends to mourn his passing. At the time of his death he was 77 years of age. Funeral services were conducted by Rev. Buchanan—Rev. A. Roach, Reporter.

FIELDS—We chronicle with some feeling of grief, the passing of Sister Sallie Fields, a veritable latter day Dorcas, of Bellville, Texas, who passed to the great beyond Monday night, January 15, 1923. She was more than 68 years old, having been born in the State of Alabama. She came to Texas in early childhood and has spent the greater part of her life in Bellville. 48 years of her serviceable life have been spent as a member of the Methodist Church and

with her husband, Rev. G. H. E. Fields, she was one of the founders of Jackson Chapel Methodist Episcopal Church, Bellville, Texas. At her death, she was a member of two secret fraternities, Ancient Order of Pilgrims, and Court of Calanthe. She served these orders faithfully and was hurried with their honors, but she always prized her membership in the Church of her choice beyond all else. The writer paid a fine tribute to the sweet life and service of this noble character. The mound that marks her last resting place in a local cemetery here, was literally covered with costly floral offerings, a great deal of which were contributed by the best white people of Bellville. She had been married to Rev. G. H. E. Fields, 50 years. She leaves a husband, 6 children, many grandchildren, brother, and other relatives, also a host of friends to mourn her demise.—E. W. Hayes, Pastor.

POWELL—Maria Elizabeth Robinson Powell was born Sept. 23rd, 1859, in Clinton, La. She was married to Samuel P. Robinson, being the mother of four children, Nelson B., Peter D., Percy H. Robinson, and Mrs. Samuella Robinson Baker, and the grandmother of Moses, Charles and Edwin Baker.

She was converted in Little Zion A. M. E. church when quite a young girl, later moving to New Orleans, La.; she joined Trinity M. E. church, in which she was a class leader and a member of the Missionary society. Later she was married to Rev. Edward Powell, who also has passed to his reward. While visiting her daughter in the city of Oakland, Cal., she was stricken, and after an illness of seventeen days she passed to the great beyond, Dec. 27, 1922. Before her illness she was associated member of Taylor's M. E. Church. Resolutions from M. E. church were read by D. J. Jones. The following being present, had a few words to say: Rev. H. Kennedy, the life of Mrs. Powell; Rev. C. N. Elliott, sermon; Rev. J. N. Brown, A. M. E. church, San Francisco, Cal.; Rev. N. Pryor, of A. M. E., Oakland. Funeral was held from Parks chapel A. M. E. church. Interment Evergreen cemetery.—Gertrude Obee Jackson, Reporter.

INGRAM—Just at sundown, in Yazoo City, Miss., Dec. 27, 1922, the spirit of Sammie Ingram took its flight to the heavenly rest. He left a smile only to show he had joined the angels in the realm above.

For five years he had been a zealous and consistent member of Wesley M. E. church and died with a steady faith in the Lord. He had splendid training, reared in a Christian home, in the Sunday school, church, and a student at Rust College. A life of 20 years filled the home with joy and gladness. A Christian mother and other relatives mourn his loss. The funeral was conducted by Rev. F. S. Smith.—Mrs. Smith, Reporter.

LANGUAGE—Sister Rosa Language was born March 2, 1876, died Jan. 11, 1923, Pleasanton, Tex. She joined the M. E. church when quite a girl and lived a faithful and consistent Christian, serving as class leader and stewardess till the end came. She leaves three daughters, one son and a host of friends to mourn her loss. The funeral was conducted by the pastor, Rev. J. P.

Priestly. Lodge No. 142, Atascosa Court, paid honor to her.—Rev. J. P. Priestly, Reporter.

MARRIAGES

CARTER-PAOE—On Dec. 24, 1922, Mr. Herman Carter and Miss Byrd V. Pace were united in holy wedlock at the home of the bride's parents in Walker county. Mr. Carter is a successful mechanic of this county and member of St. James M. E. church, Huntsville. Miss Pace is one of Walker county's leading school teachers and a member of Bedias Circuit M. E. Church. Both parties are the products of Prairieview State Normal College. Rev. J. E. Beal officiated.

WILLIAMS-SMITH—Mr. Edg. Williams of Beaumont, Texas, and Miss Sophronia Smith of Beaumont were happily married on January 1. Also Mr. Otis E. Mines to Miss Beatrice W. M. Coleman of Beaumont, on January 6. Rev. W. I. Duncan, of McCabe officiated.

BRYAN-JACKSON—Mr. Bill Bryan and Miss Margaretta Jackson were happily married December 19 at Haven Chapel M. E. Church, Brickley, Ark. After the wedding the reception was held at the home of the bride's parents, Mr. and Mrs. H. R. Jackson. Rev. W. J. S. Donaldson, officiated.

DISTRICT ROUNDS.

(Continued from Page 12)
Marthaville Circuit; March 23, Hol line Circuit; March 25-26, Newman Alexandria; March 27-28, Cheneyville Circuit. April 3-4, District Gro Centenary meeting, all pastors meet at Newman to report your East drive.

My Dear Brethren—We had splendid conference year. The reports were not as favorable as wished them to be, still we must be thankful to God for what we accomplished. With the spirit of Methodism we must do a still greater work the incoming year.

Begin your Evangelistic work now increase your membership. Canvass all your members, enlist tithing students and young people for life service. Remember you must go to the top for Easter. Put the Southwestern in every home, raise your full quota for the paper, get your Sunday School superintendent and Epworth League president lined for the Sunday School and Epworth League convention this summer. Pastors present at our District Gro Centenary meeting at Newman, Alexandria, April 3-4th. Yours for work, G. C. Hayward, District Superintendent.

AGENTS: TAKE ORDERS FOR REVERSIBLE COATS. Sell lightning. Only \$10.00. You make \$2.00 profit every sale. Samples free. Write quick. Liberty Mfg. Co., Liberty Bldg., Dayton, O.

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Southwestern Christian Advocate



LORENZO H. KING,
Editor

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THE METHODIST BOOK CONCERN,
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Back To The Fundamentals Of Christian Faith

To those who realize that spiritual things are spiritually discerned there will come no fear for the faith, and for the Church that incarnates it in social action. You will judge the strength of a structure not by the noise of the winds that roar around its gables but by the foundation on which it rests. You will judge the durability of the Christian faith and the Christian Church, not by the vehemence of the criticism which beats against them but by the depth of their entrenchment in the experience of humanity and the revealed life of God. We are not failing; we are fastened on a Rock. We are not crumbling; we are growing in a living structure whose roots are in the very springs of life. We are not shifting before the storm of sin and sordidness and skepticism, not even shaking in the shrilling winds of an expanding knowledge which for the time seems to ignore him. We are built upon the foundation, and our maker and builder is God.

But if the present situation in which the church and society find themselves has anything to teach us, it is that our social agencies, our educational activities, our administrative developments have had little permanent effect in the lives of men because they have not issued from intelligently apprehended Christian doctrine. We have inaugurated an attractive social ministry, but we have not ministered to the durable faith of society. We have organized a splendid program of education but we have not educated men in the things most surely to be lived. We have wrought out a most business-like administration of the church, but we have not administered grace to the glory of God. Nineteen centuries bear recurrent witness that the days of the church's noblest influence, the days of Christianity's most commanding and enduring expression in personal and social life, have been the days when its mighty doctrines were greatly preached and widely meditated. And the most insistent and important question for the Christians of today who are eager that the church shall take its full share in the responsibilities of this critical time, is not, as so many are asking, What shall we do? but, What shall we believe? and, On what shall we insist?—

From "The CONTEMPORARY CHRIST."

By J. M. M. Gray.

COUNCIL OF BOARDS HOLDS EPOCHAL SESSION



The Council of Boards of Benevolence of the Methodist Episcopal Church in Session in the Pershing Room of the Hotel Lexington, Chicago, Illinois, January 23-25, 1923.

In the accompanying cut of the Council of Boards of Benevolence, held in Chicago, January 23-25, 1923, the photographer may awaken interest by visualizing to some extent that representative assembly, its orderly arrangement for Methodism's big business to be transacted in the famous Pershing Room of the Hotel Lexington, but the camera is mum as to the tremendous issues raised there, the cogent arguments set forth there, and the far-reaching effect of the vital results involved in that meeting. Nor voice nor pen can set it forth in its multiplex bearing and meanings for America and the world. It was world Methodism in miniature, the General Conference *ad interim*. Every General Board, Council and Committee; in fact every strata and interest of the Methodist Episcopal Church was represented there.

Centre of World Interest.

Universal interest centered in the Chicago meeting. Hardly any stage in Methodist history was so significant as those days. That annual meeting was to determine the future policy, program, and power of Methodism to serve the world. We are on the verge of the expiration of the Centenary period that has made the world marvel at the moral potency of Methodism. Should we carry on at the Centenary pace, and on those levels of achievement, or should we sink back to former lower levels and slacken the hurrying feet of Methodism to minister in the spirit of our Lord to humanity's needs? That question was to be decided in a way commensurate with the already commanding moral dignity of our great denomination.

Because the impending issue was so grave, the Council's approach was commendably cautious and wise. The several Benevolent Boards were previously requested to submit, as the basis of their askings, carefully compiled surveys of the needs of their respective fields of operation. These needs had previously been canvassed in a democratic way throughout every Area, Conference, District and Charge of Methodism with amazing fidelity to detail. These facts formed the bases of the budgets for each Board for the coming year. *One of the biggest tasks of the Council was to devise an adequate and prompt method of dovetailing the present Centenary program and the expiring Centenary period into the post-Centenary period so as to avoid interruption in income so necessary to maintain the efficiency of the Boards; at the same time to prevent a lapse in interest and moral enthusiasm in our membership.* The previous fixing of the Centenary period at five years had at least by suggestion induced many Methodists to think that the end of that period would mean relaxation from Methodism's ambitious program. To conserve the gains of the Centenary, to foster sustained moral enthusiasms and to hold Methodism steadfast in her militant moral leadership was the exacting task which these leaders were now to accomplish, and which this writer thinks has been provided for in a statesmanlike and effective manner.

Challenging to Action

First as a challenge to the task were the reports of Dr. R. T. Wade, Corresponding Secretary, and Dr. M. W. Ehnes, Treasurer of the Committee on Conservation and Advance, the Council's executive

agency. These reports were clear, comprehensive surveys of the remarkable achievements of the church during three and one half Centenary years. They showed that Methodism giving in 1912, \$3,532,858.00, was giving in 1922, \$18,013,801.00, and that from June 1st, 1919 to December 1st, 1922, the Church has given through Centenary impetus exactly \$53,866,000.00.

The detailed report of Centenary giving, not including annuities and trust funds, was given by the Treasurer for each month from June, 1919, to December, 1922, as follows:

	June, 1919-May, 1920	June, 1920-May, 1921	June, 1921-May, 1922	June, 1922-May, 1923
	1919	1920	1921	1922
June	\$ 367,008.11	\$ 853,265.32	\$ 723,398.22	\$ 632,681.69
July	632,806.09	746,532.58	583,964.03	556,896.45
August	725,492.19	652,816.18	679,133.49	615,543.99
September	2,165,072.03	2,889,334.56	2,144,424.33	1,881,098.45
October	4,834,698.92	3,246,699.91	3,227,101.51	4,225,141.36
November	679,768.14	594,245.10	569,659.00	315,453.08
December	691,991.97	669,599.65	389,120.60	334,610.45
	1920	1921	1922	
January	940,609.33	844,904.86	650,394.57	
February	750,469.86	695,331.13	571,692.52	
March	1,395,376.02	1,364,265.19	1,044,899.02	
April	2,014,345.94	2,051,442.88	1,486,370.61	
May	628,552.21	712,982.49	1,284,247.92	
	\$15,826,190.81	\$15,321,419.85	\$13,354,405.82	\$8,561,425.47

Such a record of giving must appeal to the just pride of every thoughtful person, particularly Methodists, making them proud of their Church and desirous of seeing it "carry on." Methodists and others who contributed to this achievement, the most stupendous in the history of Christendom, were evidently moved to action by the spirit of that young recruit in the Civil War, as related by Bishop Hughes:

"My country calls me;
My country needs me;
I am able;
I am now willing."

Economy in Expense

It will assuredly allay criticism which has cropped out sparsely within some quarters, and create new confidence to note the Corresponding Secretary's statement: "There has been a reduction of expenses from \$1,159,568.38 in the year ending October 31, 1919, to \$792,639.63 in the year ending October 31, 1922, or, expressed in dollars and cents, \$366,928.75. The Committee on Conservation and Advance has made every effort to reduce overhead expenses."

Notably in one department, striking reductions have been made. "The total expenses of the Area offices for the year ending 1920 were \$447,000, for year ending 1921 \$331,000, and for the year 1922 were \$269,000. The Area Secretaries have curtailed every possible expenditure, and if they are to be maintained on an efficient basis cannot be cut any lower. The same is true of every feature of the work."

Concluding his report, Dr. Wade with prophetic insight remarked

to the Council: "We do need, as America needs, a new vision of God. We do need, as America needs, a new and renewed consecration to high ideals. We do need, as America needs, a genuine revival of religion. *The big need of today is spiritual power, and only religion can create it. All of the vital questions of today center in religion.* The Methodist Episcopal Church has a God-given task to present and live Christian principles which will remake the world in righteousness. Confronted with this task, and our own responsibility, in prayerful devotion, methinks the Methodist Episcopal Church will not diminish but increase her offerings for Christ's world-wide plans."

Reports of Drs. Wade and Ehnes so business-like and forward looking were received with great enthusiasm and approved by formal resolutions with highest commendation.

In the Forum

After disposal of these reports, the Council was now abruptly brought face to face with its chief business, that which the mind of the Church was pondering. It was a critical moment. *The Committee of Twenty-five* was to report. This committee was appointed at a previous meeting of the Council to submit a report on Advance Program for Methodism. Dr. David G. Downey read the report. It was a great document in range of interests, in comprehension of world needs, in accuracy of analysis of the mind and purpose of the Church, in phrasing the Church's relation to the kingdom program and in the elegant and stately language with which the challenge was hurled by her leaders that the Church must "CARRY IT THROUGH." A report that seemed to sweep all before it into unanimous acquiescence was nevertheless not to be adopted without encountering its cross currents of dissection, questioning, discussion, and honest disagreement.

This was as it should have been in the face of so mammoth an undertaking. Methodism can never go forward under the stress of suppressed discussion. Only in a democratic atmosphere can the Centenary impulse be carried on in an Advance Program.

In the debate, the "Pros" were led by Bishop Luther B. Wilson, whose address was masterly. His main contention was that the method and amounts proposed was a stroke at local church initiative and would so affect the local churches as to force them to abandon important projects; that the membership was not sufficiently exalted to the larger vision; that the strain of the previous period required a relax in tension. With slightly varying shades of opinion, this view was supported also by Bishops Berry and Bristol and Drs. Ford, Leech, Kavanagh and Bartholemew.

The opposite attitude was taken by Bishops Anderson, Hughes and Stuntz; ably supported by Mr. Frank L. Dunn, together with Drs. Downey North, C. T. Wilson and I. Garland Penn. Attorneys Gatch, Kidney and Gould also supported this view. These all argued, what is evident, that failure to advance meant retreat; that the amount proposed is much less than the actual needs of the Church; that if the full amount asked were raised it would mean an average per member of only about ten cents per week. The debate crystalized around an amendment which Bishop Berry made to Bishop Wilson's motion to submit the "no growth" figures to the Church. If the amendment had prevailed the asking would have been for fifteen million dollars annually. But it lost to the counter motion of Bishop Anderson supporting the Committees' report fixing the Asking at \$18,500,000.00.

The debate was concluded by the practically unanimous adoption of the report which was ordered sent down to every Methodist pastor with the request that it be read in its entirety by him from his pulpit on a date designated by the Committee on Conservation and Advance.

We shall therefore reproduce here only a few high spots in

Methodism's Advance Program

The first column in the following table shows the present status of giving in the Church, while the second column sets forth the legitimate needs of the Boards. But while the Church is asked to endeavor to meet its legitimate needs, insistence is put upon the imperative task of raising the amount set forth in the third column. This amount has been apportioned to the several Boards as the guarantee for the current year and *must be raised or disaster will ensue in the projects of the Boards for the year.*

	No Growth Needs	Legitimate Needs	Apportion- ment.
Board of Foreign Missions -----	\$ 5,426,129	\$12,015,900	\$ 6,800,000
Board of Home Missions and Church Extension -----	5,081,664	9,805,040	6,800,000
Board of Education for Negroes--	782,077	950,000	760,000
Board of Education -----	801,227	2,302,683	1,500,000
Board of Sunday Schools -----	346,387	810,000	600,000
Board of the Epworth League---	118,827	176,800	175,000
American Bible Society -----	142,957	250,000	200,000
Board of Temperance, Prohibition and Public Morals -----	149,284	319,750	250,000
General Deaconess Board-----	50,414	90,000	90,000
Board of Hospitals and Homes---	39,527	175,000	175,000
Board of Conference Claimants --	55,000	150,000	150,000
Commission on Conference Courses of Study -----	45,000	60,000	60,000
Commission on Life Service ----	54,677	75,000	75,000
Committee on Conservation and Advance -----	792,000	865,000	865,000
	\$13,885,172	\$28,045,173	\$18,500,000

"What is the meaning of this figure that your committee has recommended for the apportionment? On the one hand we have the estimate of \$28,045,173 as the legitimate annual need of the Church for its distinctively missionary work, and, on the other, we find that the amount necessary to maintain the work on an absolutely "no growth" basis is \$13,885,172.70. Remembering that ours is a growing Church, remembering also that "no growth" in work of this character is quite sure to result in deterioration, recalling our commission as a Committee on Advance Program, and bearing in mind that the church recently pledged \$21,000,000, and in one year actually paid \$15,908,000.00, it has seemed to your committee that the amount named is a reasonable expectation of what the Methodist Episcopal Church ought to lay on God's altar in the first year of the new quadrennium. This plan will make it possible for those churches now meeting their full apportionment to continue and even to advance, and will also make possible an apportionment to many churches that will inspire them with confidence in their ability to meet the askings on a one hundred per cent basis and be a declaration of purpose to bear our full share in the sacrificial task of winning the world for Christ."

Winding Up the Centenary

The Advance Program begins with the sessions of the Fall Conferences in 1923 and the Spring Conferences of 1924. That is identical with the closing of the Centenary Period. These two overlap so as to keep up an uninterrupted income with which to finance the operations of the several Boards. Literally there is no discharge in Methodism's war on sin that saps the world's life.

Following the action of the Council it is expected that Methodists everywhere will promptly adjust themselves to harmonize with the moving forces and spirit of the Church and share in the glorious achievements of Methodism as she follows her Lord, the Christ of yesterday, today and tomorrow, forward to conquest.

THE NEGRO AND THE CENTENARY

Two notable facts stand out in the Negro's connection with the Centenary Movement. First it has given the Negro an opportunity to exercise his benevolent spirit. This he has done in a remarkably satisfactory way. He has proven that he is no parasite on the Church, or society at large.

In the Methodist Episcopal Church there are about 365,000 Negro members. These made their pledges and accepted their apportionments in the Centenary Movement as

did all other groups with no word of complaint or even hesitancy. In workers to promote Centenary interests, he has provided as many proportionally and they have labored as incessantly and effectively as have any group. Three Area Secretaries have been maintained regularly since the beginning of the period to promote educational methods and to stimulate giving. No more disinterested officials could be found in the Church than Dr. J. W. Moultrie of the Atlanta Area, Dr. J. C. Sherrill of the Chattanooga Area and Dr. E. M. Jones of the New Orleans

Area. We pass by the work of our two thousand as loyal and faithful pastors as ever took the ministerial vow at Methodist Altars, and that countless host of layworkers.

Our colored Bishops have given fine leadership to all these forces. Resident Bishop Jones has rendered unique and signal service through his indefatigable and wise leadership of his area while his efforts throughout the Church have stimulated every part of our membership to worth while activity.

(Continued on Page 4)

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LORENZO H. KING, Editor.

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IN PLEASANT PLACES:—The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places yea, I have a goodly heritage. —Psalm 16: 5, 6.

THE NEGRO AND THE CENTENARY

(Continued from Page 3)

Resulting from these efforts, Negroes have contributed to Centenary funds \$1,800,000.00 to date. Of which amount the New

Orleans Area led on by Bishop Jones has contributed \$500,000. Marvellous showing, this for a people who are in every way the most completely handicapped and disadvantaged group in our American Church and political life. Add to this the consideration that these Negroes are thus contributing deliberately and preferably in the consciousness that their gifts are for the "healing of the nations"; to make better the environment of the whole human family; that they are giving to help red men, yellow men, brown men and white men to better opportunities and better characters and better lives; this is a remarkable tribute to the high Christian ethical sense of the Negro and shows him possessing the finer sensibilities of high Christian culture and character. What a rebuke to that element of our society, within the American Church and without, who are constantly laboring like Sisyphus to convince the world and themselves that the Negro is inferior and unworthy of a place among his brethren of different race groups to work out his destiny unhindered.

We are not only helping others through the Centenary but are being helped in turn by it. There is no chapter in Church history, of any group that have been helped so generously and with intenser yearning for our progress than the group of colored members within the Methodist Episcopal Church. And through such help, the entire race has been materially benefitted. A few of these benefits are tabulated conveniently in a recent report of The Board of Education for Negroes in their report to the meeting of the Council of Boards of Benevolence. We give them below but it must be remembered

that these given relate merely to the educational program of the Church and do not therefore include the large number of Church projects and ministerial relief that have been of incalculable service to the group. Through the Centenary, the Board of Education for Negroes reports:

It has doubled the salaries of the teachers in its schools.

It has provided \$100,000 for repairs and educational equipment.

It has installed modern heating plants in every school.

It has enlarged libraries and laboratories.

It has relocated Haven Institute in fine buildings at Meridian, Miss.

It has purchased new site and buildings for Walden College, at Nashville, Tenn., relinquishing the old site to Meharry Medical College.

It has secured \$300,000 for Meharry Medical College from the General Education Board and Carnegie Corporation by contributing \$200,000.

It has provided Wiley College, Marshall, Tex., with new buildings at a cost of \$125,000.

It has put up a \$250,000 building for Clark University, Atlanta, Ga.

It has erected a girls' dormitory and refectory for Bennett College, Greensboro, N. C., at a cost of \$100,000.

It has acquired eighty-five acres for a site for Morgan College, Baltimore, and begun to build upon it at a cost of \$150,000.

It has spent \$20,000 on a model elementary school building at Rust University, Holly Springs, Miss.

(Continued on Next Page.)

PAY CENTENARY PLEDGES

First: Because those pledges were made by Christian people in good faith under the moral resolve to carry the Gospel and the Kingdom of their Lord to the needy and waste communities of the world, at home and abroad, and if they are not paid we stand indicted by Him, because blameable, for breaking our promise to Him and not retaining His faith in us.

Second: Because we cannot maintain our Christian self-respect and integrity if we do not keep His faith, thereby proving to the world the emptiness of our "Christian" profession and promises.

Third: Because the world has been waiting, crediting us, for three and a half years to pay our debts promised to heal its open sores, to bind its broken hearts, to break off its shackles and handicaps, to prove our sympathetic desire and determination to relieve it of much of its suffering.

Fourth: Because the Church, our Spiritual Mother, to whom we owe whatever of fine values inhere in our personal character and life, projected her program, contracted world obligations, and conditioned her advance upon our sacred pledges and honor, and will have no means with which to go and preach to men the Gospel of Jesus unless we pay what we owe her.

Fifth: Because the delay in the spread of the practice of the brotherhood of mankind as set forth in the teachings of Jesus is conditioned on giving the Church adequate means with which to wage an intensive crusade for Christian consciousness and social righteousness.

Sixth: Because Jesus said put the Kingdom first; let other things follow. If we pay our other obligations and keep the Church waiting or withhold from the Church our pledged and due offerings, we are putting other things first and the Kingdom last.

Seventh: Because there are \$60,000,000 in outstanding pledges in the Church and it will never be collected unless you pay yours.

Eighth: Because the Centenary Period is drawing to a close giving

place to the Advance Program of the Church. This program depends on the prompt and full payment of Centenary pledges by every single member of the Church.

Ninth: Because the moral and spiritual advantages that have come to the world in general and thus to you in particular far outweigh the dollars and cents you have put into the Centenary or will have put therein when your pledge is fully paid.

Tenth: Because the General Administrative Officials of the Church feel keenly its necessity. They say: "Our immediate endeavor lies in the direction of stimulating payments on Centenary subscriptions in what most quarters is the fourth Centenary year. We need and shall ask for a nation-wide re-appraisal of and an endeavor to collect these Centenary subscriptions. With it should occur the presentation of enlistment in prayer and giving of every newcomer in our ranks and every non-contributor to our world-wide Benevolence program. No successful issue can be secured without a prayerful reconsecration to the task and the utilization of such methods and processes of education and information as will make every member an awakened, enlightened, Christ-minded, sacrificial member. To this task our educational department, our field department and our financial department is committed."

With this rational setting forth of facts, it seems incredible that there should be any considerable number of our constituency anywhere who would fail to respond now to the effort of the general Church to wind up its Centenary period in a blaze of glory.

The Church is focusing all its efforts on this task. Every agency of the Church is to be coralled for this purpose. From Bishop to the humblest layman in every local church are to be enlisted efforts to collect the last Centenary pledge due. There is not time for delay. Begin now to pay up so that by the end of the year there shall be nothing left that should be paid into God's treasury.

(Continued from Page 4.)

It has relocated Philander Smith College, Little Rock, Ark., on a 40-acre site costing \$42,000.

It is supplying two dormitories and refectory to Morristown (Tenn.) Normal and Industrial College at a cost of \$150,000.

It has added \$115,000 to the endowment of Claflin College, Orangeburg, S. C.

It has doubled the appropriations for maintenance of schools.

It has distributed broadcast a pamphlet, "Methodist Adventures in Negro Education."

THE POWER OF SIMPLICITY The Bible, Franklin, Lincoln.

By Chas. I. Chapman.

We have all heard that the simplest style is the strongest; and no doubt most of us have wondered how this could be, as we turned over in our minds examples of what seemed to us simplicity comparing them with the rhetorical, the lofty, and the sublime passages we called to mind.

Precisely this wonder was in the mind of a number of very well educated people who gathered to attend the dedicatory exercises of the Gettysburg monument. And Abraham Lincoln gave them one of the very finest illustrations in the whole range of the world's history of how simplicity can be stronger than rhetoric.

Edward Everett was the orator of the day, and he delivered a most polished and brilliant oration. When he sat down the friends of Lincoln regretted that this homely countryman was to be asked to "say a few words", since they felt that whatever he might say would be a decided anti-climax. The few words that he did utter are the immortal "Gettysburg speech", by far the shortest great oration on record. Edward Everett afterward remarked, "I wish I could have produced in two hours the effect that Lincoln produced in two minutes." The tremendous effect of that speech could have been produced in no other way than by the power of simplicity, which permits the compression of more thoughts into a few words than any other style form. All rhetoric is more or less windy. The quality of a simple style is that in order to be anything at all, it must be solid metal all the way through.

The Bible, the greatest literary production in the world as Atheists and Christians alike admit, is our Supreme example of the wonderful power of simplicity, and it has more than any other book served to mould the style of great writers. To take a purely literary passage, what could be more affecting, yet more simple, than these words from Ecclesiastes?

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun or the light, or the moon or the stars be not darkened, nor the clouds return after the rain. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the

voice of the bird, and all the daughters of music shall be brought low, also when they shall be afraid of that which is high; and fears shall be in the way, and the almond tree shall flourish, and the grasshoppers shall be a burden and desire shall fail, because man goeth to his long home and the mourners go about the streets, or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

This is the sort of poetry that man in his natural and original state might be supposed to utter. It lacks the nice logic and fine polish of Greek culture; indeed its grammar is somewhat confused. But there is a higher logic than logic of grammar. Namely, the logic of life and suffering. The man who wrote this passage had put a year of his existence into every phrase. And that is why it happens that we can find here more phrases quoted by everybody than we can even in the best passages of similar length in Shakespeare or any other modern writer. We see in Proverbs how by the power of simplicity an enormous amount of thought can be packed into a single line. Some of these have taken thousands of years to grow, and because so much time is required in the making of them, our facile modern writers never produce any. Their fleeting epigrams appear to be spurious coin the moment they are placed side by side with Franklin's epigrams. For instance, Franklin worked his proverbs into the vacant spaces in his almanac during the period of twenty-five years, and then collected all those proverbs into a short paper entitled, "The way to wealth." It may be added also, that he did not even originate most of these sayings, but only gave a new stamp to what he found in Hindu and Arabic records.

The history of Bacon's essays is another fine example of what simplicity can effect in the way of greatness. These essays were originally nothing more than single sentences jotted down in a notebook, probably as an aid to conversation. How many times they were worked over, we have no means of knowing, but we have three printed editions of the essays, each of which is immensely developed from what went before. As Franklin extracted words one by one out of the Arabic and other sources, in each case giving the phrases a new turn, and as Bacon jotted down in his note-book every witty word he heard, so will we make reputations for ourselves if we are always picking up the good things of others and using them whenever we can.

NEWS FROM THE FAR WEST.

By Rev. A. P. Shaw, Pastor Wesley Church, Los Angeles, Cal.

Our work on the Pacific coast is making rapid progress. Since our last writing two new churches have been organized. A very flourishing mission has been started at Watts which gives promise of an excellent future under the leadership of Rev. O. S. Stout, a local elder from Wesley church, Los Angeles. We look for great things in the future for this work in this fast-growing community.

The new work at Oakland offers the finest opportunity for building up a large church in a few years that I know of anywhere. It is hoped that Bishop Leonard will secure the services of one of our best men for the place. The membership has reached over fifty without a settled pastor. Scores of others are just waiting for the coming of a regular pastor for the work.

Fowler is holding her own under the pastorate of Rev. D. R. Shaw, who though feeble in physical strength, is much beloved by the people.

Rev. B. J. Jordan now in his fifth year as pastor at Pasadena is doing a fine piece of work in this growing city. It can be said that this is the best conducted church among us in the west. Brother Jordan and his people know how and take pride in doing things according to the best improved methods.

Hamilton church in Los Angeles, under the pastorate of Rev. S. M. Beane, is making rapid progress. The church has just been renovated at a cost of \$1500, and the membership is now nearing the 200 mark and is still growing. Brother Beane has done a work at Hamilton together with his school work at U. S. C. that few men anywhere have been able to accomplish. He graduated last June, having received his bachelor of arts degree *cum laude*, the second time that honor has been merited by a Negro in the history of the school. He will finish the B. D. course in the school of theology this June. He is a tireless worker, being in great demand as a preacher and speaker among both colored and white in the city.

Wesley church, Los Angeles, is still moving forward. Renovations and equipment costing \$15,000 have recently been completed. Wesley is now by far the best church among our people on the Pacific coast without regard to denomination.

The sixth anniversary of Pastor Shaw was celebrated January 28th. During this time he received fully one-half of the present membership into the church. He has led this discouraged yet loyal people from under the burden of a \$20,000 debt of long standing to freedom two years ago, and now every unfinished and run-down portion of our great church has been repaired or renovated, making the church practically new. Through the fine work being done in the Sunday school under the superintendency of Prof. T. A. Greene and his able corps of teacher, Wesley boasts of having the finest body of young people of any church of its size in the country. More than 200 young people worship at the regular services every Sunday.

Wesley's pastor ranks high in the ministry of all races in Southern California. In a recent State Sunday School Convention at Long Beach he was assigned a place on the program with such leaders as Dr. J. E. Frances, of the Baptist church, Dr. Broughter, of the same denomination, and Dr. Lincoln A. Ferris, of the First Methodist church, of San Diego.

Will your Church contribute anything to this grand historic achievement of making the paper self-supporting?

CAN A UNIVERSITY BE CHRISTIAN?

By Edmund D. Soper,
Professor of History of Religion at Northwestern University.

Can a university be Christian—that is, except in a purely formal way? This question is being asked over and over again. Were it an academic question merely it might be passed by, but when it is being asked with increasing seriousness by parents who are eager to have their sons and daughters go to college, but who are afraid because they have heard disquieting reports about the effect of college life, the question ought to be faced seriously.

One thing should surely be kept in mind—that if a college is a real college, and not a nursery, it is a testing ground; men must take a stand and do it deliberately, not depending on the props which until coming to college they had depended on—the home church and friends as well as the home influences themselves.

Colleges Changed

One must also be guilty of being trite by saying that we are still in the back-wash of the war. But only those who can compare colleges now with these same colleges before the war can appreciate how strange the old colleges seem. We are living in a perfect whirl of social "stunts"—which continue to make extravagant demands on the students—and there are athletics and "frats" and other "activities" too numerous to mention. Did not these exist before the war? Yes, but with a difference. There is a new kind of abandon to the fling to which the student expected to give himself if he wants to "live the life" that one wonders how he has any energy for anything else.

In the minds of all this confusion and stress a man may ask whether any place can be left for religion at all. One thing is very evident, there is no place for sentimental piety of the weepy sort. If there is to be religion, it must be, to use their own language, "peppy"—and not one bit of irreverence is intended by the demand.

The Serious Side

Of that type of busy, every-day, and at the same time genuine religion, there are many evidences if one but takes the trouble to look for them. A college man who may seem at a football game to be only a "rah rah boy," may behind it all be one of those who stand for the highest ideals—as high as those to be found anywhere. Ample evidence of this was forthcoming during the opening week of the College of Liberal Arts at Northwestern University this fall. "Dad" Elliott, himself a Northwestern alumnus, came out and talked to the new men on three successive afternoons. On the last afternoon he asked all the new men who would to sign and hand in a covenant which would express in their own words what they meant their college life should be morally and religiously.

Their statements are of course confidential but they may be used if no hint is given of authorship in any case. It will be quite evident that there was no dictation—each man was asked to write what he felt like writing and sign it. The answers are varied and at times naive, but show that men were thinking hard and thinking for themselves.

Some were exceedingly brief. "I resolve to

play the game to the utmost of my ability." Athletic to the core, such a statement needs to be filled in by what lay in the back of the man's mind to take on definiteness. But at any rate there is a strenuousness about it which is refreshing. Another very briefly resolves: "I will do my best for the furtherment of Christ's kingdom;" and, again, another: "I have determined to live a better Christian life."

The definiteness of a number of these covenants lays bare the inner conflict which is going on. "In this covenant made today between myself and my God, I solemnly promise to apply myself to my work with all my strength, to live a Christian life of honesty, purity, and cleanliness." And another: "I have covenanted that from now until I leave Northwestern that I will fight immorality, profanity and cigarettes."

A large number of the statements show concern for others. This for example: "May I be from now on a better Christian and a greater influence for God on the campus and in my fraternity." Again: "I will try, to the best of my ability, to live a life that will be acceptable before God, and will be an inspiration to others."

Some are looking out into the world and thus early in their college life are planning to be of use in it. "I will endeavor to do all in my power to promote Christian fellowship throughout the world." And still more definitely: "In all the strength with which God in his infinite wisdom will provide me, I will endeavor to be an influence for righteousness in this school. Going out from here I will serve anywhere in the world for the work of the kingdom." * * *

A real sense of regret for the past lies back of this declaration: "Knowing that I haven't lived up to the ideals or duty of one who attempts to lead certain groups on the campus, I pledge myself to play the game fairer and squarer." And here, too, it is seen: "My covenant is, first, to overcome my own sneaking self, and then to do my best to my fellow-men."

In all there were thirty-six of these signed covenants handed in. What do they indicate? To anyone, even with little imagination, can they mean anything else than that our college students have the right stuff in them? Thwarted and hidden in many cases it is, but it is there. And there are those looking at life in Northwestern during these days who believe they can detect a stirring—moral and religious—among the men and women which will bring in a new era of earnestness and seriousness. These testimonies are significant. What may not be accomplished by men like these? There is great hope in our colleges when such a spirit is to be discovered.

THE METHODIST REVIEW—MARCH-APRIL, 1923.

The current issue of the *Methodist Review* begins with fine appreciations of two recently deceased Methodist bishops by two of their colleagues. The subtle spiritual beauty and power of the life and character of "Bishop Wilson Seeley Lewis" is most admirably portrayed by Bishop Edwin H. Hughes. No one could more adequately describe "Thoburn—Mystic, Prophet and Missionary," than Bishop

William F. Oldham, who largely through Thoburn's influence became a distinguished follower in his footsteps. Nothing could be more delightful than this vision of mutual love and service in our episcopacy.

A Baptist layman, who is a professor in a Southern college, presents a study of "Some Relations Between Religion and Modern Thought." It is a layman's analysis, but one which reveals both a fervent piety and modern thinking. Following this is an address on "Pragmatic Christianity," which was delivered by Dr. Lynn Harold Hough, as the fraternal delegate from our own church to Canadian Methodism at their last General Conference. It is an eloquent statement of the vital values of religion in the life of today. And what branch of Christianity more than Methodism can meet the pragmatic test?

"The Consciousness of Immortality" is a fitting theme for the Easter season. It is discussed from a philosophical standpoint by Professor Ralph Tyler Flewelling, of the University of Southern California. Reason, as well as revelation, affirms the eternal life of the human spirit. As we pass through the memorial of the passion of our Lord, it is not wrong to reflect on what may be "A conceivable Atonement." This is reverently treated with courteous criticism of some theories by the Rev. R. E. Fairbairn, of St. Johns, Newfoundland. He does not deny the objectivity of the atonement, but places emphasis on the problems of personal relationship.

April 23rd, 1916, was the tercentenary of the death of the king of English literature, William Shakespeare. Because of the great war too little attention was given to it, but that great teacher of literature, Caleb T. Winchester, of Wesleyan University, did deliver a brilliant address on "Shakespeare the Man." This, in its entirety, is printed in this number of the *Review*, as April, 1923, is the tercentenary of the publication of the first folio, the first collected edition of Shakespeare's works. It is followed by an article on "Shakespeare the Meanist," by Philip L. Frick, D. D., of Schenectady, N. Y., and one on "The Shakespeare of Holland—A Study in Comparative Biography," by Dr. Davis Wasgatt Clark, of Boston, Mass.

In the Notes and Discussions, the editor tries to answer the question "Persons or Propositions—Which?" in which he argues that the personal creed of trust in Jesus Christ must take precedence of all purely intellectual doctrinal propositions. He also proves in another editorial that "St. Patrick, the Apostle of Ireland," was more Methodist than a Romanist. "The Starry Crown" is also inserted as the editor's plea for personal evangelism.

In the Arena, Professor John Alfred Faulkner makes a courteous and scholarly criticism of his colleague, Professor Lewis', article in the last number of the *Review* on "The Problems of the Person of Christ."

The Foreign Outlook section of the *Review* contains brief comment on the Christmas Encyclical of Pope Pius XI, and on "The Russian Revolution and Religion." There is also a short sketch of that "Popular Parisian Preacher," Pastor E. Weirich, that eloquent leader of Methodist work in France.

The Biblical Research material for this

issue is furnished by Professor Hugo Gressman, the dean of the theological faculty in the University of Berlin, Germany. He presents some "New Paths in the Study of Old Testament Literature."

The usual amount of Book Notices are preceded by a Book Bulletin, a bit of gossip on the subject of books and reading. Many of the signed reviews are scholarly studies of current literature.

JOURNALISM AS A CHRISTIAN FORCE

Address of Bishop R. E. Jones before the Wesleyan Association, on the One Hundredth Anniversary of Zion's Herald.

(Continued from last Issue)

I have had two thrills during this year, one of them was in one of such meetings when a debate was on as to whether the movement should be given to the press and when Mrs. Luke Johnson, a princess in the house of Israel a leader of the Woman's Home Missionary Society, South, spoke as one moved by holy fervor with earnestness and true conviction and prophetic fire gleamed from her eyes she declared she wanted the world to know that she sought co-operation of her colored brethren and sisters. It is in this spirit that I believe unification go forward until the heaven which is at work shall leaven the whole. We can afford to wait in active patience and in hopeful prayer.

God calls for a big man in the movement for World Brotherhood—not a brotherhood of white men, but a brotherhood of men.

The Christian Newspaper should seek to promote friendly relations and the closest co-operation between the forward and backward races of the world. There is a rising tide of the radicalism among the Negroes as well as other darker races. The happy care-free, singing, laughing, dancing Negro is being changed. He is thinking and he is thinking seriously. The Negro race in America is shot through with radicalism and only the closest co-operation can win him back to his patience and loyalty. Christianity in a very large measure stands discredited in the eyes of the darker races. The logic of the fatherhood of God leading to the brotherhood of man with them is paramount. Race barriers, race discrimination, race inferiority have put a question mark behind our christianity in many a situation.

Zion's Herald early nailed the antislavery flag to her mast-head and won for herself the confidence of the Negro people of this country. From 1830 to 1850, slavery had a firm grip on the life of Boston. Zion's Herald was the first and only religious paper in our Church to open its columns to a free discussion of the slavery question and it has ever been considered the champion of our lowly people. This is not a mean record. In the first issue of Zion's Herald which appeared under date of January 9, 1823, the tabulation of the membership of the Methodist Episcopal Church at that time was 263,045 whites, 44,377 colored or a total membership of 307,422. This Colored membership has grown according to year book 1923, including Africa, to 379,419, a net increase for the year 1922 over the previous year of 11,754. Among our colored member-

ship not including Africa there are 2,521 churches, with an estimate value of \$12,426,015.00; there are 1,370 parsonages with a total value of \$2,154,622.00 making a total property value of \$14,580,537.00. Our Colored Conferences contributed through the Centenary Treasurer up to May 31, 1922, \$1,311,618.00. The largest proportionate increase in giving in the Church is found in our Colored conferences; all of the figures would be increased if we should add the colored work in the New England, New York East and Southern California Conferences where we have an aggregate of maybe four or five thousand members. Here is a record which the Church ought to be exceedingly proud of and which I think it is and justly so. Be it remembered that we have three times as many Negro members in our church as are to be found in the Congregational, Presbyterian, and Episcopalian Churches. All three of these denominations are actively engaged in religious work among Negroes. We have twice as many members as these three Churches and the Roman Catholic Church combined.

There is an incident growing out of the world war that represents the relation of the Methodist Episcopal Church to our Negro membership and should be prophetic of our future relation. The Negro entered the war with a readiness that was inspiring and he returned from the Western front with a record to his credit for bravery and heroism. The 15th New York, a Negro Regiment stayed under fire in the trenches 181 days and holds a record of all the regiments of the American forces in this achievement. Four Negro regiments came back decorated as a whole.

I was holding a Conference in the heart of Alabama and those Negro preachers on their own initiative voted to observe Armistice Day, and when we had reached the hour fixed I arose and asked that I might tell a little story and then I told briefly the story of the Negro soldiers and added that on that drive to Metz the day before the Armistice was signed, the Negro troops were farthest towards the River Rhine of all the American troops and the Negro soldier that fell farthest towards the River Rhine was the son of a Negro preacher John A. Rush; who was a graduate of Gammon Theological Seminary and was formerly a member of the North Carolina and Atlanta Conferences. The boy himself was a college graduate six feet four inches in height. I had held him in my arms many times, he grew to manhood as clean as true as any woman. I was telling this story, elaborating it, and while singing the battle Hymn of the Republic a preacher to my right, short in stature came forward and asked that he might say a word. After we were through singing, in an apologetic sort of way, I introduced the preacher. To my astonishment he began by saying that he was on the road to Metz that morning. Then he told about the bursting shells with a description worthy even of the imagination of our people. Then he corroborated my story of how this young man, the son of John A. Rush had fallen farthest to the front and then he told how

with his own hand he lifted Rush from the ambulance and remained with him in his dying hours; just before closing his eyes Rush said that he could not go home but he could go to Heaven. Isn't it interesting and dramatic that our Church furnished from one of its parsonages and from one of its schools, the one man who had the distinction of having fallen on the last day, on the last stretch of the last drive on Metz.

But I have not told you yet, perhaps the most significant fact concerning this young man as he typified in his life the relation of the Methodist Episcopal Church to our people. This soldier bore the name of one of our Bishops. Our ministers are fond of naming their sons after Bishops of our Church. This Bishop was from New England; he was a familiar figure in the life of Boston Methodism, John A. Rush named his son Mallalieu. And there on the Western front the name of Mallalieu was carried farthest in the drive on Metz. Is it not a romantic coincidence worthy of more than passing notice that Rush bore the name of Mallalieu? And that even away out there on the Western front, there was to be found a connecting link between this colored soldier and the Methodist Episcopal Church?

Methodism and the Negro, one and inseparable, now and forever!

WOMAN'S HOME MISSIONARY SOCIETY PROTESTS IN RESOLUTIONS AGAINST MORAL LAXITY

Representing 450,000 loyal women who are deeply interested in the problems of the day and concerned for the conservation of the patriotism and morals of the youth of the land, the Board of Trustees of the Woman's Home Missionary Society of the Methodist Episcopal Church, in their meeting held at Cincinnati, on the 26th day of January, 1923, protest against the propaganda which is making use of the motion picture in a treasonable effort to defeat the enforcement of the prohibition amendment and the Volstead law.

We record our cordial appreciation and support of the outstanding fearless attitude of President Harding concerning the enforcement of the above mentioned legislation.

We express our gratification at the order sent out from the New York headquarters of one of the largest vaudeville circuits of the world forbidding all reference of any kind to prohibition in any act staged in its circuit, as well as jokes, songs and dialogues.

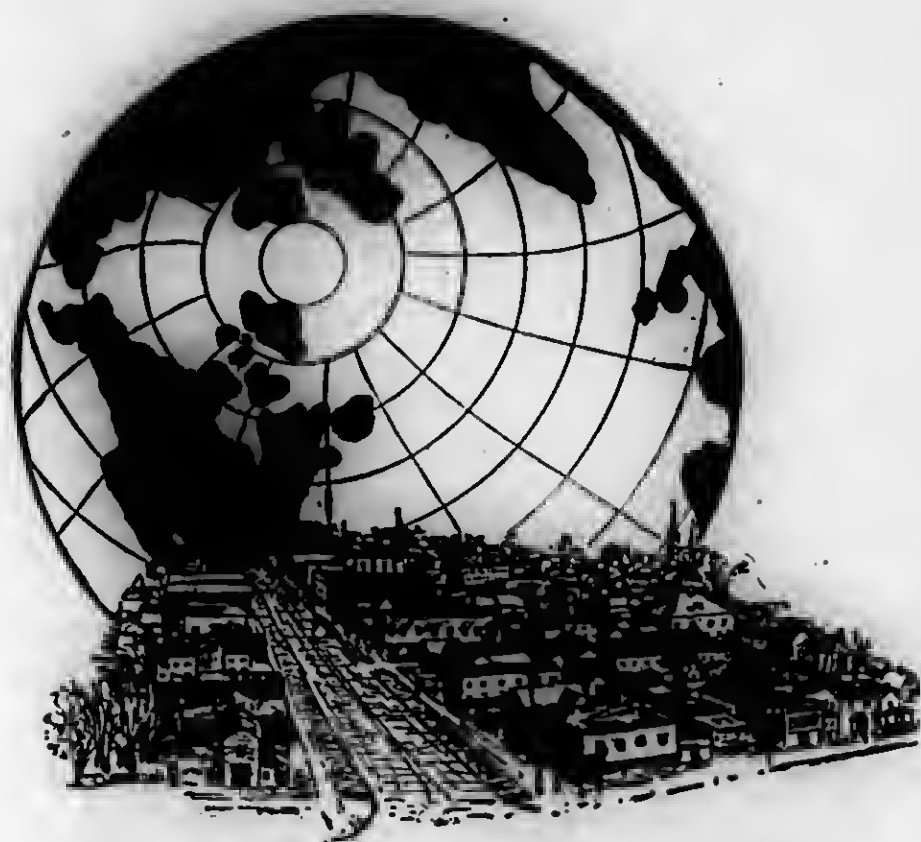
Believing that the stage and moving picture show properly safeguarded should become a powerful educational and moral factor, we protest against the display of films showing actors who have gained nation-wide notoriety through questionable films, and approve the action of the cities which have prohibited the display of certain notorious films.

We note with deep interest and approval the effort of many periodicals to uncover and check the use of drugs, which has grown to serious proportions, and urge the women of Methodism to prosecute a campaign of education and warning. Respectfully submitted,

Mrs. Mary Fisk Park, Mrs. Heber D. Ketcham, Mrs. D. B. Street.

WHAT KIND OF A WORLD DO YOU LIVE IN?

By Paul Hutchinson



**The World Is, to Many People,
Just a Place for the Home Town
to Be Built on Until---**



The Kremlin

Over in Moscow there lives a man with keen mind and deep devotion. He lives in a world that is just a wild jumble of fighting between various classes of society. He gives his immense powers to making that struggle more intense, with the hope that one day his side may emerge victorious. His is a world of warfare.



A Street in Dublin

Over in Dublin there lives a man with high purposes and fine courage. He lives in a world where every man or group must battle for its own rights. "Ourselves alone" is the motto that inspires him. He will give his life gladly if he may thereby help the cause of that kind of independence. His is a world of bitterness.



London Bridge

Over in London there lives a man who has dreamed dreams and seen visions. He lives in a world in which the people of his own race are supreme. He believes the will of heaven to be the imposition of his kind of rule around the earth. He talks about the "manifest destiny" of his kind. His is a world of harsh self-pride.



Thunder Run

Down in Thunder Run there lives a man in whose veins flows the purest Anglo-Saxon blood on this continent. He lives in a world that has been self-contained and self-satisfied since the days of the Revolution. He has never been across his county line, either in body or mind. His is a world of ignorance.

Out in Los Angeles there lives a woman who has ceaselessly sought the true meaning of life. She thinks she has found it in teaching that can pass by all the want and misery and sin in the world, and claim it is not there. Hers is a world of illusion.

Around the corner there lives a family where the boys talk most of automobiles, and the girls of dances, and the mother of social engagements, and the father of "the market." They apparently believe that the chief end of man is to enjoy added comforts and indulgences. Theirs is a world of self-centered indifference.

If everybody lived in a world of warfare, or bitterness, or self-pride, or ignorance, or illusion, or indifference, what chance would there be of lifting this globe out of the quagmire into which it has fallen?

But—

Over in Manchuria there lives a man who is bringing the finest scientific training to the fight with disease. He throws his life in the spot where, in days past, at least two of the world's most devastating epidemics have arisen. He buries himself, according to some. But he guards us all.

Down in India there lives a man who is teaching people who have lived for ages in the presence of starvation how to increase



**A New Vision Brings It
to Life for them!**

their food supply. He is pointing that mighty empire from want to plenty. In banishing hunger among so many, he is working for the welfare of us all.

At the edge of the jungle, where the white man's industry menaces the black man's peace, there lives a man who has set up a simple school house. He has seen a beginning of bitterness between the races. He believes that the lifting of education must come if the Negro is to be saved from exploitation and all Africa from a drenching of blood. So he gives himself there.

In a lovely town in Europe there lives a woman who has under her charge half a hundred orphaned children. They are victims of war. She hears the muttering of other wars approaching, and she knows that unless friendship and helpfulness can reach across boundary-lines the world faces chaos. Mothering this orphanage is her bit.

In a city in South America there sits a man, writing. He sees the intellectual leaders about him drifting away from the church, denying the reality of religion. Materialism, immorality, agnosticism increase; and as they grow, the future of the state becomes blacker. This man battles with his pen to save his people for a reign of faith, and so to save us all.

These all live in a world of service. If everybody lived in a world of service, how long would it be before this globe was lifted to a new level of happiness?

When we can induce enough people to move out from their worlds of bitterness or indifference or the like, and to move into a world of service, the problems that beset mankind and make our future so dubious will be solved.

"No man liveth unto himself." It has taken us almost twenty centuries to realize how true it is.

Diplomats talk about international "danger spots." The encouraging thing is that at last the danger is recognized as international. The trouble that besets one nation may spread until it plagues all.

We have found that we cannot live in comfort while other people are in distress. We have reached the point, in the development of an industrial age, where we must sell our produce in all the markets of the world if we are to be prosperous. When the peoples of the world are not able to buy, mechanics go without work in Detroit, weavers face hunger in Fall River, and farmers burn corn in Iowa.

When the fortunes of the other man have so direct an influence on my fortunes, I want to know all possible about the life of that other man.

What do I want to know about the world?

First, I want to know what is happening in the world.

Second, I want to know why it is happening.

Third where things are happening that make for misery, I want to know how the wrong can be made right.

That is the requirement of any sensible person just now.

It is the requirement of enlightened self-interest. Until I know these three things I cannot work to insure the safety of my own work, my home, my children's future. I am a blind man, striking out blindly, in a day that greatly requires sight.

It is the requirement of enlightened patriotism. The only way to serve my nation helpfully just now, is to know the world problems with which the nation must deal. No nation can hope to play a commanding world part until its citizens think in world terms.

It is the requirement of enlightened Christianity. There was a day when a man might think he was a good Christian while he prayed:

O Lord, bless me and my wife,

My son John and his wife.

Us four, and no more. Amen.

But the spirit of the Lord's Prayer has wrecked that sort of an outlook forever.

What kind of a world is this we are living in?

It is a world of change.

There has been more change in the last ten years than in the preceding hundred!

It takes a quick mind to keep pace with this changing world. But unless we keep pace, we will find ourselves living in an outworn day, hopelessly behind the times.

How we are to learn these things we need to know to keep us abreast of this changing world?

By keeping close touch with the elements of change.

What are the elements of change?

Certain forces which, wherever they are introduced into life produce dissatisfaction with the old and aspiration for a newer, better condition.

What are some of these forces?

Oh, such ideas as that all men are of equal worth; that one race is just as good as an-

other; that no man has a right to wax prosperous on the bitterness of another; that peace and plenty are the normal rewards for everybody.

Where do these ideas come from?

From many places, but when you trace them all back you find them converging in a life that was lived that all others might "have life, and have it abundantly."

Really, the unrest and upheaval are just the effort of men to obtain that abundant life they feel to be their due.

It is only just a bit more than a hundred years since the Protestant church began to talk about this promise of abundant life to "submerged" people in Asia and Africa and the isles of the seas.

And now they refuse to be submerged any longer!

The leaven of Jesus is at work!

This is what makes the world change, no matter how many distorted forms that change may take in its development.

So the wise citizen of this age wants to know all that is to be known about the working of this leaven of Jesus.

The line of relationship, as we have traced it, is too clear for him to mistake.

There is his home, the security of which depends upon—

His work, the security of which depends upon—

The prosperity of his nation, the security of which depends upon—

The prosperity of other nations, the security of which depends upon—

The establishment of just rights for all peoples, the security of which depends upon—

The reign of the principles of Jesus, the security of which depends upon—

The proclamation of those principles until Jesus becomes Lord and Master of all peoples.

Are you a wise citizen of this age?

Do you wish to be one?

The question may seem almost insulting. It is not meant to be. It is meant to remind you that you face the same requirement.

Whoever you are, wherever you are, if you live as one at home in today's world you must know how goes the effort to establish the principles of Jesus among all men.

There is a technical name for education of this kind. This is as it should be, for such study is becoming more systematized, more scientific, with every passing year. Once it was rather chaotic, at loose ends, requiring an enormous amount of individual research if much was to be gained. Now it is compact, timely, pointed, easily mastered.

This branch of learning, so indispensable to citizens of today's world, is called Missionary Education.

What kind of a world do you live in?

Some of the folks that we spoke about live in a world that is passing away, or that has passed. Some of them live in a world that never was.

Only those who live in a world where

they have touch with every disciple of service and righteousness know the true world, the world that is to be.

FOR WIDE-AWAKE PASTORS IN MISSISSIPPI

The pastors of the Mississippi Conference will take notice, that Mrs. Daisy M. Bulkley, our National Field Secretary of the Woman's Home Missionary Society will visit your work on the following dates: Scooba, Thursday, February 8th; Lauderdale, Friday, February 9th; Meridian (St. Paul), Sunday, February 11th; Meridian, (South Side), Sunday, February 11th; Meridian, (Haven), Sunday, February 11th; Meridian, (Rose Hill), Monday, February 12th; Hickory, Tuesday, February 13th; Newton, Wednesday, February 14th; Union, Thursday, February 15th; Lake, Friday, February 16th; Forest, Sunday, (a. m.), February 18th; Morton, Sunday, (p. m.), February 18th; Pelahatchee, Monday, February 19th; Jackson Central, Tuesday, February 20th; Jackson, Pratts, Wednesday, February 21st; Canton, Thursday, February 22nd; Benton, Friday, February 23rd; Yazoo City Circuit, Sunday, (a. m.), February 25th; Yazoo City, St. Stephen, Sunday, (p. m.), February 25th; Clinton, Monday, February 26th; Bolton, Tuesday, February 27th; Vicksburg, Wednesday, February 28th; Harrison, Thursday, March 1st; Fayette, Friday, March 2nd; Natchez, Sunday, March 4th; Meedville, Monday, March 5th; Bude, Tuesday, March 6th; Brookhaven, Wednesday, March 7th; Hazlehurst, Thursday, March 8th; Crystal Springs, Friday, March 9th; Summit, Sunday, March 11th; Magnolia, Sunday, March 11th; Columbia, Monday, March 12th; Lampton, Tuesday, March 13th; Hubb, Wednesday, March 14th; Lumberton, Thursday, March 15th; Bond, Friday, March 16th; Wiggins, Sunday, March 18th; Gulfport, Monday, March 19th; Bay St. Louis, Tuesday, March 20th; Biloxi, Wednesday, March 21st; Ocean Springs, Thursday, March 22nd; State Line, Sunday, March 25th; Waynesboro, Monday, March 26th; Shubuta, Tuesday, March 27th; DeSoto, Wednesday, March 28th; Enterprise, Thursday, March 29th; West Enterprise, Friday, March 30th; Heidelberg, Sunday, April 1st; Sandersville, Monday, April 2nd; Laurel, Wednesday, April 3rd and 4th; Bay Springs, Thursday, April 5th; Mount Rose, Friday, April 6th.

NOTABLE SESSION OF LOUISIANA ANNUAL CONFERENCE

By The Rev. R. F. Long

The fifty-fifth session of the Louisiana Annual Conference met in Asbury M. E. Church, Franklin, La., Wednesday, January 24, at 9 o'clock a. m., with President Charles M. Melden, D. D., Ph. D., presiding; by appointment of the bishop.

After the devotional exercises, which were conducted by President Melden, the Lord's Supper was administered by the District Superintendents.

Rev. J. A. Lindsay was elected Secretary, with S. S. Earls, W. H. Jones, R. F. Long and Arthur Booker as his assistants. J. D. Brown was elected Treasurer, with

(Continued on Page 11)

THE ATLANTA ANNUAL CONFERENCE

The 27th Session of the Atlanta Annual Conference convened in Hecks Chapel, Griffin, Ga., December 13-17, 1922, Bishop Matthew W. Clair, D. D., LL. D., of Monrovia, Liberia, Africa, presiding. After the usual devotions the Bishop proceeded to business.

Conference Organization

The conference was organized as follows: Rev. J. W. Queen was re-elected Secretary of the conference, and chose N. A. Bridges and E. W. Rakestraw for assistants; Rev. W. B. Wood was elected Statistician, W. O. Thomas, J. C. Brower, E. W. Barnes and Joseph Griffith, assistants; Rev. C. W. Adams was reelected Treasurer, P. H. Travis, J. W. Tharpe, R. T. Jackson, and J. F. Dorsey, assistants. Revs. N. D. Shamborguer and J. C. Brower were elected reporters to the newspapers.

Hon. S. B. Fryer, Chairman of the Board of Commissioners, delivered an address of welcome on behalf of the City of Griffin; and Master Matthew Swain moved the conference by his masterly welcome on behalf of Hecks Chapel M. E. Church. Timely responses were made by Dr. L. H. King and the Bishop.

The Bishop presented to the conference the following distinguished visitors: Dr. R. J. Wade, Corresponding Secretary of the Committee on Conservation and Advance of the Council of the Boards of Benevolence, of Chicago; Dr. I. G. Penn, Secretary of the Board of Education for Negroes, of Cincinnati, Ohio; Dr. C. R. Oaten, representative of the Board of Conference Claimants, of Chicago; Dr. F. H. Butler, Secretary for the Colored Work of the Epworth League, of Chicago; and each spoke briefly but inspiringly for his cause. Dr. Oaten made a strong plea for the retired ministers and the widows and orphans of the deceased members of the conference, and as a result a committee was appointed to draw up and submit to the conference plans for the raising of an Annual Conference Claimant Endowment Fund. The Committee reported at a subsequent meeting, and the plan was adopted and subscriptions were made which totaled nearly \$10,000.00, payable in five equal installments.

The Statistical Session was held Wednesday afternoon, Dr. J. N. C. Coggin, presiding. Dr. T. J. McMorris, Area Secretary of the Board of Sunday School and Dr. F. H. Butler, Secretary of the Epworth League, delivered great addresses for their respective causes. On Wednesday night, Dr. L. H. King presided.

On Thursday morning the Bishop called for reports of District Superintendents and Pastors. At this session Dr. King made a strong appeal for the Southwestern Christian Advocate.

Thursday afternoon Dr. N. D. Shamborguer preached, and Dr. F. H. Butler followed with a sermon Friday afternoon. Miss McCormick, Superintendent Thayer Home, spoke also Friday afternoon. The sermons and the addresses were inspiring and helpful.

Dr. J. N. C. Coggin, Secretary of the Board of Temperance, Prohibition and Public Morals, of Washington, D. C., spoke Thursday night to a crowded house.

At the conclusion of reports from pastors on Friday morning a report from the Committee on Hospitals and Homes was read by Dr. A. W. Wilkins. The proposition offered by Dr. B. H. Brooks and a committee composed of leading white and colored citizens of Rome, Ga., to take over the Brookhaven Hospital, at Rome, Ga., was accepted. Articles of Incorporation, Constitution and By-Laws were read and adopted. When details are worked out the conference will have a hospital. Dr. L. O. Jones, representative of the Board of Hospital and Homes, of Chicago, was introduced by the Bishop at this session, and delivered words of greeting from his Board.

Dr. J. R. Van Pelt, Professor at Gammon Theological Seminary, addressed the conference Friday afternoon on the work and claims of the Seminary. Also Dr. J. W. E. Bowen, Vice President of Gammon, spoke in his usual fervent and eloquent manner.

On Friday night to a packed house the Bishop delivered an address on "Africa and Her Peoples" that took his audience across the sea and placed them down in Africa. His address was instructive and soul-stirring and moved his audience to tears. A collection of \$153.00 was made for one of his missions.

On Saturday night Dr. Tullar, a representative of the General Deaconess Board delivered an instructive illustrated lecture to an appreciative address.

The regular Annual Conference Love Feast was conducted Sunday morning by Revs. W. C. Bryant, and John Crolley, retired ministers. At eleven o'clock the Bishop preached a powerful sermon from numbers 13: 30, 31 that inspired ministers and laymen to large undertakings for the Kingdom.

At the evening session the Bishop read the appointments, and the Conference adjourned sine die to hold its next session at the Central Ave., M. E. Church, Atlanta, Ga., Benediction by the Bishop.

Thus closed the best and most glorious session in the history of the conference. From beginning to end the good Bishop showed a brotherly and kindly spirit toward every cause and to everyone, minister laymen and all. He was ready to listen, to advise, to exhort, as occasion demanded. But in all he was business like and to the point that drew our honor and respect. And he received many words of praise both publicly and privately for his general demeanor, grace and dignity with which he presided. Long may he and our grand old Methodism live to bless the world.—N. A. Bridges, reporter.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

G. W. Smith, District Superintendent; Barlow, A. J. Thompson; Bridgeville, H. Holston; Brookhaven, W. A. Oates; Brookhaven Circuit; Crystal Springs Circuit, E. M. Dukes;

Crystal Springs, N. N. Sid-
China Grove, S. G. Roberts; Columbia, N. Poe; Florence, J. A. Williams; Hub, D. F. Dudley; Hazelhurst, R. L. Carpenter; Kenolia, G. A. Britton; Liberty and Fernwood, Wm. Clark; Oma and New Home, J. C. Gillespie; Sheraw and Tilden, F. L. Alfred; Summit and Magnolia, A. L. Holland; Lampton and Zion Ridge, D. J. Price; Wesson, E. W. Middleton.

Gulfport District.

P. H. Rembert, District Superintendent; Basin, N. Scott; Bay St. Louis, A. H. Latham; Biloxi, J. A. Patterson; Bond and Wiggins, D. Ray; Bendale and Merrill, W. D. Kirkland; Escatnopa, A. Holland; Gulfport: St. Mark, L. E. Johnson; Gulfport and Mt. Pleasant, J. C. Houston; Kiln and Delisle, J. J. Ford; Handsboro, S. L. Harrison; Lumberton, J. E. Thompson; McHenry, D. D. Armstrong; McNeil, S. Harris; McLain, J. A. Tatum; Moss Point, W. L. Marshall; Ocean Springs, R. L. Tate; Pass Christian, H. E. Morgan; Pearl-
ington, James Gaddis; Richton, E. P. Chapman; Sumrall and New Augusta, A. M. Quinn; Stillmore and Texas, A. D. Smith; Mullan, T. McDade.

Hattiesburg District.

W. H. Smith, District Superintendent, Post Office, Hattiesburg; Bay Springs Circuit, G. W. Arnold; Collins Circuit, G. W. Johnson; DeSoto Circuit, F. L. Wood; Ellisville Circuit, J. B. Brooks; Enterprise Circuit, A. B. Britton; Hattiesburg: Bentley Chapel, J. J. Young; Hattiesburg Mission, supplied by L. W. Smith; Hattiesburg, St. Paul, J. R. Ross; Heidelberg, W. L. Mills; Laurel: Mallalieu, N. E. Goodloe; Laurel: St. Paul, R. S. Hammond; Laurel: Wesley, G. W. Johnson; Matherville Circuit, J. H. Hendrix; Paulding Circuit, A. A. Carter; Quitman Circuit, Wm. Emerson; State Line Circuit, J. W. James; Shubuta Circuit, A. C. Lacy; Shubuta Circuit, W. H. Nicholson; Shubuta Mission, S. McDavis; Stringer Circuit, J. McRee; West Enterprise, P. A. Taylor; Salon Mission, J. A. Bivins.

Meridian District.

B. T. McEwen, District Superintendent, Post Office, Meridian; Chunkey Circuit, E. J. Millsaps; Daleville Circuit, A. L. Bohannon; DeKalb Circuit, G. W. Adams; Forest Circuit, R. N. Jones; Fort Stevens Circuit, Alfred Nelson; Garlandsville Circuit, Joe H. Easter; Hickory Circuit, E. A. Wilson; Lake Circuit, Robt. Howze; Lauderdale Circuit, E. W. Rogers; Lillian Circuit, E. H. Williams; Meridian: Haven, J. D. Wheaton; Meridian: Rose Hill, G. W. Coleman; Meridian: St. Paul, D. L. Morgan; Meridian: South Side, W. P. Ward; Meridian Circuit, R. B. Anderson; Montrose, B. J. Cooper; Philadelphia, E. G. Webb; Philadelphia Circuit, Sherman Wright; Preston Circuit, J. D. King; Rose Hill Circuit, F. L. Williams; Scooba Circuit, H. K. Roberts; Union Circuit, T. H. Johnson.

Jackson District.

L. W. Price, District Superintendent, Post Office, Jackson; Benton Circuit, I. R. Keish; Brandon, Frank Smith; Canton, A. J. McNair; Canton Circuit, J. S. Williams; Carthage Circuit, C. H. Hill; Couparle Circuit, A. W. Wilkes; Craig Circuit, D. R. Bentley; Jack-

son: Central, Wm. McMories; Jackson: Pratt Chapel, J. W. Isable; Jackson Circuit, P. S. Olive; Lamkin Circuit, A. G. Triplett; Mor-W. R. Walker; Tyler Chapel, H. S. Morton; Wiseton, J. S. Anderson; Yazoo City: St. Stephen, N. W. Ross; Yazoo City Circuit, J. B. Campbell.

Vicksburg District.

J. C. Hibbler, District Superintendent, Post Office, Vicksburg; Bolton, J. C. Smoot; Bude, B. W. Robinson; Cary and Lynch Chapel, W. E. Roucher; Clinton, P. W. Baldwin; Center-ville, Riley Berry; Edwards, G. W. Hawkins; Fayette, M. P. Johnson; Hamberg, L. W. Redick; Harrison, A. Lee; Kirby, C. Nelson; McNair, A. Crump; Meadville, R. Jordan; Natchez, G. W. Williams; Union Church, I. C. Rucker; Vicksburg, J. M. Shumpert; Vicksburg, South Side, James Head.

HUNTSVILLE DISTRICT, CENTRAL ALABAMA CONFERENCE, PUTS ON EVANGELISTIC PROGRAM

Conducted at Albany Ala., Tuesday and Wednesday, February 20 and 21, 1923.

9:30. Devotional by A. R. Matthews.

10:00. Love Feast and Experience Meeting.

Talking points for the Conference: Perfecting the Unit System (now Disciplinary) by W. F. Dancy. 2. Scout for Life's Service Recruits, by J. W. Martin. 3. Prepare for Annual Stewardship Revival, by W. O. Pearson. 4. We must not slacken out zeal as to Missionary information, by R. H. Cox. 5. A bigger and better Sunday School, by J. S. Carter. 6. A program for activities in each local Church that will compellingly challenge the interest and co-operation of every layman, by A. W. McKinney. 7. The extended use of Church Night Training, now demonstrated to be so valuable, by J. P. McNealy. 8. Evangelism the Greatest Work in the World, by N. H. Redrick. 9. What is the Chief Business of the Methodist? by Sam Tyree. 10. The Sunday School as an Evangelist, by W. H. Langford. 11. The best Method of Training Personal Workers, by C. P. Payne. 12. Intercession should begin at Home, by J. C. Houghton. 13. Make an Evangelistic Survey, by J. H. Duffie. 14. The Fact of Conversion, by J. W. Pattillo. 15. What is it to be a Christian? by A. S. Williams. 16. Christian Testimony as an aid in Revival Meetings, by George Miller. 17. Suggestive Subjects for Discussion—a. Is it Right for a Pastor to ask his Members for Tithes when he Himself will not pay them? b. How I prepare my Soul for a revival, Physically, Mentally and Spiritually.

How I Prepare my Message—a. To get my Church ready. b. To produce conviction of sin. c. To gain decision for service in the Christian life.

How I Prepare Church—a. Church Conference. b. Unit Organization. c. Cottage Meeting.

The most Successful Revival I ever conducted.

How I solicit Southwestern Christian Advocate in my charge.

Each Pastor is invited to be present and bring one Laymen with him.—J. L. Carr, District Superintendent.

NOTABLE SESSION LOUISIANA ANNUAL CONFERENCE

(Continued from Page 9.)

A. Robinson, T. A. Brown, I. L. Turner and T. H. Munson as his assistants. L. H. Smith was elected Statistical Secretary, with J. A. Williams, A. W. Obee, J. B. Johnson and R. A. Wamsley as his assistants. R. F. Long was elected Reporter with E. D. Sorrell as his assistant. C. D. C. Bryant was elected Conference Postmaster, and C. W. Reeves, R. R. Secretary.

Attorney Bower made the welcome address on behalf of the city. The attorney stated that the majority of the colored people are law-abiding, and that the black and white races south of the Mason and Dixon line are beginning more and more to understand each other. That it is the church which is giving the nation that type of leadership which can be depended upon.

President Melden replied to this address, showing that he had had a hand in the making of just such type of leadership as described in the attorney's address. "A certain Georgia Judge has said that from 90 per cent to 15 per cent of the colored people of the South are law-abiding. Then if the newspapers would speak more of the good deeds of this 90 per cent to 95 per cent and less of the bad deeds of the 10 per cent or 5 per cent, the world would soon get the proper conception of the real status of the American Negro," said President Melden.

Mrs. B. Reason made the welcome address on behalf of the Church and Rev. A. B. Evans made the welcome address on behalf of the ministers. Rev. J. A. Williams, in quite appropriate words responded to the addresses. Rev. F. H. Butler, D. D., representing the Epworth League, Prof. R. H. McAllister representing the Southwestern Christian Advocate, Dr. Jones of the Board of Sunday Schools, Miss Bust of the Sager-Brown Orphanage, Dr. T. H. Heath and Mrs. Heath of the Flint-Goorich Hospital were introduced to the Conference.

The reports from District Superintendents G. C. Hayward of the Alexandria District; W. S. Chinn of the Baton Rouge District; W. G. Alston of the Le Teche District; J. W. Turner of the Lake Charles District; T. A. Hampton of the Monroe District; M. R. Walker of the New Orleans District, and J. E. Rolax of the Shreveport District showed progress along all lines. Wednesday night Dr. W. G. Alston, District Superintendent of the Le Teche District introduced Dr. T. F. Robinson of the First Church of New Orleans as Master of Ceremonies. The occasion was that of the Anniversary of the Board of Education for Negroes. Dr. T. A. Heath was introduced and spoke on "The Kingdom of Our Lord is at Hand."

Mrs. Virginia Heath was next introduced and rendered, "St. Michael" to the delight of the vast audience.

President Melden was next introduced. He showed the progress of the Conference from 17 ministers, (12) colored and five (5) white to 668 ministers; a membership from 12,266 to 94,439. This of course, embraces

the conference growing out of the original Mississippi Conference. We have progressed from \$47,000 worth of Church property to \$544,377.

Acting Bishop Melden was a perfect fit. Scarcely any one even stopped to think or ask if the bishop was in the chair. His ruling, his praise, his every action was that of a real bishop. He was brotherly and no brother however humble was too small to claim his attention. May the time be not far distant when the great church will see fit to name him (Dr. Charles M. Melden) among the bishops elected.

Friday morning all hearts were uplifted when our own Bishop Robert E. Jones came into the church and took the reins in hand.

Among the distinguished visitors were Dr. J. W. E. Bowen, and Dr. J. N. C. Coggin and the pastor of the M. E. Church, South, and the Rev. Dr. Parks.

On Thursday night Dr. Coggin spoke as never before as did also Dr. Butler. Both addresses will ever live with those who chanced to hear them.

No man's coming to the Louisiana Conference brings so much joy and inspiration as does the coming of that prince in ebony, the Rev. John W. E. Bowen, D. D., Ph. D., Vice-President of Gammon Theological Seminary, South Atlanta, Ga. As Dr. Bowen walked up the aisle, the audience gave him an ovation such as becometh this great son of Louisiana.

His addresses were fraught with fatherly advice, sound counsel and brotherly love. On Sunday night Dr. Bowen preached from Acts 26:19, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

The death angel had taken from among us seven veterans of the Cross, viz: P. C. Colton, J. F. Marshall, G. A. Payne, T. J. Johnson, G. G. Golston, J. R. Williams and Jules Benn.

F. M. Lashington was retired. T. B. Oville was transferred to the Central Alabama Conference, E. White and F. W. Brown were transferred to the Louisiana Conference, from the Texas Conference. Dr. Brown was placed at Grace Church New Orleans.

I. E. Batin, H. W. Gray, William Jarrell and Frank J. Thomas were ordained Elders.

The Love Feast was conducted by H. J. Wright, Geo. Thomas, Simon Mitchell, C. W. Curshaw, G. J. Rogers, C. D. Crockett, S. A. Mason and T. F. Robinson.

After singing No. 208, Dr. W. G. Alston introduced Bishop Robert E. Jones, D. D., L. L. D., who preached from St. John 12:21 "Sirs, We Would See Jesus."

The message indeed, had a telling effect upon the audience, as it burnt its way to the very souls of all who heard it.

May this man of God live long to stir the souls of a people who so badly need the inspiration gathered from hearing such men as Bishop Jones.

The next session of the Louisiana Conference will meet at "Old Mother" Wesley, New Orleans, La. Thus has passed into history one of the greatest sessions of the Louisiana Conference.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---"The Parable of the Pounds."

(Luke 19:11-48)

FEBRUARY 25, 1923

THE LIMITATIONS OF SALVATION

Our lesson follows the story of Zaccheus. At first the people were amazed that Jesus should condescend to save the publican. The next minute they were exulting in the fancy that the Messiah was to come swiftly and easily, and that everybody was to be saved. Jesus found it necessary to explain again. He had to show that there were limitations to salvation. During his whole ministry Jesus was declaring the simplicity and freedom of the Kingdom or warning men against taking that Kingdom's coming too easily. We might sum up his teaching by the two words—promise and warning. It requires careful thought on our part to rightly appreciate the promise and yet wisely to heed the warning. Salvation is free, and yet we must labor to achieve it. If we cannot understand this paradox of the Gospel, we are not yet ready for the approach of the Kingdom of Heaven.

Faithfulness in a Very Little

Many years ago, in August, an invalid lady visited a large city. She was appalled at the large number of sick children and mothers dying for want of fresh air. "I cannot save all," she said, "but I may save one. There is room in my house for one mother and child." This interested a woman who could not do as much even as that, but she said, "I can at least tell others of it." So she wrote an account of it for a New York paper. A third woman read the story and sent a thousand dollars to the editor, with a request that he open a fund for this noble purpose. The Fresh Air charity, which has saved thousands of lives and has now taken root in all parts of America and in England, is the result. If the woman who thought of it on that torrid day, as she passed sick and weary through the slums, had decided, "I cannot save all, why should I trouble myself with one?" how many lives that were saved would have been lost?

The Law of God's Gifts

The gifts of God are usually progressive. We are tried out with a small blessing and if we make good use of that, we receive more. The Scriptures abound in illustrations of this. It is a practical principle used by business men everywhere. This world's high offices are almost all promotions. Prosperity begins with fidelity in small things. There was a man in New York whose contributions to missions amounted to hundreds of thousands of dollars. He was a poor boy when he was in school. One of his schoolmates was a boy from the Sandwich Islands who was being educated as a missionary to his own people. The first boy proposed to two of his fellows that they should gather up their pennies, buy

potatoes, plant them, and in the fall give the proceeds of the sale to the Sandwich Islander for his missions. This they did. Long years afterward that boy, grown to be a man, declared: "From that day it seemed as if everything I touched prospered." It was not the gift of his pennies, nor his potatoes, that brought success in life for him, of course; but it was his never failing earnestness and his fidelity that made success the habit of his life.

The Law of Growth

The law of growth is analogous to that of creation. Both are a process, and both go on from the simple to the complex, and from the little to the large. In a sense, growth is the law of creation. It has pleased the Creator to make this universe through a long continued process, as we are continually observing, and it pleases Him to bring human character to its perfection slowly and systematically. There is a divine element in us all; the endowment of powers and opportunities represented in this lesson by the pounds. The equal distribution here does not mean that all men are equally endowed, but that each man has an adequate endowment for investment and profit. Then there is the human element. In every soul God and man work together. No principle is more familiar than this in the teachings of our Lord: We are given a little and upon our use of that depend the larger gifts that we may receive later.

For Study and Discussion

What was the popular Jewish conception of and expectation regarding the Kingdom of Heaven? What elements of truth, if any, did the Jewish conception of the Kingdom of Heaven contain? In what points was it in error? In what respects did this parable correct these errors? Why did the householder give each servant the same amount of money to invest? Does God give the same opportunity to every man for spiritual investment?

MISSIONARY INTERPRETATION.

Lesson for Sunday, Feb. 25, 1923.

"Well done, thou good servant."

(By Rev. D. D. Martin, D. D.)

Our Lord has given to each of us our talent. He expects we will use it in the interest of the kingdom. He is coming again to reckon with each. There is a splendid chance to invest the talent now where it will bring a full hundred fold. Every day opens new opportunities for investment; we should be getting ready to make a good account to our Lord when he comes.

In the parable the "well done" was pronounced because of the faithfulness of this servant. He had taken

what he had, and seized every opportunity to do the best he could with it. He would have done the same if he had been entrusted with but one talent. His point of excellence was in that he was faithful with what he had. Many hesitate to enlist as missionaries because they feel they have no gifts or talents which could be used in mission work. But there are none who can excuse themselves from some part in the great work of winning a world to Christ.

Not all the investment of life and money is to be made in the foreign field. Success is only possible there by keeping the fires burning on the home altars. Every church member can be a real missionary at heart and make the best possible investment for them in the missionary field. If they cannot go or directly send, they can keep up the munitions of war with contributions in zeal and faith and gifts that will count. They can talk the business up so as to keep heart in those who are at the front.

In some way, some where, in this work, we must be good servants of Jesus Christ if we are to be received with favor in the day of reckoning. Whatever, whenever, wherever, must be our motto. It is a reproach to Christ to say there is nothing we can do in this world saving work. The investment we can and ought to make now is our life. Let him have his way, and then, having done what we ought to do, when he comes, he will say: "Well done, thou good servant."

Gammon Seminary.

District Rounds

SAVANNAH DISTRICT Second Round

Woodbine, Feb. 10-11; S. t. Marys, 17-18; White Oak, 24-25; Waynesville, March 3-4; Brunswick, 11-12; Brunswick Ct., 17-18; Mt. Vernon, 24-25; Vidalia Ct., March 30-April 1; Reidsville, April 7-8; Cyclo, 14-15; Mt. Zion, 18; Asbury, 22-23; Palen, 22-24; Speedwell, Rev. J. A. Richie, April 29; Baxley, April 28-29; Jesup, Rev. F. R. Bridges, April 28-29.

Dear Brethren: One quarter is past; only nine months more to finish the great task of the conference year. Let the quarter do the task. Easter, our crowning effort. Raise full quota for Centenary. One great pull from now to Easter. Remaining part of time for pastors, conference claimant, Episcopal Fund and General Conference expenses. Only one place has raised anything for this cause. Let the committee get busy.—C. W. Prothro, D. S., 701 W. 44th St., Savannah, Ga.; Bishop E. G. Richardson, Atlanta Area, 63 Ponce de Leon Ave., Atlanta, Ga.

GREENWOOD DISTRICT.

First Round

Inverness, Feb. 10-11; Indianola, 17-18; Lexington, 24-25; Lexington Ct., March 3-4; Greenwood, 9-11; Morgan City, 15; Carrollton, 17-18; Richland and Franklin, 23; Pickens, 24-25; Goodman, March 31-April 1; Head and Shaw, April 5; Greenville, 6-8; Itta Bena, 13-15; Moorhead, 18-19; Belzona, 20-22.

Dear Brethren: Easter will be on the first Sunday in April.

Let's put the program over in full.

Don't forget the fiftieth anniversary of the Southwestern Christian Advocate.

Everybody at work and something will be done.

Have a revival in your charge and that will help the cause.

Faithfully yours,

HARRY B. HART, D. S.

TUPELO DISTRICT.

First Round.

Pontotoc, Feb. 10-11; New Albany, 16-18; New Albany Ct., 17-18; Union Grove, 24-25; Ripley, March 2-4; Ripley Ct., 3-4; Corinth, 9-11; Corinth Ct., 10-11; Okolona, 16-18; Okolona Ct., 17-18; Pontotoc Ct., 24-25; Houka Ct., 29; Pyland, 30; Bellefontaine, March 31-April 1; Houston, April 7-8; Nettleton, 14-15; Tupelo, 20-22; Vernoia, 21-22.

Dear Fellow Workers: We are to be congratulated for the work done last year, but we are anxious to surpass that this year. Remember our goals are our full quotas for Centenary and The Southwestern, and a 10 per cent increase in membership. Let us leave no stone unturned to reach these goals. Make Easter a success. Send the names of your committees on apportioned benevolences to Dr. E. M. Jones.—Yours for the cause, W. H. Golden, Dist. Supt.

HUNTSVILLE DISTRICT.

Second Round.

Athens and Oakland, Feb. 17-18; Triani and Mt. Marth, 24-25; Belle Mina and Johnson, March 3-4; Huntsville, 9-10; Huntsville Ct., 17-18; Scottsboro Ct., 24-25; Holly Wood, 27-28; Madison and Spring Hill, 30-April 1; Center Grove and Cedar Grove, April 7-8; Guntersville, April 9-10; Albany and Beulah, 14-15; Sheffield, 17-18; Warrior and Bangor, 21-22; Blount Springs and Colony, 28-29; Decatur, King's Memorial, May 4-6.

Dear Pastors: The conference year closes April 11, 1923. May it be yours to report no blanks. Let us do our best to put The Southwestern in every home, and victory will be ours. The district group meeting will convene at Albany, Feb. 20-21.—Joseph L. Carr, D. S.

SARDIS DISTRICT

First Round

Byhalia Mission, Feb. 17-18; Sardis and Batesville, Feb. 24-25; Lambert and Crowder, March 3-4; Sardis Circuit, March 10-11; Sledge, March 17-18; Coahoma and Jonestown, March 24-25; Como Mission, March 31-April 1; Falcon, April 7-8; Sobino, April 14-15; Hernando, April 21-22; Mineral Wells, April 28-29; Lulo and Moons, May 5-6; Tallahatchie, May 12-13.

Dear Brethren—Words cannot express my heartfelt gratitude to you all for standing so loyally by the cause last year. But, remember, we are living in a new year and we must make new resolutions. Let us raise and pay off every dollar of our Centenary claims on Easter. Plan your Easter now. Our slogan is: "Every charge over the top on Easter."

M. C. PULLIAM, D. S.,
Box 265, Sardis, Miss.

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,
Mehawk, Florida.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,

Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD

Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

February 25.

Subject—"Seeing God Through The
Life Of Christ".

(Jno. 14:1-15.)

From now until the close of the Quarter, March 25th., we shall have a series of Stewardship Lessons. We shall try in this series of studies to discover the thought of Christ on certain fundamental things, knowing that if we got His thought, we shall have the thought of God on these matters. For, we believe He was the perfect interpreter of God's thought in the present lesson, we want to speak of Christ as the perfect revealer of God.

God Unknowable

That there is a God, is an axiom of all intelligent thinking. The Athiest who says there is no God, is merely denying God as somebody also conceives of Him. The Athiest has his own pet conception of God and is just as dogmatic about it as you or I could ever be of our own. But an All-wise, All-powerful Everywhere-present Spirit is absolutely incomprehensible to our experience-bound mind. His attitude, purposes, and motives are inscrutable and necessarily beyond our ken. Nature proclaims a Deity it is true. But what is the character of the Deity thus proclaimed? Nature gives us, to say the most, only, a very uncertain criterion of Deity's character. One of the stock theological arguments for the existence of a God, is what is technically called the Teleological Argument. Things in the world are adapted to the purposes for which they are intended, therefore, we conclude, that an intelligent mind must have planned these things. The eagle feeds on living animals. Now, the eagle has long strong claws and a sharp strong beak that enables him to take care of the kind of food he is intended to eat. This, as can be readily seen, may prove the intelligence of the Oriental designer of the eagle, but it is very one sided and unsatisfactory as a revelation of the character of this Designer. Looked at from the point of view of the eagle, He may be considered kindly and provident, but looked at from the point of view of the bird that the eagle eats, what of His character? It was because nature leaves us in this kind of dilemma that Jesus came to reveal to us the character of God.

The Infallible Revelation

Let us remember now, and, forever that Jesus had just one purpose in coming to earth. He did not come to appease God and make Him willing to give the human race another chance; He came to show God to man

so that man might know the heart and purpose of God towards him. And these are some of the things which He made unmistakably clear to us.

(1) God loves the whole human race. He loves good folks, bad folks, rich folks, poor folks, folks of all ages and folks of all colors. We are all His children; some of us good, some of us bad and disobedient, but He loves us all. Jesus has proved that with irrefutable proof.

(2) God wants all of his children to love one another. Jesus tried so hard to teach us the lesson of love. He tried with all His heart and all his life to teach the infinite waste, the eternal futility of hate. Work and hope and prayer are all nugatory in a world where the blight of human hate is ever present. Hate destroys the hater and the hated as well. It is the sum of all sins. To love is to serve and service is God's highway to everlasting joy. So Jesus taught.

J. W. HAYWOOD,
Morgan College.

Quarterly Conferences

ANAHUAC CIRCUIT—The quarterly conference on the Anahuac circuit was held January 27-28. The Dist. Supt., Rev. A. W. Carr, presided. The conference was the greatest ever held on the circuit and Rev. Carr spoke of the importance of the Southwestern being in every home, and a few made remarks on the Centenary. The Dist. Supt. was paid in full. A large number partook of the Lord's Supper. We thank the conference for sending us Rev. D. C. Battles, who is truly a great leader.—M. Mack, Reporter.

DETROIT, MICH.—The fourth quarterly conference of Scott Memorial M. E. church was held Sunday and Monday, January 21 and 22. On Sunday morning the Dist. Supt., Dr. T. L. Ferguson, preached a wonderful sermon, with splendid music rendered by the choir. On Sunday evening the pulpit was filled by our efficient pastor, Rev. G. G. Buckner. Splendid music was rendered by the Bethel Evangelical church choir, white, who exchanged choirs with our church. The white churches of Detroit are studying the famous book "The Trend of the Races." Scott Memorial has the honor of being the only colored church in Detroit connected with the white churches in their study of this wonderful book.—Rev. G. G. Buckner, Pastor; Mrs. Maridelle Pifer Bush, Reporter.

KNOBNOSTER CIRCUIT — Our fourth quarterly conference was held

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Woman's Column

MISSISSIPPI METHODIST WOMEN
HOLD WONDERFUL SESSION.

By Mrs. W. P. C. Morrison, Cor. Sec'y.

The twentieth annual meeting of the Woman's Home Missionary Society of the Mississippi Conference met in Zion chapel, African Methodist Episcopal Zion church, Jan. 17-20, at Moss Point, Miss. Mrs. L. P. May, president, called the meeting to order promptly at 10 o'clock.

The church was tastefully decorated with bouquets of white roses, japonicas and ferns, which added much to the attraction of the occasion. Rev. W. L. Marshall, our pastor at Handsboro, conducted the devotional service. He read and commented on the 26th chapter of St. Matthew, emphasizing the importance of using our talents to the glory of God. His instruction was very helpful, and the joy of the reunion was betrayed in the enthusiasm with which all joined in singing "I Love Thy Kingdom, Lord."

After the devotional service, Mrs. Mays made a few brief remarks and the visitors were introduced to the body. The enrollment of delegates showed quite an increase over last year, and the reports were the very best in the history of the organization. At the close of the morning session of the first day, Mrs. Mary Doubra, of Moss Point, presented a basket of beautiful flowers to the president. These were received in the spirit of love in which they were given.

The anniversary of the Woman's Home Missionary Society was held Friday afternoon, Jan. 20th, in St. Paul Methodist Episcopal church, the seat of the conference. The occasion was graced with the presence of Mrs. Daisy M. Bulkley, our general field secretary of the Woman's Home Missionary Society, who was the speaker of the hour. Mrs. Bulkley's wonderful message of love and sympathy betrayed the fact that she came to the New Orleans Area on business for the King. I am sure that I voice the sentiment of the entire conference when I say that all who listened to her caught a new vision of the work which she represents. Mrs. Bulkley has been visiting district meetings, summer schools, annual meetings of the Woman's Home Missionary Society, making many thank offering addresses and giving the approach to the text-book "The Trend of the Races" for several months in our Northern and Eastern conferences. We are glad to welcome her to the New Orleans Area. She has come to spend five months in an intensive itinerary of the Mississippi conference. Mrs. Bulkley has already attended the annual sessions of the Mississippi, Upper Mississippi and Louisiana conferences, making the anniversary addresses of the Woman's Home Missionary Society, and is now ready to begin her itinerary of the Mississippi conference, beginning Thursday, Feb. 8th, at Scooba.

I do not know of any woman among us who knows the work of the general church, or is known by the general church as well as Mrs. Bulkley, and I am sure the South Carolina con-

ference with the rest of us must be proud of this outstanding layman. We ask for Mrs. Bulkley the co-operation of our ministers and women. Please make for her all necessary preparations by way of publicity and corraling the women and young people, which will make possible her success while in our conferences.

The following conference officers were elected and installed by Mrs. Bulkley:

President, Mrs. R. N. Jones; first vice-president, Mrs. J. W. Raadolph; second vice-president, Mrs. S. A. Dukes; third vice-president, Mrs. Mary Hallis; fourth vice-president, Mrs. M. F. Wilson; recording secretary, Mrs. Lillian G. Coleman; corresponding secretary, Mrs. W. P. C. Morrison; treasurer, Mrs. C. L. Brown; field secretary, Mrs. L. P. May; secretary Young People's work, Mrs. M. A. Black; secretary children's work, Mrs. E. L. Smith; secretary mite boxes, Mrs. Seima K. Trigg; secretary temperance, Mrs. Stella Ross; secretary supplies, Mrs. A. E. Lipscomb; secretary missionary education, Mrs. L. J. Hall; secretary thanks offering, Mrs. Lula Rosby; secretary Christian stewardship, Mrs. Lizzlo Smith; secretary evangelism, Mrs. C. A. B. Price.

To the Officers and Members of the Woman's Home Missionary Society of the Marshall District:

Dear Sisters: We have come into a new year; let us come in with a new spirit to do much in the great field of labor. The harvest is great, but the laborers are few. I ask the hearty co-operation of every District Superintendent. We cannot fail to go over the top with such a leader as Rev. E. H. Holden. I am sure you know that my heart is in the work and I want to make this year the greatest of all previous years. Let us get together and raise all claims and save souls for Christ this year. If this is done I will feel that we have accomplished something.

MRS. J. REESEMON,
Dist. Pres., Marshall Dist.

The Queen Esther Circle of the Woman's Home Missionary Auxiliary of Warren Memorial Church—Atlanta Conference—Atlanta Dist.

Under the leadership of Mrs. Mamie Blako, our faithful and efficient secretary, we made a very commendable annual report.

Number of girls enrolled, 31. These girls are very much interested in their work. They visit the sick, taking lunches, fruits, flowers, and abundance of good cheer.

During the conference year they gave a donation to Sager Brown Orphanage at Baldwin, La., through the W. H. M. Auxiliary. Last Thanksgiving day they gave a large turkey, which with other things furnished

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CHURCH FURNITURE

From Pulpits, Chairs, Altars, Book Racks, Tables, Communion Cupboards, Dishes—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. Please send 25c. to the 60 CENTVILLE, AL.

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WHAT THE CHURCHES ARE DOING

ROANOKE, ALA.—Bethlehem M. E. church: We take this method to thank the good ladies and friends for the south wind that blew the storm party, leaving many good things to eat and some cash, lead by Mrs. J. P. Russell, Mrs. C. H. Johnson, Mrs. Rebecca Gates, Mrs. Willie Partridge, Mrs. M. B. Shealey, Mrs. Janie Nelson, Mrs. Jennie Nelson, Mrs. Alice Gates, Mrs. Hattie Jones, Mrs. Mollie Williams, Mrs. Charlie Pearson, Mr. Walker Asberry, Miss Wingfield, Miss Mitchell, Miss Coleman and Mrs. Georgia Adams.—A. Callahan, Pastor; Catherine Nelson, Reporter.

TAMPA, FLA.—Our most excellent pastor, Rev. W. O. Bartley, is now closing out his twelfth year as Pastor of Bowman M. E. Church. This year like all other years, has been one of great success. We have had a sweeping revival this year, which resulted in the conversion of 58 precious souls, and more than one hundred accessions. We had a great watch night meeting. The attendance was almost two thousand persons. We witnessed that night alone, 17 accessions. We are all on a wonder, as to whether we will be favored with the pleasing return of our pastor to us for another year.—Clara Peterson, Reporter.

WEST RALEIGH, N. C.—The pastor's salary, of our church, Wilson Temple, has been increased this conference year to \$350. Rev. J. M. Harrison, D. D., a recent transfer from Central Missouri Conference, is pastor. Miss Christine Graves, a graduate of Shaw University and a teacher in the Raleigh public school, is president of the Epworth League at West Raleigh. They are preparing to render the Lincoln-Douglas program on Feb. 11. The district convention meets here in August.—M. D. T., Reporter.

TALLADEGA, ALA.—Rev. B. S. Kirk, of Wedowee Circuit, who was assigned to Bethlehem M. E. church for this conference year, was cordially received.

On Monday night, Dec. 11th, there arose a storm which struck the parsonage about 10 o'clock that night. The pastor and family were aroused by voices singing. On opening the door in rushed a crowd of people who covered the dining table with many things. After a few remarks by the pastor and his wife, they retired with the invitation to come again.

During the Xmas Mrs. Ed. Carmichael and others sent many good things to the parsonage to make the pastor and family feel welcome.

Rev. J. W. Wallace held his first quarterly conference at this place Jan. 28th and 29th. Paid Dist. Supt. \$21.—B. G. Kirk.

ASHVILLE, ALA.—St. Paul's M. E. church: We have an excellent new pastor, the Rev. Luther Jenkins. He and his wife have put new life into the church. We wish to thank the Bishop and Dist. Supt. for sending to us such a splendid pastor. We are now repairing our parsonage.—Annie B. Bradford, Reporter.

KILMICHAEL CIRCUIT—We wish to thank the many friends for their kindness during my wife's illness of about four months, but now seems to be improving.

On Monday night, January 8th, a party of women of the Baptist church came to the parsonage and left several pounds of groceries on the table. The party was led by Sisters Sallie Hudson, Vergie Jackson, M. Yates, and others. On January 16th the members of Mt. Zion, led by Sister Ella Davis, brought 15 pounds of groceries. I wish to thank you all.—W. F. Burton, P. C.

MONTGOMERY, TEX.—Sunday was a high day at China chapel M. E. church. Every member is willing to the work of the church and all have taken on new life since the beginning of the new year. Our pastor, the Rev. J. S. Clark, who is loved by all, preached an excellent sermon Sunday morning and night. We are planning great success in the work of our church and ask the prayers of all.—Miss Bohhy Jones, Reporter.

WILLIS, TEXAS—St. Thomas M. E. church: On Sunday, Jan. 13th the weather was cloudy, with rain at frequent intervals, thus cutting the regular Sunday school attendance short. Preaching services at 11:30 a. m. Subject: "The Church and Its Prayers." The attendance was small, but this had no bearing on our worthy and able Rev. Wm. Mack, for he preached a wonderful sermon, pointing out the importance of prayer and what prayer has done. He stated that most people pray as a matter of custom. It was a wonderful sermon that went straight to the hearts of the hearers. Under the direction of Bro. J. E. Bryant, the junior choir rendered excellent service and has made wonderful progress since its organization some few weeks ago. The pastor has instituted the basket system of lifting collection, which saves time and preserves the spirit of the service. Rev. Mack delivered a warm sermon from Luke, 14th chapter, "Come, for all things are now ready," at the evening service. The collection for the day was small, due to the inclement weather. Public collection, \$2.63; class collection, \$28.05; emergency, \$1.11; total, \$31.78.—Prof. G. R. Tomlin, Reporter.

BONITA, LA.—The third Sunday in January was closing up Sunday for the annual conference, which was

held at Franklin, La. It rained all day here and could not have any services, but the officers came two and three miles in the rain to the parsonage and gave me \$35 on traveling expenses. These are loyal people. May they live long.—S. A. Davis, P. C.

CORRIGAN, TEXAS—We thank the good Bishop and Cabinet who sent us as pastor the Rev. Tenola Edwards, who has put Corrigan back on record. We have repaired our parsonage, paid for it, and moved the pastor and family into it. Rev. W. D. Lewis held our first quarterly conference with good results. We paid the Dist. Supt. \$30, pastor \$69, and Centenary \$13.75. Our auxiliaries are working faithfully to go over the top on Easter. At the conference a lady came forward to join the Baptist church; we received her and gave her over to the Baptist deacon. The whole circuit is alive spiritually and financially. Pray for us.—Francis Freeman, Reporter.

WAYCROSS, GA.—I wish to speak with special reference to the Ladies of King Solomon M. E. church who worked so faithfully in the Ladies' Aid rally to make it a success on last Tuesday evening, Jan. 30th. A neat sum of \$22.36 was raised. The clubs, with their captains, reported as follows: No. 1, Sister Mary Anderson, \$5; No. 2, Sister Adelaide Williams, \$4; No. 3, Sister Blossom Fuller, \$2.05; No. 4, Sister E. H. Kimball, \$6.05. The pastor and good members of Friendship Baptist church, \$5.26. The church is moving along nicely. Our good pastor and his wife are indeed great leaders. Pray for our success.—Mary Anderson, Reporter.

BEAUMONT, TEX.—St. James has taken on new life this year and every department is in working order. The choir gave a baby contest last Friday and raised \$109. Sunday was a high day. The men of the church raised \$54.78. We are very much pleased with our pastor.—Reporter.

LAUDERDALE, MISS.—On the night of Feb. 1, 1923, a storm struck Elizabeth M. E. church and left 176 pounds of choice groceries and a cash purse. The storm was led by Sister L. Lee, Sister Isabella Miller and Sister Z. A. McElroy. This storm caused the pastor to rejoice to see how gratefully he was received. The pastor gave a few timely remarks, offered prayer, then gave them an invitation to return again.—E. W. Rogers, P. C., Reporter.

BERTIE, LA.—Woodlawn M. E. church: Our Christmas services were grand. The pastor, Rev. C. E. Bradford, preached to the delight of all present. The Xmas tree, given by the Sunday school, was fine. Collection from church, \$35; Sunday school, led by Bro. Trill Allen, gave the pastor \$35 to help purchase a suit and overcoat for conference. Woodlawn church is alive under the leadership of Rev. C. E. Bradford, a great man.—Trill Allen, Reporter.

DETROIT, MICH.—The famous choral club of Scott Memorial M. E. church, Detroit, Michigan, presented to a packed house "The Peerless Four Male Quartet," consisting of Mr. L. F. Hardison, first tenor; Dr. W. O. Terrell, second tenor; Messrs. G. W. Griffin first bass, F. V. Foster second bass, and S. A. Ratcliffe accompanist. The four rendered a splendid program and the proceeds were large. Mr. Hardison is the talented director

of the Scott Memorial choir that is winning such fame among the Detroit churches.—Rev. G. G. Buckner, Pastor; Mrs. Maridelle Phifer Bush, Reporter.

SMITHVILLE, MISS.—The fourth Sunday at Spruel Chapel Methodist Episcopal church was a high day. Everybody seemed to have been interested in paying all their church claims in order to have a smooth sail during this year. Rev. Charlie Walton is a highly-powered Christian leader. We have paid all our Centenary quotas except about two dollars. We will go over the top next year. We wish to have such as Rev. Walton with us, because we believe it is God's pleasure to look on such Christian leaders with a smile.—Reporter.

TEMPLE, TEXAS—St. James M. E. church is moving on nicely under the direction of our new pastor, Rev. G. M. Mallory. Every department of the church has been organized and doing effective work. Our pastor has preached a sermon on stewardship which resulted in securing one-third of the membership as titheers and enabled the Centenary treasurer to report \$36 the first month. The delivering of such sound and practical sermons by the pastor has put new life into the church. We are confident that we will be able to do great work this year under his leadership and contemplate starting our new church immediately after Easter, which is much needed.—Rufus Pennington, Reporter.

COLUMBIA, MISS.—Columbia Volley M. E. church: We feel that our prayers have been answered by the sending to us the Rev. N. Poe from the annual conference. We feel that a part of the victory is already won. He is a young man, well prepared to do the work of the church. His motto is: "We cannot fail if we have the Master with us at all times; my members must take the Southwestern, must raise the Centenary and all other claims. Each member should know the laws of the church, and this can be done by reading the discipline and the Southwestern." The pastor and family were made welcome on Friday by the ladies of the church, who prepared for them a fine dinner. On Friday night the ladies of the W. H. M. S. gave a surprise party and many pounds of choice groceries were given. Mrs. Jefferson gave the welcome address, and then Mrs. Poe was presented a cash purse. We are indeed proud of Rev. Poe and our motto is to make the Methodist Episcopal church a bigger church by doing bigger things.—D. N. Marshall, Reporter.

OWENSBORO, KY.—A storm struck the parsonage two nights before Christmas, leaving 250 pounds of groceries. The W. H. M. S. filled the coal bin, and the faithful workers club is doing most excellent work on the heating plant. The Ladies' Aid, an all round organized body, is on the job. The junior choir, numbering twenty-five or thirty, surpasses all expectation. The Sunday school and Epworth League are fine. These organizations make the church move forward. We have secured ten subscribers to the Southwestern.—I. F. White, P. C.

WATERTOWN, TENN.—We were very glad to have our pastor return to us for another year, as he has

done a great work on this charge. On last February, 1922, we started a parsonage and in three weeks we had moved our pastor into it. Rev. Anelsaw B. Thompson was sent to this charge from the conference at Martin, 1921, and he came with a smile. On the fifth Sunday he preached a strong sermon and the church has been on the go ever since. This charge did more last year than in any or all years past. We started our new year with a smile to finish our parsonage with a debt of \$780, paid by Dec. 15, 1922, we had finished the parsonage and paid every cent and was able to present to the church a \$1,670 parsonage. Too much cannot be said of this good man as a leader. His heart is in his work and his good wife is ever by his side in the work. Our Xmas services were fine this year. On Dec. 25th our pastor asked Rev. G. J. Turner and Rev. F. R. Alexander to preach for him, and after the sermon Mrs. Nannie Turner conducted a Xmas program which was fine. The last night of the Xmas season will be long remembered at this place. We had a great watch meeting and a strong sermon by our pastor. Too much cannot be said for the trustees of our church; they have done a great work and are still doing a great work. We mean to raise every cent of our Centenary apportionment and put in at least 16 Southwesterns.—Ellen. Bradley, Reporter.

BENTON, MISS.—Mt. Pleasant has completed what is known as the Guss Campbell school according to the Rosenwald plan, at a cost of more than \$2,000. It has five rooms built on a four-acre campus. The pioneers of the project were Messrs. A. I. Pickett, John Tibbs, John Pepper and W. A. Robinson. The edifice is a credit to the community, and in future years the people can point with pride to this school and commend themselves for having prosecuted this forward movement.—I. R. Kersh, Reporter.

INTERLACHEN, FLA.—A storm struck the pastor's house on Saturday night, leaving him many articles of clothing, groceries and cash amounting to \$2.70. The storm was led by Sister M. E. Mason.—Lula Williams, Reporter.

GROESBECK, TEXAS — Dennis Chapel M. E. church: When we arrived here after conference we were entertained in the home of Prof. R. B. White, principal of the city school and the greatest layman it has been my privilege to meet in the twenty-two years of my pastorate.

We found a small band of true Christian workers who look after every interest of the church. This is the only church large or small that we know of in all the West Texas Conference that every department works. The Ladies' Aid and W. H. Mission have from fifteen to twenty in their weekly meetings.

The Epworth League is growing in members and interest; the president, Mrs. Annie Daniel, is a live wire and looks into every phase of league work. This is a church that does not collect pastor's salary on Sunday; the leaders collect and bring in to the business meeting. We attribute the present system to the past leadership and the influence of Prof. R. B. White. We ought to send such a man as Prof. White to the General Conference, for,

as said above, he is the greatest layman I know of in the church. Watch us, Waco District, lookout West Texas Conference, we are small, but we are coming!—W. M. White.

COLUMBUS, TEX.—Sunday, January 28, 1923, was a high day for St. Paul Church. The Rev. A. F. Sanford preached at 11 a. m. The Ladies' Aid Society rendered a very splendid program at 3 p. m. After the regular devotional exercises, the Epworth League executed one of the most spirited and inspiring programs perhaps in the history of the church. The young people are working as never before and the pastor and good folks no doubt will put up another year of commendable work.—Rev. D. P. Vance, P. C.—W. S. Dawson, reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

JOHNSON—Sister Hattie Johnson, a faithful member of the Fairfield M. E. church, Shreveport, La., departed this life on Dec. 18th, 1922. She was a consistent Christian for 32 years. She was a faithful and loyal member, ever ready to do all in her power for the advancement of the kingdom of our Lord. She was the sister of Mrs. Rev. Lucy Venerable, wife of our pastor at LaChute, La.; also sister to Mrs. Dennis Wimberly of the above church. She leaves a host of relatives and friends to mourn. The funeral was conducted by the pastor, assisted by Rev. Wm. Robinson.—J. O. Richards, Pastor.

MILES—Brother Joseph Miles, of Handsboro, Miss., died Jan. 3rd. He was a faithful member of Mount Pleasant church and lived a devoted Christian life. The funeral was conducted from Riley's chapel by Dr. W. L. Marshall and Rev. N. Poe. He leaves two daughters, many relatives and friends to mourn his passing.—Edward Smith, Reporter.

DIXON—Miss Lucile Dixon, of Wiggins, Miss., died at her home January 26th after an illness of several months. She was a faithful member of the Sunday school and an active member of the Epworth League. Miss Dixon would have completed the English course this term, but owing to ill health could not resume her studies. She leaves a mother, father, grandmother, two sisters, four brothers, and a host of friends to mourn her loss, which is heaven's gain.—Miss H. P. Jones, Reporter.

CARTER—Sister Cecile Carter, a faithful member of Fairfield M. E. church, Shreveport, La., departed this life Oct. 8, 1922, in full triumph of faith. She was a faithful member for more than 25 years. She was always ready to tell about the many blessings the Lord had bestowed upon her. She leaves a mother, Mallinda Lumpkins, three uncles, and a host of relatives and friends to mourn. The funeral was conducted by the pastor, assisted by Rev. John McKeo,

our pastor of Johnson chapel.—J. P. Richards, P. C.

WALKER—Brother J. C. Walker, one of the oldest members of St. Paul M. E. Church, was born at Lauderdale Springs, Lauderdale County, Mississippi, July 4, 1847, and died in Moss Point, Mississippi, January 23, 1923. He lived 75 years, 6 months, and 19 days. He decided for Christ and became a member of St. Paul M. E. Church more than fifty years ago. He served as Sunday School Superintendent, Class Leader, Steward, Trustee, and at one time was Exhorter. He leaves four sons, five daughters, seventeen grand children, one great grand child, three brothers, two sisters and a host of relatives and friends to mourn his passing. The funeral was conducted by Rev. M. P. Johnson, ex-pastor. His body was laid to rest in St. Paul M. E. Cemetery, Moss Point, Mississippi.—Rev. M. P. Johnson, Reporter.

HUDSON—Mrs. Carrie Hudson was born April, 1880, and died January 7, 1923. For twenty-five years she was an active member in the M. E. Church. The greater part of her life was spent in Goodman, Miss. For about twelve years she was an active member of Elizabeth M. E. Church of Water Valley, Miss., from which place she was called to her eternal home. She leaves five brothers, P. M. Mathews of Chicago, Dock Mathews of Tchula, Miss., Casey Mathews of Durant, Miss., Eddie and Cornell of Goodman; one sister, Mrs. Janie Malone of Chicago; two sons, Tennyson and Taft; a husband, Brother Thos. Hudson, and a host of friends to mourn her loss. Funeral services were conducted by Rev. J. H. Bynum.—J. L. Glenn, P. C.

WILEY—Mr. Henderson Wiley died at his home, Dec. 25, 1922, near Oxford, Miss. He was born and reared in Lafayette county. He was a good citizen and also a good neighbor. He served four years in the civil war. At the time of his death he was 99 years old. He leaves to mourn his passing one brother, two sisters, four children, Mmes. Annie Payne, Lydia McEwen, Ora Mullin and C. J. Wiley, and thirty grandchildren. He was an associate member of Salem M. E. Church. Memorial service was conducted by the pastor Rev. G. W. Weatherly, and H. M. McEwen from the C. M. E. Church.—Miss Daisy B. Taylor, Reporter.

MARRIAGES

POSEY-PREMEAUX—At Nunez, La., December 30, 1922, Ex-Judge W. S. Posey, of St. Mary's Parish, was married to Miss Mary E. Premaux at 8 a. m. They are at home in Baldwin, La.—Reporter.

WILLIAMS-GRIFFEN—One of the most beautiful social features of the season was the marriage of Mr. Calvin J. Williams to Miss Mary Griffen, which took place Wednesday evening, Dec. 27, 1922. The bride and groom both are of New Orleans and of prominent families. The groom is a young man of fine character, progressive and successful business man. The bride is a beautiful young lady of lovely temperament and amiable qualities. The wedding took place at

St. Mark's Baptist Church, which was beautifully decorated with floral ferns and a lovely white arch made of hand-made flowers and maiden-hair fern. The groomsmen were Messrs. Adlie Barrow, Annanias Griffen, Gus Williams, Fred Lobdell, Thomas Elmo and Eugene Cannon. The bridesmaids were Misses Alice P. Griffen, Florence Paquet, Elenora Demley, Nancy Angum and Lilly V. Steyr. Miss Martha Griffen, maid of honor, was handsomely dressed in a costume made of gold cloth and lace. She carried white and pink flowers. After the maids, followed the five flower girls and the ring boy. The bride entered beautifully dressed in a lovely suit made of silver cloth and lace and carrying a beautiful bouquet of white bridal roses and carnations. The marriage ceremony was read by the pastor, the Rev. Henry Butler, assisted by Rev. Calvin S. Stanley, after which the guests of the evening retired to the hall, where a grand reception was tendered the bridal party to the delight of all. They received several valuable presents. After spending a few days of their honeymoon among relatives and friends they left for Berkeley, Cal.

MAXWELL-FOSTER—On Jan. 10, 1923, at the home of the bride, Eupora, Miss., the daughter of Mr. and Mrs. Henderson Foster was married to Rev. C. H. Maxwell, pastor of the M. E. Church. Rev. J. H. Quinn officiated. A great crowd was present to witness the event. Miss Regusta, the bride, after having attended Rust College, is now a first grade teacher in the public schools. She is a member of the M. E. Church and has rendered invaluable service along that line. A grand reception was given the bride and groom by their many friends. Rev. C. H. Maxwell, pastor of City Church, is a staunch Christian gentleman. He is doing good work here. We wish them a happy and prosperous long life.—James Emerson, Principal of City School.

KIMBALL-QUERRY — Miss Nettie Querry, Columbus, Ga., was quietly married to the Rev. H. W. Kimball, of Waynesboro, Ga., December 7, 1922, with only a few friends present, at the residence of the bride's parents. The ceremony was performed by the Rev. P. B. Gihson of Simpson's Chapel M. E. Church. The bride is a former student of Harlem High School for Women, New York City. The groom is pastor of Reidsville Charge of the M. E. Church and a graduate of Gammon Theological Seminary, South Atlanta, Ga. Both are at home and at work in the ministry. We pray for them success and happiness. Their future address is Star Rt., Eliza, Ga.—P. B. Gihson, P. C.

JORDAN—Sister Aimeta Jordan of Lodi, Texas, the daughter of Brother Jackson Jordan and member of Mount Carmel M. E. Church, departed this life January 25, 1923. Sister Jordan was 33 years old and has been a member of the church since her childhood days, having joined during the pastorate of Rev. Epperson. She died in full triumph of faith and was laid to rest January 27 at Mount Carmel. Funeral service by Rev. K. E. Henry, pastor, assisted by Revs. E. Harper, M. J. Ross and William Green.—Reporter.

CRESCENT CITY NOTES

Brother R. J. Wasbington died Jan. 19, 1923, and his wife desired the body to be passed through Haven Chapel. The service was conducted by Rev. J. A. Landry, assisted by Rev. D. S. Sloans. He stood high in the community fraternally and otherwise, and was a member of the Masonic order, Eastern Star and several other orders. He was the brother of Mrs. D. S. Sloans. Wife, daughter, three sisters and a number of relatives survive him. The funeral was largely attended. Our sympathy goes out to the bereaved family.—J. A. Landry, P. C.

SPECIAL NOTICES

The new address of Rev. C. D. C. Bryan is Box 8, Hahnville, La.

The Texarkana District meeting of the Woman's Home Missionary Society will convene at Kelley's Chapel M. E. Church, Redland, April 5-8, 1923.

MRS. SAMMIE GAMBLE,
Dist. Cor. Sec'y,
Ozan, Ark.

To the Members of the Tennessee Conference, Memphis District: Dear brethren, our conference is over. We went over the top last year. We led the conference, according to membership. We cannot afford to fall this year or be led. This is the last year of the Centenary. Let us make it the greatest year. Let each pastor lead off by paying his Centenary pledge first, and ask each old and new subscriber to pay up in full on Easter. I would suggest that you start your Easter rally on Palm Sunday, March 25, and close out on Easter. This plan was worked successfully by Dr. Pickett of Knoxville, Tenn. He never failed in having all of his quota before Easter. Your quotas are as follows: Alamo, \$200; Atoka, \$100; Capleville, \$200; Dyersburg, \$200; Humboldt, \$100; Galloway, \$50; Kenton, \$200; Lexington, \$100; Lucy, \$100; Martin, \$250; Mason, \$200. Memphis: Bethell, \$200; Centenary, \$589; Warren, \$200; Bristol Tabernacle, \$25. Pleasant Grove, \$200; Selmer, \$150; Yorkville, \$50; Union City, \$50. Last but not least, the good old Southwestern. This is the 50th anniversary of this great paper. Cannot 350,000 Negroes make it self-supporting? Yes, we can do it. Let us do it. Quotas are as follows: Alamo, 25; Atoka, 25; Capleville, 35; Dyersburg, 35; Humboldt, 15; Galloway, 15; Lexington, 25; Kenton, 25; Lucy, 30; Martin, 35; Mason, 35; Pleasant Grove, 40; Selmer, 25; Centenary, 75; Bethell, 30; Warren, 40; Union City, 5; Yorkville, 8.

Now, brethren, we can do it. Let us do it. When the people say, "I have paid for the paper and received it one time or three times," get their receipt and write the editor. He will send the paper. It is our paper and we must stand by it and make it self-supporting.

THOS. W. DAVIS, D. S.,
Memphis District,
Tennessee Conference.

To the Members of the Little Rock Conference:

We voted to take care of a mission station in Africa under the direction of Bishop M. W. Clair, during our session December 8th, 1922, in Helena, Ark. Brother S. McDonald, our pastor at Stamps, offered the resolutions. Afterwards we organized, with the writer secretary. Now, brethren, we all understood the whole movement. Let us send all we can to the treasurer for this station, because the Bishop said when he goes back that he would send a teacher out to take charge of the mission station.

Send your money to the Rev. W. H. Simpson, Treasurer, 1715 North 9th St., Fort Smith, Ark.

J. W. TERRELL, Secretary.
McGehee, Ark.

The monthly meeting of the New Orleans District Association of the Woman's Home Missionary Society will be held at Trinity M. E. Church 1040 Valence Street, Wednesday night, February 21, at 8 o'clock. Each auxiliary is asked to be present and make a report. We regret very much to lose our faithful treasurer in the person of Mrs. B. J. Reddix who has moved on the Baton Rouge District. Special feature of the program will be the presentation of Trinity's Kindergarten children under the direction of Mrs. Elizabeth Hawkins. Address by Prof. I. Whitmore, subject "Negro Art." Ministers, friends and public at large are invited.—Mrs. A. G. Jenkins, District President.

LAKE CHARLES, LA.—To the District Presidents and Local Presidents of the Woman's Home Missionary Society, Louisiana Conference: Dear sisters, the annual conference is over and the pastors are at their various fields, and duty now demands that we bestir ourselves into ceaseless activity for the success of our conference work this year. Begin now your round of visitations to the auxiliaries of your district and let them know what is expected of them at our annual conference, which will meet at Jeanerette, La., June, 1923. If any district president feels that I can be of any service in any of your programs, you may write me and I will be with you to help put the program over and introduce plans which will push the work.

Yours for Christ and in His name,
AMELIA TURNER,
Conference President.

CARD OF THANKS

Our sincere gratitude is tendered the following: Mrs. Maud M. Francois and group represented, for a handsome Waterman ideal fountain pen and a fine leather purse; Mrs. Fannie Green and group represented, for a handsome silk umbrella with initials engraved, and Mrs. Mary Hickman for a box containing three fine linen initialed handkerchiefs. We wish for all a most prosperous year.

G. C. HAYWARD, D. S.

I wish to thank Prof. and Mrs. Huntly for the entertainment given prior to my going to the conference,

which was quite a success, and also the members and friends who cooperated in making it a success. We realized \$48.75. Also Mrs. Emma Williams for the drama conducted by Messrs. Fox and Taylor. Through her influence we raised \$15, which was very helpful to the church. Hoping that these efforts may be repeated by these good friends.

J. A. LANDRY, P. C.

We wish to thank Rev. W. A. Jackson, pastor of Mt. Zion M. E. Church, Brenham, Tex., and his good people for a liberal donation to our family Rev. and Mrs. R. Hillary.

We, the members of St. Paul M. E. Church, Jefferson, Texas, wish to thank our pastor, Rev. L. A. Greenwood, for the beautiful sanitary communion set which he purchased for us. He will be long remembered and never forgotten by us. Thanks thrice.

Respectfully,
ST. PAUL M. E. CHURCH.

I wish to thank the ladies of Maringouin Church for the fine hat, handkerchiefs and many other presents.—C. D. C. Bryan, Hahnville, La.

I wish to thank the members and friends of Salem M. E. Church for their kindness on Jan. 20. About 11 p. m., a storm struck the parsonage, led by Brother John Jackson, Sisters L. C. Wiley, Lydia McEwen, L. F. Jackson and others. Fifty pounds of choice groceries were left on the table and a nice purse of cash. We pray God's blessings upon them.—Rev. G. W. Weatherly, P. C., Oxford, Miss.

INQUIRY.

I wish to inquire for the following named relative: Adam Batts, who left this country several years ago and since that time his father has died. I ask that every pastor would inquire for him in their congregation. If any pastor should find him, tell him to write L. U. Batts at Philadelphia, Miss., R. No. 2, Box 106.

E. S. McLAIN.

QUARTERLY CONFERENCE

(Continued from Page 12.)
January 22, with Rev. L. R. Grant, district superintendent, in the chair. All reports were good. Dr. Grant preached an inspiring sermon, which seemed to electrify the entire audience. After the adjournment of the service our pastor and his wife were very agreeably surprised by a large gathering at the parsonage. The host and hostess were the recipients of many good gifts, including a handkerchief shower by the Harrison Royal House No. 53, given as a token of their love and friendship. For the past six years under the keen foresight, the wise and Christian leadership of our pastor, the Rev. R. G. Smith, our church is enjoying a spiritual growth and financial success.—H. F. Thompson, Reporter.

WOMAN'S COLUMN.

(Continued from Page 12.)
dinner for 65 old people and 45 children of the less fortunate of our community.

This year the girls plan to be hostesses to the old people of our church and community on Mother's day.

They are also taking the reading course prescribed by the W. H. M. Society.—Mrs. Z. L. Crolley, Reporter.

Woman's Home Missionary Society of the Hattiesburg District.

Dear Sisters: Let me first thank you for the splendid way in which you stood by the cause last year. It was your banner year, but that has passed and we are beginning a new year's work. We are expected to do even more this year than we did last. Remember that some did not report their membership dues. Let each auxiliary report promptly each month to Mrs. C. L. Brown, 620 Main St., Biloxi, Miss. Also let each auxiliary get five new members. At our last annual meeting held in Moss Point the annual meeting was changed from January to June, which will be held in Hattiesburg. Now, sisters, this means that we are going to do one year's work in six months. For the love of Christ and in his name let us heed the cries of the helpless ones.—Mrs. E. L. Smith, Dist. Pres.

The first group meeting of the Texarkana District of the Woman's Home Missionary Society of the M. E. Church met at Wiley Chapel, Clow, Ark., Jan. 25, 1923, with Mrs. G. T. Saxton, conference corresponding secretary, presiding. The devotion was conducted by Mrs. G. A. Hall and Mrs. C. H. Brooks. Scripture lesson, 26th Psalm; song, "My Faith Looks Up to Thee." Charges represented, viz: Clow; Bingen; Kelley's Chapel, St. Paul; Center Point. Remarks by the president. Paper, "Model Officer," read by Mrs. J. A. Beckwith. The purpose of the meeting was to explain some rules and regulations concerning the W. H. Mission work and to let the auxiliaries know just what is expected of them in the district meeting. Number of sisters present, 13. We were glad to have with us our conference corresponding secretary. She gave much information on the work, which was both interesting and inspiring to us. We hope much success in the good work. Meeting adjourned by singing, "Blessed be the Tie That Binds."—Mrs. Sammie Gamble, Reporter.

The Ladies of the Home Mission of McCabe Memorial M. E. Church Beaumont, have resolved to make this auxiliary count as never before. Sister Luella Williams, the president, with the faithful followers, determined to do things worth while. They are going to be heard from with the other auxiliaries of the Beaumont District. The Ladies' Aid Society of the same church are preparing to surprise the Beaumont District with her fine qualities that she possesses in doing the work of the church, which only ladies are capable of doing in this line of work.—W. L. Duncan, P. C.

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Southwestern Christian Advocate



LORENZO H. KING,
Editor

Vol. 50

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No. 9.

THE METHODIST BOOK CONCERN,
Publishers

The Angel Of Patience

To weary hearts, to mourning homes,
God's meekest Angel gently comes:
No power has he to banish pain,
Or give us back our lost again;
And yet in tenderest love, our dear
And Heavenly Father sends him here.

There's quiet in that Angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will!

O thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that Angel kind,
And gently whispers, "Be resigned:
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

WHAT'S THE USE OF IT?

From Washington, news comes that by Executive Order, there has come into being a new organization called the "Federal Council of Citizenship Training," with all Government departments represented in the new body. The duties of this Council, we are informed, "are to make constructive suggestions as to how the Federal offices may operate to secure more effective citizenship training, both in their own work and in co-operation with all other public and private agencies throughout the country. The facilities of all Federal offices shall be available so far as is practicable to further the work of the council."

Espousing the organization and its objects, Vice President Coolidge urges a greater attention to the duties of citizenship especially as it relates to voting, saying among other things:

"Good government needs the active, energetic, and concerted action of an aroused and earnest citizenship. "They" can not leave their elections to the dictation of a few. They can not leave the holding of office merely to self-seekers. They must be prepared to make the sacrifices, to endure the discomfiture and the misrepresentation, the loss of business opportunity required by being a candidate for and holding public office."

High sounding sentiment this, thoroughly consonant with our ideals of democratic government. But before we encore Mr. Coolidge or say bon voyage to the new "Federal Council of Citizenship Training" as it sets sail, or steams out upon the broad political waters of American life, we desire to know for whom its cargo is intended?

Do these high sounding words apply to the Negro group in the nation? Does this emphasis on citizenship interest, training, and activity apply to us Negroes? It is noted from ready statistics that more than half of the American electorate, almost twenty eight millions, did not vote in the last election. It is of course only a trite bit of knowledge, that only through a program of education as to the patriotic duty of voting and the free and untrammelled privilege of the exercise of the franchise, can this or any other government reflect the will of the people; And furthermore, that if this is to be a government of the people, for the people and by the people, the term "people" must connote all the people who are entitled to vote.

In the light of this political commonplace philosophy, do President Harding and Mr. Coolidge venture to include the colored citizens of the nation as proper and necessary objects of training in good citizenship; meaning thereby that the Negro should become aroused, energetic, and make concerted action in the performance of the two fundamental duties of good citizenship, namely to vote, and to hold public office? When Mr. Coolidge says, "They must be prepared to make the sacrifices, to endure the discomfiture and the misrepresentation, the loss of business opportunity required by being a candidate for and holding public office," if

he includes the Negro in the term "They" he should be aware of the colossal fact that it is not the Negro's fault that we are not alert, active, aggressive participants in citizenship duties. The government has not had, or ever will have, any difficulty in getting the Negro, 'to make sacrifices, to endure discomfiture and loss of business opportunity' in order that we might serve our city, township, our state or our nation. Our bane comes in that we, though full fledged American citizens qualified in every way that all other Americans can qualify, are obstructed and violently prevented even at the peril of our life if we assume to exercise the duties of citizenship, in this section where we have cast our fortunes, and whose every public institution and wellbeing we have helped and been forced to build up in every other way. In this section we are not citizens, those who dominate it having long ago resolved that we shall not be. And though the new Council avers that "the facilities of all Federal offices shall be available so far as is practicable to further the work of the Council," it evidently does not include us. If the Government which made us theoretical citizens sixty years ago, has not been able to make us actual citizens by this time we doubt the efficacy of the new Federal Council of Citizenship Training" for furthering Negro Citizenship welfare.

We doubt that it even contemplates bettering the Negro's condition as a citizen. Mr. Harding may wish the Negro citizen well. But he is lacking in the courage of a great executive to register his good will in good deeds, so far as bettering the citizenship status of the Negro is involved. As for Mr. Coolidge, though he hails from the commonwealth of Massachusetts, the atmosphere of liberty, justice, and equality of opportunity for patriotic service, he permitted Mr. Tinkham of that same state to stand practically alone in the effort in Con-

gress to correct this very situation involving our citizenship duties. This same Mr. Coolidge is he who, in public address to the Negro citizens in Atlanta, some months ago, warned the Negroes against making common interest with their white justice-loving friends of the North. He undertook to preach to us about things concerning which we are better judges than he. We know who our best friends are, and hardly need him to preach to us the virtues of our neighbors. They who consciously, deliberately, violently prevent my exercise of the rights and duties of a free citizen such as are vouchsafed to me within the conditions designated in the Constitution of my native land, and allow me no voice in the government that determines my destiny and the welfare of my family, even to the selection of the officers of that government, are not my best friends and Mr. Coolidge's saying they are, does not alter the Negro's opinion in this matter.

So what's the use of the new "Federal Council of Citizenship Training"? If it means to train the Negro in Citizenship, the South will not let that be possible. The Negro is already getting much other training such as that in domestics and the like. The South intends he shall enjoy no other. Yet no training in anything at this stage of our racial development is so necessary and would yield such satisfactory results to us in this section as that which would come through experience in the unhindered and free use and enjoyment of our citizenship rights to vote and hold office, when qualified, as do other men. The Negroes of the South will stand with any legitimate organization whose advocacy is better citizenship in this sense. We know what we want; we know what we need; We are not being duped by anything being given us by those who are proffering temporary expedients instead of the fundamental and only remedy? What's the Use of It?

BISHOP C. S. SMITH DEPARTED

On February 5th, 1923, occurred at his home in Detroit, Michigan, the funeral and interment of the Rev. Bishop Charles Spencer Smith, one of the Bishops of the African Methodist Episcopal Church.

By birth the Bishop was a Canadian. This fact accounts largely for the fearless and courageous spirit displayed by him in all his public career. He was educated in the cosmopolitan atmosphere of the Canadian public schools and of the Methodist Episcopal Church, having taken his M. D. degree from Meharry Medical College, Nashville, Tennessee.

His labors were varied and abundant for humanity and his race. At one time he was a member of the Alabama House of Representatives but chose the ministry of the African Methodist Church for his life career. Into this ministry, he was ordained in 1872, becoming in 1900, one of their brainiest Bishops and a strong, constructive race leader. More than any other man in those earlier years he

gave impetus and form to organized Sunday School effort in his church. He was founder, and for eighteen years, Secretary-Treasurer of the Sunday School Union of his church. Upon this fact, and that of his alertness and vigor in the espousal of the cause of justice and fair treatment of his race, rests his chief contribution to his times. One of his church organs says with discriminating fairness, that in his translation "the family has lost a frugal and resourceful father, the church one of the brainiest Bishops in the race, the country one of its bravest leaders, and his personal friends, one whose place will be hard to duplicate."

This paper would bring to the sorrowing family its note of comfort in the glorious resurrection hope of seeing their loved one again.

When you send in new subscriptions, if credit is expected on the Anniversary Quota, be sure to state name of District, Charge and Pastor.

SHE HAS BEEN RETURNED

Martha Drummer, the white-souled black woman, who, more than a decade and a half ago, went as a missionary of the Methodist Episcopal Church under auspices of the Woman's Missionary Society to neglected Africa to serve her Christ and race there, after holding forth against tremendous odds for nearly eighteen years, is now in this country again.

She is not contented here, however, and did not return home. *She was brought back.* Note the verb is in the passive voice, speaking grammatically. She was returned against her desire and quite against her will. Because she is broken in health, Martha Drummer was returned escorted by one of those native African women into whose innately grateful heart she had literally loved her way by that dominant passion for Christly ministration which is her primary endowment.

It is the zeal born of this holy passion for service—just simple, unadorned, unheralded service to the sorrowing and the suffering, that has consumed Miss Drummer's vitality, her last reserve of physical energy. After her graduation from Clark University and her course in deaconess training, she went out to the farthest outposts of civilization, on the rim of the world with an abandon that would do honor to the missionary travels and labors of a Paul, knowing well that bonds and afflictions were awaiting her.

There was, there is in her nature, an enduring basis of moral will sufficient to impel her to the execution of any task she conceives to be her duty to her Lord. In the path of duty no obstacle must oppose itself, no obstruction can prevail. With expediencies carted aside, Martha Drummer wanted always to know what her duty was. *That* she did, whatever impended. Under the dominance of this principle, she has lived her busy careworn life against baffling odds. She was schooled in this experience, being a poor girl from childhood up. Her frugality and industry in working her way through educational institutions is but the expression and result of her life philosophy.

If asked the secret of her life's success, I

should hang it on two pegs: the one I have mentioned as her unselfish unlimited consecration to the service of her fellowmen; the other is her unfailing consecration of heart and life in holy affection and love for her Lord. She loves God and she loves humanity. Always, she would and does answer, "the love of Christ constraineth me," when cautioned about her wasting zeal in the service of others. Her service during the years has been beautiful because of the beauty of her life, the sincerity of her consecration, and the devotion of the woman to the ideals of her Lord.

Though now at home and completely collapsed, the object of tender ministries of fond and loving friends (near relatives have preceded her into the glory world), Martha Drummer still yearns to return to her beloved Africa. Nor is this due to mental aberration. It is the rational, deliberate choice of the restless, righteous soul of the woman to relieve human wretchedness and woe. God grant she may not return! She needs refuge and rest from the hurricane of passion for service that has played its havoc with her wrecked nervous and physical organism.

In her own humble little cottage in a secluded nook adjacent to the greensward of the historic campus of Gammon Theological Seminary in the busy bustling little South Atlanta village, she lives—what there is left of her, the resultant of an uncontrollable missionary fervor lashing against a rather costly missionary system and policy. Profound love is lavishing upon her whatever of physical comfort she needs. Thousands in every section of the Church are sustaining her in their prayers. The whole church loves Martha Drummer because in her day and generation she has been one of the upstanding missionaries of the Christ who said, "Go, I am with you alway." May she be sustained and soothed by the definite consciousness that this glorious promise of His presence is being now fulfilled in her life. Letters of comfort and cheer will reach her if addressed Miss Martha Drummer, 26 Marcy St., South Atlanta, Georgia.

ENCOURAGING SIGNS.

On yesterday we received in due course of mail a very encouraging letter from McDonough, Georgia. The writer of the letter was Professor W. C. Strickland, A. B., Principal of the Henry County Industrial Training School. Professor Strickland, it may incidentally be said, was sending in his renewal to the Southwestern Christian Advocate.

Because of our long years of friendship, the Professor took occasion to say just a word about the progress of his school work. One paragraph reads: "We are to build a Teachers' Home, a Domestic Science Room, and an Industrial Hall, enlarging our present plant. The white friends here have given us 20,000 feet of framing for the buildings, and the State Agent, Mr. W. B. Hill, will give us \$900.00, for our Teachers' Home."

This and similar instances are among the signs that indicate what is a positive awakening among the better class of Southern white people to a keener sense of civic re-

sponsibility and neighborly fair play toward their colored brethren. Though the South has been for fifty years and is now woefully and criminally negligent and niggardly in its school provision for its colored population, she is now assuredly reflecting seriously upon the results of such a course in its wastage of man power and in its industrial unfruitfulness and in its forfeiture of the good will of the masses of its colored citizenry.

The Henry County Industrial Training School thus to be enlarged is already a neat, though not ample, and attractive little school plant that does credit to the community where it is located. The whites have shown throughout its development a very commendable interest therein. The conception and execution of the project is due to Prof. Strickland, an excellent young educator with a genuine eagerness for the uplift of his race. The plant when completed by these contemplated improvements will be one of the outstanding county educational projects in the State of Georgia.

THE REV. W. F. ISAIAH GONE HOME

Among the colored leaders of our Church in Southern territory no death has more genuinely affected the general membership in this section than the home-going of the Rev. W. F. Isaiah. He was of that type of personality that constrained universal affection for him in whatever circles his acquaintance reached.

It were difficult to isolate for contemplation the outstanding traits of his character, so numerous were they and so rounded and symmetrical his life.

He was a man. What this implies in ideals, in purpose and in will is all intended here. What nature did not do for him, religious contact, culture and conviction did to a remarkable degree. For he was not a man merely endowed with the rounded capacities of ordinary manhood: more than these his character was dominated and his acts directed by the example and spirit of His Master for whose words he always eagerly listened and whose will he always made supreme.

Brother Isaiah's Christianity shone resplendently in the beauty and brilliancy of his character; it was most effectively demonstrated as he related himself in a practical way to the conditions and needs of those about him. He saw social conditions needed regulating, individual persons and characters needed renovation and he knew that this task could be achieved only by the practice and application of the life and teachings of Jesus. In this he was dogmatic. With him no social panacea, no new theories, no human device or scheme could meet the spiritual needs of humanity: nothing but the blood of Jesus could. To this proposition he gave his efforts and his life unsparingly. This was the fundamental basis of his all too brief ministry. It drove him too zealously to his task. Without abatement of energy, and with zeal that knew no bounds, he threw himself into whatever cause he espoused until he had mastered the situation that needed correction.

In accordance with this characteristic so fundamental to his nature, when he was appointed less than a year ago to the position of Area Evangelist of the New Orleans Area, he pulled out all stops of his great soul and strained the cords to the breaking point. When an insidious cold attacked him recently, there was not left enough reserve force to ward it off or even to prohibit its ravages. Despite what skilled physicians could do, he completely collapsed into sleep that knows no waking. From us, and against our wishes, bidden by the heavenly hosts to his rest he slipped away to be with that Other Friend. And yet he is not dead: "There is no death! What seems so is transition;

This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

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Southwestern Christian Advocate

LORENZO H. KING, Editor.

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Personal and General

The new address of the Rev. N. H. Williams, D. D., of the Upper Mississippi Conference is Vaiden, Miss.

From Dayton, Florida, the zone of perennial sunshine and flowers, the Rev. G. H. Lennon, our Pastor sends us eight new annual cash subscriptions.

Our church at Lake City, South Carolina, through the Pastor, Rev. B. F. Cooper, has just sent us ten annual cash subscriptions to the Southwestern Christian Advocate.

Dr. H. B. Hart, who built Methodism's finest Negro Church at Greenwood, Mississippi, in the heart of the Delta, has just been appointed by Bishop Jones, Superintendent of the Greenwood District, Upper Mississippi Conference. His new address is 962 Fulton St., Greenwood.

"The Howardite" has just appeared in the field of journalism. It is an interesting academic journal published to give to the graduates and friends of Howard University first hand information regarding the plans and progress of that institution.

Mr. and Mrs. John W. Mitchell of Dallas, Texas, prominent members of St. Paul, paid this office a visit last week. So did Mr. Percy Washington, of Westbury, N. Y. Mr. Washington was in the city looking after property interests.

Standard Life Insurance Company of At-

To the District Superintendents of the Methodist Episcopal Church:

The Blanks for conducting the election of Delegates to the Lay Electoral Conferences will be found at the Methodist Book Concern. Price \$1.25 per hundred.

EDMUND M. MILLS,
Secretary of the General Conference

lanta, Georgia, is getting out monthly a handsome and helpful trade journal of sixteen pages devoted to the interests of its field force, employees and stockholders. Mr. W. H. King one of the foremost insurance men of the race, is editor.

A model of neatness, thoroughness and accuracy is the journal of proceedings of the Central Alabama Conference, a copy of which has just reached our desk. The Rev. Sigismund C. Walker, Secretary-Editor, deserves rich commendation for such admirable service to his conference and to Methodism.

A painful accident happened recently to Mrs. J. J. Obee in Oakland, California, from which she is gradually recovering. And Mrs. J. S. Roberts, wife of the Rev. J. S. Roberts, our pastor of Scott's Chapel, Indianapolis, Ind., recently underwent a serious surgical operation at the Providence Sanitarium of that city. Under skillful medical attention and thoughtful, tender ministry of numerous friends, she also is well nigh convalescent.

At the Sunday morning service of the Louisiana Conference of the African Methodist Episcopal Church being held in this city January 1st., Bishop William Alfred Fountain, presiding, his colleague, Bishop Joseph Simeon Flipper preached a powerful sermon in which he emphasized the necessity of adhering to the old time fundamentals of religion as Christ revealed in his words and life. A vast congregation heard the Bishop with great delight at the Saint James A. M. E. Church.

The Rev. Joseph P. MacMillan, Chicago, a member of Wyoming conference, and recently associated with the Committee on Conservation and Advance, has been appointed office manager of the Board of Education of the Methodist Episcopal Church and Representative of the Board on the staff of the Commission on Life Service, according to an announcement made by Dr. A. W. Harris, New York, Corresponding Secretary of the Board of Education.

The seventeen white annual conferences of the Methodist Episcopal Church, which include all the Southern States, had a total increase of 18,782 in their lay membership in 1921-22. Only three conferences had a total loss of 420. The largest increase was 5,726, in the Oklahoma Conference; next came West Virginia, 2,796; then Wilmington, 2,237; Holston, in Tennessee, 1,445; St. Louis, 1,448 and St. John's River, Florida, 517. The Gulf Conference had an increase of 105 and the German membership in Missouri and Texas increased 221.

Singularly the government of the Belgian Congo, notorious years ago for its heartless exploitation of native Africans, has worked out a plan for medical education of native Africans. They are starting at least three schools in different parts of the Congo, one being at Elizabethville. They plan to take small classes of boys with as good general education as it is possible to find, and give them a three-year course of practical and theoretical training, at the hospital, in medical work. After a boy finishes the course, he will be permitted to assist some doctor if he chooses, or he may locate in some village and practice medicine among the natives. The government is planning to sell to them such medical supplies as they feel these boys can be trusted with and

WHY METHODISM

For the evangelism of the world, our Lord came to earth, lived, taught, suffered and died on Calvary, saying: "I, if I be lifted up, will draw all men unto me."

For this purpose the Holy Spirit came into the world and developed a world-saving church out of a mere handful of disappointed men.

For this purpose Methodism was called into being and began to preach that good news among the poor.

To accomplish better this purpose we have developed a great organization of connectional Christianity, that now carries the light of His cross to the remotest parts of the earth. Not a board, not a society or commission in the whole church in its truest purposes has any other task or objective, but is part of this high and holy purpose.

If in this purpose we fail, the whole structure of Methodist Christianity stands before the world as a once mighty temple now sacked and ruined. We are just now closing the celebration of the first century of that aggressive denominational life which has been so full of sacrifices, of achievements and of devotion to the will of God, all of which was so bountifully blessed by the Holy Spirit. The need for this Evangel is today a tragic need. It is the last hope of the world. Expedients, social, political and economic have been tried and have failed. As of yore the multitudes are asking: "Sirs, we would see Jesus," and they will not be satisfied with another.

Therefore, we make this solemn and sincere dedication to the first task of the church;

That old and young, leaders and those led; in boards and commissions and congregations, preachers and people; by old means and new, and by means yet unknown among us, formally and informally; in church and school and home; in club and factory and on street; on special days, during special seasons and every day; in all languages and tongues and among all races and people and colors; with due humility and yet with a godly courage; we do again lay ourselves and as far as in us lies our congregations and our great Methodism anew on the altar of Jesus Christ dedicated to keep first things first and to go into the whole world preaching the gospel to every person teaching them to observe all His teachings. Fail if we must in other tasks; we dare not and will not fail our Lord in this.

From Report of Committee on Advance Program.

can use to advantage, permitting the boys in turn to keep the fees they obtain. The government hopes that these boys locating in villages will gradually gain the confidence of the natives, and eventually obtain the practice now held by witch-doctors, and run them out of business with the saving of many lives and the undoing of much harm.

A SURVEY OF THE RELIGIOUS, EDUCATIONAL AND SOCIAL PROGRESS OF THE NEGRO IN NEW YORK

By Cleveland G. Allen.

Memorial services were held in memory of the late Rev. Dr. Charles T. Walker, the founder of the Colored Men's Branch of the Y. M. C. A. in this city, at the 135 Street Y. M. C. A. last Sunday afternoon. The services which is an annual affair at the association were arranged by the Secretary Thomas E. Taylor. A large number of young men were present. The eulogy was delivered by Dr. Jesse E. Moreland the Senior Secretary among Colored men of the International Y. M. C. A. Committee. Dr. Moreland recalled incidents in the life of the Dr. Walker and referred to them as worthy to be followed by the young men of today. He told of the early problems that faced Dr. Walker when he started the Y. M. C. A. for Colored men in New York, and how, in the face of the greatest discouragement, he never lost faith in the possibility of the work.

Clemett Wood the well-known Southern writer and the author of the novel entitled "The Nigger", will speak at the W. 135 St. Library on Wednesday evening, February 14, on "Some Contributions Negroes can Make to Literature." Mr. Woods is now residing in New York where he is devoting himself to literary work, and studying the Negro problem with a view of writing further on this question. His article in The Nation several weeks, describing conditions as they affect the two races in the South, created wide discussion throughout the country. He described the unjust treatment of the Negroes in the South and advocated amalgamation as one of the solutions of the problem in the South. It is hoped that a large audience will hear Mr. Wood when he speaks here next week.

A citizens mass meeting was held at the Renaissance Casino last Sunday afternoon for the purpose of arousing interest in the economic development of the Negroes in New York. A large audience was present and heard addresses outlining the scope that ought to be followed for the development of Harlem, where live one of the largest Negro populations in the country. William Bridges, president. Music was furnished by the Renaissance Orchestra. Addresses were made by John E. Nail, Jr., James Weldon Johnson, the Executive Secretary of the National Association for the Advancement of Colored People, William Roach the director of the Renaissance Casino, Dr. W. E. B. Dubois the editor of the Crisis, and H. Adolph Howell. The meeting is one of a series that will be held throughout the Harlem section to call attention to certain civic duties facing the residents of this community.

A discussion on the subject "Should Negroes Migrate from the South", was held at the Y. M. C. A. last Saturday evening in the lobby. The opening address was made by Cleveland G. Allen, who made a survey of the migration movement of Negroes from the South and the causes underlying it. He said that it was the lack of educational, economic, social and political expression that was re-

sponsible for the migration movement towards the North. After the opening address a heated discussion followed in which a large number of young men took part. Various opinions were given on the subject, some stating that the Negro ought to fight it out in the South until conditions are better; and others holding that the Negro should seek such opportunities as are given in the North. In the audience were a number of young men who had recently come from the South and had encountered unpleasant experiences there. So much interest was shown until it was voted to have the subject discussed again.

Countee P. Cullen, a young Colored poet, whose poems are appearing in the Southwestern Christian Advocate, is making a record as a student at New York University. He entered the university last fall on a scholarship which he won while attending the Dewitt Clinton High School where he led his class with honors. He is one of the most promising young men of the race and is a fine example of the young and growing manhood of the race. He is the son of the Rev. F. A. Cullen, the pastor of the Salem Methodist Episcopal Church, and who resides at 234 W. 131 Street. The first line of a poem by young Cullen entitled "I Have a Rendezvous With Life," is used by the Central Y. W. C. A. Brooklyn, (white), as their association motto.

Memorial services will be held throughout the city in March in honor of the late Col. Charles Young, who, at the time of his death in Africa, was the highest ranking Negro officer. The writer would like to urge a wide observance of this event which is held on March 11, in connection with his birthday anniversary.

The Lucy Laney League which is made up of the graduates and the former students of the Haines Normal and Industrial School at Augusta, Ga., will give its annual concert and reception for the benefit of the work of the school on Tuesday evening, March 11, at the New Star Casino. A musical program in which some of the most prominent artists of the city will be presented. An address will be made by Harry H. Pace of the Pace Phonograph Company. The event is one of the most worthy of its kind given in the city.

Dr. Hubert H. Harrison one of the most brilliant speakers of the race, is giving a series of lectures every Saturday evening at the public library under the direction of the Board of Education. The lectures are well attended. He is giving another series for the Board of Education at P. S. 89 every Sunday afternoon on "The Trend of the Times."

Rev. Dr. W. H. Brooks who suffered a stroke of paralysis some weeks ago, is still improving at his residence, 231 W. 53 Street. It is hoped that he will be able to resume his work sometime in the early spring. The work of the church is going on in an efficient manner. As the result of the illness of Dr. Brooks, he has been unable to take part in many of the civic movements for the betterment of the people.

Mrs. Mary Church Terrell of Washington, D. C., who is a member of the Board of Education of that city, has been visiting in New York. She made addresses in nearby cities in the interest of the women of the race.

A GREAT MAN REMOVED TO HIS REWARD.

By The Rev. J. H. Blake.

The late Rev. Nicholas Brown, the son of Frisby and Sarah Brown was born at Still Pond, Md., April 23, 1858. He was trained by pious Christian parents and as a result of their early training, he was led to Christ and joined the Methodist Episcopal Church, on Still Pond charge.

Brother Brown was a strong character and a progressive leader among his people also a marvelous preacher of special gifts and many hung upon his words and were saved.

The Church was his first choice and he stood true for its program. He had the vision and the heart to advocate its principles regardless of any cost. For more than fifty years he served the church as one of its fearless leaders and won many victories for the army of the Lord.

He served with credit the following appointments: Middletown, Delaware, Catlin, Md., 3 years; Barclay, Md., 3 years, and Williamsburg, Md., 2 years. He was married twice and to-day survive him, a loving wife and three children.

The funeral service was conducted in St. John's M. E. Church, Williamsburg, Md., Monday at 10:00 a. m. Rev. Dr. R. H. Wallace District Superintendent delivered the eulogy very effectively. Rev. J. H. Blake read the obituary and other Pastors namely took part in the service: Revs. J. C. Bantum, F. T. Johnson, C. Winder, W. T. B. Brown, T. H. Woodley, J. H. Nutter, M. V. Waters and Mrs. J. O. Stanley, sang by request, "His Eye is on the Sparrow."

The names of other pastors who were present: Revs. J. E. Nichols, P. W. Price, W. R. Price, W. H. Hayman, J. O. Stanley, S. J. Horsey, T. B. H. Coleman and O. J. Hayman. The body was removed to Still Pond, Md., and placed in state in Mt. Zion M. E. Church, where it was viewed by crowds of friends, white and colored.

A memorial service was held Tuesday morning in the church, which was crowded with many friends, who knew the late Rev. Nicholas Brown, from childhood, and had come to honor his great life of actual Christian Service. Memorial addresses were delivered by Rev. W. C. West, Pastor. Rev. J. H. Stevenson, Rev. L. E. Hodges, Rev. Geo. Hackett and J. H. Blake.

John N. Bennett, Esq., of Chestertown, Md., paid a fitting tribute to the life and character of this Honored Translated Friend, who was pastor of St. John's M. E. Charge at Williamsburg, Md.

Resolutions were offered and read by Mr. Alfred Brooks Secretary of the Board of the Church. The pastors present served as Honorary and active Pallbearer. The body was laid away to rest in Mt. Zion Cemetery at Still Pond, Md.

Will your Church contribute anything to this grand historic achievement of making the paper self-supporting?

THE PROCEEDINGS OF THE UPPER MISSISSIPPI CONFERENCE

By the Rev. N. R. Clay, D. D.

The Thirty-fifth Session of the Upper Mississippi Annual Conference of the Methodist Episcopal Church convened in Griffin Chapel Methodist Episcopal Church, Starkville, Miss., Jan. 31st, 1923, at 9:30 a. m., with Bishop Robt. E. Jones presiding.

The Bishop called the conference to order after the usual devotions. The sacrament was administered by the Bishop and District Superintendents. Thas was a very impressive service in which quite a large number communed.

Organization—The Bishop asked the secretary of the last conference to call the roll and most of the members answered to their names. The conference stood with bowed heads while the names of those who had died during the year were called: W. F. Isaiah, S. D. Troupe, L. M. Johnson, Lawyer Cooper and J. N. Sample. The Bishop led in a fervent prayer presenting the sorrowing ones to a throne of grace. B. F. Woolfolk was re-elected secretary; G. J. Dobson, Statistician; H. B. Hart, Treasurer; N. R. Clay, Reporter, and F. H. Henry Collector for the Book Concern, and A. Talbert, Postmaster.

Hon. Beattie, Mayor of Starkville, delivered a remarkable welcome address, bidding the conference a welcome to the city. Dr. W. W. Woolard of the Methodist Episcopal Church, South and Rev. Mr. Bailey of the Presbyterian Church, delivered fine addresses for the white churches. Mrs. Margaret Lucas for the Methodist Episcopal Church. These were responded to by the Bishop and Dr. L. H. King. All of these were pitched upon a high plain, and the conference moved forward in the same spirit. The district superintendents reported their work for the year in the following order: J. H. Talbot, J. M. Marsh, J. W. Golden, W. N. Redmond, M. C. Pulliam, E. D. Scarborough, and W. H. Golden. These all made splendid advances showing that the Centenary money alone was \$22,000, an increase of \$4,042 over the previous year. The pastors also made their reports giving an increase of 3,268 members.

Visitors and Introductions—Dr. L. H. King, Editor of the Southwestern Christian Advocate; F. H. Butler, of the Epworth League; J. N. C. Coggin, of the Board of Temperance, Prohibition and Public Morals; E. M. Jones, Area Secretary of the New Orleans Area; M. S. Davage, President, Rust College; Dr. J. H. Howard a physician of Holly Springs; Prof. E. H. McKissack; Dr. Dean of the A. M. E. Church, Grenada; Mrs. Bulkley of the Woman's Home Missionary Society; Mrs. B. H. S. Fugherson, President Conference, Woman's Foreign Missionary Society; Rev. Lenoir of the Baptist Church, Dr. Cavalieri of the Board of Conference Claimants; Dr. Roberson of the Board of Homes and Hospitals; Dr. Heath of Flint-Goodrich Hospital; all were introduced and spoke to the conference words of cheer and God-speed in our work.

Anniversaries—On Wednesday night, the Epworth League anniversary was held. Dr. F. H. Butler delivered a telling speech putting the needs of the young people upon our hearts.

Thursday night the Southwestern Christian Advocate was represented by Dr. King who made the Semi-Centennial of the Southwestern stand out in bold relief. Dr. King is at home on the platform.

On Friday night, Educational Rally, Dr. M. S. Davage led off, also Bishop Jones, and Dr. King spoke with great power. The conference was thus treated to an intellectual feast of good things.

On Saturday Dr. Coggin spoke of his work in that vein in which eloquence flows. Saturday night the anniversary of the Conference Claimants was held, Dr. Cavalieri laid the claims of the old veterans upon us, and Dr. Robinson strongly urged the claims of the Board of Homes and Hospitals, as well as a speech along the same line by Dr. Heath. The work of Rust College was laid upon our hearts by Dr. Davage, as well as the crowded condition of things at Rust. We passed resolutions asking the board to give us another building for Rust this year. Dr. Davage is doing such noble work for us at Rust, I am sure the laymen of this conference will see that he goes from this conference as a delegate to the next General Conference. The following were admitted on trial: N. G. Crawford, O. E. Gilmore, L. W. Washington, B. L. Lee. The following were admitted into full connection: R. D. Gerrald, John Gaston, P. R. Jenkins, Chester A. George. These were also ordained deacons. Three were ordained elders: W. M. Brownridge, Emmett A. May, and Frank P. Leonard.

The love-feast was a great occasion, led by W. S. Leak, N. B. Blackman, W. H. Catewood, C. H. Harvey and others.

At the 11:00 o'clock hour the Bishop preached a great sermon from John 12:21. The spirit of the Lord was fully evidenced in that great congregation.

The memorial services was a great occasion as the different brethren who had crossed the river since we last met were spoken of. Then were read

The Appointments of the Upper Mississippi Conference, 1923

Aberdeen District

J. H. Talbert, District Superintendent, P. O. Holly Springs, Mississippi; Aberdeen, A. G. Marshall; Aberdeen: 2nd Church, L. F. Jones; Amory, N. R. Clay; Athens, to be supplied; Brookville, J. W. Byrd; Caledonia, J. J. Johnson; Columbia: St. James, A. G. Cole; Second Church, C. W. Walton; Crawford, A. Wilson; East Louisville, J. W. Sanders; Hickory Grove, Jesse Burton; Macon, J. R. Nevils; Macon Circuit, L. V. Kinard; Mashulaville, E. D. Montgomery; Shuqulak, H. Y. Saulter; Smithville, Green Spencer; Strongs, C. I. Ashford; West Point, J. L. King.

Holly Springs District

W. N. Redmond, District Superintendent, P. O. Holly Springs, Mississippi; Abbeville Circuit, R. B. Adams; Alesville Circuit, J. H. Bynum; Duck Hill Circuit, L. I. Young; Durant, B. D. Shelly; Durant Circuit, to be supplied; Grenada, F. S. Smith; Grenada Circuit, E. C. F. Troupe; Holly Springs, L. A. Arm-

strong; Holly Springs Circuit, C. V. Heffner; Kilmichael Circuit, W. F. Burton; Oxford, J. B. Watson; Oxford Circuit, Grant. Orange; Potss Camp, W. C. Hilliard; Potss Camp Circuit, T. M. Foster; Rust Chapel, M. S. Davage; Vaiden, N. H. Williams; Vaiden Circuit, P. A. Lemons; Water Valley, J. L. Glenn; Winona, D. E. Simmons, Conference Evangelist, J. C. McGee.

Greenwood District.

H. B. Hart, District Superintendent, P. O. Greenwood, Mississippi: Belzoni, M. J. Stallings; Carrollton, R. D. Gerald; Franklin, To be supplied; Goodman, G. W. Weatherly; Greenville-Hollandale, H. F. Cook; Greenwood, B. W. Wynn; Heads and Shaw, S. S. Brown; Inverness, J. H. Everett. Indianola, D. E. McNair; Itta Bena, Emmett A. Maye; Lexington, F. J. Talber; Lexington Circuit, W. S. Leake; Morgan City, M. E. Perry; Moorehead, E. M. Byrd; Pickens, F. P. Leonard; Area Evangelist, J. W. Golden.

Clarksdale District.

J. M. Marsh, District Superintendent; P. O. Clarksdale, Mississippi: Archula, E. C. Clay; Avelon and Money, A. B. Bluett; Blaine and Quiver, J. H. Herron; Boyles and Jones, To be supplied; Beverly, A. E. Tyler; Clarksdale, F. H. Henry; Clarksdale Circuit, N. G. Crawford; Drew and Whitney, A. Marsh; Glendora, A. L. Hickman; Gunnison, M. L. Ross; Hillhouse, R. W. Means; Minter City, C. W. Butler; Mound Bayou, Z. T. Powell, N. Carrollton, S. T. Walker; Phillip, R. A. Simpson; Ruleville, P. H. Jackson; Schlater, W. M. Brownridge; Shelmound, C. W. Evans; Tutwiler, Vance-Rome, S. V. Carter; Webb, H. L. Jones.

Sardis District.

M. C. Pulliam, District Superintendent; P. O. Sardis, Mississippi Byhalia Mission, W. M. Banks; Coahoma and Jonestown, E. H. Holmes; Como Mission, L. W. Washington, Falcon and Darling, Wm. Maxwell; Hernando and Love, A. W. Ross; Lambert and Crowder, D. D. Reid; Lula and Friars Point, E. L. Wilson; Mineral Wells, P. R. Jenkins; Sabino, E. O. Gilmore; Sardis and Batesville, B. S. Pegues; Sardis Circuit, W. T. Askew; Sledge, B. L. Lee; Tallahatchie, C. L. Johnson.

Starkville District.

E. F. Scarborough, District Superintendent; P. O. Starkville, Mississippi: Ackerman, J. H. Wesley; Europa, C. H. Maxwell; Kosciusko, G. M. Chisholm; Kosciusko Circuit, D. J. Smith; Longview, C. A. George; Louisville, A. A. Wright; Louisville Circuit, W. C. Connor; Maben, W. E. Watson; Osborn, W. M. R. Lester; Rockkill, E. D. Cameron; Sallis, C. J. Dobson, Starkville, E. R. Miller, Starkville Circuit, J. W. Jones; Sturgis, J. H. Gaston; Wier, D. Green; Whites, J. T. Cannon.

Tupelo District.

W. H. Golden, District Superintendent; P. O. Tupelo, Mississippi: Bellfontaine, C. A. Jordan; Corinth, J. W. Winbush; Corinth Circuit, H. Wilson; Houston, D. M. P. Hazeley; Houlika, H. C. Lee; Nettleton, F. G. Wilburn; New Albany, J. M. Walton; New Albany Circuit, C. E. Moody; Okolona, O. W. Crump; Okolona Circuit, E. A. Boyd; Pontotoc, J. R. Little; Pontotoc Circuit, S.

(Continued on Page 11)

TEXARKANA DISTRICT MEETS.

By The Rev. J. L. Bryan.

The advanced district conference of the Texarkana District met at Clow, Ark., January 25, 1923. Rev. Dr. Saxton, District Superintendent presided. Devotional service was conducted by the Revs. S. Bright of Lewisville and C. H. Brooks of Bingen, after which the District Superintendent made a strong plea, requesting that we put the program over on the Texarkana District. J. L. Bryan was elected secretary and E. L. Neal, assistant. Pastors present were: C. H. Brooks, G. H. Boss, N. B. Robinson, G. A. Hall, S. M. McDonald, H. Bright, F. J. Jacobs, L. E. Neal, J. L. Bryan. District Stewards: B. J. Goodloe, W. H. Ferguson, E. Thompson, H. J. Gamble, W. H. Rankins, E. L. Neal, T. W. Kelly, J. R. Clardy. The following Sisters of the Woman's Home Missionary Society were introduced: Saxton, Brooks, Kelly, Beckwith, Robinson, Scoggins, Ferguson, White, Carr. The District Superintendent made a few remarks stating his plans for running the district and appointed the following committee: 1—On District parsonage, S. M. McDonald, Chairman, B. J. Goodloe, J. R. Clardy, H. Bright, E. J. Jacobs, E. L. Neal, W. H. Ferguson, T. W. Kelly, W. H. Rankins. 2—On conference property at Althemier, B. J. Goodloe, Chairman, J. L. Bryan, G. A. Hall, W. H. Ferguson, E. Thompson, T. J. Hill. 3—On district superintendent assessment, district stewards, C. H. Brooks, G. A. Hall, L. E. Neal, N. B. Robinson, J. L. Bryan. 4—On report blanks of District Superintendent. Collection taken by Bros. W. H. Ferguson and E. L. Neal, \$105. Announcements and benediction by Rev. N. B. Robinson.

The meeting opened again at 3:00 p. m., with Dr. Saxton presiding. The minutes of the morning session were read and adopted. The chairman called for the reports. The Committee on district parsonage gave their report which was received and adopted; the committee on district superintendent assessment gave their report which was received and adopted, also the report on the conference at Althemier. Dinner was served at the Church. Every one left with the desire to put the job over.

THE REV. W. F. ISAIAH TRANSLATED

By the Rev. M. F. Pulliam.

Dr. Wisdom Francis Isaiah was born July 27, 1871, at Safford Station, Ala., and died Jan. 10, 1923, Sardis, Miss. He was about 51 years old at the time of his death.

His father and mother, Derry and Rhodie Isaiah, brought him to Oxford, Miss., when quite a child, and here he grew up to manhood. They settled about five miles north-east of Oxford, where he attended the public school and acquired a splendid English education.

He began teaching at the age of 16 and taught for eight years in Lafayette county, which was his home county. He felt a call to the ministry and was granted license to preach. In 1900 he was married to Miss Dink Poe, daughter of Mason and Lucinda Poe. In 1903 he was admitted on trial in

the annual conference, and in 1905 was received in full connection.

Feeling that he should make a larger preparation for the ministry, in 1907 he gave up his work, took his little family and went to Gammon Theological Seminary, Atlanta, Ga. He was not there very long before he gained the highest respect of the entire faculty and the student body as well. He graduated in 1909. Notwithstanding the wide open field in other conferences, he returned to his home conference to serve. For thirteen years he gave the Church untiring service, and a part of that time his salary was as low as fifteen cents per month. He was one of the most progressive men in all Methodism, a forceful gospel preacher.

Not only has the conference lost heavily in the going of Dr. Isaiah, but all Methodism mourns the passing of a great man.

He served the following appointments: Potts Camp, 4 years; Mt. Pleasant, 3 years; Tupelo, 2 years. At the conference at Corinth, Miss., he was appointed District Superintendent of the Starkville District by Bishop Neulsen, where he served six years. When the Sardis District was organized he was appointed Superintendent by Bishop Thirkield and served the district about four years, during which time he built a new home, just moved in a few days before the setting of the last annual conference.

At the Area Council at New Orleans last April he was appointed Superintendent of Evangelism, New Orleans Area. In this capacity he served until his death. I have known Dr. Isaiah for fifteen years; I have never known a better man. To know him was to love him. We were classmates in Gammon School of Theology and our comradeship was most congenial throughout our school life. I have noticed Dr. Isaiah since September; he seemed to have been very conscious of his death. I was at his home every day during his illness save one. He was confined to his bed eleven days and bore his illness heroically.

The town has lost a true and loyal citizen, the home a devoted husband, and the church a hero of heroes.

The following ministers were present and took part in the funeral services: Drs. H. B. Hart, J. H. Talbert, W. N. Redmond, M. S. Davage, J. W. Golden and J. P. Watson. Also the following ministers of the District were present: Revs. D. D. Reed, A. W. Ross, W. T. Askew and Hon. J. M. Young, Dr. B. Patten of the Missionary Baptist Church.

The following laymen took part in the program: S. Holomon, S. Leonard, of the Missionary Baptist Church, and Mother Rainey of the First Missionary Baptist church.

He leaves to mourn, four brothers, J. L., J. W., W. B. and E. H. Isaiah; one sister, Mrs. Matilda Martin; a wife, one daughter, Mrs. D. E. Isaiah Coleman.

We loved him, yes, we loved him,

But angels loved him more;

And they have sweetly called him

To yonder shining shore.

A golden gate was opened,

A gentle voice said come,

And with farewell unspoken,

He calmly entered home.

His body was laid to rest by the Masonic fraternity at Rose Hill cemetery.

VOTE ON THE CONSTITUTIONAL AMENDMENTS.

Dr. Edmund M. Mills, Secretary of the General Conference of the Methodist Episcopal Church, sends us the following tabulation of votes on the Constitutional Amendments handed down from the last General Conference to the several Annual Conferences and Lay Electoral Conferences throughout the Church.

Nearly a score of Conferences have voted to defer consideration of certain of the Amendments till the last year of the Quadrennium, or have, without such action, voted only on one or more amendments.

The votes on the several Amendments by Conference will be given to the Church after the sessions of the Fall Conferences of 1923.

At present, the vote stands as follows:

(1) Ratio of Representation in the General Conference—

Ministerial vote—2642 Ayes, 5087 Nays

Lay vote—2155 Ayes, 2074 Nays

(2) Changing name of "Quarterly" Conference to "Local" Conference—

Ministerial vote—5524 Ayes, 2882 Nays

Lay vote—3110 Ayes, 1401 Nays

(3) (Defective) Admitting Laymen to Membership in the Annual Conference—

Ministerial vote—906 Ayes, 5302 Nays

Lay vote—960 Ayes, 2630 Nays

(4) Amended Amendment to Admit Laymen to Membership in the Annual Conference—

Ministerial vote—2086 Ayes, 1701 Nays

Lay vote—2304 Ayes, 402 Nays

GROUP MEETING AT COLUMBUS, TEXAS

The first group meeting of the pastors for the North and Eastern part of the Victoria District for Conference Claimants, was held in St. Paul Methodist Episcopal Church. Dr. D. C. Lacey, Field Secretary for the West Texas Conference presided. Rev. H. A. Jones was elected secretary. All the pastors on the Southern Pacific line were present except one, who was absent on account of sickness. The plans of the Field Secretary were read and adopted. No doubt the recommendations coming directly to this newly created office and transmitted to the pastors, will result in the doubling of the amount of money raised for Conference Claimants in the past. The Rev. D. C. Lacey's heart is in the work, and no doubt he will put the job over.—W. S. Dawson, reporter.

THE NEGRO IN PITTSBURGH

Before the war we had only one Negro church in the city of Pittsburgh which cared for such needs in that city. When the war closed, we had enough Negro communities in and around Pittsburgh to constitute an entire District Superintendent's District, with no churches and no organizations. While the Board of Home Missions and Church Extension with Centenary income has assisted in the construction of an important number of building enterprises for Negro congregations, yet the problem has become so large, both North and South, that even Centenary provision is entirely inadequate.

A SHOWER OF ROSES

Rev. L. E. Lovejoy, D. D.

In the enchanted city of San Antonio, metropolis of Texas, progressive, prosperous modern to the minute, yet ancient with the monuments of those first intrepid missionaries, and throbbing with the pride and passion of the Alamo, I saw one Sunday afternoon a scene as significant and beautiful as any my eyes ever looked upon.

A Negro Conference—the West Texas—had almost finished its work. Seven stalwart, coal-black sons of Ham, faces grave with the impress of ages of oppression and conscious of a new weight of responsibility, had just been ordained to the office of deacon. One lone aspirant had persevered to the end of his course, and on his head the solemn hands of Bishop Robert E. Jones had been laid, consecrating him to the office of Elder.

The church, a new and beautiful building, one of the finest of our churches in the Southland, was packed to its utmost capacity. Every seat, in auditorium, choir loft and balconies, was crowded full. Men, women and children sat upon the edge of the platform, upon the altar steps, and in extra chairs placed in every available nook. Black folks choked the aisles and doorways, and black faces peered in at the windows and over the heads of those who had been fortunate enough to arrive before the church was full. Some said that there were fifteen hundred people in the congregation. And every Negro auditor was adorned with a flower. Big husky men, stout dusky women, youths and maidens, boys and girls, each displayed one or more of these tokens of rejoicing.

The guest of honor for the day was Bishop Joseph C. Hartzell, who had come all the way from his Northern home to represent the Board of Foreign Missions. Everybody seemed to be thinking of him. If the children got restless, or the hours seemed long, it was enough for Bishop Jones to remind the congregation that Bishop Hartzell was soon to address them. Everywhere the decks were cleared for action. Even the aged men, who in default of other accommodations, had pre-empted the edge of the platform at the right of the pulpit, were asked to find places elsewhere, that the veteran bishop might have untrammelled action and appear in full view of the entire congregation.

At last the preliminaries were over and Bishop Jones arose to introduce the speaker. That he would say something highly complimentary was expected, for the history of the past fifty years of Negro uplift makes it inevitable that every Christian freedman should revere Bishop Hartzell; but that so much devotion of gratitude, of a sense of measureless obligation, together with the story of the redemption of a race, could be compressed into the compass of a brief introduction, would have been impossible of belief. That Joseph C. Hartzell had come to them away back in the awful days of reconstruction, in the first groping, perilous, ignorant years of freedom, had shown them how to live, had organized their churches, founded their schools, disentangled their conferences, laboriously traveled through their vast terri-

tory, entered and blessed their homes, been a father to their sons and a defender of their daughters; and, then, having built himself into their lives through twenty years of sacrifice, risk and service as Missionary Bishop of Africa, was told in words that filled all hearts too full for utterance.

Often is a speaker's message chilled before delivery by a faulty, bungling, inadequate or fulsome, flattering introduction. And often must every sensitive soul in the audience writhe in pain at the blundering attempt of some master of ceremonies adequately to launch his speaker.

Not so today. Not a word too much, not a sentiment overlooked. All was there, and all was perfect. Once or twice I found myself wondering if the speaker could go another step without overdoing it, but every next step was better than the one before. The workmanship was perfect. As an example of heart-full, impromptu eloquence, I had never heard its equal.

Then the venerable Hartzell, white with the snows of eighty winters, yet glowing with the ruddy vigor of quenchless youth, rose to speak. Instantly, before I could rub my eyes to see what was taking place, I became conscious that I was in the midst of a cyclone—a Texas stampede, perhaps, though different from anything the story writers had ever described. From in front, from behind, from the right and the left, came a tempest of roses. First, a few from those nearest, then immediately the circle widened and deepened, until from every part of the great auditorium and galleries came the happy faced sons and daughters of Africa, crowding forward to pelt their revered deliverer and hishop with flowers. There seemed no limit to the supply. From hidden sources they came, through what seemed almost a quarter of an hour of time, pouring about the feet of the bishop. Then I understood why the platform space had been cleared of furniture and men—it was that there might be room to contain the bishop's flowers. If I should say that when the tempest was over the bishop stood knee deep in blooms, I should be accused of exaggeration, and perhaps rightly so; but I should be so close to the truth that my error would scarce offend an angel of light, for literally the bishop was unable to take a step until the mountain of blossoms had been removed. Often have I wondered what an "ovation" might be. Now I know, for I have seen one. Whatever it is, this is "it."

And all the spirit of San Antonio seemed to wake and hover about this magic scene. The little town of early days crowning the sloping hillsides, encircled with its crystal necklace of a river, sobered with its mission strongholds, built by stern Franciscan friars, peopled by its adventurous herdsmen, traders, Indians and Mexican, rose swiftly before us. We seemed to sense the growth, the toil, the struggles, the defeats, the victories of other days; the valor of the Texan patriots, the tragedy of the Alamo, and the freedom wrought by the sacrifice of Travis, Bowie,

Crockett, and their intrepid followers. And, mingling with this, came the vision of the evolution of a race, slowly emerging from slavery, savagery, idolatry, superstition and ignorance, learning to read, to think, to build, to plant, to make a place for themselves and their kind, in the midst of the stolidity, prejudice and suspicion, until their sons had grown to be honored ministers, builders and bishops of the Church of God, and their people had demonstrated their fitness to live among the foremost peoples of the earth.

That the bishop's address could rise to the heights the occasion now demanded seemed impossible, and yet—and here the miracle of the day seemed to refuse subordination to the ordinary—his story of the redemption of Africa, the possibilities, the perils, the needs and the progress of this vast continent, seemed only to heighten the effect of all that had gone before, to present a climax for the tense moments of high thinking and of holy resolutions, and to make all present realize in their measure the divine enthusiasm that must have gripped the soul of St. Paul when he cried: "Unto me, who am less than the least of all saints, is this favor given, to preach to the nations the unsearchable riches of Christ."

A MILE-STONE IN INTERRACIAL UNDERSTANDING

By Frances L. Garside

On February 11th, very appropriately chosen because it is the Sunday preceding the birthday of Abraham Lincoln, there was observed in almost every Protestant church in the United States a request sent out at the instance of the Federal Council of Churches and the Young Women's Christian Association.

It was to the effect that the Sunday be observed as a day for promoting a better interracial understanding by asking the congregation of white and colored churches to get together in a spirit of friendliness. The response was unanimous.

Where it was feasible, white and colored pastors exchanged pulpits. In other churches there was an exchange of choirs, the select group of white singers appearing in a colored church, and the colored choir appearing in the white church. It was an innovation that may establish a new order of things in church music circles. As every one knows, the colored are proverbially good singers, and their selection of Negro folk songs, or "Spirituals," was particularly happy. If there are any who want printed collections of these songs, even at this late date, they may be secured by writing to Hampton Institute, Hampton, Va., or Fisk University, Nashville, Tenn.

Negro life and race relations were the themes of sermons in white churches. The ideal of Christian brotherhood in race relations, and the obligations it lays upon churchmen today; the challenge of the race question to Christian missions and American democracy; the lynching evil and its effect upon Christian morals; contributions of Negroes to American music, literature and art, the Negro in American industry; what white and Negro churches and churchmen can do to promote better race relations, present pro-

visions for the education of the Negro; fundamental feelings and attitudes of white people in relation to the race question; the migration of Negroes to the North, and the effects North and South, and what the white and Negro race owe each other in America, are a few of the topics that show what a fertile field the occasion offered.

The observance of the day in this manner was not confined to the church proper. Young people's meetings and Sunday schools had their share of an interracial program that proved so agreeable and of such an enlightening nature that without doubt will be repeated at a near date.

The reciting of selections of poems written by Negroes, brief accounts of Negro achievement in art and drama, and sketchy stories of Negro achievement, with such songs as "Deep River" and "Listen to the Lamb," both Negro compositions, made an impression on the audience in Sunday schools and young people's meetings that will prove invaluable to the cementing of interracial friendliness in the future.

In every local branch of the Y. W. C. A. there is a Committee on Colored Work. This committee is to the local association what the Council on Colored Work is to the National Board. Each contributed its part in co-operating with the Federal Council of Churches in planning programs that would promote a better interracial understanding.

THE DEMISE AND SHORT ACCOUNT OF THE MORTAL CAREER OF THE REV. C. C. SCOTT, D. D.

By the Rev. J. C. Gibbes

The subject of this brief sketch began his matchless service as a powerful, fervent, logical and versatile preacher in the Methodist Episcopal faith, thirty-six years ago. He was highly acceptable by membership and public wherever he was assigned. He went to every appointment cheerfully, trusting in Him who called him to bear His evangel to a perishing world. When the end came, he was in harness and doing active and effective work. How well he did his task is attested by the favorable results and magnificent achievements he wrought.

Many charges were intrusted to his ministry. Hundreds of souls were convicted and converted by his gospel messages. The South Carolina Conference was more progressive and efficient because of his aggressive interest and tremendous efforts to build and sustain a spiritual and educational ministry. So well versed in holy writ, and ability to interpret and impart the word, that Wilberforce honored the Rev. Mr. C. C. Scott with the degree of Doctor of Divinity.

For many years Dr. C. C. Scott worked on the Statistical Conference staff. His services in this respect were so accurate and true, that they never were questioned. From the hour Dr. C. C. Scott arrived in the conference up to his death, his power and influence were felt. His equals in debate, in his conference, were few if any. Combative, fearless, positive, terrible—a master with his tongue, yet manly, dignified, and sympathetic in all of forensic arguments. He loved right and sought it, according to his knowledge and comprehension. The conference loved and esteemed him as one

of their prompt defenders and champions whenever a vital cause near and dear to her heart was in jeopardy, and needed his wisdom and judgment.

In the early life of Dr. C. C. Scott, he was a successful pedagogue, and school principal. He taught and presided in both of these capacities in Greenville and Spartanburg. These graded schools reached a high degree of excellency and scholarship under his tutelage and administration. The entire state recognized him as being an educational leader and worthy of being followed.

In civic and political affairs Dr. C. C. Scott took decided interest and pleasure. He preached the untrammelled franchise. He urged justice in and fair dealings among the races in school, church and public regardless of color and the sentiment and feeling of both peoples have since been considerably modified and clarified in this section of the country.

Out of his meager earning from the ministry, his wise investments in secular pursuits, and his economical and sacrificial spirit, he amassed a modest little bank account, out of which he cared for and educated his children, namely: Jennie Ward, a Normal graduate of Claflin University, but who preceded him many years into the great beyond; C. C., Jr., who is a college graduate of the same school, and was a lieutenant in the past world's war; Joseph, a captain in the same war, and Normal graduate of the above institution; Mamie and Maud both holding Normal diplomas from Claflin; Louise, a college degreed alumna of her brothers and sisters' alma mater; Harold, a pupil of Atlanta University, Atlanta, Ga.; and his grand daughter Elexeneia Ward, who goes to the graded school in Darlington.

Dr. Scott's household was a happy, brilliant, cultured and Christian home. Long and serenely he lived with his accomplished wife, Mrs. Rosa Route Scott, and his obedient and pleasant children. In his passing he leaves an enviable record, a bright history, and a good name that we all may well emulate and cherish.

In the early days of November 17, 1923, this preacher, teacher, leader and District Superintendent crossed the bar. His remains lay in state where hundreds of the two races viewed it, and commented upon his virtues and marvelous achievements. On November 21st, the bier with the relatives and a host of friends was borne to St. James Methodist Episcopal Church, Darlington, where the pastor Rev. G. W. Cooper, D. D., conducted the funeral services. "Servant of God, Well Done" was read by Rev. R. F. Harrington. The prayer was made by Rev. J. A. Harroll. The choir sang sweetly, "I Would Not Live Always." The first Scripture lesson Psalm 23rd was read by Rev. Frank Quick. The second reading, St. John 14th, by Rev. J. W. Moultrie, D. D. The hymn, "Asleep in Jesus Blessed Sleep," by Rev. Daniel Curry.

The following brethren delivered brief and beautiful eulogies: Revs. J. B. Taylor, J. W. Moultrie, C. R. Brown, Dr. J. A. Robinson a medical physician and a schoolmate of the deceased; Revs. G. W. Covington, D. E. Thomas, T. L. Robinson, J. C. Gibbes, H. L. Hubert, C. T. Taylor, W. M. Howard, B. C. Jackson, J. P. Gilliard, S. A. Frenches, F. Quick, H. C. Asbury, S. E. Watson. The Rev. Ferman Marcus sang, "No Right There," and Miss Rosa Green, "Face to Face," with effect.

The telegrams from all sources and walks of life were sent expressing their sorrow and sympathy to the bereaved family.

The Bennettsville District notes her sad loss at the demise of her shepherd; the South Carolina Conference mourns the translation of her great and brave son; the race records her distress, as her mighty prince has fallen; the church grieves because of the depletion of her already thin ranks. But we all rejoice that Dr. C. C. Scott gave himself up to labor in His vineyard. His battles have been fought. His victory has been won, and the plaudit and invitation have long since been given him, "Well Done" and "Enter Into the Joys of Thy Lord."

THE CHURCH

By the Rev. A. D. Burkett

If anybody could find out what the really great people of the world have loved, and the story were written in fine phrases of poetic prose it would make a book worth while for all the world to read.

What was the priceless treasure, the dearest dream, the heart hope of the Caesars and Charlemagnes, the Cromwells and the Queen Victorias, the Florence Nightengales and the Lord Nelsons, the Livingstones and the Lincolns, the Frances Willards and the George Washingtons of the world? What flower of ambition bloomed most abundantly in the law of their life? For what did they toil and hope and pray? For what did they live, for what did they die? To what interest did they sacrifice their all? Toward what goal did they struggle through heat and cold, hunger and thirst, weariness of body, distress of mind, poverty, loneliness, danger, delay, on,—on,—on,—till the goal was gained or until death cooled the fire that burns in the bosoms of the great?

The story may never be written,—the world

may never know. But all who will read the Book, may know what the greatest man of human history loved most, for what he gave himself,—in life and in death. "Christ loved the Church and gave himself for it."

And what Jesus loved, all the world may love,—and be purer for the passion, nobler for following this knight,—this king of Calvary's Cross.

Those who dwell in lowlands and have never stood tiptoe on a mountain summit whence one may see miles and miles to east and west and north and south,—a panorama of quiet valleys, fields of alfalfa and fields of golden grain, forests, smoke from a hundred huts, hidden among the hills, cities, hamlets, herds of cattle, winding rivers, waterfalls, neighboring mountains and in the distance, snow capped peaks, above the clouds by day and lost among the stars at night,—a panorama of beauty, strength, magnificence, peace and wonder beyond the power of words to picture,—who dwells in lowlands and has not seen this, may speak slightly of the mystic

wonder of a home among the hills,—a mansion among the mountains.

And those to whom the church is only an empty name may speak disparagingly of the church and explain that life is overfull of other things, and so they have no time for church, either on week or Sabbath days.

The biggest thing in the world is the church,—the Kingdom of God in the heart of humanity. "Christ loved the Church and gave Himself for it." With the fervor of a great faith he prayed: "Thy kingdom come, thy will be done on earth as it is done in Heaven." And then by day and by night he lived and, at last, on the cross, died, that the will of God might be done in and through himself.

The white light of electricity always appears to be the color of the glass through which it shines. And the light of the church has shone with varying colors through the ages. Sometimes the colors have been dark and heavy, sometimes they have been stained with blood,—rather it should be said that organizations calling themselves the church have sometimes so appeared. Yet, with all, the true church,—the Kingdom of God in the heart of humanity,—the lives that are lived in harmony with His, that are bound together with the cords of a like love for a sinless Savior; helped by the same Holy Spirit; lived in fellowship with the same Heavenly Father; and crowned by the same hope of immortality, this, which constitutes the church that Jesus loved and for which he gave himself, has always been the truest and the whitest light, that, in any given age has illuminated this dark world.

And, though it must be truthfully said that the church which Jesus loved,—the bride, the lamb's wife," has sometimes been only half-hearted in her devotion, yet, that half-heartedness has passed into history and we profoundly believe has been forgiven. The church which this generation knows, the church which this writer has known and loved since first he began to know and love is one that might well hold the central place in the life and love of our Lord.

Even the building, the church, where the children of God gather is a thing to love and of which to dream. Well do I remember when first I began to love it. A little chap, four summers old, trudging a mile through the hot sun and over a dusty road, sweaty, tired, thirsty, holding on to the hand of an older sister, coming, at last, to a group of trees where was a church and well. Drinking to satisfaction of the clear, cool water, bathing hands and face and head in the refreshing stream, going into the church to find it big and cool and quiet. The gathering of many children; the songs of happy hearts; the picture papers and colored cards; the good man preaching behind the pulpit; a bird singing somewhere outside; branches of trees waving at me through the open window; the soft, soothing sound of wind going through the tops of trees; the fragrance from the fields; the far away feeling,—and then the awakening, in the arms of the preacher and hearing him say: "Did the preacher talk too long? Did my laddie boy have a good nap?" and "Shall we get into the preacher's buggy now, behind the ponies and go home and see daddy?" And one boy-man has loved

the church and the preacher folk ever since. The church,—built for service of worship and prayer, for study of God's great message of life and love, built too, for gatherings of men and women and children, who meet for betterment of mind and body and social life,—built to minister to the needs of men as God made man,—equipped for service, simple yet beautiful within and without, girded with lawns and gardens of flowers, sheltered with the shade of tall forest trees. The church,—whence we bear our beloved to the last resting place. The church,—where a sinful world finds a Savior; wheret sacred songs are sung; where happy hearts united herald a new home; where the wicked cease wandering; where the weary find rest. The church, upon whose altars the tithes of the Lord are laid; that reaches out a helping hand to the burdened and bruised and broken. The church,—with its message of love and joy and peace and patience, gentleness and goodness, meekness, faith and self-control. The church,—from whose heights of holiness may be seen, far off upon the hills of Heaven, the city celestial, whose gates and palaces are of pearl; whose streets are of shining gold; the leaves of whose trees give immortal life; whose fountain of life flows on forever. The church,—that, with its ransomed millions is immortality in miniature.

One does not wonder that "Christ loved the Church and gave himself for it." One only wonders that all the world does not do likewise.

IS THE AMERICAN HOME PASSING AWAY?

By Bert Edward Smith, D. D.

One of the conclusions reached by Professor Ellwood in "The Reconstruction of Religion" is that "THE indispensable preliminary to a Christian society is a Christian family life."

The family unit is basic in the task of Christianizing the individual experience and social relationships of people. If the home is a fundamental institution, indispensable to the growth of a Christian society, then great precaution should be taken to preserve its integrity and to guard it against the dangers that lurk at its doors. In spite of the complex and changing order of society for the sake of everything that humanity considers worthwhile, the sanctity of family relationships and the fundamental primacy of the home as a unit of society must be protected.

The conditions that exist in society cast many obstacles in the way of family life. Some of them are inevitable and the home must adjust itself without losing the elements that make it central and supreme. Others are inexcusable and must be fearlessly fought. The purpose of this article is to call attention to a few of the dangers that threaten the home and to suggest a few ways in which the church can help protect it from moral breakdown.

Decentralization of the Home

There was a time when the interests of the individual seemed to center in the home, and take place for the sake of the home. The simplicity of home life makes it easier

to include things cultural and religious. The clothing was homespun, the food home-grown, and most of the articles used about the house were home-made; the home was the school, the church and the playground. Today the clothier, the grocer, the butcher and the furniture dealer supply our needs; the public schools have taken over the major responsibility for education; the recreational needs are met by the public playground; alas! religion has been too largely committed to some agency outside of the home. This decentralization of home interests has scattered the family group until home, in many cases, has become a boarding house where the family assembles to sleep and eat; a headquarters for a group whose interests seem to center in business or society. Social life has become so complex and business so compelling that many follow the line of least resistance which usually leads to a letdown in the conduct of the home.

Along with the transfer of many interests away from the home stands the mad rush of folk for pleasure. One of the great problems facing society relates to the manner in which leisure time shall be spent. Old and young alike seem to be craving something that will entertain rather than discipline the mind and body. Very often when the members of the family might all be at home together getting acquainted and doing something to create a family spirit, they celebrate by spending the evening at the movie, the club or some other place where mere amusement seems to be the goal.

Propaganda Against Family Life

A storm of vicious propaganda against the monogamous family life, and against the divine element in the marriage relationship is raging almost everywhere. The jest at the movie or vaudeville that usually provokes the most uproarious laughter is one that deals with some should-be sacred relationships of the family. The same is true in the cheap story or the joke column in the daily paper.

Judge Bartlett of Reno, whose county by the way, in 1916 granted twenty-seven per cent more divorces than it did marriage licenses, recently broadcasted an article advocating a simple and easy road through the divorce court. He declares that "Marriage is a civil contract, and not a sacrament," and that no couple knows how long love for each other is going to last, and that when it dies in either party the marriage contract should be promptly annulled.

We cannot charge all Socialists nor all Socialism with seeking the overthrow of an institution so essential as the monogamous family. There are, however, leaders and groups who are crying out against and forecasting the downfall of the family. Earl Marx in the "Communist Manifesto" states that "The bourgeoisie family will vanish as a matter of course with the vanishing of capital."

Frederick Engels in the "Origin of the Family" states that "We are now approaching a social revolution in which the old economic foundations for monogamy will disappear." In "Socialism and the

Family", Mr. H. G. Wells says: "Socialism is the State family. The old family of the private individual must vanish before it."

Individual vs. Personal Responsibility

The conflict between the pagan philosophy of individualism and the Christian doctrine of personal responsibility rages more furiously today than ever. There can be no doubt as to the final outcome. The theories of life practiced and expounded by the Galilean will surely forge their way into the thinking and conduct of mankind. The insane individualism that issues in war, suspicion, intolerance, profiteering, crime, licentious living and other forms of evil can never become a permanent basis upon which to build a civilized society.

The home is a social institution. The Master clothed the description of His kingdom in the language of the home. The family life must be built upon sacrifice, not upon selfishness. Understanding an adaption and tolerance are all essentials of love. Romance and physical pleasure are feeble excuses for the marriage vow. Individualism in action accounts for much of the cruelty, the desertion, the infidelity and the divorce. The drift of women into society, politics and gainful occupations is sure to work hardship upon the family life. "The equality of rights does not mean the identity of function" said Roosevelt. The greatest need of the world is a mother.

The divorce danger is a by-product of the conditions mentioned above together with inadequate laws governing marriage, divorce and remarriage; the lax enforcement of the laws that do exist; the tendency to institutionalize religion out of the home; and the activity of an army of pin-head pettifoggers who earn their bread by showing troubled people the easy road through the divorce court.

The growth of divorce is an alarming menace to American social life. The cause is in part industrial, social, legal and not entirely moral. The readjustment of family life has not kept pace with the lightning changes that have taken place in the social order. Some figures from the government census may throw light upon the present crisis.

In the twenty years ending in 1906 our nation granted one divorce for every thirteen marriages. England granted one for every 46, Italy one for every 321, Scotland one for every 187, Austria one for every 152, Australia one for every 98, etc. The only large country having a higher divorce rate than the United States was Japan, with one divorce for every four marriages.

In the single year 1916 our country granted one divorce for every nine marriages. Nevada granted one for every one and one-half marriages; Oregon one for every two and one-half; Washington one for every four. The other extreme is South Carolina in which divorce has been illegal since 1878. It does not require a statistical wizard to forecast the conditions that will exist in society a few generations from now if this rate of increase continues.

Many factors enter into the conditions that menace the present day family life. One is inclined to become discouraged as he analyzes the perils of the modern home and could easily conclude that tragic collapse of moral ideals had taken place, and that a high type of home conduct is irretrievable. This, however, is an unwarranted despair. The problem is not entirely one of morals. The economic, social and judicial elements enter largely into the case and remedies will have to be sought in the light of underlying causes. Society will never allow an institution so essential as the home to be torn down and destroyed.

Legislation Is Not Enough

The making of laws will not correct every social evil but a study of the statutes governing marriage and divorce convinces one that law-making bodies should give some attention to this heed. We cannot hope to reduce the stampede to the divorce court as long as our marriage laws are not enforced, and the physically and morally unfit can secure a marriage license at will. There are cases when for the good of society the marriage contract should be annulled, but divorce is only a quack remedy for a fatal disease. If fewer of the unfit were permitted to marry; if marriage were more than a bit of romance or a temporary adventure; if the standards were lifted until the mistake was the rare exception; if society recognized that the family is a divine institution; if there were a federal marriage and divorce proctor should be appointed to enforce, then the stampede to the court of domestic relationships would be much reduced.

Divorce should not be made impossible, but very difficult. There is no easy road through the divorce court in Canada and that accounts for the fact that only 431 divorces were granted in forty years. A lapse of several months should be required before divorces are allowed to remarry. A divorce proctor should be appointed to expose collusion and perjury. Desertion and cruelty, the grounds for sixty-six per cent of all divorces, should be made a criminal offense and punished severely. Little attention is given by most courts to the merits of divorce petitions.

Education Regarding the Family

Much of the above can be traced to the ignorance of people concerning the sacred meaning of married life. The public school, the church, and the home should instruct young people on the purpose and responsibility of the family, and counteract those agencies in the community designed to undercut its integrity. Parents should study the community from the standpoint of its home needs, the benefit of prohibition to the family group, the conditions existing at places where children spend their leisure time, the influence of books, music, and movies that make fun of the family tie, the newspaper slush that displays the broken home without stigmatizing the home breaker, and all other actors that have bearing upon the home life.

The individualism which creeps into the practice of nearly every home and controls the conduct of many homes must be met not by authority but by instruction. The education of young people on the fundamental importance of the family, the sanctity of the marriage vow, the follies of free love, trial marriage and divorce, cannot help but do a great deal of good.

Religion Needed in the Home

Laws and learning are needed but they are not sufficient. After all the great need is the presence in the family of a great dynamic that will lift its life to the plane of its ideals. The Christian people should tackle the task of lifting their own family life to a higher level and also of creating an atmosphere that will be breathed by that part of society not included in the church.

The transiency of present day life and the demands of business and society make it mighty difficult to keep a rigid religious program going in the home. For the sake of making the home the kind of a force that it should be, parents should regulate their schedule to include regular worship and Bible study. A "stay-at-home" night would be a new departure for many families.

Two things are to be observed in the closing paragraph. The first is that there are a great number of homes that are conspicuous exceptions to the neglect and individualism referred to in the earlier parts of this article. There are hosts of homes that keep the religious practice with scrupulous regularity and are doing their share to make the home mean what it should to a Christian society.

The other is that many homes from which worship has slipped away, or into which worship was never introduced, recognize the value of this custom and are willing to revive it if somebody will give them a start and show them how. The church will find a greater response on the part of the home when it begins to promote this work in an intensive and systematic way.

The Christian people must create the atmosphere and supply the leadership if the home is to escape the perils that threaten its overthrow, and continue to hold its royal place in a Christian society.

THE PROCEEDINGS OF THE UPPER MISSISSIPPI CONFERENCE

(Continued from Page 6.)

Houston; Prairie, N. H. Cooperwood; Ripley, Silas J. Mack; Ripley Circuit, J. L. Glenn; Tupelo, B. F. Woolfolk; Union Grove, A. E. Franklin; Verona, W. B. Rogers.

WARNING!

Brethren, it will not be possible for our office to give proper credits on Semi-Centennial quotas for subscriptions sent in unless they are accompanied by name of Pastor, District and Charge from which subscriptions are sent.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gannon Theological Seminary.

Subject---"Jesus Teaching In The Temple."

(Luke 20:1-21:38)

MARCH 4, 1923

In our last lesson Jesus was nearing Jerusalem, where he expected before many days to be put to death. In our present lesson he is in Jerusalem, and the tactics which will culminate in his execution have begun. But how was it revealed to him that he would be put to death? Jesus knew pretty well the history of his people and the hereditary dispositions of its religious leaders. He knew that some of the trust teachers of Israel had been severely persecuted, and others executed, because they had dared to stand out uncompromisingly against the customary sins of their people. That is the import of his parable in Luke 20:9-18. From the time that intelligence came to him concerning the execution of John the Baptist because he had presumed to denounce sin in a high place—from that time he came to have some serious misgivings concerning the safety of his own physical life. For the principles for which he stood were not entirely unlike those for which the Baptist stood—the Baptist who had publicly announced him as his greater successor in the work. (Luke 3:16, John 1:36, Luke 20:4ff.) And his misgivings were afterwards greatly strengthened ever and anon by the oppositions which his teachings had incurred from the religious leaders in whatever territory he labored. So the moment he resolved to go to Jerusalem to the Passover he also resolved to go to Jerusalem to be killed. (Luke 9:22, 18:31-33, John 12:54ff.) Jerusalem was the religious center of the people, and therefore there were the highest religious authorities and tribunal. The enemies which his teachings had made in other parts of the country will meet him there to push the fight against him on the charge of heresy. But he is keenly aware of the importance of the issues between himself and the other religious leaders. And he is determined to prosecute these issues to their culmination, let come what may. There are misgivings concerning the safety of his spiritual life, as sure as the Father liveth, so sure will he who is one with the Father triumph over physical death. It is a case, so to speak, of one man against a nation; and it is a foregone conclusion which side will temporarily win. And he is going to further strengthen the opposition against himself by publicly announcing, when the occasion comes, that he is the Messiah—a claim which he has not yet publicly made, and a claim which he has forbidden his disciples to publish. (Luke 9:20f.) Such an announcement was made by the manner in which he entered Jerusalem (Luke 19:35-40,

Matt. 21:4ff), as well as in our lesson passage for today (Luke 20:13ff, 17f.) He knows that he cannot be refuted in his teachings or lawfully he condemned. But he also knows that when you have refuted an enemy in an argument you have made him doubly more an enemy and have driven him from lawful to clandestine tactics and false accusations. Knowing this in advance, he was prepared for whatever trap should be set for him to catch him in his words. (Luke 20:20-26.)

But Jesus is equally as sure which side of the contest will finally triumph. God has promised the kingdom of righteousness through his son, and it will surely come. Even though the Son be killed, that will not prevent its coming. He will return with the coming of the kingdom. (Luke 27:27f.) Hence those who oppose his cause oppose the cause of God, and act with as much wisdom as did King Canute in forbidding the tide to come in and wet his feet. (Luke 20:18.) But before his cause and the Father's can triumph Jerusalem must be overthrown; the Temple, the center of the people's present religious life, must be destroyed and the old line of religious leaders must be shorn of their powers. This old line of leaders has from time immemorial set itself ignorantly and stubbornly in opposition to God's true cause of righteousness. Hence, if any change for the better is to come, these leaders must be put down and a new line set up. (Luke 20:16ff.) This is the ground of the prediction in Luke 21:6-26. It is interesting to recall that as a rule Israel's greatest teachers usually predicted a national calamity as a penalty from God for the sins of the nation for which the national leaders were responsible. Recall Elijah, Amos, Hosea, Isaiah, Jeremiah, Zephaniah and others. Jesus here makes a similar prediction. Their predictions came lamentably true. So did his! In 70 A. D. Jerusalem was overthrown, and its destruction, together with the destruction of the power of the Jewish religious leaders, meant much for the spread of Christianity and the establishment of the kingdom of God.

A reasonable question to ask here would be: Would this Jewish power have been overthrown had the Jews accepted Jesus as their Messiah? Some will answer positively yes, others positively no. But we are not warranted in answering either way positively. However, to us there seems to be better reasons for answering in the negative than in the affirmative. The Christianity of the first century was distinctly pacifistic and non-political. (Luke 20:22ff.) The Christians were satisfied to let

well enough alone until the kingdom of God should come and change the political conditions. But the Jews were militant and determined to have from Rome either national freedom or national death. They did not get national freedom. But if they had accepted Jesus and had fallen in line with the spirit of the first century Christianity, the probability is that they would not have been overthrown. But along with the Christians, they would have made a spiritual conquest of the Roman empire, and it may be that they would have remained a nation until this day. Never has history been more costly to a people!

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, March 4, 1923
"This poor widow cast in more than they all."

(By Rev. D. D. Martin, D. D.)

The opposition to Jesus had watched carefully to find a chance to accuse him. The standards of life with him were so different from their standards they could not understand his teaching and were disposed to criticize, and if possible bring him into court. They were near the treasury, where gifts were being brought by the faithful to the temple. The rich were given out of their abundance. There came a poor widow who from her poverty gave all she could spare. Her gift led Jesus at once to say that she had cast in "more than they all."

Our love and devotion in any cause may well be measured by our gifts to that cause. Our continued, consistent, and persistent giving, is a fair index to our consecration to any work. It requires multiplied millions to carry on the various phases of Christ's work in the world up to the measure of its present day activities. If we could give enough, the Gospel could be carried to every benighted soul in all the world.

It has been, by quite accurate survey work, computed just how much money will be required each year, to effectively carry the Gospel to every heathen soul within the next ten years. The Centenary and other advance movements in the churches have looked toward this end, and much is being done. If there is any failure it is because too few give as did the poor widow, which gift Jesus declared to be more than the large sums of all the rich. She gave all her living. She emptied her life into the treasury.

The Master is able to make small gifts very large, and in the manner in which they are given, some large gifts in his sight are very small. It is not how much we actually place in the treasury, but how much we have left that Jesus really counts. With the open doors of service now, we not only should put in all our living, but all our life, to be approved as was the widow by Christ. He will make the small gifts large, and if we will bring sufficient of these gifts the world will soon be converted.

GAMMON SEMINARY.

PLYMYER
BCHURCH
Baptist Church
Wm. C. Plymyer, Pastor
Plymyer, Tenn. Presby. Co., Chicago, Ill.

District Rounds

GAINESVILLE DISTRICT

First Round

Haynesworth, Feb. 15; Bell and Willerford, Feb. 16; New Newbell and Brooker, Feb. 17-18; Lacross and Newbell, Feb. 18; Burnett's Lake (St. John) and Paradise, Feb. 24-25; Alachua, Feb. 24-25; Sanpulaski and Cadillac (Mt. Nebo), March 3-4; Jonesville, March 10-11; Newberry and Trenton, March 11; Liberty Hill and Bethany, March 17-18; Dennington and Texan, March 18; Pinesville and Meredith, March 24-25; Archer and Longpond, March 25; Sandhill and Morriston, March 31-April 1; Monticello and Williston, April 1; Cedar Key and Rosewood, April 7-8; Otter Creek, Rosebranch and Gulf Hammock, April 9; Arredondo and Newnan's Lake, April 10; Gainesville April 13-15.

Dear Brother Pastors—We reported a little increase in all departments to the last conference. Let us so consecrate ourselves and work, beginning at the first of the year, that nothing can be lacking when we are called to report again. You have the organizations in your church—get each one to work. The SOUTHWESTERN CHRISTIAN ADVOCATE helped you to make the increase reported. Get more subscribers for it.

Yours sincerely,
J. S. TODD, D. S.

LAKE CITY DISTRICT

First Round

Adamsville and Levyville, Feb. 14; Bland and Stanley, March 17-18; Callahan and King's Ferry, March 4; Cross City and Eugene, Feb. 7-8; Fernandina, Feb. 23-25; High Springs, Feb. 17-18; Lake City and Bland, April 6-8; Little Rock and White Springs, April 14-15; Live Oak and Welbourn, April 17; Fort White, Lake City Junction and Branford, April 25; Mikesville and Washington, March 9-11; McDienny and Sandersville, April 22; Monticello, April 13-15; Noble Hill, Feb. 20; Old Town and Fanin, Feb. 15-16; Perry and Carberry, Feb. 9; South Fernandina and Franklintown, Feb. 24-25; Winfield and New Hope, March 24-25.

Dear Brethren and Co-Workers—Great success attended our efforts the year just passed. At the conference just closed we had a decided gain on every item. In beginning our new year's work let us labor to make this the best year for our district. Organize your charge; put your unit leaders to work; collect centenary money weekly and send it monthly to Dr. Morris W. Ehnes, 740 Rush street, Chicago, Ill. Secure your apportionment for Episcopal fund and send it quarterly to Dr. George L. Mains, 150 Fifth avenue, New York. Make Easter a great day for centenary and souls. Canvass your charge for tithe (stewardship), Cookman Institute and the SOUTHWESTERN.

(Continued on Page 13.)

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome this nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.
J. O. STOKES,
Mebawk, Florida.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.
March 4.

Subject: "What Jesus Thought About
Folks" (Mark 10:13-22; Jno. 15:14.)

One of the easiest things in the world to discover is what Jesus thought about folks. All of his actions, all of his words, reveal this with unmistakable clarity.

Folks Are of Infinite Value.

Jesus thought that there was nothing in the world that compared in value with folks. One soul in his thinking was worth more than all other things the world had to offer. The interesting and all important thing in connection with Christ's valuation of folks is the fact that no external circumstance was able to make him lose sight of that value. No matter how their bodies might be ravaged by disease, no matter how their souls might be besmirched by sin, human beings were always the same infinitely valuable things to Jesus. The woman of Samaria who had sold herself soul and body to her sexual passions, was just as valuable to him as were Mary and Martha of Bethany. The mad man of Gadara was worth as much to him as was Nicodemus, the ruler of the Jews. If there were no other argument for the super-humanity of Christ, this would be enough to convince me; he looked beneath the accidental and saw the intrinsic value of every soul.

Folks Must Be Served.

Jesus saw in folks not the chance to exploit, but the chance to serve. The only law that Christ was careful of, was the law of service. The punctilious folks of his time wanted him to observe their traditional niceties, but he walked straight across them when they stood between him and some one who needed help. He mingled with the Publicans and scapegraces of his day, even in the face of popular criticism. He knew these people needed and wanted his help and he was determined to give it, no matter what the cost. Jesus was always quarrying in rubbishy heaps in search of human gems that escaped the ordinary eye. He was always searching in human junk so that he might salvage what proud and supercilious men were allowing to go to waste. No wonder beggars by the roadside and lepers amid the tombs were emboldened to call on him for help. They knew him as the unfailing friend of the needy. Nothing was so serious with Christ as the failure to serve the folks who need one's service. In the only picture Christ drew of the final reckoning day he makes plain that folks will receive their final judgment on the basis of their service to the needy. "In as much as ye have done it unto the least of

these, my brethren, ye have done it unto me."

J. W. HAYWOOD.
Baltimore, Md.

Quarterly Conferences

OFFERMAN CIRCUIT—Our first quarterly conference was held at Patterson M. E. Church, Feb. 3-4. The district superintendent, Rev. J. H. Pinkney, preached at 11 a. m., to the delight of all present. The pastor preached at 3 p. m., and the district superintendent again at 8 p. m. We raised our full claims and paid the district superintendent in full. We hope to go over the top this year with the centenary and also PUT THE SOUTHWESTERN IN EVERY HOME.—Rev. Eli T. Micheal, Reporter.

McGEHEE, ARK.—The first quarterly conference of Dermott and McGehee charge was held Jan. 28-29 in Brown's Chapel M. E. Church, Dermott, Ala. The Rev. A. S. Miller, district superintendent, presided. He was paid in full. The amount collected in the quarter and Sunday, \$24.00 and \$5.00, has been sent to the treasury in Chicago. The services on Sunday in Brown's Chapel were of a high order. Several members from Scott's Chapel toured to Dermott to attend the service. Total amount collected his quarter, \$106.76 for all causes.—Mrs. R. D. Madison, Reporter.

ANDERSON, TEXAS—The second quarterly conference was held Feb. 10-11; in spite of the rain, some of the faithful officers were present. On Sunday the Dist. Supt., Dr. R. B. Reid, preached an able sermon from Romans, 8-12. Raised during the quarter \$254.55. The church made no mistake in sending to us this great leader and wonderful preacher, Rev. F. D. Mayes. A rally is on for the building of a church, and we hope it will be a success. A piano has been installed in the church, and we are looking forward for the coming of the S. S. convention the latter part of May.—Mattie B. Pratt, Reporter.

MARRIAGES

NARCISSE-HUNT—Mr. Frank Narcisse and Mrs. Virginia Hunt, this city, were happily married at the home of the bride, 2705 Dorgenols St., on January 22, 1923. The home was beautifully decorated and many friends were present to witness the ceremony. The groom is a steward and class leader in Peck M. E. church, having served in these capacities for

more than 20 years. The bride is also a leading member of the church. We wish for them a long and prosperous life.—W. J. M. Price, P. C., officiated.

GOLDEN-BANKS—Mr. Lem Golden and Miss Mary Banks, of Franklin, La., were joined in holy wedlock on January 25. May God's richest blessings be upon them. W. J. M. Price officiated.

BLACKWELL-LEE—Mr. C. E. Blackwell and Miss Savannah Lee of Pettus, Texas, were quietly married Feb. 6, 1923, at the parsonage in Beeville, Texas. Rev. B. J. Easter officiated. A number were present to witness the ceremony. May the blessings of God follow them through life.—Mrs. B. J. Easter, Reporter.

EDWARDS-TITUS—Rev. T. H. Edwards, of the Texas conference, and Miss Mattie Titus, of Fairfield, Tex., were quietly married Dec. 25, 1922. The wedding took place at the home of the bride's mother, Mrs. Lula Titus. Rev. M. C. Gillespie officiated. Rev. Edwards is an efficient young minister, and his bride is a great Sunday school teacher and church worker. They were students of Wiley university and also classmates. They left on the 26th for their home in Sesly, Tex., which was his appointment for this year. May God bless them.—F. K., Reporter.

BLANKS-WILCOX—On the evening of Jan. 7, 1923, at the beautiful home of Mr. and Mrs. G. W. Hooker, Hubbard, Tex., Prof. C. M. Blanks and Miss Victoria Wilcox, both teachers in the city schools, were united in holy matrimony. Rev. J. W. Stone, Jr., celebrated the rites of matrimony.

CARD OF THANKS

I wish to thank the friends of Hays Chapel for a hat given me for the annual conference. Brother Hays was leader in the movement. I appreciate your kindness and pray God's richest blessings upon you.—D. W. Dukes, McLain, Miss.

DISTRICT ROUNDS

(Continued from Page 12.)

District motto: "Every charge a 100 per cent appointment."

Yours fraternally,

SCOTT BARTLEY, D. S.

Box 364, Lake City, Fla.

DALLAS DISTRICT

Second Round

Mexia Circuit, March 9-10-11; Pelham Circuit, March 16-17-18; Milford and Italy, March 24-25; Corsicana Circuit, March 30-31-April 1; Hubbard and Dawson, April 7-8; Waxahachie and Lancaster, April 14-15; Hillsboro, April 16-17; Ennis and Ferris, April 21-22; Fort Worth (Thompson Chapel), April 28-29; Fort Worth (St. Andrew's), May 6-7; Fort Worth Circuit, May 4-5-6; Wichita Falls, May 12-13; Denison, May 12-13; Sherman and Pilot Point, May 18-20; Dallas (Trinity), May 26-27; Dallas (Warren Chapel), May 26-27; Dallas (St. Paul), June 2-3.

My Dear Co-Workers—Let every pastor and congregation report your full centenary quota on Easter Sunday.

Yours in His name,

J. W. WARREN, D. S.

WAYNESBORO DISTRICT

Second Round

Rockyford, Feb. 17-18; Augusta (St. Mark's), Feb. 25-26; Sylvania, March

3-4; Charlestown, March 10-11; Hagan, March 17-18; Hiltonia, March 24-25; Metter, March 30; Stillmore and Summit, March 31-April 1; Waynesboro and Ashury, April 7-8; Millen, April 14-15; Pulaski, April 14-15; Statesboro, April 21-22; Newington and Lee, April 21-22; Herndon and Wadley, May 6; Swainsboro, May 11; Dublin, May 13-14.

My Co-Laborers—The Sunday School and Epworth League convention will be held at Simpson Church on the Sylvania Charge April 27-29. Urge the schools and leagues to bestir themselves to make reports commendable to themselves. Easter day, our great centenary day, comes April 1. Make large and ample preparation and bring large results to Kingdom interest. REMEMBER, EACH HIS SOUTHWESTERN QUOTA AND GO AFTER IT. Nothing brings more pleasure than success in labor.

Yours for His cause,

J. S. STRIPLING, D. S.

LA GRANGE DISTRICT

Second Round

Zebulon, Feb. 24-25; Chipley, March 3-4; West Point (M. M. Jefferson), March 3-4; Greenville, March 10-11; Harris, March 11; Whitesville, March 17-18; Cedar Grove, March 18; South La Grange (W. M. Melton), March 24-25; La Grange Circuit, March 24-25; Odessa (J. M. Strickland), March 24-25; Sardis, April 1; Leete Hill, April 1; Richardson Chapel, April 1; North La Grange, April 2; Woodbury, April 7-8; Gay, April 9; La Grange Guano Plant, April 11; Columbus, April 13-15; North Columbus, April 15.

Please report and send in your centenary offering to 740 Rush street, Chicago, Ill., to Dr. Ehnes.

Easter, April 1: Make this the greatest Easter of your life for it is the greatest world's reconstruction Easter since Jesus Christ died and rose from the dead. Report each month and send in all moneys. Send total in Monday after Easter to me.

Our increase was the greatest of any district in Georgia last year. Let's do better this year. Our great Area's head Bishop E. G. Richardson, D. D., LL. D., towers high. Let's show him our appreciation of his leadership by planning a flower on him in our reports, thereby making his name glorious as well as making our own appointments by our reports. Especially look after Centenary, Episcopal Fund, Conference Claifants and general conference expenses. This quarter raise your full quota. If I live I will carry a banner to the annual conference to give to our banner pastor and charge with the best round report. REMEMBER THE SOUTHWESTERN CHRISTIAN ADVOCATE. SEND IN YOUR FULL QUOTA. Let's preach, talk and live optimism by becoming a booster instead of being a knocker.

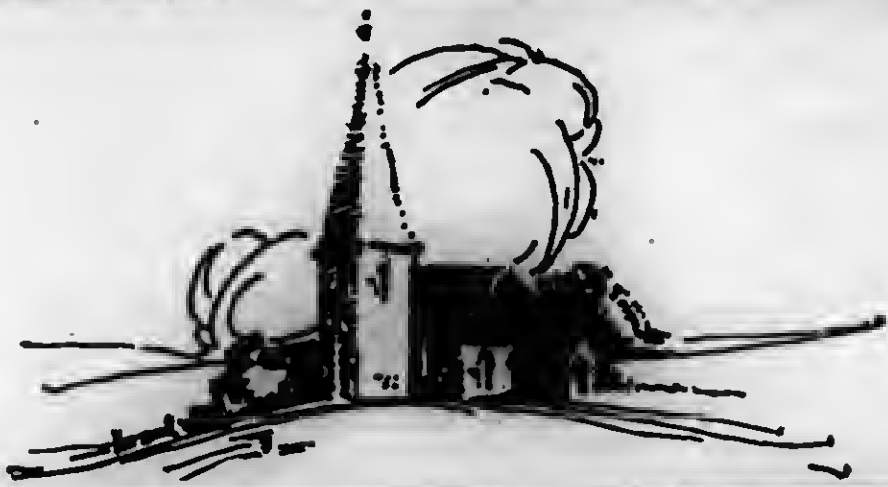
Your co-laborer in Christ,

E. D. GIDDENS, D. S.

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WHAT THE CHURCHES ARE DOING

FAYETTEVILLE, TENN.—The members of the M. E. Church at Fayetteville conducted a rally for the pastor. Space will not allow us to mention all who contributed, but in part they are: Mr. Arch Evans, \$1.40; Ada Neal, \$1.40; Nellie Cloud, \$1.70; Clara Houston, \$1.00; Maggie Fugate, \$2.00; Florence Cloud, \$1.15; Lula Ford, \$1.00; Mr. Howard, \$1.35; F. Robinson, \$1.30; Mrs. Lucy Fulkerson, John Greer, E. E. Knight, E. Hurst, Chester Cloud, B. Murphy, \$1.00 each; Mrs. Porter, \$1.10; Elizabeth Cloud, \$1.25; Nora Buchanan, \$1.50. With other contributions, total raised for the quarter was \$53.60.—Reporter.

RICHMOND, TEXAS—The Junior League held its first meeting on Sunday, January 14, and was organized permanently. The meeting was full of interest and enthusiasm. It is our aim to keep the Junior League alive. The following were enrolled: Misses Tessie Kerney, Lucy and Flora Thomas, Vernon Anstin, Levy May Davis, Eliza Humphrey, Lizzie Isreal, Leslie Martin and Lenora Ingram. We were pleased to have some of the Senior Leaguers with us, who were favorably impressed with our start. The pastor gave some timely advice. Mrs. Willie M. Simpson, President.—A. T. Thomas, Reporter.

MCGEEHEE, ARK.—Rev. J. W. Terrell was appointed to Dermott and McGehee, Dec. 10, 1922. He came to his work on the 15th of December. His first service was held in Scott's Chapel M. E. Church, McGehee, at 11 a. m., and for the A. M. E. Church at 3:30 p. m., Rev. T. M. Norris, pastor, this being their first quarterly conference. Rev. Terrell has called the various auxiliaries together and assisted them in straightening out for the year's work. The outlook is bright for a splendid year's work. Rev. Terrell has visited all the schools in Dermott and McGehee. He preached an able sermon for the Baptist Academy. Prof. Nelson, principal; Revs. Terrell, T. M. Norris and others were highly entertained on New Year's night at the home of Mr. and Mrs. R. D. Madison.—Reporter.

VICKSBURG, MISS.—The members and friends of Wesley M. E. Church, Vicksburg, Miss., are delighted to receive the pastor, Rev. J. M. Shumpert, for the fourth year. He was cordially welcomed by friends throughout the city. Wesley is alive and will not die under the administration of such a leader as Dr. Shumpert.—Reporter.

STATESBORO, GA.—Our rally for the charge for the month of January, beginning at Brown's Chapel M. E. Church, was held Jan. 7, 1923. Clubs reported as follows: No. 1, Mrs. Lola Lee, \$26.85; No. 2, Mrs. Carlotta Lee,

\$52.05; No. 3, Mrs. R. A. Hall, \$25.35; No. 4, Mrs. Bertha Anderson, \$25.25. January 14: No. 1, Mrs. Amanda Smith, \$14.65; No. 2, Miss Alberta Stripling, \$27.00; No. 3, Miss Rosa Coley, \$1.00; No. 4, Miss Mattie Lawton, \$9.75. January 21: No. 1, Mrs. Hattie Brown, \$25.03; No. 2, \$10.55; No. 3, \$10.25; No. 4, \$9.85. January 28: No. 1, Mrs. Ora James, \$9.60; No. 2, Mrs. Lou Smith, \$5.00; No. 3, Mrs. Ida Campbell, \$13.87; No. 4, Mrs. Mollie Brown, \$9.70. Public collections, \$94.80. Grand total, \$370.55. Our pastor, Rev. A. L. Smith, preached Sunday night, January 7, from the text, "For the people had a mind to work." January 14 our district superintendent, Rev. J. S. Stripling, preached from the text, "Do this in remembrance of me," which was a masterpiece. On January 21 and 28 our pastor preached wonderful sermons. Four were converted and six accessions. We are beginning to replace the old parsonage with a new one. Our church work moves on nicely. Our pastor's salary was increased to \$1,000.—H. Hall, Reporter.

PORT ALLEN, LA.—We are thankful that our pastor, Rev. A. M. Obee, has returned to us for another 12 months. We feel that he is the right man in the right place and we, the members of Scott Chapel do hope this will be a year of success. On last Thursday night a storm struck the parsonage and made glad the hearts of our pastor and wife with so many pounds. Refreshments were served by a committee composed of Rosa Henderson, Eleonora Kinplin, Naunie Newton, Mattie Delaney, Eva Douglas, Hannah Low, Mandy Norton, Gertrude Morgan, Edna Adams, Ethel Gleason, Fanny Pittam, Arthur Louis and Joe Nelson. Port Allen is still alive and we expect to wind up another good year's work. We also want to thank the members who took part in this surprise for our pastor. May God go with us in all our work for the year of 1923.—Eva Douglas, Reporter.

WEST POINT, GA.—Something unusual happened at Cannon's Chapel M. E. Church on Tuesday night, Jan. 30, after the regular class meeting services. The appreciative, big-hearted pastor, Rev. J. F. Robinson, entertained the members and friends, it being the occasion of his birthday. Many presents were presented as a token of his high standing among the members and friends. We all hope for him many more birthdays of happiness and a long life. This charge is still on the alert. We have purchased land adjoining the church, 40x200, which will be used in connection with the present site for the erection of the new \$10,000 structure

in the near future. We are collecting our Centenary each week and by Easter we hope to be over the top with our full quota. Our Sunday school is in fine shape; also our Epworth League continues to grow in interest each Sunday afternoon. Rev. J. F. Robinson, P. C.—E. L. J., Reporter.

WAYCROSS, GA.—King Solomon M. E. Church is waking up under the leadership of our new beloved pastor, Rev. E. J. Kimball. The Sunday school is blooming as never before. The Epworth League has been organized and is going forward. Christmas exercises were grand. A nice program was rendered under the direction of our worthy superintendent, Mr. Uly M. Williams, and his faithful teachers and helpers. The pastor was made to smile continuously when so many valuable presents were handed to him from the heavily laden Christmas tree. Our pastor delivered a strong watchnight sermon to an appreciative audience. In spite of the rain the people came and \$10.00 was collected as a Christmas offering to the Centenary. Jan. 12-14 our first quarterly conference was held. In the business session there were good reports showing advancement along all lines. Our honorable district superintendent, the Rev. J. H. Pinkney, presided. On Sunday, the 14th, at 11 a. m. and 8 p. m., he delivered two great sermons to the delight of all. Pled the district superintendent in full. From the past three months' success we feel sure that King Solomon will go over the top this year.—Miss Jessie E. Smith, Reporter.

ENNIS, TEXAS—The St. Delight M. E. Church is alive with its wide awake pastor, the Rev. S. D. Mosely. All were happy over his return to us for another year. The new year began with watchnight service at Ferris, Texas. It was indeed a spiritual treat to all present. Jan. 13-14 our first quarterly conference was held with our district superintendent, Rev. J. W. Warren, in the chair. All reports were good. Sunday was a high day. The district superintendent preached as never before. The Lord's Supper was administered to 64 persons. Collection for the day \$40.16. The cause of the SOUTHWESTERN CHRISTIAN ADVOCATE is kept alive by our committee. S. D. Mosely, Pastor.—Maggie Belcher, Reporter.

RURAL HALL, N. C.—There was a district group meeting of the Centenary call to meet at St. James M. E. Church on January 25 by District Superintendent P. J. Cook. Delegates from Elkin, Mount Airy and adjoining churches were present, and a most timely and instructive program was conducted by District Superintendent P. J. Cook. The morning session was devoted to discussion of the stewardship and tithing, which was instructive. At 12:45 the ladies spread a nice dinner and all enjoyed it to the highest, and at night, by request of the pastor, Rev. B. F. Thomas, the subject of stewardship and tithing was again discussed by District Superintendent P. J. Cook and Rev. A. M. Irvin of Mount Airy, which we trust has made a lasting impression on all who heard it. Rev. B. F. Thomas and his members are planning to build a new church. We

have already cut some of the timber for framing. Pray that we may succeed.—Reported by G. H. Pettie, Secretary.

BLACKSHEAR, GA.—The members of the Ladies' Aid and W. H. M. Society of Scott Chapel M. E. Church gave a supper and apron sale on Jan. 15 and raised \$15.00. The district superintendent, Rev. J. H. Pinkney, held his first quarterly conference the fourth Sunday, Jan. 28. All those who heard him were made to feel good. He was paid in full, and a nice sum was realized for the pastor. All departments of the church are working nicely under the leadership of its pastor, Rev. D. R. Cooper. The Sunday school is at its best under the leadership of Mr. A. B. Lewis superintendent.—Mrs. D. R. Cooper, Reporter.

LAKE CHARLES, LA.—The Rev. Spears, our ex-pastor, came to Lake Charles Wednesday afternoon from Baton Rouge, where he will be engaged in work this year. He is esteemed very highly by Methodists and Baptists, colored and white. Our doors are open to him at any time.—Miss helma Lovan, Reporter.

BASTROP, LA.—I take this method to express my thanks to the people of Mount Olive and Mount New churches for a suit of clothes presented to me for the annual conference, held at Franklin, La., Jan. 29. Special thanks should be given to the following persons: S. T. Scott, Mrs. Melvena Whitlow, Mrs. Evans, Mrs. Epsie Williams, Mrs. A. Matthews, Mrs. Georgia Johns, Mrs. Callie Jones and Mrs. Flores Green. All the members rejoiced my return for the fourth year. As going to work earnestly for INCREASE OF SUBSCRIPTION FOR THE SOUTHWESTERN.—Othy P. Norris, P. C.

ENTERPRISE, MISS.—On our turn from the conference, being pointed to this charge for the third year, we were met by a group of brothers, sisters and young people led by Mr. E. W. Radford, Prof. Adams, Mrs. A. Price, and others. They brought with them greetings and 75 pounds of choice groceries and a nice purse. After prayer the departed singing "God Be With Us Until We Meet Again." God bless these good people. May they long and do service for God and church.—A. B. Britton, Pastor charge.

PARSONSBURG, MD.—Bishop's E. church has just closed the 50th anniversary celebration, which began Jan. 28th and closed Feb. 4th, 1923, with great success. The W. H. S., S. S., E. L. and Board of Stewards were the participating departments of the church. The following persons were the speakers during the week: Mrs. L. B. Jewett, the reverends W. A. T. Miles, J. W. Jewell, I. D. Pitts and R. N. Davis. Rev. A. T. Miles addressed the graduates of the Teachers' Training department of the Sunday school in his masterly style Tuesday night, subject, "Country Parish," at which time the young ladies were awarded certificates of graduation by Rev. J. Jewett, Dist. Supt., of the Salisbury District, on behalf of the Board of Sunday Schools of the M. E. Church. A sketch of the activities of twenty-two faithful pastors that

served his charge during the last fifty years was delivered by the pastor. This congregation believes in the program of the M. E. church and is getting things to go. Shouting happy over the success of the past week which has made a history in this rural parish. Collection, \$131. The following committee was in charge: J. W. Parker, Pres. Board of Stewards; Elmer G. West, Supt. S. School; Mrs. E. T. Gordy, Pres. E. League; Miss M. M. Mitchell, Pres. W. H. M. S.; Rev. R. N. Davis, Pastor.—Miss Irma O. Parker, Reporter.

SAVANNAH, GA.—Dr. F. H. Butler, Field Secretary of the Epworth League, paid us a visit on Sunday, Feb. 4th. He spoke to the League, preached on Sunday night, and gave us a great lecture on Tuesday night. We enjoyed his visit very much. He seemed greatly impressed with the work we are doing at Asbury. We hope he will come again.—J. A. Ritchie, Pastor; Alice M. Gaines, Reporter.

SMITHVILLE, MISS.—Conference has adjourned and we are greeted by a new pastor, Rev. G. Spencer. He arrived on his new work with the Dist. Supt., Rev. Talbert, Feb. 10th, and began to organize and reorganize such attributes that would help the church best. Rev. Talbert held his first quarterly conference Saturday evening, and preached the following Sunday at 11 o'clock, subject: "An Ambassador of Christ." We succeeded in paying the first quarterly conference in full. Rev. G. Spencer preached a wonderful sermon Sunday night. Subject: "A Friend." He is a man of great power. We feel that our conference has sent us a blessing and we are beginning to enjoy and are going to support such a blessing this year with Jesus as our guide.—Reporter.

EAST MEXIA CIRCUIT—Wilson M. E. Church: The weather was very unfavorable on Jan. 28, still our pastor was present. After Sunday school he conducted the election of Sunday school officers for the next term. He made a strong appeal for a great Lincoln day program. We shall stand by him in all movements of our great church. The pastor took for his text, Rom. 7:1-24. This was truly a great sermon and enjoyed by all who heard it. Rev. Summers is loved by all denominations. Our pastor is president of the League group. We want him to lead at the district group meeting which will convene Feb. 15-16 at Normangee.—Mrs. Maggie Sneed, Reporter.

TUSCALOOSA, ALA.—Bishop R. E. Jones visited Tuscaloosa. The coming of Bishop Jones and Dr. E. M. Jones on February 5-6, 1923, meant much to St. Paul's M. E. Church, this city. The pastor and members wish to extend their heartfelt thanks and gratitude to the Board of Home Missions and Church Extension of the Methodist Episcopal Church and the Standard Life Insurance Company of Atlanta, Ga., for coming to our rescue through Bishop Jones with \$8,340.71 to be applied on the heavy debts that were hanging over our heads. We paid ten debts, as follows: Dr. S. F. Mayfield, \$6,126.12; Allen & Jamison Co., \$1,193.44; West End Lumber Co., \$450.00; Quaves Plumbing Co., \$142.45; Turner & Freeman Insurance Co., \$31.80; L. W.

Lewis Furniture Co., \$53.00; Tuscaloosa Lumber Co., \$20.25; First African Baptist church, \$20.00; Ford, blacksmith, \$29.00; Ed. Johnson, \$24.00. Other debts paid by donations, \$223.11. This sets our business in fine shape.

The Bishop and Dr. E. M. Jones were royally entertained by Mr. and Mrs. Will Griffin while in this city.—Mr. W. T. Murphy, Chairman; Rev. F. W. Williams, Pastor.

KANSAS CITY, MO.—Centennial Church: Beginning New Year's eve and extending through January 21, inclusive, Centennial Church of Kansas City, Mo., conducted one of the best revival services ever known in the history of the church. Rev. T. S. Saunders, pastor of our church in Omaha, Neb., was with the pastor, Rev. W. L. Lee, two weeks of the series of meetings and his work will ever be remembered by all who heard him. Rev. Saunders had the power to both obtain and keep the attention of his audiences which grew larger each night of his stay. We were made to see the vital need of a new church, for on Sunday evening, Jan. 14, when the subject of "The Prodigal Son" was so splendidly delivered many persons stood during the entire service and many were compelled to turn away disappointed because there was not room for them. The results of the meeting were good. Fifty-five conversions and additions to the church. Rev. Saunders made no definite charge for his service. The envelope system was used in obtaining his pay and when he took his departure from us we are proud to say that the neat sum of \$141 was securely hidden in his purse. Our church achievements under the noble pastorate of our pastor are numerous and we can catch a vision of even greater things to be done in the future, provided our conference returns the Reverend to us.—E. Bernie Ellis, Reporter.

HUBBARD, TEX.—Lawson Chapel is moving along fine under the leadership of its beloved pastor, Rev. J. W. Stone, Jr. Rev. J. P. Lynn preached a noble sermon, after which Love Feast was conducted by the district superintendent, J. W. Warren. Dawson raised \$9.00 in the quarter and Hubbard \$24.93. The auxiliaries reported as follows: Dawson: Class No. 1, \$1.70; No. 2, \$2.70; Home Mission, 92c; Sunday school, 92c; Foreign Mission, 92c; Epworth League, 92c; Junior League, 92c. Total, \$9.00. Hubbard: Class No. 1, \$3.25; No. 2, \$3.45; No. 3, \$3.60; No. 4, R. B. Davis, \$4.95; No. 5, \$4.30; Epworth League, \$1.00; Ladies Aid, \$1.00; Foreign Mission, \$1.00; Home Mission, \$1.00; Trustees, \$1.00; collections, \$4.07. Total, \$45.00. Four were baptized. Rev. Dickerson of the Baptist Church preached for us. The district superintendent preached again at night and administered the Lord's Supper to 15 persons. Twelve members have been added to the churches since our new pastor has been here. Rev. J. W. Stone, Jr., P. C.—Miss R. V. Davis, Reporter.

INQUIRY

I wish to inquire for my son, Jackson Simon, who when last heard of was in Groesbeck, Texas. Any information concerning his whereabouts

will be greatly appreciated by me.—Dora Simon, Campit, La.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

JOHNSON—Sister Malissa Johnson departed this life Jan. 29, 1923. She was a faithful Christian and member for thirty-one years of New Salem M. E. Church, Barlow, Miss. She was 100 years old and was loved by all who knew her. Her remains were laid to rest in the Hawkins cemetery. The services were conducted by the pastor, Rev. A. J. Thompson. She leaves three children and many friends to mourn her loss.—Rev. A. J. Thompson, Reporter.

STRICKLAND—Bronson Strickland passed to his reward May 18, 1922, age 80 years, 1 month and 18 days. He was a life long Methodist and one of the main pillars of Mitchell Chapel M. E. Church, Asheboro, N. C. Only a few men lived a nobler life than he. Firm in faith in the loving Christ, noble in character, sweet in disposition, congenial in church work, a Spartan in duty, he had trod the pathway of life. He was always optimistic in vision and heroic in testimony. He was a noble father and leaves his footprints on the sands of time as a guide for his widow, two sons, four daughters and seventy-five grand and great-grandchildren as they march down the highway of life.—Mrs. D. E. Rush, Reporter.

GREEN—Sister Manirva Green, a faithful member of Marshall M. E. Church, Bunkie, La., departed this life Feb. 10, 1923, notwithstanding being confined to her bed five or six months. She bore her sickness with patience. The funeral was conducted by her pastor, assisted by the Rev. S. M. Garner; W. L. Amos, one of our retired ministers, and Rev. A. L. Hayward of the Baptist church. She leaves five daughters, a sister and one brother and five grandchildren. "Servant of God, well done; thy glorious warfare is past, the battle's fought, the victory won, and thou art crowned at last."—O. J. Harvey, P. C.

McCOY—Brother N. H. McCoy departed this life at Leo, December 29, 1922, in full triumph of faith. Brother McCoy was born in 1877 in Austin county, Texas, and was a member of the church twenty-seven years. He served as a local preacher, class leader and Sunday school teacher for a number of years, and was ever ready to hold up Christ's cause. He was a loving husband and a devoted father, whose place can never be filled in our home and our hearts. He leaves a wife and seven children to mourn his departed life. The remains were laid to rest at Sweet Home cemetery. Rev. Muse officiated.—Rev. Muse, P. C.

REYNOLDS—Mr. Joseph Reynolds, a faithful member of Riley's Chapel M. E. Church, departed this life Feb. 4, 1923. He was born in Handsboro, Miss., March 31, 1865. He died in

the hospital at New Orleans and was brought back to Handsboro. The funeral was conducted by the pastor, Rev. S. L. Harrison, assisted by Rev. Harrington, Rev. E. B. Young and Rev. W. L. Marshall. He was buried with the honors of the Odd Fellows.—Mrs. S. L. Harrison, Reporter.

JOHNSON—On Nov. 29, 1922, the death angel visited the home of our brother, Isaac Johnson, and called him from labor to reward. He was a member of Rough and Ready M. E. Church and lived a consistent Christian for over 50 years. At the time of his death he was a trustee and class leader. He leaves to mourn his passing a devoted wife, step-daughter and two grandchildren. The funeral was conducted by Rev. F. D. Thomas, P. C., and the remains were laid to rest in Rough and Ready cemetery.—Hattie B. Dobbins, Reporter.

FISHER—The Rev. Parish Fisher was born in Shelby county, Ky., in 1888, was married to Rachel Weaver, and after her death he married Mary Ellen Cook. He was the father of nine children, all of whom preceded him to the glory land, except Mrs. Nellie Vancleave and Mrs. Maggie Finn, who kept house for him and with whom he was living when death came. He was converted in 1853 and joined the church at Christianburg, Ky., under Rev. McGee, a Southern Methodist minister. Joined the Union army at Petersburg, Va., and was honorably discharged from the army in 1865. He was ordained deacon by Bishop Levi Scott at Harrodsburg, Ky., in 1869, under the missionary rule, and was ordained elder by Bishop D. W. Clark, Feb. 26, 1877, at Lexington, Ky., and joined the Lexington Conference, being a charter member. He was a man beyond the ordinary talent and was a diligent student of the Scriptures and a preacher of no mean ability. His life was exemplary and he died waving his hand in full triumph at North Vernon, Ind., Thursday, Feb. 8. The funeral was held at the church and the pastor, Rev. L. M. Hagood, D. D., officiated. Interment was in the city cemetery.—Reporter.

GODFREY—With deep regret and distinct sadness we record the passing of Sister Sallie Godfrey, Jr., who departed this life Dec. 21, 1922, at Oxford, Ga. She was born Sept. 1, 1892, 31 years ago. She was a youthful, useful, energetic and smart Christian worker in the M. E. Church. The services were conducted by Rev. P. L. Inman, pastor, assisted by Rev. H. W. B. Wilson. She leaves to mourn her loss a devoted father and mother, Mr. and Mrs. I. G. Godfrey, six sisters, five brothers and a host of relatives and friends. Today we mourn her loss, as well as sympathize with her bereaved family.—Rev. P. L. I., Reporter.

YOUNG—Brother Harry Young, a faithful member of St. Andrew's M. E. Church, Sylvania, Ga., was transported to his heavenly home Thursday morning, Feb. 8, 1923, after an illness of six weeks. He was the loyal leader of class No. 2 in his church and was faithful to all his obligations, and served with honor and credit wherever he was placed. In his passing we feel an irreparable loss. He leaves to mourn him a wife

(Continued on Page 16)

CRESCENT CITY NOTES

ST. MATTHEW—I wish to thank the Willing Workers Club, T. Williams, president, A. Davis, treasurer, and E. Johnson, secretary, for \$41.50; also for a \$5.00 hat. I also wish to thank the following persons for an umbrella, socks and handkerchiefs, sweater and gold fountain pen, stencil and suit of clothes; Ella Gant, Ella Brown, Ann Henderson, E. Johnson and O. Beavers. I also thank a committee of ladies for an excellent lunch. All this was to send me to conference in good shape. May God's choicest blessings rest upon these good people.—A. Robinson.

SPECIAL NOTICES

SPECIAL NOTICE.

The address of Rev. N. H. Williams is Valden, Miss., formerly Aberdeen, Miss.

The address of Rev. H. B. Hart is changed to 962 Fulton St., Greenwood, Miss.

To the Pastors of the San Antonio District, West Texas, Conference: Dear Brethren:

Please note that the personal card that was mailed to you on the 31st of January, setting forth the following items:

First. The dates of your first, second, third and fourth quarterly conferences.

Second. That the Ministerial and District Stewards' Council meets at Kingsville April 4-6.

Third. That Bishop Jones, together with his secretary, Dr. E. M. Jones, will hold a great Centenary meeting at New Orleans, La., April 26-29, and you are expected to be there to make your own report.

Fourth. That the date of your district conference is fixed for August 1-5 at Seguin.

I am now calling your attention further: That Easter will be on April 18th; that each pastor will organize now the local Church Council in your charge, giving a group of members to each member of that Council, or such additional captain you may appoint, to begin now to collect not less than five dollars from each member, as the minimum requested by the Council Board of Benevolences, said amount to be paid in small payments each week to the treasurer, who in turn will give a receipt for the amounts received from time to time until the full amount is paid. Don't wait until Easter Sunday to collect or else you will fail.

Note, further, that each pastor is asked to report his full quota at the Council meeting at Kingsville April 4th.

Remember that the Centenary fiscal year closes on the 31st of May. If you wait until after May to make your report the Centenary Board will not give you credit in its report.

Note, further, that Bishop Jones and Dr. E. M. Jones are expecting

you to be present at the New Orleans meeting, April 26-29, to make your own report of your full Centenary quota.

The San Antonio District must raise at Easter, to be reported at the Council at Kingsville, \$65; less than this amount will mean "failure."

The New Orleans Area must report at the meeting April 26th \$100,000; less than this means failure.

Each pastor therefore must be able to report his full quota in order to get by.

Can we count on you to put the job over?

God bless you in your noble attempt.

Sincerely yours,

G. A. DESLANDES,

Dist. Supt.

To the District Superintendents and Brethren of the Tennessee Annual Conference: The minutes of the conference are ready for distribution, just as soon as two district superintendents are heard from with their pro rata, which is \$37.50.—J. A. W. Moore, Sec., 218 17th Ave. West, Springfield, Tenn.

OBITUARY.

(Continued from page 15)

and little daughter and a host of friends. He was buried with full honors of the Knights of Pythias and Masonic orders.—Reporter.

CUNNINGHAM—Rev. W. J. Cunningham, a retired minister of the Little Rock Conference, passed to his final reward Feb. 7, 1923. Age, 73 years. During the years of his retirement he was faithful to his church. The services were conducted by the pastor, Rev. M. McCrosky, and Rev. J. R. Gray of the C. M. E. church, assisted by Revs. R. B. Fagan and W. M. Anderson. He leaves to mourn his passing, wife, 7 children, 23 grandchildren, and 19 great grandchildren.—M. McCrosky, P. C.

WATERS—Rev. W. Waters was born June, 1863, in Augusta, Ga. His declining health was evidenced through the last eight months of his life with intense suffering. Brother Waters was an effective elder in the Methodist Episcopal Church and was one among the most faithful and energetic workers in the Lincoln conference, of which he was a member. Called to the ministry in early manhood, he was a Gospel preacher for forty years, sixteen years of which were given to the Colbert, Hugo and Grant charges, the last two named receiving his last activities. He received ordination by Bishops Mallaheu and McConnell of the M. E. Church. The three score years of his life closed on the morning of Jan. 27 with consciousness and victory. The funeral service was conducted by Rev. J. O. Murphy on Sunday, Jan. 28, at Hugo Baptist Church. Funeral address by Rev. J. O. Murphy, district superintendent, with timely remarks by others. A devoted wife survives him. The remains were placed in Crosby cemetery, Eufaula, Okla., through A. F. & A. M., I. O. O. F. and U. B. F. activities.—Reporter.

THORNTON—Brother Abe Thornton passed from labor to reward on Jan. 28. Bennett Chapel has lost one of its faithful members, one who was loyal to all causes. He was 47 years of age. He leaves to mourn a moth-

er, brothers and sisters, and a number of friends. The funeral services were conducted by Rev. J. S. Medlock, pastor.—Alice Washington, Reporter.

NELSON—Mrs. Grace McLéan Nelson, a prominent teacher and substantial citizen of Greensboro, North Carolina, passed away recently at her home nursed to her final sleep by the tender hands of her family and faithful loving friends. Hosts paid tribute of love and respect to her character as they assembled for her funeral in St. Matthews Methodist Episcopal Church of which she was an ardent member, the Rev. R. W. Winchester, D. D., officiating.

She was one of the most loveable, unselfish and serviceable women of this community—a teacher of note, an untiring church worker, a trustee of Bennett College. During the years yet to come thousands of boys and girls, who were fortunate to be under her influence and teachings and who have since become men and women of noble characters and varied usefulness in their respective localities, will rise up and call her blessed, because she loved the boys and girls of her race and demonstrated that love in the giving of herself in a full measure of service to those, who came under her touch that the world might be better for her having lived.

She leaves to mourn her loss, a son Dr. J. C. Waddy and a devoted husband, Mr. Anderson Nelson, a well known local contractor.—Reporter.

IN MEMORIAM.

In loving memory of our darling mother, Mrs. Ida E. Bentley, who departed this life Feb. 5, 1922.

Again the month of February is here, To us the saddest of the year; You are gone, mother, but you shall ne'er be forgotten by us.

CARRIE BENTLEY, Daughter.

WYATT O. BENTLEY, Son.

Marks, Miss.

CARD OF THANKS

I wish to thank the following persons for 118 pounds of choice groceries: Miss Maggie D. Chaney, Mrs. Leona Demartha, Mrs. Helen Christian, Mrs. Lou Franklin, and Brother Douglas Jones. Mr. Algie Fisher, son of the Rev. Willie Fisher, of the Baptist church, made the presentation speech, commending the pastor for his Christian deportment and safe leadership. The pastor responded, assuring them of his appreciation and invited them to come again.

O. J. HARVEY, Pastor.

Bunkie, La.

To the members and Friends of Hopewell and Mt. Zion M. E. Church: I take this method of thanking the members and friends for the many gifts and greetings to my wife and me during the closing period of this conference year.

I wish to extend to all my heartfelt thanks and highest appreciation and wish God's richest blessings upon those with whom I have labored during those two years.

I will make special mention of the Ladies' Aid, with Sister V. E. Garrett, as president; Sunday school, Hopewell, Bro. Jasper Sims, Supt., and Mt. Zion Sunday school, Bro.

Henry Fields, as Supt., thanking the Mt. Zion Sunday school for the \$5 given me, and the Ladies' Aid for \$12. Finally, my success with you as in the judgment of the Bishop merited a promotion to a larger field and a greater task.

Thus I go to the Brookhaven charge. I leave with a cheerful heart thankful for the opportunity of attempting to do a greater work in my new field of labor.

W. A. OATES,

Box 393, Brookhaven, Miss.

I wish to thank the Ladies' Aid of Daniel M. E. church for a hat and a nice umbrella presented to me on Jan. 22 to attend the conference. Also the Sunday school of Daniel chapel for some nice presents.

CHAS. ANDERSON, Pastor.

Shreveport, La.

We take this method to thank our many friends for their kindness shown during the illness and death of our mother, Manirva Green, departed this life Feb. 10, 1923.

MRS. CARRIE WATSON,

MRS. F. M. FOSTER,

MRS. CLARRISA BUSH,

MRS. ALVERIDA MOORE,

MRS. LOVE, Daughters,

Bunkie, La.

We take this method to thank the members and friends of Brook Chapel M. E. Church for the splendid surprise on Feb. 1, led by Sister Susie Sistrunk, Ada Bates, Lulu James and others. Many pounds of choice groceries were laid on the table.—Rev. and Mrs. W. D. Kirkland, P. C.

I take this method to thank Brother John Adington, who is 80 years of age, and feeble in strength, for raising \$5 and speaking encouraging words from time to time.

REV. J. A. WILLIAMS, P. C.

Cary, Miss.

We take this method to thank the members of Darrell chapel for the kindness to us on January 11th. storm led by Mrs. Ellen Bradley, president of the W. H. M. S., ble into the parsonage and filled the table with many good things and a sum of money. You are always welcome.

REV. and MRS. ANDREW

B. THOMPSON,

Watertown, Tenn.

I take this method to thank the members and friends of Calvary Methodist Episcopal church of Thibodaux, La., for a beautiful suit on the eve of my departure for the annual conference.

May God continue his blessings to the good people.

L. H. SMITH.

AGENTS: TAKE ORDERS FOR REVERSIBLE COATS. Sell in lightning. Only \$10.00. You make \$2.00 profit every sale. Samples free. Write quick. Liberty Mfg. Co., Liberty Bldg., Dayton, O.

WANTED—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggs, Supt., St. Louis.

Southwestern Christian Advocate

LORENZO H. KING,
Editor

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New Orleans, March 1, 1923.

No. 10

THE METHODIST BOOK CONCERN,
Publishers

Self Trust

By Georgia Douglas Johnson

"Self Trust is the essence of Heroism." This sentence I read upon a motto in a very exclusive book store, and I stood pondering. Here in this place, so far removed from the elbowing masses, what did its exhortation portend? Slowly, as through some murky mist, the certain answer seemed to dawn upon me, and straightway I took counsel of my mind.

The key-note of success was sounded: 'Self Trust'. I saw the millions standing, unerect, leaning against fortresses or tottering upon quaking legs, afraid, afraid of falling. Strength is born of repetition but there must be the initial performance, the original trust of self. The platitude breathed out everywhere by the very atmosphere, to our group, is the exact antithesis of the exhortation to 'Trust Self!' It is, "Despise yourself", for verily you are despised—But I say, turn, turn swiftly and completely, swing the other way and say with all the vim and vigor of a waking Prince earth, "Self Trust"; say it again, "Self Trust is The Essence of Heroism."

GIVE THE CONFERENCE CLAIMANTS A CHANCE

Among Negroes, there is no sadder chapter in Church life than that of the lot of the Retired Minister and of the widow and orphan children of a deceased minister.

In the nature of the case, by law, these persons are claimants upon the funds, general and local, which are paid into the conference treasury and into the connectional fund of the general church. The law of the church affirms that "The claim to a comfortable support inheres in the Gospel Ministry and rightfully inures to the benefit of the Preacher in the Methodist Episcopal Church, when he is admitted to membership in an Annual Conference." Neither retirement from the active ranks nor death can make this claim invalid. Indeed we think in either event, the claim becomes more imperative for often death of the husband and father out of the parsonage entails unexpected and unprovided-for hardship upon the preacher's dependent family, who hitherto have been forced largely by reason of the nature and social import of their position in the community to restrict their services to the work of the church and parish without monetary reward, except such as the preacher himself received as his salary.

Until in recent years, the minister's salary has been so meagre and was paid in such "dribbles" that it has been very difficult, with the numerous exactions upon his resources, for the preacher to record but slight savings as compared to other productive toilers in the community. Preachers are proverbially poor. Hence their families with no other source of income, feel keenly the loss of the only prop upon which they have customarily leaned through the years.

Moreover, preachers are often retired from active ranks before they are financially ready; often, and sometimes unfairly, against their will; even at times without their knowledge, and are thus thrown directly for support upon the mercies of the Claimants' fund. We have before us as we write these lines, a letter from a brother in one of our Colored conferences, complaining that he was retired at the recent session of his conference, on the ground of his health. Along with his letter, however,

he sends us copy of his physician's certificate attesting that he is in excellent physical condition. Aside from the question of merit or demerit of the action of his conference in retiring this man, he has suddenly thus, with his family, become a ward on the Conference Claimants' fund—and what if there is not anything in the conference treasury or the connectional fund to meet their imperative needs.

When a man enters the ministry of the Methodist Episcopal Church he takes the most binding obligation and enters upon the most sacrificial form of public service of which man is capable. When that man spends years of honest, consecrated toil and sacrificial effort purely in the service of his church organization and of the public generally, it is a crime that he or his dependents should be forced to suffer by reason of the failure of the church to provide for them at least the bare necessities of human existence.

Conference Claimants are suffering in all our Negro Conferences because we are paying our attentions and our monies to every other cause while we neglect this one. We are turning our old worn-out preachers out to starve upon dry stubble or we are mocking their memory with the niggardly support we are issuing out to their brokenhearted widows and uneducated and unclad orphan children. This must stop soon or we must lose our self-respect. Every Negro Conference must be thoroughly and religiously aroused and alert. Unusual effort must be made at once to raise more money for our Conference Claimants. Besides the regular disciplinary method (with which every Pastor should thoroughly familiarize himself) some other method or methods must be devised that will constructively revolutionize our present attitude and giving. Any other policy is irrational, suicidal.

We have poured into the Centenary coffers a million and three-quarters for other causes. Very little of this has gone for Conference Claimants, because this interest was not in the Centenary program. We cannot afford to do less for the Centenary. We must, as Negro Conferences, make a more conscious, concerted effort to give due impetus and support to this

cause of Conference Claimants as legitimate, as just, as imperative as the rest of them, and more pathetic.

A few of our conferences have begun already to take this matter seriously and have devised a remedy. Bishop Jones, awake to every interest and need of his conferences, has already appointed in the West Texas Conference a local Conference Claimant Field Secretary, whose sole business is to promote that cause; and the Bishop intends the same course of action with the Upper Mississippi Conference. At its recent session, Bishop Clair presiding, the Texas Conference projected an endowment for their Conference Claimants amounting to \$15,000.00. Atlanta Conference at its recent session also launched a campaign for \$15,000.00 for its Conference Claimants' Permanent Endowment Fund. That there is an awakening at hand, is shown also by the Washington Annual Conference Report of Receipts and Disbursements of their Conference Claimants' Fund. The Rev. C. E. Queen, Treasurer of that Conference Board of Stewards, shows in a pamphlet printed by the Chicago Board of Conference Claimants, that out of 160 pastoral charges, last year only 11 of those in the 10% class paid out in full, and only 11 in the 5% class paid out in full. The total claim for that conference was \$11,780.00, whereas the total paid was \$4,314; leaving a balance unpaid of \$7,466.00. In other words, every claimant of that conference who should have received by legal and moral right for faithful service to the church, the sum of 100 cents, received only 37 cents, on the dollar.

As these conferences are showing an intelligent appreciation of, and approach to, this vital, compelling issue so must every Negro Conference in our Methodism begin now this gloriously grateful task of taking care of our retired preachers, and the faithful widows and dependent orphans of our deceased workmen who, having made their creditable and lasting contribution to the church, have now crossed the Great Divide, and left their loved ones in the care of the Church in whose services they died.

REFUSING TO RETREAT, METHODISM CALLS, "ADVANCE"

Having entered virtually upon the last lap of the journey in the Centenary period the Methodist Episcopal Church, flush with Christian joy over her marvellous conquests in His name fares forth upon a new and more daring adventure of a ten year period of sustained sacrificial giving and service for her Lord.

This is no task of dreamers. It is warranted by the reasoned out conclusions of those who have studied and known the history and the heart of Methodism through the years of its most manificent endeavors. There are in the ranks those who would relax; who would listen to suggestions of ease and complacency; these are like those dispirited soldiers of Sheridan who were ready to beat a retreat in the valley of the Shenandoah or those who quailed with fear in the boat in which the Master was floating upon that little Palestinian lake. Sheridan

saved the situation by his memorable words "Turn, boys, turn; we're going back." To his disheartened followers lacking in faith, and ready to give up with affright, the Master replied, "Why are you so timid? Have you still no faith?"

Methodism's quieting, challenging slogan as she takes counsel of her past record of achievements and measures her resources in men and means with the sore and appalling needs

of the world, closes her ears to those who clamor for retreat, and she inspires confidence in her genius for moral leadership, and provokes new devotions and fresh alignments for duty by her call for an Advance.

As we face the new ten-year program the Church is now projecting against the background of the past ten years, confidence is inspired in the possibility of large achievement in the direction of Methodism's hopes. The contrast in the following table is nothing but encouraging:

	1912	1922	Increase	Per Cent of Increase
Full Members on Roll.....	3,304,651	3,866,520	561,866	17
Sunday School Enrollment.....	3,819,888	4,355,792	535,904	14
Total Ministerial Support.....	16,835,179	28,209,282	11,374,103	67
Net Property Valuation.....	\$209,850,454	\$292,017,687	\$82,167,233	39
Board of Foreign Missions.....	1,072,956	5,622,586	4,549,630	424
Board of Home Missions, Church Extension.....	900,316	5,622,586	4,722,270	525
Public Educational Collection.....	66,361*	973,494	907,133	1367
Board of Education for Negroes.....	125,189	634,583	509,394	407
Board of Sunday Schools.....	83,099	300,000	216,901	261
American Bible Society.....	34,704	150,000	115,296	332
Board of Temperance, Prohibition, Public Morals..	-----	150,000	150,000	---

Board of Epworth League.....	-----	84,000	84,000	---
General Deaconess Board.....	-----	45,000	45,000	---
Board of Hospitals and Homes.....	-----	35,000	35,000	---
Other Interests	-----*	290,496	290,496	---
Total Apportioned Benevolences.....	-----			---
Children's Day Fund.....	\$ 2,282,625	\$ 13,907,745	\$11,625,120	509
Woman's Foreign Missionary Society.....	\$ 29,442	\$ 157,979	128,537	436
Woman's Home Missionary Society.....	760,658	2,255,740	1,495,082	196
Total Disciplinary Benevolences.....	460,133	1,692,337	1,232,204	267
	\$ 3,532,858	\$ 18,013,801	\$14,482,943	407

*Explanatory statement would indicate additional amounts not determinable.

Secretary R. J. Wade commenting on this achievement of the Church says:

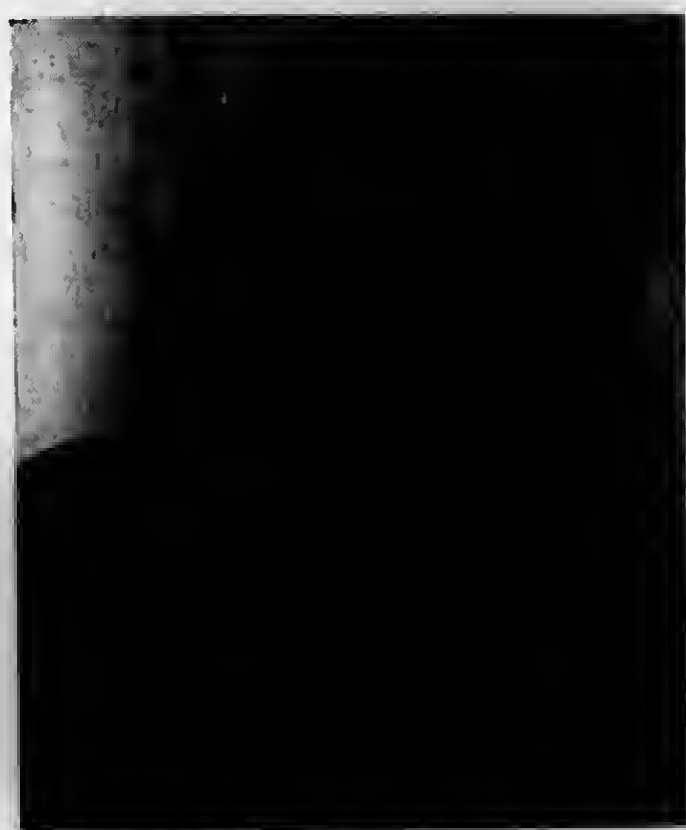
"For this unprecedented advance we thank our people and we thank God."

"The tabulation speaks eloquently of the marvelous development of the Church along all lines of benevolent giving. One can readily see in mind's eye the host of new missionaries, the new and improved churches

chapels and community buildings, the nurses, the deaconesses, the directors of religious education, the saved and revamped educational institutions, the philanthropic development, the strengthened ministry, the widened church outlook due chiefly to the Centenary enlargement of these recent years. We have today a larger and better Methodist Episcopal Church. We must have an even stronger church in the near tomorrow."

METHODISM IN BIRMINGHAM

In Birmingham, Alabama, Methodism is facing a large and inspiring task. There is not in the entire Southland a more splendid opportunity with the Kingdom purpose than is here afforded our Methodism.



Rev. T. B. O'Ville, D. D.

Several years ago, our central plant in the city, St. Paul Church, was condemned by the city council, and the church building was accordingly demolished. The congregation, courageous and aggressive, determined they would rebuild St. Paul even to more commanding and ambitious proportions than the former structure. This movement has received the hearty endorsement and active support of Bishop Jones hitherto and is now rapidly heading up toward an actual beginning of the project.

When at the session of the Central Alabama Conference held in November, the former Pastor of St. Paul was transferred to an important church in the West Texas Conference, an emergency was created in the leadership of that great church which was promptly and very judiciously met by Bishop Jones, so that the contemplated project suffered no reverse of fortune.

The man needed for the breach was found in the Rev. Thomas B. O'ville, D. D., formerly a member of the Louisiana Conference. Dr. O'ville goes to St. Paul from Grace Church of New Orleans to which he was appointed last year after serving a most successful term

of six years as District Superintendent of the most difficult district in the Louisiana Conference. Dr. O'ville is an experienced pastor and a preacher of rare power. He is his own Evangelist, and as a pastor, is a true shepherd of the flock entrusted to his care. He possesses the modern conception of the church as a community plant—an asset for community welfare, an agent of social righteousness. He, in himself, is the warm-hearted friend and big-brother of every strata and condition of human society, and he makes his church an organization of similar helpful ministry to every class of persons within its reach.

His record shows him to be a born financier, and he turns this to good account in the affairs of the Kingdom. Already he has geared up the financial machinery of St. Paul in a way that challenges confidence of the entire membership and friends. On going to St. Paul, he led his Official Board in a financial skirmish in which more than a score of his leading officials gave on the spot \$100 each with pledges of more for the new enterprise.

Easter Sunday, April 1st, has been designated as the *Big Day* when the congregation have resolved to lay in the collection plates \$10,000.00 with which to begin the new and beautiful structure. The congregation has been organized for this into one hundred groups, the Unit System being the basis, each group to report \$100.00 as the minimum. And it will be done because the people have a mind to work and the pastor's personality provokes enthusiastic following and achievement.

His sincere, intelligent countenance as shown above, reveals a heart and a spirit that win men to confidence and comradeship which he always capitalizes to good account. Already the St. Paul people have received him with open arms and the ministerial fraternity in Birmingham will find in him a helper in every noble endeavor. Verily St. Paul has entered upon a new and greatly enlarged program of Christian service and the whole church life of Birmingham will be enriched by Dr. O'ville's accession to its ranks.

MOVING PICTURES AT CLARK UNIVERSITY

Keeping pace with all progressive movements and with her own rapid strides, Clark

University, under the direction of President Simmons has installed a high class Moving Picture Machine, one of the best that is being operated in Atlanta, and the pictures are of the highest type.

Friday night in each week is "Movie Night" to the students, faculty and friends of Clark.

It is a rare treat to go to such a beautiful and conveniently arranged place as Croghan Chapel, and see the best in the moving picture art, and listen to music furnished by members of the Clark Choral Club, who have made themselves famous.

Clark has taken the lead in the school life of the City and is leaving nothing undone to give to the students the very best.

This is the first institution of learning in Atlanta, among our group, to have a spacious gymnasium, swimming pool and moving pictures.

WHO ARE THESE



These are they of the Southwestern Christian Advocate Committee of our church at Thibodeaux, La., who heroically assisted their pastor, the Rev. L. H. Smith, in raising their church's quota of subscriptions in the Semi-Centennial Anniversary Rally of the Southwestern Christian Advocate for Dignified Self-Support.

When promptly appointed and properly constituted by their pastor they realized the historic value and importance of the object for which they had been appointed: to put their church paper on the basis of respectful self-support. To accomplish this after fifty golden years of its service to the church and the nation, they knew, would be the most grateful thing the Negro group in the church could do; that it would awaken, and arouse the admiration and intensify the respect of others for us; besides, it would provide a substantial foundation and plausible prospect for a more efficient paper in the near future.

They resolved that it should be done from the racial point of view. They were stimulated also by a local church pride and district pride when they learned that so many needed

(Continued on Page 4)

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



THE ROYAL LAW:—If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.—James 2: 8, 9.

WHO ARE THESE

(Continued from Page 3)

subscriptions had been allocated to each district and to each local church throughout our entire Methodism. They said our district and our church will do their share. *We will not permit failure of our local church unit to forestall the success of this splendid historic church wide effort by the Negro within the church.*

Good resolutions and purposes were expressed not in words BUT in work. When the pastor announced the quota for that church, this committee organized, divided the church membership into groups, appointed a member of the committee to canvass each a small group, studied the purpose of the canvass as set forth in the Anniversary literature and in the pastor's frequent talks about the Semi-Centennial Anniversary and the Southwestern; then asked the pastor to preach a special sermon at a certain time on the subject of "The Value of the Church Paper in the Home." They then set out on an intensive canvass for a given period of time. Meanwhile the pastor himself, the inspiring force and leader in the effort, did his personal canvassing, bringing to bear his personal and pastoral influence within the church and community to insure successful results.

The result was inspiring and highly successful. This committee had raised their entire quota of subscriptions by January 1st, 1923, six months after the Semi-Centennial Anniversary was launched, and they have not let up yet. They are wholly possessed of the spirit of "the perseverance of the saints" in this matter, due to contagion from their energetic District Superintendent, Dr. W. G. Alston, of

the La Teche District. This kind of effective enthusiasm, Dr. Alston is putting into all the charges of his district and when final results of the Semi-Centennial Anniversary of the Southwestern Christian Advocate are tabulated in terms of subscriptions, Dr. W. G. Alston and the La Teche District of the Louisiana Conference will come dangerously near leading entire Methodism in bringing the Southwestern, the Negro Church and Race Weekly, to Dignified Self-Support.

Who are these? Seated from left to right they are:

Mrs. Josephine Wilson, Miss Maud Wilson. Standing left to right: Mrs. Lillie Walker, Mrs. Stella Phillips, Mrs. Bertha Neville, Mr. Thomas Folse.

Special mention should be made of Mrs. Josephine Wilson, because she is only 73 years young, and she secured six of the new subscribers, and is the most active church worker in the town. Last year she raised \$48.00 for the Centenary.

Such earnest, constant and resolute workers in all our local churches may be relied upon to bring this paper to Dignified Self-Support.

Personal and General

National Negro Health Week, as announced by Tuskegee Institute, will be observed April 1-7, 1923. All public welfare agencies including schools and churches are invited to co-operate in the interest of this movement which should produce appreciable results in reduction of preventable sickness and deaths, and the increase of vitality and resistance to disease.

Bishop Jones, while in attendance at the annual meeting of the Council of Boards of Benevolence held in Chicago, Jan. 22, was guest of the Chicago District, the Rev. D. E. Skelton, Superintendent, at a sumptuous banquet served in the ample social rooms of St. Mark's Methodist Episcopal Church, Dr. J. W. Robinson, the affable pastor. The first half of the evening was given to a thrilling literary program in which classic music was artistically rendered by choirs of the city in friendly rivalry. And, my, how they sang! Superintendent Skelton was master of ceremonies. The principal address was delivered by the Bishop. Besides the pastors of the district, Drs. I. G. Penn, E. M. Jones, J. C. Sherrill and J. W. Moultrie were present adding interest to the occasion. No pains were spared by the ladies' committee to make the occasion one of rare enjoyment. In every way the reception was a confirmation of the traditions concerning the hospitality, the dignity, the strength and pride of Chicago Methodism, and may be taken as a harbinger of the royal reception awaiting Bishop Jones when he goes back to hold the approaching session of the Lexington Conference which is to be held at Indianapolis, Indiana, on April 18th.

The Officers and Directors are announcing that an amendment to the Charter of the Atlanta Mutual Insurance Company changing its name to the Atlantic Life Insurance Company, has been granted by the Secretary of State of the State of Georgia, increasing its capital stock from \$25,000 to \$100,000 and granting the privilege of writing all classes of life insurance on the ordinary basis up to \$10,000. The company will continue its Industrial Life and Industrial Health and Accident business. Death benefits will run from \$10.00 to \$10,000. Health and Accident benefits from \$1.00 to \$10,00, and ages insured from 6 months to 60 years. The officers of the Atlanta Life are: A. F. Herndon, President; N. B. Herndon, Vice-President; R. W. Chamblee, General Manager, and E. M. Martin, Secretary.

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THE REV. J. W. GOLDEN, NEW ORLEANS AREA EVANGELIST

To fill the vacancy which Dr. W. F. Isaiah's death occasioned in the official machinery of the New Orleans Area, Bishop Jones has promptly appointed the Rev. J. W. Golden, of Greenwood, Mississippi, Area Evangelist.

The accompanying cut is the likeness of Brother Golden. He is a Mississippian by birth, training, service, and sympathies. As early as at twelve years of age, he was converted and joined St. James Church, Columbus, under the brilliant pastorate of the Rev. Dr. J. L. Wilson. Ever since, he has been an active and intelligent church worker with marked evangelistic powers and spirit.

From the beginning of his church life he has shown the traits of progressive leadership. He has held every office in the ranks from janitor of a local church to the very responsible position of District Superintendency, which post he had held for seven consecutive years just prior to his appointment to his new position.

Dr. Golden will be an improvement on the typical Negro evangelist of other days. Besides that characteristic fervor, he brings to his new field in happy combination therewith, an intelligent comprehension of the task encountered. Besides being an honor graduate of Rust College, he has studied at Howard University. This, together with his experience as a successful Pastor with the new point of view, will fit him for splendid success in this new old field of Kingdom activity.

METHODISM'S ADVANCE PROGRAM

Report of the Committee of Twenty-Five to the Council of Boards of Benevolence
Chicago, Ill., January 23, 1923

The Council of Boards of Benevolence at its second annual meeting in Detroit, Michigan, November 2, 1921, adopted a report recommending the creation of a Committee of Twenty-Five to which the boards should submit new studies of their need as a basis for a program of advance for presentation to this Council.

This Committee of Twenty-Five on Advance Program was composed of fifteen ministers and ten laymen, with whom were associated the president of the council, the chairman of the Executive Committee, the chairman, corresponding secretary, and treasurer of the Committee on Conservation and Advance, and the five members of the Bishop's Advisory Committee. It met in Chicago March 1-2, 1922, for organization. David G. Downey was elected chairman and James R. Joy, secretary. Standing committees were appointed on new studies, evangelism, educational program, stewardship, lay activities, and tentative program of advance. Plans for the prompt prosecution of the new studies by the boards were formulated, and a time schedule was worked out. The committee held a second meeting in Chicago June 27, 1922, when reports of progress in the surveys were received. The third session was held in Chicago, January 11-13. At this time the committee received and acted upon the results of the new studies and adopted the several reports which it now presents to the Council:

Lay Activities

Your committee would emphasize the importance of lay activities in connection with the forward progress of the church benevolences. Key laymen should be enlisted to make intelligent distribution of the new survey volume, to direct the every-member benevolent canvass and to otherwise educate and direct the local churches in the forward program.

We emphasize the importance of selection of the proper person in every quarterly conference as chairman of committee on apportioned benevolences.

The missionary societies in the Sunday school, and the department of World Evangelism in the Epworth League should be enlisted for the best possible service in the new program.

In the work of promotion and education through Committee on Apportioned Benevolences, Sunday School Missionary Societies, Epworth League Department of World Evangelism and other lay agencies we request our educational department of the Committee on Conservation and Advance to take necessary steps in making these agencies effective through the regular channels of the church.

We recommend the use of district or sub-district training conferences with lay representation to be arranged through the resident bishop, area secretary and district superintendent.

Educational Program

We recommend that the existing organization of the Church be the agency for the carrying out of this educational program and that the direction of it be committed to the Committee on Conservation and Advance, working through its Department of Education.

This action placing responsibility for the educational program on the existing organization of the Church means that all the persons involved in this organization must themselves be informed and inspired as a prerequisite for leading the Church to whole-hearted effort.

The "existing organization of the Church" includes the bishops, district superintendents, pastors, lay organization and groups, together with the benevolent boards and their staffs, the leaders of educations and benevolent institutions, and the Committee on Conservation and Advance with its central and area offices.

The suggestions which follow are based on the use of these connectional agencies:

1. An inter-board staff training conference, to be held immediately after the January council meeting.
2. An adequate presentation and discussion in the Annual Conferences, beginning with the spring conferences of 1923.
3. Area training conferences, with bishop, area secretary, college presidents and district superintendents present.
4. District or group meetings using the Survey Book as a text-book.

- (1) A minister's section
- (2) A lay section—the Committees on Apportionment Benevolences
- (3) A Sunday school section
- (4) An Epworth League section

These sections to be discussion groups with an inspirational evening meeting in which all are united.

5. In the local church the following simple but absolutely necessary program is suggested:

- (1) A discussion of the world service program of the Church with an acceptance of the apportionment by the Quarterly conference or Official Board.
- (2) Public presentation by the pastor from the pulpit at definite stated periods when the great causes represented by the connectional boards will be given to the people.
- (3) Study classes, Church Training Night, and unit groups.
- (4) Instruction in the Sunday school and in the Epworth League.
- (5) The use of minute men, but not necessarily under that name.
- (6) A copy of the survey volume in every home.
- (7) Adequate preparation for the every-member canvass.

6. We urge an immediate enrollment in the area offices of the chairman of the Com-

mittee on Apportioned Benevolences in each local church.

- (1) A new survey volume on the world activities of the church.

- (2) A primer or budget statement for each member of the church.

- (3) A resume of what the Centenary has meant to the church in all of its phases.

- (4) Illustrated lectures.

- (5) Educational publicity through the secular and church press.

8. Inspirational meetings, area, district, city-wide, as may be arranged in accordance with the desires of the various areas.

9. We recommend "that a new name and a slogan be adopted." We propose

The World Service of The Methodist Church

**I am among you as one that serveth
"To Serve The Present Age"**

10. We recommend that pledges be taken in 1923 for the first post-Centenary year only, and that we leave the determination of a permanent policy until later, this, however, does not preclude any individual or church from making pledges for a longer time if they so desire.

Stewardship

In the Discipline no phase of the Christian life is more clearly stressed than that of Christian stewardship, stewardship of life, of substance and of prayer as essential to the complete Christian life and not merely as a means for financing the program of the church.

These principles of stewardship are so fully set forth under the head of Special Advices in Paragraph 71 of the Discipline, that no word of explanation is needed.

Paragraph 182, Section 17, provides that every pastor shall teach the duty of Christian stewardship in accordance with these special advices.

Paragraph 188, Section 4, provides for a quarterly conference report from unit leaders and class leaders with special reference to intercession and Christian stewardship.

The church has been placing the emphasis upon the giving of the tenth. The greatest example in all history of a people's recognition of God's claim upon their possessions is found in the tithe of the Jews, and no better starting point for the Christian's recognition of God's claim upon him can be found than in the tithing system, as can be testified to by almost a half million of enrolled Methodist tithers, together with a great company of unenrolled conscientious givers, many of whom are tithers. Some definite proportion of our substance must be set aside for God, and history, and our present-day experience point alike to the tenth as a wise minimum of endeavor.

While recognizing the right of every giver to designate his tithe, we nevertheless unhesitatingly express the conviction that for the most part the Kingdom of God will be more quickly advanced by the dedication of the tithe to the regular enterprises of the church.

A new light is breaking and the church is coming back at last to the emphasis of

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"AMERICANIZATION AND THE NEGRO"

By the Rev. D. M. Pleasants.

"O boys and girls, aren't you proud that you are American?" They were, and said so. A hint of tears lay behind the teacher's voice. The theme of the evening's lesson for this group of Epworthians was "The Outcasts of India." Manipulating her lesson material in brilliant fashion, and playing up adequately its human appeal—this teacher held her boys and girls to such thrilled attention, that, when developing a dramatic contrast, she exclaimed rather than asked, "Aren't you proud that you are Americans?" They gave reply almost savagely, "Yes! Yes! Yes!"

The pianist, with true appreciation of the psychology of the moment, turned unbidden to her instrument, and before even the opening bar of "America, the Beautiful" could be played, forty boys and girls were upstanding and singing with such voice and spirit as was well nigh inexplicable. It is a passing rare occasion, and one to compel remembering when youth in presence of adults and fellows forgets its stocism. The light of God was on their faces—veritably it was a theopany of Epworthians. One durst not breathe or move—in fear to dissipate its spell. If in the moment of that rapture we remembered not India's sorrow—but only America, beautiful America—may God forgive. It is so beautiful.

He who has the direction of young and developing lives to his charge must go prospecting far and continually farther adown the future. The magnificent expectancy of youth demands it. For its sake we guilefully pretend Omniscience. Before its gaze, we strut and roar and nonchalantly boast Omnipotence. Racing before its swift, pursuing feet, we strain, here, at the portals of the Unknown—there, on the thresholds of the Impossible, to give this Youth disillusioned entry to the heritage of its hopes. Youth must be served. And better it is for a man never to have been born than to be an occasion of stumbling to one of these little ones. In the interest therefore of Humanity's uplift everywhere—it is imperative that the social heritage of the young Negro in America shall be unequivocally defined and guaranteed to him, as a perpetual possession forever.

That government of a dominant group, in which a weaker group by a system of social and industrial repression is kept "in its place" and is sternly punished for its every gesture of self assertion, may call itself—and as such be so regarded, a Democracy. But the nomenclature cannot make it different from, nor in any wise more virtuous than the respective social orders of Egypt and Hindustan, which have their basis in caste.

Nor can its "special pleaders", by any wizardry of words obscure the truth that a Democracy of caste is in its philosophy un-American—and in its operation subversive of the eternal principles of government which have been the peculiar glory of the American idea from its beginning. And that the conscience of the dominant race is not entirely easy because of its ruthless elimination of the Negro from the substance of American life, can be seen in the words of a paragraph that we take from the pen of a brilliant Southern writer, Mr. E. Gardner Murphy. The paragraph is as follows:

"The American claims them (these principles) and honors them as part of the traditions of his heritage. Conditions may obscure them, grave, unescapable difficulties may seem to compromise their reality and postpone their recognition, but our whole country, North and South, is steadily moving toward them rather than away from them. In their keeping is the future, for they are part of that moral and indefectable order which shall outwatch the blunders and tragedies of our generations." ("Shall the Fourteenth Amendment Be Enforced?" E. Gardner Murphy, North American Review, Vol. 180, p. 131). This Democracy must accept as the acid test of its genius, the Americanization of the Negro. And the affixing of his status upon any other basis than one of Equality, will forever denote the failure of the American Idea. A Democracy based upon caste is infamous. A Democracy based upon special consideration to the Negro, insults that race. A Democracy based upon equality conserves the self-respect of all these groups concerned.

Conditions favorable for self betterment, opportunities for equality with other men—the right to be heard, freedom of thought and worship, the guaranty of life and liberty—are requisites fundamental to each man's life. These things are elementary in American traditions. And the people of America may well view with gravest anxiety the imposition of severe limitations, by will of the strong majority, upon even the least of its citizenry, lest by such action they establish a precedent that in the sure repetitions of history will be invoked against them to their dire peril.

Certain writers on Sociology have been quick to detect a marked tone of pessimism in the utterances and writings of Negro intellectuals generally. This is held to be proof positive of an "uncertainty and immaturity of our racial group ideals," and as an instance of the Negro's awareness of his own backwardness among the races. We believe this observation just. But not of the Negro only. What group today, racial or otherwise, professes any certainty or maturity as to its group ideals? With what manner of consistency, if any, have the most advanced nations worked together for world peace? America, the admitted arbiter of international behavior, conscious that the world's salvation lay solely in the way of universal peace—repudiated with utmost finality—the League of Nations—a most momentous document—and crucified its author for no other reason than the sheer audacity of his far vision. The policy of doubtful expediency that so peculiarly characterizes the acts of the statesmen now at the head of the respective nations of the world but indicate a state of mind prevalent the world over—that is asking "What is best?" The Negro, pessimistic? Yes, and for righteous reasons. So long as the very reality of his citizenship is being constantly challenged,—nullified completely where he lives in largest numbers, and is but precariously maintained anywhere—is it to be expected that he sing the "Magnificat"? The treatment accorded the Negro in America in every period of its existence may be defended as democratic, but "O Americans, it

cannot be called just." And denied justice, we must complain.

The very presence of ten million Negroes in this country is in itself a strong presumption in favor of the idea that his equitable assimilation into the essence of American life is but a matter of eventuality. And it is certain that the laws of righteousness fully harmonize with such a presumption. It is conceded, however, that the largest factor to be considered in any such equitable assimilation must be the social worth of the Negro. Is his Americanization worth the pains of the process? If his worthiness be demonstrated, all such things as "ethnic differences", "racial antipathies" become as the chaff which the wind driveth away. A homogeneity of worth is the one essential implied in a true democracy.

The much vaunted ethnic solidarity of America's peoples is a delusion of hope. The attempted fusion of the races of Europe into some such solidarity was shown to be short of its achievement—when at the time of America's entrance into the World War—blood began calling to blood, and Bolshevism and hyphenated loyalty became a nuisance and menace to our national security. It yet remains to be disproved that the Negro is the most intensely American of all the American subjects in his loyalty to essentially All-American traditions. Truly the Negro is "proud to be an American!"

Mr. John Moffatt Macklin (Race Friction and Democracy, p. 180), a Northern writer with a Southern twist of mind, seems to voice the intentions of the white group as concerns the social heritage of the blacks in the future, when he says: "It seems hard that the Negro should be required to attain selfhood as best he can outside the higher cultural possibilities of the white group, and yet what other alternative would the social philosopher offer us? He certainly would not ask of the white group the supreme sacrifice of its ethnic purity, which is the bearer of its heritage, and, therefore the ultimate guarantee of the continuity and integrity of its peculiar type of civilization."

In the statement, "He certainly would not ask of the white group the supreme sacrifice of its ethnic purity"—the learned gentleman begs the question. To guarantee the continuity and integrity of this peculiar type of civilization—namely, a white man democracy, what sacrifice has the white group not demanded of the Negro? In the catalogue of degradations which one has the Negro been spared? The "via Dolorosa" is unique among American highways in being classified as strictly a "Jim Crow" road.

The point of immediate issue, however, is solely the success or failure of the American idea—as measured by its most difficult problem, the Americanization of the Negro. Whether or not the Ideal of Democracy in America is worth the sacrifice of an ethnic purity on the part of one or of all its groups must be decided by the group or groups themselves. In every such instance "the supreme sacrifice of ethnic purity" becomes the supreme test of ethnic patriotism. Noblesse Oblige, M'sieu.

In the broad sea of the commonwealth, the tiny streamlets of caste and color are lost. As a streamlet, singly flowing, the racial group

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WILL THE HEAVENS OPEN

By Bishop William Fraser McDowell.

Our church has before it at present two commanding enterprises, though the church as a whole may not be aware of their significance, the unification of Methodism and the post-Centenary plans "to serve the present age." Those who are close to the centers of these movements are tremendously sobered by them. How will the church meet these mighty issues? How will these two enterprises affect the real life of the church? In what spirit, with what thoughts, does the church come to their solution? What kind of a church will we have if both these plans succeed? In a church the life is much more than meat and the body much more than raiment, far more than money and organization.

We can probably accomplish the formal unification of the two churches. We can doubtless agree upon a plan which will at least partially satisfy all parties to the union. We can certainly raise the money recently agreed upon as the amount we ought to raise for our work in the world. Considering our numbers, our means, the world's needs and our relation to them, it is really not so much after all. By good financial plans, every-member canvasses, increase of stewardship and proper publicity and stimulation, it can unquestionably be done. Both of these things ought to be done, and the effort to do them will do us good. The very endeavor to do them, the thinking through the problems involved, the bringing in of our tithes, the education in world concerns, the prayers for guidance and wisdom, will enlarge our minds, extend our mental horizons and vision, and quicken our spiritual life. The reflex effect alone will be beneficial to the church. The direct gifts of grace and blessing which God will surely give as we faithfully try and humbly pray will be beyond price.

But no one can be at the heart of things without craving and desiring even more than this, good as this would be. Dr. L. P. Jacks, of the *Hibbert Journal* has written a very thoughtful article for the February *Atlantic Monthly* which has real bearing on our unification adventure. Hear this: "A league of nations, to be worth the name, must be a league of national souls. A mere combination of political machinery, effected by joining up the official governments of all nations, would obviously be a useless contrivance. Unless a unitary soul inspired its workings, it would not work at all." Make the proper substitutions of words for word and this is a message to our churches. It would then read: A unification of churches to be worth the name must be a unification of Methodist souls. A mere combination of ecclesiastical machinery, effected by joining up the General Conferences of two churches would obviously be a useless contrivance. Unless a unitary soul inspired its workings, it would not work at all.

The same general statement can be made about our proposed funds. We must raise them and we can raise them. They are not too large. They are desperately needed. It is no time for pettiness or croaking. And it is not time to be asking for smaller benevolence in the name of larger spirituality. Covetousness and stinginess are not the soil in which real

spirituality or any other good thing grows. Nor must we get our emphasis wrong, our means and ends reversed or our spirit upside down. This financial enterprise upon which we are entering with high heart is not for our church just a piece of "big business". This looks not toward statistical columns, quotas and credits, but toward redemption near and far. And we do not now crave spirituality so that we can get money, or give money so that we can get conversions. We will not seek to capitalize spiritual power or buy the souls of men.

But these two supreme adventures must be spiritualized according to Christ's own mind and spirit or He cannot use them fully when they are accomplished. We must find the soul of unification. And we must find the soul of giving or fail in the deep purpose of giving. We need in both churches a better spiritual and intellectual life not chiefly that we may get together or that we may raise our money, but because we are going to get together and going to raise our money. The mind that was in Him must more than ever be in us because we are going to have more money and larger numbers. The end of unification is the spiritual enterprise of redeeming America and the world. We are not getting together to save money here and there or rescue waste at certain places, but to serve and save the present age and put into Christ's hands a church with power and without friction. We must so make our united church, our big church, that it will have vastly more spiritual power than simply the sum of the power in the two churches added together. And we must get our bigger, steadier treasury in such fashion that the church that fills it and the men and women who administer it, will see the heavens open and the cloven tongues again as even the best among us have never done before. What can He do with us, even if we are united and financially prosperous, if we have one withered hand? How can we help Him lift the world to redemption if we bring to the task a barren, reactionary intellectual life, a complacent denominational assurance, or a shallow and superficial spiritual life? The very life of Christ's spiritual Kingdom in the world is, for our church at least, involved in our response to Him as we come into these two large adventures. It is, therefore, the day for what one has called "great religion: the great religion that breaks through time, that binds God and man in one communion, that sets the human soul in universal relations, fills these relations with high moment, burdens them with solemn accountability, brings to them the increasing sense of worth."

We are not destitute of spirituality. There is a lot of it in the church, deep and eager, strong and devoted. Totally unspiritual churches, churches without the sense of God in them would not even be planning unification and the holy service of the present age. But if these two endeavors are to mean for the world what Christ desires, the soul of the churches must be more really and deeply involved. There must be a new and broader contact with the mind of Christ that His thought of the world shall be clearly our

thoughts; a new and living contact with the spirit of Christ, that the church and every member in it shall stand with Him as in the Nazareth synagogue and say with Him "The Spirit of the Lord is Upon Me, because He hath anointed Me" to serve the present age; a new contract, personal and vital, with the living Christ Himself and His present passion for the world that we may live with Him a life of Holiness, service and sacrifice in the world. A spiritual church is not made by the self-stirring of its emotions from within. Spiritual life, power, and experience are begotten by the Spirit through an ever fresh relation with the ever living, ever working Christ. We labor to unite the separated churches. We labor to fill our Lord's Treasury. The larger the church, the richer our treasury, the more is the need for the mind and spirit of Christ. We may break in the raising, or break in the spending of our money. Or we may break by our very weight of numbers and size. Or we may be strong for Him, strong with Him to bring peace and redemption to his broken world. Maybe, as we go into these two high adventures, "The prophecy of Joel will be fulfilled again. Maybe our sons and daughters will speak to this bewildered world like prophets. Maybe our young men shall have their eyes opened until they shall see clearly the vision of the world that is to be, and see the straight way to it. Maybe those of us whose hair is white and whose years are many, whose days are few, will be cured of the caution, the timidity, the conservation of age, and dream such dreams that we shall leap forward over new paths with the forwardgoing God. Maybe we shall see marvels and wonders and the dawn of the day of the Lord; the great and illustrious day of salvation in his perfect name." Bishop's Residence, Washington, D. C.

ATLANTA AREA AFTER THEIR TEN PER CENT INCREASE

Seven churches in Atlanta have received quite 100 members since their session of the Annual Conference in December. This too, without any special series of meetings thus far. The pastors have been organizing Personal Worker Classes and Win One Stand-By Clubs. Most of them have received members into their churches every Sunday this year.

Dr. Weatherby, Director of Evangelism, has sent the following letter to the pastors of the Area:

"My Dear Brother:

"You have noticed the special call of the Church to each pastor for a Soul-winning Campaign this year in an effort to secure a ten per cent increase in membership.

"Your District Superintendent has told you

"There are four sources from which to of the effort and plan of the Atlanta Area, which has not only the approval, but also the urge of our resident Bishop, to realize this possible gain by Easter Sunday.

draw:

"First, prepare and advance to full membership your Probationers and Preparatory classes.

"Second, to secure every church letter or new member who has come into your parish.

"Third, make effort to reclaim every back-

(Continued on Page 11)

ANNUAL MEETING OF THE BOARD OF SUNDAY SCHOOLS

By Dr. Willis J. King.

The Annual Meeting of the Board of Sunday Schools was held at the Edgewater Beach Hotel, Chicago, Feb. 7-8, 1923. Bishop Nicholson, President of the Board, presided. In this he was assisted by Bishops Stuntz and Leete who are the other Episcopal representatives on the Board.

The Corresponding Secretary's Report.

Perhaps the outstanding feature of the regular work of the Board was the very comprehensive and illuminating report of the activities of the Board for the year by Secretary Bovard. In only three items was there reported a decrease as compared with 1921, which was the banner year in all lines of Sunday School activity as far as statistics are concerned. The items showing a decrease were in the number of accessions to the church membership from the Sunday School; the number of Sunday Schools; and in the amount paid to apportioned benevolences.

On the contrary, in the nine other items mentioned, the statistics are far ahead of any previous year. For example: the total enrollment is 4,918,194, an increase of 169,836; the increase in the average attendance is 110,887; increase in amount paid for "lesson helps," \$179,244.

In speaking of the "Magnitude of Our Task," Secretary Bovard called attention to the fact that there are in this country 27,000,000 persons of school age, not enrolled in any church school. On the basis of our present numerical strength in the church life of the nation, 6,500,000 of this number would seem to be our share, to enlist for service. That Methodism will play her part in reaching this, at present, unreached group is manifest when it is remembered that one-fourth of the total number of persons enrolled in Protestant Sunday Schools in the United States are enrolled in Methodist Episcopal Sunday Schools.

Reports from Superintendents of Departments

The reports from the Superintendents of the several departments of the Board were equally gratifying and showed that these men had a clear grasp on the problems of their several fields. In every case the only handicap to more rapid progress seemed to be the financial limitation under which the whole Board is working due to the "Centenary agreement." In the new apportionment made recently by the Committee on Conservation and Advance, for the post-Centenary period, the Board's financial needs are more sympathetically and appreciatively considered, so that in all probability greater progress can be made in all departments than has been possible before.

One begins to realize something of this financial handicap in the work of the departments when he notes, for instance, Dr. Hargrave's comprehensive statement of the needs of the Foreign department for the next ten years. In addition to "carrying on", as we do in the United States, both a Sunday School atmosphere and a body of literature in the various languages of the countries where we are at work, must be created. All this must be done with a budget of less than \$70,000.

Southwestern Christian Advocate readers are especially interested in the work

of the Extension department, since practically all our actual contact with the Board is through this department. The Colored Field representatives are in this department. At present there are only two Colored representative in the department: the Rev. J. C. McMorris at work in the Atlanta Area; and the Rev. Wm. Jones, in the New Orleans Area. Prof. J. W. E. Bowen, Jr., the senior Colored representative of the Board, and who was conspicuously successful in the department of Teacher Training, resigned during the year to accept a Professorship in Claflin College.

It is the plan to fill the vacancy caused by Prof. Bowen's resignation, at an early date, and to appoint at least one additional worker for the Colored Conferences.

Sunday School Publications

Always one of the most informing reports presented at the meeting of the Board is that of the capable and progressive Editor of the Sunday School Publications, Dr. Henry H. Meyer. This year was no exception.

Among the new publications are "Daily Vacation" literature; a monthly magazine for superintendents known as the "Officer", and several foreign language missionary publications. Incidentally, most of the Sunday School literature published by our Book Concern shows decided increase in the matter of circulation.

It was interesting to learn that our publications are sent to forty-eight different countries; that 1,353,000,000 pages of Sunday School literature are published at Cincinnati every year. About four thousand tons of paper were required for this work last year; and it is necessary to make about 600,000 impressions daily.

Among the courses offered in 1924 in the Young People's Department will be one entitled, "The Races of Men." This is a part of the "World Brotherhood Series," and is meant to be a scientific approach to the race problem with a view to "elaborating the anthropologist" thesis that 'inferior' races are only undeveloped races."

Special Features

A regular feature of the meeting of the Board is the annual dinner at the Edgewater Hotel. This was had Wednesday evening, February 7th, with Bishop Nicholson presiding. The principal address was delivered by Dr. E. B. Chappelle, Editor of the Sunday School publications of the Methodist Episcopal Church, South.

Dr. Hugh S. McGill the president of the International Council of Religious Education, spoke briefly of the work of Methodists in the new organization. Other speakers during the session were: Drs. Wade and Diffendorfer of the Board of Conservation and Advance.

Suitable mention was made of the translation of Dr. Frank L. Brown, Secretary of the World's Sunday School Association, and member of our Board.

ANOTHER HERO HAS FALLEN

The Rev. B. J. McDaniel departed this life Nov. 23rd, 1922. The end came while attending the funeral of Dr. C. C. Scott.

The deceased was born Dec. 5th, 1880, at

Mechanicsville, S. C., and was the son of Wil- der and Laura McDaniel. He was married to Miss Eugenia McLood, Nov. 19th, 1912. In those ten years two children brought sunshine into the home, Thelma and little Burrell McDaniel, the latter living but a short while. He began to preach in 1907, and served 16 years of acceptable service to his race and the Master. During that time he served the following points: St. James and Stone Hill, five years; Bordon Mission, just a few months; Lynchburg charge, three years; Wateree charge, three years; Mars Bluff, two years; Timmons- ville, eleven months. At each of the above named places this man of God built and re- paired churches.

The good Lord allowed him to see it framed and the "truss roof" placed, and then He called him home.

We know not why God should so suddenly and unexpectedly move our brother from us, but when we think of these beautiful words that "all things work together for good to them that love the Lord," we are consoled. The deceased leaves a wife, Mrs. Eugenia McDaniel and child with relatives and friends to mourn his departure.

The Timmons-ville Charge has lost an indis- pensable factor in its progress. The Florence District a staunch supporter, the South Carolina Conference one of its most consecrated and energetic workers but it is Heaven's gain.

The eulogistic service was conducted by Dr. J. F. Page, District Superintendent, at Mt. Zion, Timmons-ville Charge. The following ministers were present: Revs. G. W. Covington, (who is now in charge); H. C. Asbury, U. Thomas, S. A. Funches, S. McCullum, — Ham, R. F. Harrington, Izaiah Pogue, E. Washington, Dr. Moultrie, Area Secretary; and others. All spoke of him as being a man of God, and one who has left a light for the South Carolina ministers to go by. It was well said by our Area Secretary, Dr. Moultrie, that "McDaniel is up-stairs, we are down stairs, we reach it through the avenue of death." We cannot forget the Rev. Mr. Ed Gordon who was with the deceased when he fell, and the solo "Face to Face", and other solos which space will not allow mention of.

The church was packed to its uttermost capacity, many were crowded out. The floral offerings were beautiful and many. His remains were accompanied to Sumter by many friends, and turned over to the Knights of Pythias, where the last parting words were uttered by Dr. Moultrie. Gone to be with Jesus. Sleep on. Sleep on.—Reporter.

MINISTERS' AND LAYMEN'S GROUP MEETING, AUSTIN DISTRICT

The Ministers' and Laymen's Group Meeting of the Austin District, met in Wesley Chapel Methodist Episcopal Church, Austin, Texas, Jan. 17-18. The writer has attended many meetings of similar nature, but for its spirit, brotherliness, mutual good-will and feeling of optimism, none has exceeded that of the Austin meeting. The atmosphere seemed tense with a sense of responsibility. Each brother evinced his earnestness and his sense of responsibility by his regular attendance at the various sessions, the carefulness with which he prepared his subject and the interest manifested in the district program.

The meeting organized by electing J. B. Phoenix, Secretary; J. W. Downs, Treasurer and C. W. Franklin, reporter to the Southwestern Christian Advocate. Dr. A. D. Jacques, newly appointed District Superintendent, took up the work of the district in a brotherly manner. For ability, temperament, and experience, Dr. Jacques seems peculiarly fitted for the work of this district. His district program had been worked out in detail. For definiteness of objective and comprehensiveness of scope it is fully up to the standards of the church. Each brother left the meeting with the district objectives clearly set before him. Dr. N. Brooks, our efficient President of Samuel Huston College attended the various sessions and contributed in no small way in giving poise and equilibrium to our district program. Dr. Brooks is wide-awake to every interest of our great Methodism. Samuel Huston College cannot fail under his presidency. Dr. R. M. Davis, newly appointed pastor of Wesley Chapel, found a cordial welcome among us. With his big heart and amicable disposition he so captivated the hearts of the brethren that it seemed as if he had been with us all the while. Well may Wesley be proud of him. Drs. D. C. Lacy and T. H. Wyatt, attended the meeting and took active interest in the work. The writer preached on Wednesday night to an appreciative audience. Wesley Chapel did not spare herself in her efforts to make our stay pleasant. Well prepared meals were served three times a day by the ladies in the basement of the church.

Present indications are that all previous records of the Austin District will be eclipsed in putting her 1923 program across.—C. W. Franklin, reporter.

THE LATE REV. R. P. THRELKELD—AN APPRECIATION

By Mrs. Verna Mai Chinn.

At the Lexington Annual Conference, which convened at Covington, Ky., April 19-23rd, 1922, the Rev. R. P. Threlkeld, was appointed pastor of St. John's Methodist Episcopal Church, Shelbyville, Ky. He and his good wife, a blessed woman, arrived in Shelbyville, April 27th. He did not come to us as a stranger, but as a Christian friend, citizen and pastor. He was held in the highest esteem by those who really knew him. As a pastor, he did not fear to take his stand on the right side of every question concerning the moral advancement of the community. He saw the condition of the church, and with the co-operation of the official board, he laid plans for a rally. Though the Grim Monster, death, was preying upon him, he bravely clung to the delicate cord of mortal life, and conducted the drive until the rally was over.

The building was wired at the expense of \$580, which seemed to lighten the burden of his heart. We were hopeful that he would be able as pastor, to remodel the building as his whole soul, mind and strength was centered on the work of his church. True, he may have been physically a weak vessel, but none the less he was God's minister and for that reason he was upheld, supported and respected. In seven months, three weeks and a few days, he did heroic work, raising for all purposes, including Centenary, \$1,271.83.

His funeral was conducted at St. John's

Church on January 21, 1923. The Rev. R. F. Broadus, District Superintendent was in charge. The sermon was delivered by the Rev. I. G. Penn, Jr. Besides these, other speakers were: Revs. J. T. Leggett, L. W. E. Watson, W. P. Kellogg, W. M. Brown, L. Monford, M. F. Bivens, J. H. Greer, H. Dupree, Levi Starks; Mesdames V. M. Chinn and Jennie Green. Fitting music was beautifully rendered by Mrs. Z. B. Clark, Miss Christine Roland, St. John's Choir and male quartets from Jackson Street and Breckenridge Churches. Benediction by Rev. Eugene Flournoy.

SUB-GROUP MEETING OF THE NASHVILLE DISTRICT

The first group met at Seay's Methodist Episcopal Church, Nashville, Tenn., Rev. J. O. Dixon, pastor; Rev. J. B. Booth, District Superintendent.

After the devotional exercise, J. A. W. Moore was elected secretary. This meeting was one of profit to those who were present and inspired them to say they intended raising the full quota at Seay's Chapel.

Rev. J. O. Dixon has his work well in hand and his people reflected credit entertaining the group meeting.

The following distinguished visitors were present and entered into all the discussions of the church movement: Mrs. I. B. Scott gave a splendid address on the work of the Woman's Home Missionary Society; Mrs. Mattie C. Chavis, the wife of Rev. J. D. Chavis and one of the teachers of Walden College was present and delivered an address; Dr. W. A. E. Ford, Ear, Eye, Nose and Throat specialist, and prominent layman of Clark Memorial, was among the outstanding visitors; Dr. J. C. Sherrill, Area Secretary, was present and spoke to the delight of all who were present.

The following ministers were present at the session at Seay's: J. W. Satterfield, J. A. W. Moore, S. M. Stryhorne, J. D. Chavis, Wm. Neal, M. Williams, D. T. Burch, W. E. Mitchell. The meeting on Thursday night at Braden was a success as well as the gathering at Gordon on Wednesday night.

On January 31st, the group met at St. John Methodist Episcopal Church at Springfield; Rev. J. A. W. Moore, pastor. Rev. Moore and his people deserve special mention for the way they attended the conference and entertained the delegates and ministers who gathered there. The following program was presented: Welcome address by A. O'Neal, County Supervisor of Colored Schools; Rev. J. O. Dixon responded; paper by Rev. J. M. Huddleston, "Personal Evangelism"; paper by Rev. J. A. W. Moore, "The Family Altar"; paper by Miss Mattie Green, "The Centenary in the Sunday School"; paper by Mrs. Amie Porter, "Women's Work in the Church"; paper by Prof. G. M. Banks, "The Every Member Canvas." This was indeed an inspiring meeting and Rev. Booth shows that he is winning his way into the hearts of his brethren.—J. A. W. Moore, P. C.

AMONG THE NEW BOOKS

The Deeper Meaning of Stewardship. By John M. Versteeg. The Abingdon Press: New York, Cincinnati. Price \$1.25.

Skylines. By Halford E. Luccock. The

Abingdon Press: New York, Cincinnati. Price, \$1.25.

A History of Religious Education In Recent Times. By Arlo Ayers Brown. The Abingdon Press: New York, Cincinnati. Price, \$1.25.

Recreational Leadership For Church and Community. By Warren T. Powell. The Methodist Book Concern: New York, Cincinnati. Price, \$1.25.

In Naaman's House. By Marian McLean Finney. The Abingdon Press: New York, Cincinnati. Price, \$1.75, net.

Who's Who in the Universe. By James Robert Gettys. The Abingdon Press: New York, Cincinnati. Price, \$1.00, net.

The Little Corner Never Conquered. By John Van Schaick, Jr. The Macmillan Company: New York. Price, \$2.00.

One Hundred Years of Progress. By Charles W. Barnes. The Methodist Book Concern: Cincinnati.

The Inevitable Book. By Lynn Harold Hough. The Abingdon Press: New York, Cincinnati. Price, \$1.25 net.

The History of the Negro Church. By Carter G. Woodson. The Associated Publishers: Washington, D. C. Price, \$2.00.

Service With Fighting Men. 2 Vols. Association Press: New York.

Granite and Alabaster. By Raymond Holden. The Macmillan Company: New York. Price, \$1.25.

"AMERICANIZATION AND THE NEGRO"

(Continued from Page 6)

must be weak, but as a part—an equitable part, of Democracy's mighty ocean, we are strong as it is strong. "One from the many" and ever and ever, Amen.

"Am I proud that I am an American? Yes! Yes! Yes!"

Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 4	Baltimore	Washington	Leonard
Apr. 4	Central Missouri	Springfield	Mead
Mar. 14	Central Penna.	Harrisburg	McDowell
Apr. 4	Delaware	Philadelphia	Berry
Apr. 18	East German	Brooklyn, N. Y.	Wilson
Mar. 21	Eastern Swedish	Worcester, Mass.	Wilson
Mar. 21	Kansas	Topeka	Anderson
Apr. 11	Lexington	Indianapolis, Ind.	Jones
Apr. 4	Lincoln	Fort Scott, Kas.	Jones
Apr. 18	Maine	Bangor	Hughes
Apr. 4	New England		Hughes
Apr. 4	New England, South-ern	New London, Conn.	Burns
Apr. 11	New Hampshire	Manchester	Hughes
Apr. 4	North Indiana	Knokomo	Leete
Mar. 14	New Jersey	Asbury Park	Leonard
Apr. 4	New York		Wilson
Apr. 11	New York, East		Nicholson
Apr. 4	Newark		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 11	Northwest Kansas	Concordia	Stuntz
Mar. 14	Philadelphia	Philadelphia	Bristol
Apr. 18	St. John's River	Lake Worth	Richardson
Mar. 14	Southwest Kansas	Wellington	Anderson
Apr. 4	Troy	Glens Falls, N. Y.	Burt
Apr. 25	Vermont	Barton	Hughes
Mar. 21	Washington	Rossmore, Va.	McDowell
Apr. 4	Wilmington	Chincoteague, Va.	McDowell
Apr. 4	Wyoming	Williston	Bristol

Date	Conference	Place	Bishop
June 6	Denmark	Killindborg	East
Aug. 23	Finland	Vnoklenlaksen	East
Apr. 19	Italy	Florence	Blake
Mar. 15	Mexico	Mexico City	Oldham
June 13	North Germany	Zwickau	Nuelson
June 13	Norway	Frederickahald	East
June 7	South Germany	Hellbronn	Nuelson
June 7	Switzerland	Thwil	Nuelson
Aug. 15	Sweden	Stockholm	Nuelson

Date	Conference	Place	Bishop
July 11	Angola		Johnson
May 23	Austria	Vienna	East
July 25	Baltic	Reval	Nuelson
June 6	Congo		Johnson
May 16	Hungary		East
June 10	Jugo-Slavia	Staribeci	Blake
Mar. 22	North Africa	Fort National	Blake
Apr. 25	Rhodesia, Africa		Johnson
Aug. 31	Russia	Petrograd	Nuelson
Aug. 29	Southeast Africa		Johnson

Date	Conference	Place	Bishop
May 31	Bulgaria	Levetch	Blake
June 21	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.

Signed L. B. WILSON, Secretary

CASH AND CHARACTER

Conducted monthly by

The Rev. Dr. Luther E. Lovejoy,
Secretary, Division of Stewardship,
Methodist Episcopal Church

THE STEWARDSHIP OF MERCY

I. Stretching the Neighborhood.

"Jews have no dealings with Samaritans."
—John 4:9.

"A certain (Jew) went from Jerusalem to Jericho, and fell among robbers * * But a certain Samaritan * * was moved with compassion, and came to him, and bound up his wounds * * Which of these * * proved neighbor? * * He that showed mercy.—Luke 10:30-37.

II. The Twentieth Century Neighbor.

Stewardship involves more than bringing gifts to the altar, or fulfilling our material obligations to the Church. It demands such a realization of the all-embracing kinship of God to man, and of mankind to one another, as banishes race hatreds, class distinctions, political enmities, and religious animosities. We are neighbors to all humanity and responsible for their physical, moral and spiritual salvation.

Theoretically this is easy. Not a man of us but approves the "Good Samaritan," and wonders how he could have done otherwise. We only marvel at the Priest and Levite. But when we apply the parable to our fellow-townsmen the Italian, the Hungarian, the Negro, the case is not so simple, and when it comes to the Jap, the Chinaman, the unrepentant German, the unspeakable Turk, and the unthinkable Bolshevik, we turn away from the revolting scene and hurry off with the Levite and the Priest.

Just here the Banquo's Ghost of "Money" rises up to spoil the scene. It costs to be a Good Samaritan. "Oil and wine" are expensive, and the small deposit of "two pence" will hardly satisfy the landlord's claim and carry the enterprise through. "I will maintain" is a long, serious contract. We must lift with the only lever we have—money. And so, unless the stewardship of our money becomes a real stewardship, the stewardship of neighborliness will collapse and the whole world crumble.

III. A Statesman's Suggestion.

Dr. John R. Mott, the most influential layman of the world, declares:

"If the Christian people of America would lay upon the altar of Christ for the world's salvation one-tenth of their income, we could within five years set in motion the machinery which would materially guarantee the preaching of the gospel to every man, woman and child on the face of the earth in the generation in which you and I are living."

Yet, in 1900 years we have barely touched the fringe.

IV. A Country Pastor Speaks Up.

"A little band of tithing stewards, about ten per cent of our membership, with average giving ability, last year paid over twenty-five per cent of total church receipts. All the old debts were cancelled, salary increased, benevolent contribution 400 per cent over two years ago. This year finances easy. Treasurer rubs hands and laughs at the way it comes in without

work. Benevolences will reach 800 per cent advance over two years ago. At last meeting finance committee recommended another increase in salary, to use up surplus funds!" The pastor of a village church in north Michigan.

V. Puzzling Questions Answered.

(The Secretary will try to answer all questions.)

3. "Suppose a man desired to tithe, but his wife is unwilling?"

He should endeavor quietly, with sound reasoning, to persuade her to join him in trying it for a time. He should show her that their financial obligations to God are as real as to their neighbors or their children. He should maintain throughout that it is his settled purpose to tithe. If necessary, for peace sake, he may propose that his own obligations be met by tithing his half of the income; here by giving in the usual way.

4. "Suppose a wife desires to tithe, but her husband is unwilling?"

The reply to Question 3, suggests an answer. As a last resort, should the husband remain obdurate, the wife may tithe any income from her personal property, or from any earnings of her own, and may also tithe whatever household moneys pass through her hands. This might not be adequate tithing, and offers opportunity to dodge the issue, but is sometimes the best that can be done.

THE UNCLEAN SPIRIT

By L. M. Hagood, D. D.

There are many people who yet believe in demoniacal possession and such passages appear to clinch their argument. That Satan is a spirit goes without the saying. When Christ made the statement concerning the Unclean Spirit he might have had reference to the deplorable condition of the Jewish people. And yet when He speaks of the Unclean Spirit here it is difficult to imagine he did not have reference to the heart of a sinner. "When once the Unclean Spirit is gone out of a man." Now man is involved undoubtedly. By Unclean spirit is doubtless meant Satan or his influence. Now there is no other place so happy or congenial to Satan as the unregenerate heart of man. Satan, or his influence occupies the heart of every person who does not accept Christ as his redeemer. He remains there until he is ejected. The things which will dislodge him are a desire for liberation, devout prayer and Christian influences. When he is ejected he does not take it kindly and at once seeks some method by which he can regain control of that heart. "He walks through dry places" doubtless has reference to classes of demons of the Orphic demonology which consists of five kinds: Celestial, Aerial, Aquatic, Terrestrial and Subterranean demons, according to their abode. This Unclean spirit must therefore have been of the terrestrial type, and hence sought dry places. His object was to find rest, just as gassed soldiers seek fresh air. Earnest prayer, faith and watchfulness deter him and he seeks rest from these as soldiers do fresh air when gassed. Having been ejected he finds himself unable to contend against the foes who expelled him, he seeks help. His return finds his former home swept and garnished by folly and fashion. He now comes

with seven like himself and assaults the citadel. He is now armed with pride, anger and self-will. He breaks down the door and enters with impunity. Now we wish some of our doctors of theology would answer a few questions as we may be wrong.

Are we to understand by this that it is possible for Satan to be banished from a heart and Christ then barred out, leaving the heart uninhabited? That such a one when Satan is gone bolts the door of his heart to all comers? Satan being an impious, dastardly rascal will break in wherever he has a chance? That Christ being a gentleman, stands without crying "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him and he with me." Is it true that the poor, scared man is so confused that he does not recognize the voice of the Master and keeps Him barred out? That eventually the Master leaves and Satan takes possession? Are we to believe that such things happen in our revivals? Is that why so many "turn back" after the revival? That they received relief when Satan evacuated the heart but Christ still shut out? If such persons are persuaded that they are regenerated, is there any reason for admiration when they "back slide"? Indeed they had nothing to back slide from. Will some of our professors or doctors of theology explain for fear we are wrong?

GROUP MEETING OF THE DIXON DISTRICT

The Centenary Group Meeting of the Western Division of the Dickson District, Tennessee Conference, convened in Bowman's Chapel Methodist Episcopal Church, January 30, 1923, with Rev. Eli J. Guthrie, District Superintendent, in the chair. Dr. J. C. Sherrill, Area Secretary, was present and made a splendid address on "Stewardship." We were very much encouraged by his talk on the program of the church. We pledged ourselves to bring up our full quota for the Centenary and as many souls for Christ; to make a strong pull for the Fiftieth Anniversary of the South-Western Christian Advocate. Only three pastors were present due to the inclement weather: Revs. S. P. McDonald, S. W. Whittaker, and the writer. We were royally entertained by the pastor, Rev. S. W. Whittaker, his good wife and the people of Dickson. M. L. Easley, Secretary.

PERSONAL AND GENERAL

(Continued from Page 4)

tary. Home Office: 132 Auburn Ave., Atlanta, Ga.

"Our Protestant Heritage," published by The Methodist Book Concern, edited by Dr. W. W. T. Duncan is a very timely and valuable volume, and should be read widely by young people. Bishop Burt says:

"It ought to be in every Sunday School Library and in all our study and reading courses, because it gives in clear chaste language the subtle errors of Romanism and the fundamental truths of our own Protestant faith for which our martyrs died. It is the best up-to-date treatise on this subject in brief form that I have yet seen."

METHODISM'S ADVANCE PROGRAM

(Continued from Page 5)

Jesus. God has made us working partners in His plans for a new world, and He owns more than a tenth interest in the partnership. The other nine-tenths also belong to God. They are as truly His property as the tithe. We are stewards of all we possess. We are trustees for God of all our possessions and all our personality. A recognition of this principle is necessary to the world's redemption. The failure of professed Christian nations to recognize and practice it has delayed for centuries God's plans for bringing in the fullness of His Kingdom.

God has honored our Methodism with a large share of the responsibility for the evangelizing of the world. The Centenary, which has been one of the outstanding events of the religious history of the world, is but the index finger pointing to the unmeasured opportunity for world conquest just ahead. "Our God is Marching on" and we must march with Him.

To that end we call upon our pastors to preach and teach the gospel of Christian stewardship. We urge the appointment of a stewardship committee and the speedy adoption, in all our churches of the unit system, or some equally effective organization, with a view to the forming of classes or units of tithing stewards. We recommend that the Council of Boards of Benevolences conduct its stewardship educational program through the duly constituted agencies of the church, and that bishops, district superintendents, pastors, quarterly conferences and unit leaders commit themselves prayerfully, and whole-heartedly to the promotion of this movement so vital to the progress of the Kingdom at this crucial hour in the life of the church.

In the sphere of religion, organization of any sort is valuable just in proportion as it is vitalized by the Holy Spirit. "The letter killeth, the Spirit giveth life." All the mighty religious movements of history have been the outcome of prevailing prayer. From Pentecost to the present hour religious progress is a sure witness to the sincerity and urgency of prayer. Rejoicing in the spirit of intercessory prayer, which has ever been a Methodist habit, we urge a renewal and deepening of the prayer life of our people, personal, family, and public. Our God will be inquired of and entreated by his children. Answer waits upon such inquiry and end of prayer need. By many and devious methods in the world is blindly groping after God. The Christian knows the way. It is by the path of prayer. Behind every method, back of all agencies, at the foundation of every human effort, we postulate the necessity, the primacy, and the efficacy of prayer. Without this we fail miserably; with it victory is certain, for ours is a covenant-keeping God.

Evangelism

1 Our Supreme work

Your committee holds with the thoughtful and devout minds of the whole church,

that evangelism is the supreme work of the church and that in its true and inclusive meaning it gathers up all other phases of our work. Methodism is only a spirit and method of evangelism. With any other dominant note we would not be Methodists.

We believe that the church should carry on the following four correlated activities simultaneously:

1: Evangelism, by which we mean conversion and vital Christian experience, including, of course, constant accessions to membership.

2. Teaching and training the whole membership, and as much as possible, the whole constituency, in intelligent piety, and in the total stewardship responsibility.

3. A broad, careful, intelligent call to life service tasks.

4. An adequate, systematic, general financial program that will reach every member.

It is highly important that any church-wide program should so combine these activities that no section and no committee or commission can mistake the unity or can break the correlation.

2. The objective

It is our conviction that the church needs to know and feel a more comprehensive definition of the meaning of the term evangelism so that it may have its full content and consequently its proper place in our thinking and working. It should include every method of winning men to Christ and every form of training men in the Christian religion. Evangelism is not complete when persons are converted and confess Jesus Christ as Lord and Master. All such should be enrolled as members of the church and be developed by many processes of Christian nurture and through considerable periods of time into full-grown Christians. No convert is outside of the church. He in turn must become not a lone disciple but a co-operating soul winner, for he must know that the Kingdom is not to be advanced by mere addition but by multiplication.

3. The field

The field is the whole world. The Sunday school is still the most immediate as well as the most promising field. Each church has also a natural constituency, and that should be accepted as definitely as the enrolled membership of the congregation. We have included schools and colleges as accepted fields of responsibility. We should also include as fields of evangelistic obligation the so-called "neglected poor" and the "neglected rich." Further, we should give exact and patient effort to reach with a virile gospel all other distinct groups, among which are:

- (1) Business men's organizations and clubs.
- (2) Women's clubs and societies
- (3) Labor organizations and working men
- (4) Foreign-speaking communities
- (5) Army and navy groups

Such walls of separation are man-made and artificial and the chief purpose of the Gospel is to bring together in one all of His own.

Wherever there is one lone, lost man, we must bring him to Jesus.

4. Methods.

Never was diversity of method more needed or more justified. Congregations are following certain forms of effort which have become formal and inefficient. This church has no exclusive method, and no method that does the work is improper or irregular. Therefore we urge pastors and all official members not to allow themselves to rest satisfied with the use of means that are actually unsuccessful but to seek and to try honestly, diligently, and prayerfully till they discover some successful method for this particular congregation at any given time, and heartily pursue it. An annual growth of ten per cent must be the minimum expectation in every congregation.

These methods are proven and we commend them to the churches:

- (1) Systematic, organized, prayerful personal interview
- (2) Careful training and dedication of all child life
- (3) Congregational revival campaigns
- (4) Community revival campaigns
- (5) Special campaigns in colleges, shops and among workers
- (6) Street and open-air meetings and missions
- (7) Summer Institutes and camp meetings
- (8) Parlor meetings and other informal home gatherings

Attention is again called to the great value of the special seasons as appropriate times to climax evangelistic efforts for a given period. Such are Christmas, Easter and Children's Day. But short and occasional efforts of any kind ought not to relieve any church of its daily responsibility and every member of his constant evangelistic opportunity.

(To Be Continued)

ATLANTA AREA AFTER THEIR TEN PER CENT INCREASE

(Continued from Page 7)

slider and unchurched professing Christian of your parish.

"Fourth, secure conversion of the unconverted.

"We have six weeks between this and Easter. If you have no better plan I would like to suggest that you appoint a committee on Evangelism, of sufficient members to adequately cover your parish, whose duty shall be to bring to the attention of pastor and class leaders every new resident of the parish and work together for the salvation of every unconverted person of your community.

"In this pre-Easter Campaign it will not be possible for me to visit each pastor, but if you will let me have the name and address of the chairman of your Committee on Evangelism, I shall be glad to correspond with him or her and place at their disposal all the help it is possible for the Department of Evangelism to give by way of literature and suggestions.

"The Wichita Area made the largest percentage gain last year, why can't the Atlanta Area be the banner Area in this respect this year? I shall be glad to do all I can to help you make your church register its full quota.

"R. T. WEATHERBY."

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---"Jesus In Gethsemane."

(Luke 22)

MARCH 11, 1923

This chapter of Luke ought to be compared with John 13:1-18:17. John contains much about this night in Jesus' life which Luke and the other biographers do not. And when we remember that this was to be Jesus' last night on earth and his last repast with his disciples before his death, we expect from him some such serious and pathetic "farewell" sermon and prayer as John contains. The events of the chapter may be gathered into three scenes: the Supper, Gethsemane, and the preliminary trial. But in our brief comments we will do well to confine ourselves to the explanation of three of the acts of this second scene: the agony of Jesus, the seeming indifference of the sleeping disciples, and the betrayal of Judas.

1. The agony of Jesus in Gethsemane is frequently compared with the composure of Socrates in meeting his death. And if one compares Luke 22:44 with the closing hours of Socrates' life as described by Plato in Phaedo, the contrast is very great, if we believe that Jesus is nervous because of the fear of death. This, however, is not the case. But even if we assume that his agony is caused by the fear of death, that his humanity is simply shrinking back from death, still that is no unfavorable reflection on him. Socrates' anticipated death was to be the most painless that human intelligence in that age could devise. But Jesus' anticipated death was to be a slow one, of the most excruciating pain. The difference in the methods would ordinarily make a difference in the emotions felt. But although the thought of his intense suffering for so long a time may have affected his emotions in some way, still it was not the fundamental cause of them. His was a more spiritual agony. It was caused by the thought of the awful sins of his people, who boasted of being God's very elect, in putting him to death. He was conscious of himself as having a great and unique mission. He is not only a champion of righteousness, but knows himself as identical with the cause of righteousness. His apparent defeat is so much a defeat of the righteous cause. That thought weighs him down the more forcibly as the time for his execution draws so near. He loves his people intensely—not less intensely than his future Apostle Paul, who declared that he could even wish himself accursed of God if thereby his people would be saved, will love them. But he loves righteousness even more. The greater one's love for a cause is, the deeper and more overwhelming are his emotions in the presence of the success or the defeat of that cause. It is,

therefore, not the fear of death nor alone the method by which that death is to come that so disturbs our Lord, but it is his great love for his people and for righteousness in the immediate presence of the apparent triumph of unrighteousness through his people in his execution. No matter what the few super-human stoical philosophers may do, we human beings with human hearts throbbing in our breasts can love and sympathize with Jesus more because of his deep emotions in the face of the awful crisis than we could had he acted with complete indifference. Not to be able to feel an emotion under circumstances when a normal man should feel it is not one of the highest and most commendable virtues.

2. What a contrast! Over there a few yards away the Master is overwhelmed with deep sorrow, while here his disciples are fast asleep! Is it that they are so tired that they cannot keep awake? They are no more tired than the Master or than Judas. This was an occasion which should have routed sleepiness. Have you never been so burdened with fear or anxiety or sorrow that you could not sleep or even eat? If not, may God preserve you from the experience. And yet I think that some such experience as that at some time during his life is not the worst thing for every man. The key to this explanation is what we have often emphasized: the disciples did not believe that Jesus as the Messiah would or could be put to death. He had more than once assured them that this would befall him. But this was not the only mistaken messianic idea of which he did not during his earthly life succeed in dispossessing them. So they did not share the emotions of Jesus because they did not believe that there was any real crisis or dangers from which Jesus could or would not as the Messiah easily extricate himself in some way. It is a hard thing once to get wrong ideas fixed in one's mind. But they will not be dispossessed of this mistaken idea and come to appreciate the spiritual significance of Jesus' death.

3. Why did Judas betray his Lord? It is frequently explained that through meanness and greed he betrayed him to death so as to get a little money for himself. Sometimes in more scholarly circles it is explained that he betrayed him through fear: he saw that Jesus would be killed any way, and, fearing that his disciples would also be in danger, he betrayed him so as to save himself. But the facts of the case which we have do not seem to us to favor those explanations. If those were his motives, we see no valid reasons why he

should have committed suicide when he saw that his Lord would actually be put to death. Had he betrayed him on the spur of the moment without weighing the consequences of his deed, his suicidal act after he had reflected more would be intelligible. But that was not the case: he had already planned to do it when he came to the Last Supper (Matt. 26:14ff). And had fear been his motive, it is doubtful that he would have been so careful to seek money in advance. The key to the explanation is the same that we mentioned above: Judas shared the belief of the other disciples that Jesus would and could not be put to death as the Messiah. He knew that Jesus' enemies wanted to capture him. So he thought that by helping them attempt it he might get a little extra money for Jesus and his group of disciples to use. He meant to play a trick on Jesus' enemies. But when he saw that Jesus did not in any way prevent his capture and was actually condemned, he saw his lamentable mistake. The grief was more than he could live under. Hence, failing to save his Master himself by attesting to his innocence, he committed suicide. He meant to help the Master's cause financially by a carefully devised scheme. But he was unscrupulous and unprincipled at heart. And unrighteous principles are not made righteous simply by being employed against an enemy of righteousness. But Judas' tribe is not yet extinct!

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, March 11, 1923
"Not my will, but thine be done"

(By Rev. D. D. Martin, D. D.)

The perfect humanity of Christ experienced, O, so deeply, the burden of this hour. He was in the winepress of sorrow alone. Even the chosen disciples were asleep. The utter lostness of the race was so apparent to his illuminated soul. Must he realize it to the unmeasured bitterness of its cup. "God so loved," and Jesus came not to do his own will, but he will of him who sent him. Now he had reached the crisis, and we hear him say, "Not my will, but thine be done."

Every soul that will follow Jesus into Gethsemane will reach its crisis. There is as pacific responsibility for each in the world's redemption. We cannot carry the Gospel to all men until we feel the burden for all. A soul consciousness of the meaning of a lost world is so needed to respond to the rally cry of the missionary enterprise. Must we love and care for the lost everywhere and grip the world with a faith that will identify us with Christ in his agony for the lost? Then will we under such a load be led to say as did He: "Not my will, but thine be done."

Our Cross, typical of our service and sacrifice for others, will also be heavy with the burden of a world's need. We cannot pass lightly by the cry of the hungry, no more than did He. We cannot see men and women sitting in the darkness of cruel superstition and not try to show them the light of the new life in Christ.

We will go to Calvary, and to the tomb, and with the Christ to the resurrection for their deliverance. Our human nature will often shrink from the burden of this cross, but with a clear vision of the world's need we will say as did He: "Not my will, but thine be done."

It is not a question of choice or preference with us, whether we will be missionaries of the Cross or not. It is a question of obedience. Shall God have his way with us. He is eager for the souls of men. No price is too great as he counts human worth. Thus was Jesus brought to Calvary for us. There is no sacrifice too much for us. Rather should we count it an honor to serve His purpose in us. Our wills and our way are not so perfect as His. We reach the highest in human living when we say with the Master, "Not my will, but thine be done."

GAMMON SEMINARY.

Quarterly Conferences

NASHVILLE, ARK.—Clow Circuit held its first quarterly conference on Feb. 3-4 with Rev. G. T. Saxton, D. S., in the chair. Reports were good and showed a large increase over last year. Rev. Saxton spared no pains in looking after every interest of the church. On Sunday he preached at the 11 o'clock service to the delight and inspiration of all present. The district superintendent was paid in full. Raised during the quarter \$56.74. The conference made no mistake in sending Rev. N. B. Robinson back to the Clow Circuit, and under the leadership of Rev. Robinson and Rev. G. T. Saxton we feel that we will carry the program of the church through.—Irena Robinson, Reporter.

MERRILL, MISS.—The first quarterly conference of Bendale and Merrill was held at Brooks Chapel, M. E. Church, February 15, 1923, the District Superintendent, Rev. P. H. Rembert in the chair. All officers were present with good reports. The District Superintendent preached a wonderful sermon. Services opened at 7:30. We take this method to thank our good Bishop for the return of our pastor, Rev. W. D. Kirkland. We are planning to go over the top Easter. Paid the District Superintendent in full \$20.00.—Susie Sisk, reporter.

WASHINGTON, LA.—St. Mark M. E. Church: We thank the conference and the Bishop for the reassignment of our pastor, Rev. A. B. Harris. Our first quarterly conference was held Feb. 17-18 with Rev. J. W. Turner, D. S., presiding. He preached from Luke 19:1-10. We have pledged to stand by the pastor to go over the top on Easter in our Centenary drive and all causes of the church. We cannot fail to mention his faithful wife, a woman who has the ability to do both church and school work.—H. Hicks, Reporter.

SLATER, MO.—Our fourth quarterly conference and meeting was held Feb. 11-12. The Rev. R. G. Williams, pastor at Glasgow, Mo., preached for us on Sunday, 11 a. m. 3 p. m. and 7:45 p. m., to the delight of all present. Communion services at afternoon and evening services.

(Continued on Page 13.)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.EPWORTH LEAGUE TOPIC
MARCH 11, 1923

Subject: "What Jesus Thought About Possessions" (Mark 10:17-22)

There are many passages of Scripture that might be quoted here to set forth Christ's views on possessions. It has always seemed to me, however, that the incident of the Rich Young Ruler epitomizes His teaching on this question. Let us use this story then as a predicate for our discussion.

Christ Not Opposed to the Possession of Wealth

We must get it straight in our minds at the outset that Christ is not opposed to one's being rich. Possessing large wealth is not necessarily sinful any more than possessing a large foot or a large ear is per se a sin. There is just this vital difference (and it is this to which Christ wishes to direct attention) the possession of large wealth is more likely to ruin a fellow than is the other type of possession referred to above. There is great danger what the possession of wealth will engender a sense of self-sufficiency that is wholly ruinous. Wealth brings a kind of power; power is always a dangerous thing to possess. The possession of wealth, therefore, is likely to breed in its possessor an exaggerated sense of superiority, a positive inhumanity. Jesus, therefore, sets up the red lights along the road to wealth.

Case of the Young Ruler

This young fellow was possessed of some fine qualities. Our scripture passage tells us Jesus looked on him and loved him. He had lived an honest, clean life. He could face the Master and say: "All these things have I observed from my youth." He broke down, however, at the very point where Christ says the rich are in danger of breaking. His money ruled his life. Living apart with his goodness, he had attained a sort of metaphysical, esoteric goodness. It had never occurred to him that he had any duty at all in connection with the other folks that lived around him. Especially had he never thought that he had any obligations at all in relation to the poor. His wealth he considered his own, to be used for himself alone. Jesus touches the very heart of the question of possessions when He orders this young man to cut loose from his dollars and divide with the poor. This young man had looked on the misery of the poor around him from his youth, but it had never entered his dreams that the possession of wealth made it his duty to minister to the needs of these folks. You will recall the narrative says that this young man went away

sorrowful when Jesus had spoken to him about parting from his money. He had become so tied to his dollars that they meant infinitely more to him than human happiness and human life. To part with his money was for this young man utterly unthinkable. Herein lies the supreme danger of possessions. They blind one's heart and life with the inexorable chains of Prometheus.

Lest We Forget

Don't get the impression now that one must necessarily have large possessions to be subjected to the danger of the Young Ruler. A great many people whose monthly balance will not run into two digits need to do just what Christ ordered the Young Ruler to do. In handling their meagre possessions they show the same attitude that characterized the young man of the story. They prostitute their stewardship and allow nickies, dimes and greenbacks to shut their fellowmen entirely out of their purview. Possessions, whether large or small, are a trust. And unless they are handled as a sacred trust from God, the owner, they curse and shrivel the soul of the possessor.

J. W. HAYWOOD,
Baltimore, Md.

EPWORTH LEAGUE NOTES

Mrs. W. W. Jones has been elected president of our chapter at Jefferson Texas.

Bethlehem Church, Ragland, Ala., has selected the following named officers: President, Mrs. Elizabeth Dobbs; secretary, Miss I. V. Culpper; first vice-president, Vesta Kurley; second vice-president, Rev. L. V. Culpper; third vice-president, Mrs. Martha Malone; fourth to be selected; treasurer, Miss Forlethe Culpper. Rev. Moses Malone is pastor.

The chapter at Sharp Street Memorial Church in Baltimore held a booth festival in December. The Third Department conducted it and a neat sum for local charities was realized.

Our chapter at the Metropolitan Church in Baltimore held the installation of officers on Sunday evening, Feb. 11, together with the Lincoln-Douglass day program. Dr. B. T. Perkins gave the evening over to the young people. Miss M. V. Truxon, a well known social worker and publicist of Baltimore, delivered a very informing address on the work of the Board of Education for Negroes. A liberal offering was taken for League work.

Our chapter at St. Paul's, Galveston, Texas, is forging ahead in mission study work. A new class has been recently organized.

Mr. Warren Scott, son of Dr. James H. Scott of the Delaware Conference, is head of the Mission Study

Work in our chapter at Zoar Church, Philadelphia.

The Institute Commission of the Morgan College Institute meets at Ezlon Church, Wilmington, Del., on Thursday, Feb. 22. It is composed of the district superintendents and representatives of each district of the Delaware and Washington conferences.

The following named are the officers of our league at our Second Church in Waco, Texas: President, Mrs. M. J. Shims; first vice-president, Miss Georgia Bookman; second vice-president, Mrs. Ethel A. Edmondson; third vice-president, Ezra Williams; fourth vice-president, Mrs. P. H. Williams; secretary, Wellington Williams; treasurer, Miss Lavonia Sanford. Rev. J. L. S. Edmondson is pastor.

Mount Zion Church chapter at Cincinnati, Ohio, has elected the following named officers: President, Miss Beatrice Brown; secretary, Mrs. K. Colvin; first vice-president, Mrs. Frances Gay; second vice-president, Mrs. Josephine Carr; third vice-president, Mrs. Lee Rogers; fourth vice-president, Mr. Walker Miller; Mrs. Pearl McLane, treasurer.

The Mississippi Conference Institute will be held at Haven Academy the 1st of May. Dr. J. B. F. Shaw is manager; Dr. B. T. McEwen, dean, and Prof. W. T. Rivers, Life Work secretary. The Institute opens on the evening of April 30.

The South Carolina Conference Institute at Claflin University, Orangeburg, S. C., will be held the week of June 4. Rev. John C. Gibbs is manager; Prof. Henry Pearson, dean.

The West Texas Conference Institute will be held at Sam Houston College, Austin, Texas, the week of June 4. President R. N. Brooks is manager.

Our full list of institutes for the season of 1923 will be announced in a later issue.

Dr. F. H. Butler is visiting points in the West Texas Conference this week. He is to address the student bodies at Sam Houston College and Wiley University. Fort Worth, Dallas, Waco, Austin and San Antonio are among the points in his itinerary.

The League anniversaries at the first early spring conferences were great in point of attendance, enthusiasm and interest. A new day is surely dawning for Young People's Work for Young People.

QUARTERLY CONFERENCE

(Continued from Page 12.)

Our collection for the day was \$36.40. Paid the District Superintendent in full, and paid the pastor \$16.40. Rev. A. H. Higgs, our District Superintendent, arrived Monday afternoon and held the conference at night. Reports were good. All departments of the church showed advance in their work. Dr. Higgs, as usual, presided brotherly and business-like. The conference expressed all phases of desire for the return of the pastor, Rev. J. C. McGinty, for another year.—Reporter.

SWEET SPRINGS CIRCUIT—Our fourth quarterly meeting was held on Feb. 11-12. Our district superintendent, L. R. Grant, was with us and preached three able sermons, the last not being the least. We are able to look back over our two years labor

with much delight. For in that short space of time we praise God first for the salvation of twenty-nine souls. Next we pass to the financial side and note that the parsonage property is clear of debt and cosily furnished throughout. At Salt Pond the slogan is: "Centenary paid in full and a new church building." At Houstonia, where we organized fourteen months ago with six members, we have purchased a building with the debt well in hand. A recent rally there netted \$100. We recently closed a good revival there with eight conversions. Another happy thought about Houstonia is that through the organization of the church several families were induced to move in, and a public school resulted. There had been no school there for several years because of not being the required number of children. On Feb. 5 the George R. Smith College quartette appeared at the Star Theatre with a \$65 house, which is going to the credit of our centenary. The Ministers' Alliance (white) co-operated with us and helped make the affair such a decided success.—A. L. Woolfolk, Pastor.

INDEPENDENCE, KAN.—St. John M. E. Church: Our new district superintendent, Rev. W. C. Conwell, of Muskogee District, held our fourth quarterly conference February 15-16, preaching two splendid sermons. Dr. Conwell is brotherly, fair and progressive. The district is prospering in his hands. The people all love him. He is a great soul winner. The conference was well attended by the officers. All the reports showed good progress. Mrs. Ruth Patton, the district manager, did her part well. The Ladies' Aid report showed that the auxiliary had been the right arm of the church during the conference year. Benevolent treasurer, Mrs. F. E. Lee, and Sunday school superintendent, William Jacobs, reported the Sunday school to have raised twenty-five dollars for centenary this conference year. The recent revival, it was shown had injected new life into the church. The church and its officers have planned its closing rally for the conference year, dividing the membership into two divisions. Male and female, Mrs. Julia McCowen and Mrs. Lillian Craig, had charge of the women, and the Rev. J. W. Patton has charge of the men. The district superintendent appointed the following: On Episcopal fund, William Holt; conference claimant fund, Eugene Wesley; minute fund, Mrs. Bertha Smith. Two persons were baptized and received into full membership. Brother Clay Wilson was elected superintendent of the Sunday school for the ensuing year; Brother William Jacobs, the recording steward.—A. W. Talbert, Pastor.

MEXIA, TEXAS—Our second quarterly meeting was held Feb. 17-18. Our superintendent, Rev. B. R. Booker, presided. Good reports from the officers. Improvements along all lines of church work. Sunday was a high day. Rev. Booker preached a strong sermon. 45 partook of the Lord's supper on the very latest order of the church and this is in the country. Our quarterly dues were \$35.00. We raised for the quarter \$42.86. Rev. E. W. Summers, pastor.—Mr. K. Blunt, Reporter



WHAT THE CHURCHES ARE DOING

BASTROP, LA.—Mt. Olive M. E. church: We are very grateful for the return of our pastor, Rev. T. P. Norris, for another year. Under his leadership, during the last two years, the church has taken on new life. We are planning to commence as early as convenient to make some necessary repair work on our church building so that he will be in perfect readiness for our District Conference, which is to be held here in August, 1923.—David Smith, Reporter.

MASON, TENN.—Alexander chapel M. E. church: Members and friends are thanking the bishop for sending us such a pastor as Rev. T. B. Blackman. Sunday, Feb. 18, was a high day with members and friends of Alexander chapel, which was the first rally of the year 1923. Rev. T. B. Blackman preached a splendid sermon at 11 o'clock. The captains of the clubs reported as follows: Master S. G. C. Cohbs, \$2.75; Mrs. Mary McBride, \$3.80; Mrs. Katie Evans, \$11; Mrs. Elizabeth Sanford, \$3; Mrs. Casate McBride, \$4.25; Mrs. Della Brunette, \$6.05; Mr. James Johnson, \$2; Mrs. Minerva Sanford, \$4; Mr. Davie Braden, \$10.20; amount from captains, \$52.05; public collection, \$3; for a sick member, \$3.02. Total raised during the day, \$58.07. May the Lord bless the good work.—Miss Estella Norfolk, Reporter.

BILOXI, MISS.—The members and friends of St. Paul M. E. church of the Biloxi charge know how to make the pastor and family feel happy. Friday night, Feb. 2nd, singing broke forth on the front porch of the parsonage, and when the door was opened a host of members and friends marched in, laden with many good things for the comfort of the pastor and family. We have a great people in Biloxi. They brought many choice groceries and a cash purse. Many from different churches joined our members and made it a great occasion. They promised their loyalty to the pastor in putting the program over the top this year. This was led by Sister Ella Jones and Sister Melvina Williams.—J. H. Patterson, Pastor.

NATCHITOCHES, LA.—Notwithstanding the inclement weather we

had a fine closing at Natchitoches. Midst the falling rain the people rushed into the church. The pastor's text was: "Lo, I Am With You Always;" which was chosen from Matt. 28:20. Bro. H. H. Carter had charge of the choir. We can never forget the faithful ones of that church. The pastor and wife offer their thanks and appreciation to the following for gifts presented them: Mrs. Rosa Bell, a nice cap; Mrs. Geneva Rachell, a pair of gloves; Mrs. Ceal Williams, a shirt; Mrs. Emma Willoughby, a box of handkerchiefs; Mr. Willoughby, a pair of slippers; Mrs. Foreman, \$5.75 on an umbrella; Mrs. Willoughby to Mrs. Lang, a vanity purse; Mrs. Cora Neil, a tie and a pair of slippers. They did their utmost to make us look well at conference. We can never forget those good people and we pray God's blessing upon them always. There will always be a warm spot in our hearts for them.—Rev. W. H. Lang, P. C.

HARRISONBURG, VA.—John Wesley M. E. church: Our beloved pastor, Rev. T. N. Austin, preached a soul-stirring sermon; text, "What Think Ye of Christ?" And for evening his text was found in Matthew, 27:24, "What Shall I Do With Jesus?" The ladies are getting ready for Women's Day, which will be the third Sunday.—McA., Reporter.

TURKEY CREEK, MISS.—Mt. Pleasant M. E. church: We feel that our prayers have been answered, by the sending to us of Dr. Houston from the annual conference. We are satisfied that we have a competent leader who has had many years of experience in leading his people. If the members of Mt. Pleasant will stand by him we will be able to go over the top in raising all our Centenary quota and many subscriptions for the Southwestern. We hope to do better and bigger things for Mt. Pleasant. We enjoyed a wonderful sermon on the second Sunday, preached by Dr. Houston.—F. Cassell, Reporter.

HARTFORD, KY.—The Sex rally at Horton chapel was a success, which was held between the men and women of the church. Mrs. Minnie Taylor, leader of the women, Mr. A. T. Phipps leader of the men. Amount raised, \$131.84. Among those who contributed were: Rev. and Mrs. E. Dow, \$9; Mr. and Mrs. G. W. Taylor, \$7; Mr. and Mrs. Phipps, \$7.25; Mr. and Mrs. J. E. Taylor, \$4.50; Mr. and Mrs. J. W. Taylor, \$3.50; Mr. and Mrs. John Acton, \$4; Mr. and Mrs. J. S. Short, \$6; Mr. and Mrs. J. McHenry, \$4. Space will not allow us to mention all who

contributed. Mrs. Taylor was awarded first prize, \$2.50; raised, \$68.70; A. T. Phipps second, \$2; raised, \$63.14.—Mrs. Emma Short, Reporter.

ALTAIR, TEX.—On February 12th at Wesley M. E. church the Epworth League rendered an excellent Lincoln-Douglas program under the leadership of Mrs. M. L. Glover, president. Rev. J. G. Browne, Supt. of the Victoria District, and Mrs. Essie Stevenson, of Yoakum, Tex., were our distinguished guests. On February 13th the Woman's Home Missionary Society held its monthly meeting, of which Mrs. V. A. Collier is president. At night the Epworth League held a debating contest. At the close of the contest a storm struck the parsonage and left 100 pounds of choice groceries. Those participating were Mrs. M. L. Glover, I. G. Green, V. A. Collier, Anna Moore and others. Our church is wide awake and we hope to go over the top on all lines under the leadership of our good pastor, Rev. B. A. Byars.—M. L. Glover, Reporter.

LA GRANGE, GA.—Our church was surveyed by Dr. E. D. Giddens about three years ago. We were organized by Rev. R. R. Oneal. Soon after our organization a cyclone destroyed this part of the city. But through Centenary aid we pressed on. Bro. Oneal wrought well for the first year of our existence. Then Rev. A. D. McClendon was appointed here two years ago. We continued to have the strong arm of Bishop E. G. Richardson and Dr. E. D. Giddens, our Dist. Supt., and the Centenary. Today we have a nice church, electric lights, stained-glass windows and painted inside and out, well seated, organ, and parsonage finished. Our first quarterly conference was held Feb. 2nd, and Dr. E. D. Giddens, D. S., presided with grace and dignity. His sermon was logical and full of spiritual power. The writer was elected secretary. The business was dispatched with smoothness and good reports. We raised the D. S. assessment in full, \$10. Our pastor was just up from a four weeks' illness of influenza, but reported that the members administered to all of his wants. The pastor's salary was assessed \$650 and will be paid.—Fletcher Gray, Reporter.

CAMP PARAPET, LA.—Ross chapel: On Sunday, Feb. 4th, though the weather was unsettled, we had a splendid service; also the services on the 11th and 18th were very inspiring. Rev. F. Brooks preached for us on the 18th. The church has taken on new life under the leadership of Rev. S. J. Jackson, and we are planning to do big things. All visitors are cordially invited to attend our services.—C. D. Small, Jr., Reporter.

WAYSIDE, MD.—Sunday, Feb. 4, was indeed a great day for Shiloh M. E. Church. Rev. D. D. Turpeau, our district superintendent, was with us and held his fourth quarterly conference Saturday evening at 7:30, winding up this year's work. Sunday morning at 11 o'clock he preached a soul-stirring sermon. The church is prospering under the leadership of our pastor, Rev. H. A. Brooks. We hope to have him back with us another year. The amount raised for

the district superintendent was \$24.50.—Ruh E. Thomas, Reporter.

TIP TOP, VA.—Sunday, Feb. 4, marked the close of a series of very instructive sermons on Christian stewardship by Rev. E. P. Gibson, pastor of Tip Top M. E. Church. The different phases of stewardship were so thoroughly explained that 28 tithe-ers were added to the original list. At 7:30 p. m. a very interesting address was given in behalf of the Golden Rule Beneficial Endowment Association by Mrs. W. O. Moore.—Miss Ada Sinkford, Reporter.

MURFREESBORO, TENN.—Key Memorial Charge: A storm struck the parsonage about 8:30 o'clock Tuesday evening, Feb. 13, 1923. The party met at the home of Mrs. Virginia Officer and quietly marched to the parsonage. They went in singing "Showers of Blessings," and deposited their offering on the dining table. The pastor expressed his appreciation and offered a fervent prayer to the giver of all good gifts. Rev. W. B. Crenshaw, pastor.—Miss Allie W. Green, Reporter.

MURFREESBORO, TENN.—The Epworth League of Key Memorial M. E. Church, Murfreesboro, Tenn., has had some really interesting meetings during the mission study period. The text book, "India on the March," was used and proved to be just the subject to give the Epworthians a broader conception of foreign missions. Miss Sadie N. Williams was leader of the class. Sunday evening, Feb. 11, the League had charge of the Lincoln day program. At 5 p. m. the leaguers gathered in the basement of the church for fellowship hour. There were several contests and a "Bible spell down," in which the teams vied with each other in answering correctly. A buffet supper was served to all present, numbering 75 young people. At 7:40 o'clock the league rendered the Lincoln day program, "Awakened," in the auditorium of the church, to a large and appreciative audience. This was only a starter of what the league is planning for the young people. Rev. W. B. Crenshaw, pastor.—Miss Allie W. Green, Reporter.

AUGUSTA, GA.—St. Mark's: Rev. R. L. Nunnally and wife wish to thank the Ladies' Aid Society and good members of St. Mark's M. E. Church for placing on the Xmas tree Christmas a valuable overcoat and many pounds of choice groceries. Our pastor had to be aided by several of the boys to carry his gifts to the parsonage. Also many valuable gifts were presented to the students of the Sunday school. We are well pleased with our pastor and we wish to thank the conference for sending him to us.—Elmira Allen, Reporter.

INDIANOLA, MISS.—Sunday, Feb. 18, the members and congregation of Raspberry Chapel enjoyed two great sermons preached by the Rev. H. Hart, their new district superintendent, who at our last annual conference was appointed by Bishop R. Jones over the Greenwood District. Dr. Hart enjoys the distinction and honor of having served the Indianolans twice as district superintendent of the Greenwood District and twice as pastor of the Greenwood church. We are indeed proud of him and compliment our Bishop R. Jones for his very high selection.

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this great man who has done so much for our Methodism in the delta of Mississippi. Dr. Hart's slogan is that "every charge must go over the top on Easter" and report in checks and dollars at the big meeting staged in New Orleans, April 26. Collected and paid district superintendent on salary, \$35.58.—D. E. McNair, Pastor.

CONWAY, ARK.—On Wednesday night, Feb. 14, a storm struck the parsonage. The party was led by the president of the Ladies' Aid Society, Sister Bolenton, and laid on the table ten dollars worth of choice groceries. May God bless these good sisters and friends. We are doing our bit to advance the Kingdom of Christ in Conway.—M. McCrosky, P. C.

UPPER MARLBORO, MD. — The Ladies' Aid Society stormed the parsonage on Friday night to express in a tangible way their gratitude for the service rendered them by their pastor, Rev. L. L. Williams. They reached the parsonage just as Rev. and Mrs. Williams were about to retire, led by their president, and laid on the table their gifts and in a very fitting manner wished for their pastor many more happy birthdays. Rev. Williams responded and assured those present that this event would ever be remembered by him.—Reporter.

HUGER, S. C.—The St. Thomas M. E. Church, under the leadership of our new pastor, Rev. Thomas J. E. Curry, has taken on new life and is doing the greatest work in the history of the church. Our first quarterly conference convened Feb. 2-11, 1923. The conference was held by the district superintendent, A. R. Howard. Though the weather was very unfavorable, we had a great time. Dr. Howard preached a great sermon. Under the management of Rev. Curry we were able to raise all claims above that of last year. So far we have run well. We are planning to raise our entire centenary on Easter day. We are hoping to make this the banner year of the church's history. We are asking the prayers of all that we might continue upward.—R. T. Adams, Reporter.

FAYETTEVILLE, TEX.—The annual conference is over and we are pleased to have the Rev. J. D. Mackey as our new pastor. The church has taken on new life since his coming and 53 titheers have been secured since New Year's night. Each department of the church is being organized and the Stewardess Board, under the leadership of Sister L. Thomas, is playing an important part in the church. After finishing the church, work will begin on a new parsonage. We are also doing a great work under the leadership of our noble district superintendent, Dr. Jacques.—P. B. M. Thomas, Reporter.

MARION, VA.—Mount Pleasant M. E. Church is doing a great work under the leadership of our new pastor, Rev. William Halley, who believes in putting things over the top. He is building a new parsonage which will exceed any in the East Tennessee Conference when it is completed. The members are very enthusiastic over the work. Sunday, Feb. 4, was a high day. At 11 o'clock the pastor administered the Lord's Supper to over 50 persons. At night we were graced with the presence of Mr. R. M. Richardson (white), of the city,

who brought to us a burning message on "Gratitude." This being our rally day, it was a great success. The collection for the day was \$550. Our pastor is doing a great work here and he is certainly faithful.—Charlie J. Goble, Reporter.

WICHITA FALLS, TEX.—A great miscellaneous storm struck the parsonage on Feb. 12 about 9 p. m. The door was opened and a number of members came in with about seventy pounds of select groceries. Prayer was offered by the pastor, and the pastor, wife and son were filled with joy. Those who participated were: Mr. and Mrs. Thompson and mother, Mr. G. E. Johnson, Mr. and Mrs. M. C. Knight, Mrs. H. Benton, Mr. G. W. Liss, Mr. and Mrs. J. E. Brown and others. May the Lord over bless these people who are striving hard with their pastor to do great work for the Lord in this city.—Rev. L. E. Muse, P. C.

ROCHELLE, TEX.—Sister Prockton Johnson and Sister Beaver were pleasant visitors at Hall's Chapel M. E. Church during the month of January and lectured to the delight of all present. We are always glad to have friends visit our church, and invite them to come again.—E. D. Hall, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

PARKER—Mrs. Louise E. Parker, born in New Orleans, La., was called home to God February 1, 1923, Chicago, Ill. She joined First Street M. E. Church when very young and has been a faithful worker for the Lord ever since. After completing her education at Columbian University, New Orleans, she taught for many years in the Thomy Lafon public school of that city. After marrying she went East and later took up teaching again until last June, when illness forced her to retire. She leaves a dear mother, Mrs. M. J. Alton; a loving daughter, Florence L.; one brother, three devoted sisters-in-law, cousins and a host of friends to mourn her passing. The funeral service was conducted by Rev. J. W. Robinson. Her remains were laid to rest in Lincoln cemetery.—Reporter.

BILLIPS—Sister Maria Billips, an old and respected member of Fannin Street M. E. Church, Goliad, Texas, departed this life January 24, 1923, at the home of her daughter. She leaves one daughter, a host of grandchildren and friends to mourn her passing. Rev. A. M. Mason, P. C., officiated.—Mrs. A. M. Mason, Reporter.

THOMPSON—Brother Eli Thompson, a faithful member of Lawrence Key M. E. Church, East Hempstead, Texas, departed this life Dec. 28, 1922, at the age of 45 years. He lived a consistent Christian, serving in the capacity of steward and class leader for twelve years. He leaves

a wife and thirteen children and many relatives and friends to mourn his departure. His remains were laid to rest in the family cemetery. The funeral was conducted by the pastor, Rev. G. W. White.—Reporter.

CHEATHAM—Sister Chlora Cheatham, a faithful member of Shiloh M. E. Church, Brewton, Ala., died Feb. 10, 1923, at the age of 63. She died as she lived—a faithful Christian. She was a member of the Methodist Church for forty years. She was the mother of the church and is greatly missed and was loved by everybody that knew her. She leaves to mourn two brothers, nine children and a number of grandchildren, relatives and friends. "Nor shall her goodness be forgot, while time its record keeps; but friends mark the sacred spot, where the true Christian sleeps."—H. Cheatham, Reporter.

SNEED—On February 8, 1923, at 5:25 a. m., the heavenly Father saw fit to call from labor to reward all that was mortal of Sister Susan Sneed. She was born in 1862 and professed a hope in Christ when quite a child, under Rev. Jeff Buell, and connected herself with the M. E. Church and lived a good and faithful Christian until death. She was laid to rest Saturday, Feb. 10, by the order of the H. of R. No. 2884. The funeral was attended by her pastor, Rev. F. J. Hutchinson, assisted by Rev. T. R. Clemons of the A. M. E. Church. Resolutions were read from the H. of R. by Sisters Porter and Richie and others. Two sons survive her.—E. M. Thomas, Reporter.

PIGGUE—Sister Janie Piggue was born in North Carolina in 1839, and departed this life Jan. 11, 1923. She professed a hope in Christ during her early life and lived a consistent Christian until called to her final reward. She was a faithful member of Mt. Zion M. E. church at Horatio, Ark. To know Sister Piggue was to love her. She always worked for the uplift of the church and the community. Her place as a church worker and as a community leader is hard to be filled. She leaves eight children, fifty-four grand children and eight great grandchildren. The funeral was conducted by Rev. J. L. Bryant, assisted by Rev. L. E. Neal. Servant of God, well done;

Thy glorious warfare's past,
The battle fought, the victory won,
And thou'rt crowned at last.

—B. J. Goodloe.

LOCKARD—Sad and shocking was it when the death angel stole from our midst one whom we loved, in the person of Sister Saille Lockard of Bessemer City, N. C. She was a faithful member of Ebenezer Baptist Church, near King's Mountain, N. C., until she was called home on Feb. 7, 1923. She leaves a husband, Brother Frank Lockard; three sisters, three brothers, five children, one grandchild and a number of relatives and friends to mourn her passing. The funeral was conducted by Rev. B. L. Burge of the M. E. Church, assisted by Rev. L. L. Boyd of the A. M. E. Church.—Bright Gidney, Reporter.

EVANS—The funeral of Brother W. M. Evans of Crystal Springs, Miss., was attended by Rev. N. N. Sydney at New Zion M. E. Church, at 2:30 p. m., Jan. 10, 1923. Brother Evans was a very successful merchant and

farmer. He leaves a devoted wife to mourn his departure. Services were held at the home and church.—Reporter.

WEBB—Annie L. Webb, daughter or one of the retired ministers of the Central Alabama Conference, departed this life January 23, 1923. She was born at Cedar Bluff, July 10, 1903, converted, and joined the M. E. church in 1914 at Castieberry, under the pastorate of her father, and was transferred to the M. E. church at Troy, Ala. She lived a Christian life until her death. She leaves a brother, one sister and father to mourn her passing. The funeral was attended by the pastor, Rev. J. W. Brown.—W. M. Hobdy, Reporter.

KNOX—Miss Willie Knox, a faithful member of Mt. Zion church, departed this life January 29th. She was a lover of the church and Sunday school. She was 16 years of age when the Lord called her from labor to reward.—W. F. Burton, P. C.

DONLEY—Brother Jesse Donley was born Sept. 21, 1890, and departed this life Feb. 16, 1923; age 32 years. He took a decided stand for Christ in his early life and lived a consistent Christian till he was called from labor to reward. He was a member of Mt. Zion M. E. church at Horatio, Arkansas. He served the church in the capacity of steward and class leader, and at the time of his death was serving his second year as Epworth League president. To know Bro. Donley was to love him. Bro. Donley loved his church and was a factor for good in the community. He leaves a wife, mother, two brothers, three sisters, and a host of relatives and friends to mourn his passing. The funeral service was conducted by Rev. M. F. Strong, his pastor, Rev. L. E. Neal and Rev. E. N. Nelson, and Rev. M. Bass, of the Baptist church.—B. J. Goodloe, Reporter.

THORNTON—Brother Abe Thornton was taken from our midst on January 28. Bennett Chapel has lost one of its faithful members, who was loyal to all of its causes. He was class leader for the children and always had a full class. He was 47 years of age when the Lord called him from labor to reward. A mother, brothers and sisters survive him. The funeral service was conducted by Rev. J. S. Medlock, P. C.—Alice Washington, Reporter.

BATES—Sister Frances Bates departed this life on Monday night, Feb. 19. She had been a faithful member of the Baptist church up to the time of her death and died in the full triumph of faith. Her funeral was attended from Rembert Chapel by Rev. A. L. Holland and Rev. Goodin of the A. M. E. Church.—Reporter.

MCCRAY—Wash McCray, age 79, departed this life Feb. 11 in full triumph of the Christian faith. Brother McCray was a member of the A. M. E. Church of Summit, Miss., and had been a member for more than thirty years. The funeral was attended by Rev. A. L. Holland on Tuesday, Feb. 13. He leaves several children, grandchildren and many relatives to mourn his passing and to miss the contact of his good life and fellowship.—Reporter.

SPECIAL NOTICES

The new address of Rev. B. J. Reddix, D. S., of the Baton Rouge District, is 142. Fannie street, Baton Rouge, La.

All pastors of the Baton Rouge District are called to meet in a group meeting at Neely's Church, Baton Rouge, La., Tuesday, March 6, at 9 a. m.

B. J. REDDIX, D. S.

To the Pastors of the Little Rock Conference: The Rev. Nathaniel Smith, who was assigned at the last session of the annual conference to Canfield, Ark., by Bishop M. W. Clair, is in poor health and in a needy condition. He is not able to do anything and his wife is doing what she can to support him and not able to buy medicine for him. This makes the way hard for them. He went to his work a few days after conference, he found out that he could not serve his charge, so he came back to Dermott, Ark. His wife is asking every pastor in the bounds of the Little Rock Conference to take an after collection and send it to her, and she will thank you for it. Brethren, don't pass this by unnoticed because we all must come to this same gate. Thanking you in advance, and also shall thank you through the Southwestern. Please send all contributions to Mrs. Julia Smith, his wife, Dermott, Ark.—J. W. Terrell, Pastor.

To the Members of the East Tennessee Conference—Tidings: At the last session of the conference we ordered the first Sunday in March to be set apart for the purpose of receiving 25 cents from the members and friends on our several charges. This money, as you know, is to augment the funds in our Preachers' Aid Society of the East Tennessee Conference. Now, brethren, let us not turn a cold shoulder to this movement, but plan now to go over the top. Kindly remit by cashier's check or money order the amount raised to Rev. W. A. Wehber, treasurer, Greenville, Tenn., and send the secretary a postal card stating the amount sent the treasurer.

Yours in bonds fraternal,

EMORY L. WRIGHT, Sec'y.
Box 192, Graham, Va.

In the list of appointments of the Louisiana Conference on Feb. 8 it appeared that Marthaville Circuit was to be supplied. We wish to correct this error, as Rev. C. C. Smith was pointed pastor on this circuit.

MARRIAGES

LEE-JOHNSON.—Mr. Gus Lee and Miss Daisie Johnson were united in holy matrimony on January 28th by Rev. R. V. Dookes; also Mr. C. Clary and Miss Pauline Dixon, on February 18th. The contracting parties are of Waskom, Tex.—Rev. R. V. Dookes, P. C.

CRUMP-CRAWFORD. — Mr. Roy

Lee Crump and Miss Laura Crawford were united in holy wedlock at League's Chapel, Aberdeen, Miss., Dec. 24, 1922; also Mr. H. F. Daniel and Miss Allie May Dawkins were married on Dec. 26.

PARISH-WHITE. — Mr. William Parish and Miss Zuella White were married at the bride's home Dec. 31, 1922. Mr. H. E. Patten, of Danville, Ky., and Miss Luella Parish were married on Jan. 18th and left on the 19th for their future home.

HERHUNDREN-ELKINS. — Mr. Jimmie Lee Herhundren and Miss Mary Elkins were joined in holy matrimony on Jan. 28th. Mr. Isaac Boone and Miss Agnes Hodges were quietly married on Jan. 28th. Most of the above young people are members of our church on the Union Grove Circuit. The ceremonies were performed by the pastor, Rev. A. E. Franklin.

HOGAN—Hugh M. Jones Hogan and Miss Zellue Hugh were united in holy wedlock at the home of the bride's parents, Baton Rouge, La. Miss Hugh is a member of Neely M. E. Church. We wish for them a happy and prosperous life. Rev. A. C. Mitchell, P. C., officiated.

COLLINS-FURGERSON — On Jan. 24, Mr. Starkey Collins and Miss Freadie Furgerson, of Houston, Tex., were happily united in holy wedlock at the home of the bride's parents. A large crowd was present to witness the ceremony. G. E. D. Belcher officiated.

Woman's Column

SULPHUR SPRINGS, TEXAS—The ladies of the Home Mission of St. Paul M. E. Church, Sulphur Springs, Texas, have resolved to make this auxiliary count as never before. Sister Mariah Rolland as president, with the faithful followers, are determined to do things worth while. They are going to be heard from with the other auxiliaries of the Paris District. The Ladies' Aid of the same church is doing a splendid work. The society was entertained at the parsonage Monday evening, Feb. 19, after the business part of the meeting. Cake and cream was served to the delight of all present. Receipts of the evening were \$4.85, which goes to pay our light bill. We solicit your prayers. T. Scott, pastor.—C. Rodgers, Reporter.

CARD OF THANKS

The pastor of the Lauderdale Charge wishes to thank the members and friends of Pleasant Grove Church for a suit of clothes given to attend the conference, at a cost of \$41.00; also the members and friends of Shiloh and Elizabeth for an overcoat and a cash purse.—E. W. Rogers, P. C.

The pastor of Scott chapel M. E. church, Port Allen, La., wishes to thank the Auxiliary for the excellent

way in which they made it possible for his attendance in good style at the annual conference. The neat sum of \$120 was given. May God bless all the presidents and members.

A. W. M. OBEE, P. C.

I wish to thank the members and friends of St. Vincen M. E. church, Cade, La., for a number of pounds of choice groceries which they brought to the parsonage on February 2nd, led by Mrs. Lillie McDaniel, J. McDaniel and others.

Rev. C. JENKINS, Pastor.

I wish to thank the members and friends for a suit of clothes and \$30 for my closing services at Fisher, La. May God bless them. Those who led in the donation were Mr. J. W. Moore, John Cheatman, L. Burrell, E. M. Cassin, Ivery Taylor, and others.

THOMAS WILLIAMS, P. C.,
Many Circuit, La.

I wish to thank the Ladies' Aid of Shady Grove and St. Matthew Circuit, M. E. church, of which Sister J. Hill is president, for a fine hat, and the Woman's Home Missionary Society, Sister Nellie Walker president, for a shirt; also the Epworth League for a pair of shoes. I wish to thank all for their kindness.

Rev. L. C. THOMAS.

I take this method to thank the members and friends of May's Chapel M. E. Church of Kiln, Miss., and Brothers J. Brown, J. W. Wright and H. Jones for leading the party which presented me a nice suit of clothes, overcoat and other valuable gifts. I also thank the good women of the Woman's Home Missionary Society of Mount Zion M. E. Church for a nice cash purse of \$13.00. They shall have my prayers each day. May God's blessings ever be upon them.—J. J. Ford, Pastor.

The pastor and wife wish to thank the members of Pine Top M. E. Church of Oakwood Circuit for 25 pounds of choice groceries on Jan. 20. At the same time six new chairs were presented to the choir by the young people of the church.—J. M. Marshall, P. C.

I wish through this channel to thank the following persons who helped to give me a conference suit: Sisters Mary Davis, \$1.75; Irene Jackson, \$1.50; Caroline Williams, \$1.15; Ella Griffin, \$1.30; Polly Johnson, \$1.16; Clotella Johnson, \$2.00; Nancy Johnson, \$1.21; Milkey Tolbert, \$3.60; Lue Wiley, \$6.60; Birdie Grayden, \$2.00; A. Bryant, \$1.00; Lucy Miller, \$3.61; Janey Martin, \$2.86; Eliza Murry, \$1.00; Mary B. Hason, \$1.19; Lue Broadnax, \$1.30; Brother Tig Miller, \$1.00; Sister Rosie L. Dozier, \$5.50 on a hat for conference, and Sister Mattie Stenson, \$7.00 on a pair of shoes. Other collections on the suit, \$2.00. I pray God's choicest blessings on these good people and may their store houses and purses be continually filled by the hand of Him who doeth all things well.—Rev. S. S. Earles, P. C., Mt. Zion Charge, Vanceville, La.

A REVIEW OF FIVE YEARS' PASTORATE AT MT. ZION M. E. CHURCH

We were appointed to this place by Bishop Thirkield in 1918. We began our work on the first day reached the place. The church revived and souls were added. The Sunday school was increased. The financial status of the church is as follows: Received from centenary 1918, \$13,000; raised, 1919, \$5,452.31; 1920, \$15,896.25; 1921, 8,277.46; 1922, \$5,139.09.

305 persons added to the church more than 100 additions to the Sunday school, 65 Epworthians, 70 B. Scouts and 30 Camp Fire Girls, during these five years. I take this method to thank the officials and members and friends who stood us during these five years. I want to thank the organist, chorist, president of the choir, steward, Ladies' Aid, King's Daughters and Sons, Woman's Home and Foreign Mission, New Day Auxiliary and the Willing Workers. I wish that I will stand by my successor and help him to keep this great church in the foremost ranks of the New Orleans area.—B. J. Reddix.

CARD OF APPRECIATION

Mrs. Nancy Rachel Stanley, mother of Rev. Calvin S., Solomon Eugene, Benjamin, Edgar and F. O. Stanley, and Mrs. L. J. Stanley. Mother Stanley has reached her 79th birthday in fine health and happy spirit surrounded by her sons and loving daughter, affectionate daughters-in-law, son-in-law, grandsons-in-law lovely grand and grandchildren.

The anniversary was fittingly served, led by Mrs. Henrietta Stanley and assisted by the other daughters-in-law, Mrs. Julia, Leah Mary, Sarah and Alice R. Stanley.

Mother Stanley received several valuable presents. Among them a fine silk dress presented by her daughters-in-law, a neat purse presented by Mrs. Linda Dunn, a friend of the family, and a purse presented by Mr. Joseph L. Edinburg her grandson-in-law.

A large birthday cake surrounded by 79 candles was presented. Miss Helen, her great-granddaughter delivered the presentation speech well chosen and appropriate words.

Mother Stanley wishes to express her high appreciation to all for the honors shown her.

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,
Mehawk, Florida.

WANTED—Colored men of quality for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggs, Supt., St. Louis.

Southwestern Christian Advocate



LORENZO H. KING,
Editor

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No. 11.

THE METHODIST BOOK CONCERN,
Publishers

Enough, To Be Good

By James Whitcomb Riley

Just to be good

This is enough-enough!

O, we who find sin's billows wild and rough,

Do we not feel how more than any gold

Would be the blameless life we led of old,

While yet our lips knew but a mother's kiss?

Ah! though we miss

All else but this,

To be good is enough.

It is enough—

Enough—just to be good!

To life our hearts where they are understood;

To let the thirst for worldly power and place

Go unappeased; to smile back in God's face

With the glad lips our mother used to kiss.

Ah! though we miss

All else but this.

To be good is enough.

HOWARD UNIVERSITY—TORCH BEARER FOR A RACE

SOME THINGS YOU HAVE HEARD

That the Negro race constitutes the lowest branch of the human family.

That Negro folk are physically more closely akin to the anthropoid ancestors of man than are other people.

That the Negro is the most primitive of all men, retarded in mental development and child-like in intellect.

That the Negro has made no distinct contributions to the cultures and civilizations of mankind.

That the Negro has lived for thousands of years in Africa—potentially the wealthiest continent on the globe—but has failed to utilize this wealth or to build up cultures or civilization that have been worthy of the name.

That Negro peoples have always belonged to slave or subject population; and that without outside aid they are incapable of self government, as is proved by the deplorable social and political conditions in Haiti and Liberia.

That Negro folk if left to themselves remain in savage and barbarous conditions and for this reason must be regarded as the 'white man's burden' and treated as the 'wards of civilization.'

Thus the Department of History of Howard University announces strikingly what is a new venture in the conduct of educational institutions for Negroes in this country. It is an intensive and comprehensive scientific study of Negro civilizations as these are approached at their original sources—Africa. The scope and general nature of these studies will be comprehended in at least three courses as follows: I. Negro Peoples in the Civilization of the Prehistoric and Ancient World. II. Negro Civilization in East Central Africa from the Eighth Century B. C., until end of the Sixteenth Century. III. Negro Civilization in West Central Africa from A. D. 1000 to the End of the 19th Century.

Howard University is hereby setting a standard of scientific approach to the study of the problem of race adjustment and is thereby making a contribution to American civilization. If this course is continued it cannot but result in dispelling very much of the mist of tradition and class prejudice that envelops our entire American life and corrupts our national and racial thinking. There is altogether too much of the effort to solve our problem of adjustment in the light of partisan tradition constructed to the advantage of one group as against another. Our modern social institutions, educational, political and even religious, have hitherto been prostituted to the prejudiced purpose of perpetuating a certain group of ideas and culture favorable to one group without due regard to the ultimate truth. Our civilization almost in its entirety has been taken over by this view and diverted from its rightfully high purpose of developing the human type to the highest efficiency under God, in whatever clime, or nation, or under whatever skin and hue that type may be found.

Such partisan preachments as are set forth in the column on the left of this page above, are largely responsible for the confusion between the races in this country today. He who disseminates such misinformation to bolster up the position of his race or group, is an enemy to the race he slanders and to society at large. He but makes the problem more difficult of solution and delays the ultimate emergence of the truth. For "error always addresses the passions and prejudices; truth

SOME THINGS YOU SHOULD KNOW

That some of the oldest and finest cultures and civilizations of the world were the creations of Negro and Negroid peoples?

That the substratum of early Egyptian civilization was African in origin and that the peoples creating it were largely Negro and Negroid folk?

That there is evidence for believing that one of the earliest cultures of Asia—that of ancient Persia—was very probably the produce of a Negro or a Negroid people?

That in Ancient Ethiopia a Negro folk built up a civilization that in many respects was equal and in some respects superior to that of Ancient Egypt and which was older than the civilizations of Greece and Rome?

That in Rhodesia in South Africa, there has been discovered one of the most monumental and most mysterious civilizations ever created by man?

That in Nigeria in West Africa there have been discovered by English and French and German scholars evidences of material and social cultures reflecting the sometime existence of Negro civilizations of very high order and of great age?

That some Anthropologists are of the opinion that there is an ancient strain of Negro blood in some of the Latin and Celtic races of Europe and that the innate artistic superiority of these races over the Teutonic races is partially accounted for by this fact?

scorns such mean intrigue, and only addresses the understanding and the conscience."

If there were some way the nation could unload the bulk of the junk ideas and traditions passing current in the vocabulary and curricula and ritualism and "theology" of our universities, and conventions, and church organizations and political institutions, and could supplant this with unbiased, uncolored disinterested scientific truth, we would have better times in this nation and would cease moving around in our vicious circle of popular partisan platitudes—one human group devising every conceivable means to hold the other down.

Time is the universal solvent of all problems and science is her handmaid. The world is beginning to reveal to careful research after truth some of the favorable things about the Negro which have long designedly been suppressed from books and traditions. It may be, now that a great Negro University is blazing the way, some of these facts will find their way into the books which Negro children are compelled to study. Our boys and girls should know the facts in the upper right hand column of this page. They will be thereby enheartened and feel that they at least should have standing room somewhere on this globe, if only out of deference to the astounding revelations which modern science and discovery is making.

The old hoax of "fundamental, inescapable and eternal difference" of race is on its way to the scrap heap. Biology, anthropology, and an unvarnished Christianity will hasten its journey. Howard University is to do its part; now let every Negro university and college in this country, which calls itself a race institution, hurry and follow Howard in laying in the Negro youth a historic basis for racial self-respect.

UNIFICATION INCHING ALONG

At its regular session, held January 19, 1923, in Cincinnati, Ohio, the Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, adopted the following resolution:

"That the joint commission does now approve the statement of principles contained in the paper submitted as a preliminary report, and commits the statement for purposes of further consideration and the development of details, to a committee to be composed of eight persons from each commission."

The "preliminary report" referred to in the resolution, we give in full below:

"Whereas, we hold that the Methodist Episcopal Church and the Methodist Episcopal

Church, South, are essentially one Church, 'one in origin, in spirit, in belief, in polity, in ministry, and in purpose, and believing that they should become one in name, in ritual, in terms of membership, in administrative activities and bodies in the home and foreign field, and in order that this essential unity may become effective, the following plan of union is presented for adoption by the processes required in each Church:

Name

"That a Church be organized by uniting the Methodist Episcopal Church and the Methodist Episcopal Church, South, under a constitution with a General Conference and two Jurisdictional Conferences.

"The name of the Church shall be ——— Jurisdictions

"Jurisdiction No. 1 shall be composed of those Annual Conferences in America and various mission fields now constituting the Methodist Episcopal Church.

"Jurisdiction No. 2 shall be composed of those Annual Conferences in America and the various Mission Fields now constituting the Methodist Episcopal Church, South.

"Each Jurisdiction shall have a Jurisdictional Conference with the full powers now possessed by the General Conferences of the two respective Churches except in so far as those powers may be limited by the Constitution of the General Conference hereinafter provided for, and by such other powers as may be delegated to

(Continued on Page 4)

WHO PAYS IT

THE QUESTION

"Every loss has to be paid by somebody." This is a truism of business. And the wide-awake wise business man invariably conducts his business by such methods as will ultimately shift the cost to the shoulders of the buyer. Every business, whether large or small, to succeed, must follow this inflexible principle:

Promoting the Circulation of the Southwestern Christian Advocate is a modern business transaction. It is an effort of the Church to sell a product—Religious news service. In the maintenance of this service, which during a period of fifty years, has proven the wisdom and necessity of it by its incalculable results, the cost must never be lost sight of. **The Southwestern's cost overbalances its income. This has been true for the entire fifty years of its history—a fact not very complimentary to those whom it has so faithfully served for a half century.**

And more, this cost excess above receipts is a loss, concretely. This Marginal loss has been accruing through the years until it has now mounted up to thousands of dollars, and is still mounting as the years and months whisk by.

Reverting to the trite business maxim in the opening paragraph, "Every loss has to be paid by somebody," it is apropos to ask concerning the accruing, annual losses of this paper,—**WHO PAYS THEM?**

THE ANSWER

The Conference Claimant. Annually the Conference Claimant Connectional Fund of the Church falls short of \$225,000.00 which must be diverted to pay the net loss of the "Advocate" family incurred every year. The effort to make the Advocates self-supporting is primarily an effort to bring certain and adequate relief to Retired Ministers and to the widows and orphaned children of deceased ministers who have fallen on the field.

These are they who are paying the losses of the Southwestern Christian Advocate.

Others, too, are paying these losses. Out of that great body of Methodism's Negro membership, nearly four hundred thousand strong, who should be enjoying individually and in their home and church life, the rich Christian culture and inspiration which the Southwestern Christian Advocate gives, only about 15,000 realize and enjoy its benefits. **More than three hundred thousand Negro Methodists are depriving themselves of that means of contact with the life of the Church and the world-wide field of Christian stimuli served up to them by their Church paper.**

And these are they who are paying the losses of the Southwestern Christian Advocate.

In still another way, these losses are being paid. **Clearly all those to whomsoever the Southwestern Christian Advocate is designed to minister—**church members, race members, patriotic citizens of every hue and class, may well recognize the loss entailed by the necessity of maintaining an organ on the basis of narrowed efficiency. As it is, the Southwestern is ministering admirably to Church and society; **but if it were self-supporting, how much more efficient a church and social organ it would be!** This loss of such enlarged service is being paid by somebody.

And those who are missing such service, are they who are paying the losses of the Southwestern Christian Advocate.

THE REMEDY.

It is at hand. Put this paper on a basis of Dignified Self-Support. Machinery is at work to encompass the desired result. **The Semi-Centennial Anniversary of the Southwestern, set for Sunday, July 1st, 1923, if faithfully and resolutely worked out by every District Superintendent, every Pastor and Southwestern Committee in every local charge, will successfully CROWN FIFTY GOLDEN YEARS WITH DIGNIFIED SELF-SUPPORT.**

So will be paid justly, our monetary debt to the Conference Claimants, our debt of larger efficiency for service to society will be provided for, and our debt of gratitude to the church will have been creditably discharged.

SEND IN THE QUOTA!

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



RESTORE THE ERRING:—

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Galatians, 6:1.

UNIFICATION INCHING ALONG.

(Continued from Page 2)

the General Conference by the Jurisdictional Conferences from time to time.

General Conferences

"There shall be a General Conference composed as the General Conferences of the two respective Churches are now or may hereafter be constituted. The powers and limitations of this General Conference to be as hereafter defined by this Joint Commission. Every vote in the General Conference shall be by Jurisdiction and shall require the accepted majority vote of each Jurisdiction to be effective.

"In accordance with the action taken, the following joint committee was appointed:

"From the Methodist Episcopal Church—Bishop William F. Anderson, Cincinnati, Ohio; Bishop William F. McDowell, Washington, D. C.; Rev. David G. Downey, New York City; Rev. Frank Mason North, New York City; Rev. Archibald Moore, Oakland, Maryland; Ernest H. Cherrington, Westerville, Ohio; A. W. Harris, New York City; William A. Elliott, Meadville, Pa.

"From the Methodist Episcopal Church, South—Bishop John M. Moore, Dallas, Texas; Bishop E. D. Mouzon, Nashville, Tenn.; Rev. T. D. Ellis, Louisville, Ky.; Rev. Paul H. Linn, Fayette, Mo.; Rev. Stonewall Anderson, Nashville, Tenn.; Judge J. S. Candler, Atlanta, Ga.; R. S. Hyer, Dallas, Texas; Judge H. H. White, Alexandria, La."

Of course, nobody can foretell with any degree of accuracy what this joint committee will do with the document submitted them for "further consideration and development of detail." In the personnel of the committee there is afforded an interesting study, however. Unification keeps inching along.

Personal and General

Wichita, Kansas, is the meeting place of the next session of the General Deaconess Board, to be held May 8-10, 1923.

Lightning struck and considerably damaged our church at Eutaw, Ala., on February 12th, so writes the pastor, Rev. R. R. Williams.

Pledges totalling one million dollars have been received for establishment of a non-sectarian school of religion at the University of Michigan. The project proposes to give a higher moral and religious tone to American life.

All pastors of the La Teche district, Louisiana Conference, are requested by District Superintendent W. G. Alston to meet him, together with Area Secretary E. M. Jones and his team, at Donaldsonville, La., on March 13th, and to bring one layman from each charge.

Born to Doctor and Mrs. William Wallace, of Shreveport, Louisiana, "W.W., Jr.", weighing just eight pounds, on February 15th, 1923.

The Rev. H. J. Brown, pastor of the largest A. M. E. church in Yazoo City, an old seminary friends of ours, was in to see us recently, our first meeting within the last twenty years.

Dr. J. E. A. Johns, our pastor at Germantown, Pa., is climbing dangerously near the top in raising his entire quota of semi-centennial anniversary subscriptions. He has just sent in 17 new annual cash subscriptions, which makes the fourth installment of such proportions.

Fire completely destroyed the parsonage and household effects of Rev. R. N. Jones, our pastor at Fayette, Miss., last week. The building was a beautiful new ten-room house just completed. The pastor had just moved in and is very much discommoded and distressed by the loss of his household effects, including a select library of more than 300 volumes.

Dr. Allan MacRossie, Educational Director of the Commission on Conference Course of Study, writes that in all probability we shall have the undergraduates of eleven or twelve colored conferences in summer schools this summer. And that Bishop Jones has consented to take the chairmanship of as many as two of the summer schools for this year.

Among the most interesting tracts that have fallen into our hands in these days are the following named, which may be had of the Board of Temperance, 110 Maryland Ave., N. E., Washington, D. C.: The Great American Waste; Five Reasons for Opposing the Prize Fight; Seven Reasons Why No Man Should Swear; Why We Should Support the Church; Twelve Reasons for Observing Sunday as a Sabbath; Fifteen Points Against Dancing; The Cigarette Under Fire; Ten Reasons Why No One Should Use Tobacco; Astounding Facts About Tobacco; The International Religious Liberty Association Exposed; The Rights of the Unborn.

The International Y. M. C. A. headquarters, co-operating with state and local Associations, has just announced that the Fifth Annual Summer Student Conference for the

Pastors are urged to write to the Department of Evangelism, Board of Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania, for blanks for the League of Intercession.

Southwest, comprising the states of Missouri, Kansas, Texas, Oklahoma, Mississippi, Louisiana, Arkansas, Alabama, West Tennessee will convene at Coleman College, Gibsland, La., May 4-14, 1923. Delegates will come from more than sixty Student Associations in as many schools and colleges. Expert leaders in association work, religion, social welfare and race relationships will conduct the conference. Foreign delegates and leaders from Cuba, Jamaica, South Africa, and Japan will be present. Mr. William Curtis Craver, the international representative for this field, is the Executive Secretary of the conference.

Dr. Joseph Beech, President of the West China Union University, while in America secured funds from members of the Methodist Church for the erection of a Normal School building. During the past year he has received a single gift from the late Sir George Cadbury of England for the erection of the Normal School. Dr. Beech has, therefore, asked the permission of the Board of Foreign Missions to use the money from the American Methodists for the erection of the Bishop Bashford Memorial School of Religion. He has the money already in hand and will therefore not need to make a special appeal. The request is for the permission to use the name of Bishop Bashford in connection with the proposed new building, to which use all Methodists agree.

Ezion Methodist Episcopal Church of Wilmington, Del., Dr. W. C. Thompson pastor, has just held, Feb. 11-25, a very successful Parsonage Mortgage Burning and Jubilee. The opening jubilee sermon was preached by the pastor. During the period, others who brought inspiration by their sermons and congratulatory messages were Drs. W. A. Hubbard, of Newark; J. R. Brown, J. H. Scott, E. E. Parker, of Philadelphia; J. R. Waters, of Camden; J. E. A. Johns, of Germantown, and J. U. King, of Washington. Each of these was the special guest of one of the actively participating auxiliaries of the church. The mortgage burning exercise was unique. One committee held the mortgage document; another held the tray for the ashes; while still another committee, consisting uniquely of Dr. Thompson and his immediate predecessor, Dr. J. U. King, applied the match to the document. The tray used as a receptacle for the ashes was once owned by Bishop Levi C. Scott, formerly a member of Philadelphia Conference, consecrated bishop in 1852. Though Dr. Thompson has been at Ezion less than a year, there are numerous signs and results of his ability as an aggressive leader for the people in every phase of their life. This effort at Ezion netted the Church about \$2400.00, and enabled the congregation to pay off all bonds and mortgages encumbering their church property.

Make much of the HONOR CERTIFICATES.
They are subscription getters.

SUPREME COURT OF THE UNITED STATES EXPOSES TYPE OF JUSTICE METED OUT TO COLORED RACE IN SOUTH UNDER "STATES RIGHT" DOGMA

By N. A. A. C. P. Press Service.

The five Arkansas peons, condemned to death by Arkansas courts in connection with the riots of 1919, whose cases the National Association for the Advancement of Colored People has fought through five courts, including the Arkansas Supreme Court, will not be executed, according to a decision rendered by the highest tribunal of the land on February 19, setting aside the conviction of these men. The Supreme Court's decision takes the cases of the condemned colored farmers out of the jurisdiction of the State of Arkansas and requires the United States District Court to examine into the attempt to railroad these men to death.

The Arkansas case originated in the riot of 1919, when it was asserted that the colored farmers in and near Phillips county, Arkansas, had conspired to "masacre the whites." A personal investigation of the riot made by Walter F. White, who was sent to Arkansas by the N. A. A. C. P., disclosed that, far from planning a "massacre," the colored farmers had been organized to employ a lawyer to compel settlements from their landlords who were holding their tenants in a state of peonage or debt slavery.

During the riots some 250 innocent Negroes, men, women and children, were hunted and shot down in the Arkansas cane brakes, posses of white men coming from Mississippi and Tennessee to join in the hunt. The colored men arrested were beaten and tortured to make them testify; 67 were sentenced to long prison terms and twelve were sentenced to death. The cases of all the men sentenced to death hinge upon the cases of the five whose convictions have been reversed by the United States Supreme Court.

In the brief filed before the Supreme Court by Mr. Storey, it is charged that the courts of Arkansas, including the Arkansas Supreme Court, the newspapers, leading white citizens and clubs, conspired or connived at a conspiracy to railroad these colored farmers to death.

The Supreme Court's decision says:

"The ground for the petition for the writ is that the proceedings in the State court, although a trial in form, were only the pressure of a mob without any regard for their rights and without according to them due process of law." Concerning the trial accorded the colored men, the United States Supreme Court's decision says:

"According to the affidavits of two white men and the colored witnesses on whose testimony the petitioners were convicted, produced by the petitioners since the last decision of the Supreme Court, hereafter mentioned, the committee made good their promise by calling colored witnesses and having them whipped and tortured until they would say what they wanted, among them being the two relied on to prove the petitioners' guilt. However that may be, a grand jury of white men was organized on October 27th, with one of the Committee of Seven,

and it is alleged, with many of those organized to fight the blacks, upon it, and on the morning of the 29th the indictment was returned. On November 3rd the petitioners were brought into court, informed that a certain lawyer was appointed their counsel and were placed on trial before a white jury—blacks being systematically excluded from both grand and petit juries. The court was crowded with a throng that threatened the most dangerous consequences to anyone interfering with the desired result. The coun-

sel did not venture to demand delay or a change of venue, to challenge a jurymen, or to ask for separate trials. He had had no preliminary consultation with the accused, called no witnesses for the defense, although they could have been produced, and did not put the defendants on the stand. The trial lasted about three-quarters of an hour, and in less than five minutes the jury brought in a verdict of guilty of murder in the first degree. According to the allegations and affidavits there never was a chance for the petitioners to be acquitted; no jurymen could have voted for an acquittal and continued to live in Phillips county, and if any prisoner by any chance had been acquitted by the jury he could not have escaped the mob."

WALDEN COLLEGE ENDS FIRST SEMESTER IN NEW HOME

Walden College has recently closed a most successful semester of work in her new and commanding home, overlooking the southern part of the City of Nashville. Semester examinations have been held, the students have enjoyed a nicely arranged post examination pow-wow, and the faculty and members of the board of trustees have attended a reception in the president's quarters; all in celebration of the splendid work of the first semester.

With new site and equipment, with an increased force of teachers, and under the auspices of the Board of Education for Negroes of the Methodist Episcopal Church, Walden has very good reason to do splendid work and to have the opportunity of rejoicing. In addition to purchasing the new site, remodeling the building, and providing new furnishings and equipment, the Board of Education for Negroes, whose work is ably directed by Dr. I. Garland Penn and Dr. P. J. Maveety, of Cincinnati, Ohio, is bending every effort in order to put the college in shape to keep pace with advancing educational standards.

This year the curriculum has been reorganized and revised in the light of the advanced standards and requirements. In addition to the high school course, giving careful attention to fifteen Carnegie units of work, the college includes in its curriculum a Junior college course, embracing two years above the high school in arts, science, business of teacher's training. Fifteen secondary units of creditable scholarship or graduation from an acceptable high school, constitutes the entrance requirement to the Junior college. Much interest and attention have been entered upon the two years science or pre-medical course, which puts stress on the requirements of the American Medical Association.

Under the revised curriculum standardization of the work of the college is attempted not only from the standpoint of required units and equipment, but also from the standpoint of teaching efficiency and character of scholarship of the students. A system of "grade points" is used which requires of the students more than mere passing grades for graduation.

Dr. John L. Seaton, of the Board of Education of the Methodist Episcopal Church,

New York City, who has been to Nashville several times in connection with the work, has given personal attention to the courses of studies, arrangement of class rooms, equipment and other phases of the college work.

T. R. Davis, the new president, is ably assisted by eighteen teachers. The new teachers on the faculty this year are: Dean Joseph O. Jones, B. A., Virginia Union University and post-graduate student of Virginia Union University, chemistry; Miss Ethel L. Wilkinson, B. S., Howard University, physics; Mrs. Josephine E. Jones, B. A., Bennett College, history and elementary sociology; Miss Ona E. Robinson, Oberlin Business College, business; Mrs. S. W. Davis, Louisville Normal, assistant in physical education; Dr. H. H. Walker, B. A., Walden University, M. D. Meharry Medical College, college physician; O. M. Caliman, Michigan State Normal school, physical education; Miss Arvella Pickett, B. S. Knoxville College, English; E. T. Washington, B. S. Howard University, biology; Miss Ruth Bandy, the New England Conservatory of Music, violin; Mrs. Mayme E. Gray, summer student of the University of Chicago, preceptress; Mrs. Cora A. Bailey, Walden University, matron of dining hall; Miss Mary B. Hinton, Technical High School, Indianapolis, Indiana, bookkeeper.

The many visitors who have come to the college during the first semester, and the Executive Committee of the Board of Trustees, as indicated in a recent meeting, attended by Bishop I. B. Scott, Honorable J. C. Napier, Professor W. D. Hawkins, Dr. G. W. Hubbard and Rev. E. J. Guthrie, all joyfully attest to the excellent physical condition of the institution, the splendid work which is being done, and the unique opportunity, which Walden has, of maintaining high rank among the colleges.

TITHING IN AFRICA.

By the Rev. W. L. Turner

Dear Mr. Editor:

Please allow space in your valuable paper for the following statement: It is simply a statement to show that Christian Stewardship will do or has done among our native membership in Liberia. I have assisted Rev. C. W. Duncan in the pastorate of the Patten

(Continued on Page 6)

THE RURAL SCHOOL AND THE RURAL SCHOOL TEACHER

By Prof. Thomas I. Brown, Department of Sociology, Morgan College.

Of the many pleasing features of the summer schools of Morgan College, none perhaps is more gratifying than the growing interest of teachers and supervisors of the rural schools in the opportunities offered for their cultural and professional development, and their effort to avail themselves of the proffered advantages.

At least three reasons may be given for the stimulated interest of this group of public school instructors: the financial gain that accompanies increased proficiency; the desire for increased knowledge, evoked by the sense of added fullness of life that each new acquisition of constructive knowledge imparts, an appreciation of its personal spiritual value; and last, but not least, the desire to fit themselves for rendering larger service to the communities they serve. Whatever the motive is that actuates them, their wider preparation can hardly fail to bring increased benefit to themselves and to others.

For a long time the opinion was prevalent, and it still lingers, that almost anything with respect to machinery and personnel was good enough for rural schools. The natural result of this erroneous sentiment was that, in the majority of cases, the most poorly prepared and most inadequately paid teachers gravitated to the country. Less than a year ago the writer was present at a meeting where the proper training of rural teachers was discussed. He was surprised to have a proposed liberal program of preparation opposed by a teacher, who would be offended if her claim to superior intelligence were impugned, on the ground that country teachers did not need as wide training as those in the city. A little reflection will convince one of the fallacy of that assertion. In the first place, whatever the vocation that an individual intends to follow, the most thorough preparation for life's work is not too good; he should be able to meet the demands imposed upon him wherever he happens to be. In the second place, the more backward any social group is, the greater is its need of superior leadership. It required no less than a Moses, initiated into the advanced culture of the Egyptians, and broadened through intimate contact with the juridical practices of Midian, to essay the leadership of the primitive Israelites. No better argument could be advanced to refute the short-sighted policy of those who would restrict the Negro to the most rudimentary education. The paucity of well-trained rural teachers is one of the chief causes of the continued low tone of the rural school. A teacher properly trained and endowed with initiative and a wholesome personality can do much to raise the educational standard, command social esteem, and invite increased financial remuneration.

It may be laid down as an axiom that social relations are necessary for the development of human nature; and from this the corollary may be drawn that the widest range of social intercourse must be established if

human nature is to attain its highest development. Social contacts stimulate social activities, increase social organs, and impart a richer tone to social life. The geographical isolation of country folks too often results in their being practically cut off from the highly motivated stimuli of the larger centers of population. The country church and school, especially the latter because of its more democratic nature, should be centers of social activity. The teacher should be prepared for intelligent, responsible leadership. He or she should stimulate varied kinds of healthy group activities; because concerted endeavors tend to break down ultra individual, class and race consciousness and promote social solidarity; they help to bridge the chasm of biological, "habitual" and psychic differences; they go a far way toward diffusing a real democratic spirit in any community.

Then, too, it should be remembered that, while exceptional individuals are ordinarily produced by the cities, because of the superior stimuli of varied kinds which they fur-

TITHING IN AFRICA

(Continued from Page 5)

Memorial M. E. Church, Kroo Town, Monrovia. In addition to teaching regularly 25 hours a week, I took up the task of directing the choir, allowing the congregation to get used to the idea of having "two heads to one church," as they often called it.

Next, we took up the work of the Sunday school, adding to the regular organization the Cradle Roll and the Adult Departments, arranging, as far as possible, separate rooms for recitation. The Adult Department promises to be in time as large as the entire body formally was. My class consists of 45 men, most of whom are the representative men of the town, including the Governor. The class is learning to read and write as well as to understand something of the meaning of social Christianity.

By this time it is July and the "middle dries" are on; at this time we put on the four weeks program of Christian Stewardship; the entire congregation pledged to pray daily for the spiritual awakening in the church. I knew not how they would carry out this pledge, but to my surprise at 5:30 every morning the congregation assembles at the church for one hour of prayer. There were 25 who pledged to tithe. While this is very good, yet we cared not so much for a few tithers in the congregation as we cared to have the whole congregation catch the spirit of systematic giving. Not all the membership has been reached yet, but about three-quarters of them pay regularly 24, 12, 6 cents a week; many pay 1 and 2 cents for the children on the Cradle Roll.

The results are, the congregation that was raising \$20 per month, is now paying \$140 easier than it raised the \$20 before. The money is deposited in the bank of British West Africa each week. Some weeks we have deposited as much as \$75, and no week

nish, nevertheless, the raw materials are largely furnished by the rural districts. Since, therefore, the country youth of today is to be the urban, state or national leader of tomorrow, it is obviously imperative that he be given the very best early training possible; and this cannot be done with poorly trained teachers. There still exists too great a gulf between city and country life, so that the country youth too often finds adaptation to urban life extremely difficult. Unquestionably one of the greatest social problems confronting us is how to establish an approximate equality of opportunities between rural and town life, so that the period of adjustment to the new experiences of city life shall be attended with less physical and spiritual loss. Here is a challenge to heroic service, not only to the well prepared rural teacher, thoroughly consecrated to his or her task; not only to those who are entrusted with the supervision of our schools or with the training of our youths; it is directed to the political, social and religious workers alike; it comes to every lover of human progress, in every field of social endeavor. Let us accept the challenge, let us heed this veritable Macedonian call.

have deposited less than \$35. We opened our account the second week in November with a deposit of \$95. And it has been quite regular ever since. The program resulted in the conversion of 85 souls, the adding of about 150 persons to the church. This year the membership has grown from 400 to 650. It certainly has helped the membership in every way. This church has at once become self-supporting in one year's time. There seems no reason why most of our older churches could not become self-supporting in a single decade. They certainly can with proper leadership and encouragement.

REV. EUGENE WASHINGTON JOINED THE CHURCH ABOVE

The 31st day of January 1923, was a day of sorrow to the members and friends of Hodges M. E. Church, Helena, Arkansas.

Rev. Eugene Washington, attended the session of the Little Rock Annual Conference here December 10, 1923, was left here as our Pastor. Though he was very weak physically, we succeeded in getting his family here. He labored earnestly until he was unable to do anything, but to tell us of his desires.

At 2 o'clock, Wednesday night, January 31, 1923, he succumbed to the grim reaper.

"The voice at midnight came,

He started up to hear,

A mortal arrow pierced his frame;

He fell, but felt on fear."

The funeral of Rev. E. Washington was held in the Carter's Chapel A. M. E. Church, February the 4th. By special request, Rev. C. W. Sampson, of Mariana, Ark., delivered the funeral address. He was buried with Masonic honor. He leaves to mourn his death, a wife, five children, the Church and many friends.

METHODISM'S ADVANCE PROGRAM

Report of the Committee of Twenty-Five to the Council of Boards of Benevolence
Chicago, Ill., January 23, 1923
(Continued from Last Issue.)

Church Training Night has become popular in many organizations. It should not be diverted from its highest purposes into mere social waste. We urge its more general use as a means of evangelism of the best sort, including the development of intelligent Christian character.

The call for a positive and a prophetic preaching ministry was never more timely, than now. Sin is rampant and deadly; personal redemption in Christ Jesus is still the only cure. It is no time for pleasant platitudes of passionless plausibilities. Actual burning facts and witnessing, working Christian experiences and dedication to God are imperative. With such a need and such a gospel, woe to the watchman who does not preach the Gospel of the redeeming Christ!

Nor are methods of recruiting the membership alone sufficient. The gospel of conservation is just as necessary and as heroic as that of conversion. Our Master kept those the Father gave him and lost but one of the twelve. The leakage and wastage in our membership every year are appalling and losses are so unnecessarily large as to show bad methods of church and pastoral care, if not criminal neglect. We need:

- (1) Greater and wiser care of newborn Christians
- (2) Better methods of caring for newcomers in the congregation
- (3) Systematic followup of indifferent members
- (4) Increase in local church activities that will give opportunity to new members to exercise and develop Christian graces and character.
- (5) Increased conscience in keeping church records to prevent great numbers being "pruned" out instead of being lovingly followed up and set to work. There is too much eagerness to correct church records in order to affect financial apportionments and we have allowed ourselves to become complacent when members wander away and are lost. We count it a great event when one comes into the Kingdom; we should count it a tragedy when one is dropped from the rolls of the church. Habits of indifference in this matter on the part of pastors or official members are inexcusable, if not un-Christian.

5. Agencies.

This or any other challenge to faithful evangelism will be mere words unless it brings forth a hearty and willing response from the pastors and all leaders of the churches. Evangelism should be initiated by the religious zeal and loyalty of the local leadership, and there must be greatest freedom in methods and plans to meet those varied needs. If they fail the evangelism of that community fails. Plans, suggestions and ideas may come from some general headquarters; but genuine and enduring Christian evangelism comes from the spirit of the Master and is near to every congregation of true worshippers. It cannot be brought by resolutions and indifferent consent of heedless official boards of quarterly conferences. It

can only come by prayer and plans and sacrifice. There should be no "off years" of watchful waiting for it to break out in some unexpected quarter. Our loving Lord awaits a willing church.

Wherefore, trite as it may seem to some, it is necessary to say again that the chief pastoral responsibility of the hour that cannot be replaced by any other duty or delegated to another is the duty to lead the congregation in successful evangelism, and from this *no pastor be excused*. Boards and bishops and conferences may suggest and plan and advise. Whatever results come from the efforts of conference, district or professional evangelists, pastoral and congregational evangelism in spirit and in fact is a supreme need of the hour and is the permanent work of the church. We raise no objection to supplementing this with gospel teams, evangelistic singers, or any other needed helpers. But it is never to be avoided as a pastoral responsibility.

The guidance of this work belongs to the regular, authorized leadership of the church. We urge and expect bishops, district superintendents, and all others to give such definite, hearty, personal leadership to this work in every area as they gave in the "I Will Maintain" campaign and other strategic victories of the church. These ought ye to have done but not leave the supreme task undone.

6. Our dedication.

For the evangelism of the world, our Lord came to earth, lived, taught, suffered and died on Calvary, saying: "I, if I be lifted up, will draw all men unto me."

For this purpose the Holy Spirit came into the world and developed a world-saving church out of a mere handful of disappointed men.

For this purpose Methodism was called into being and began to preach that good news among the poor.

To accomplish better this purpose we have developed a great organization of connectional Christianity, that now carries the light of His cross to the remotest parts of the earth. Not a board, not a society or commission in the whole church in its truest purposes has any other task or objective, but is part of this high and holy purpose.

The following table lists the information concerning the various boards and agencies as to "No growth basis," "Legitimate needs," and "Apportionment of the \$18,500,000 among the boards and agencies":

	Basis No Growth	Needs Legitimate	Apportionment
Board of Foreign Missions	\$ 5,426,129.03	\$12,015,900.00	\$ 6,800,000.00
Board of Home Missions and Church Extension...	5,081,664.00	9,805,040.00	6,800,000.00
Board of Education for Negroes.....	782,077.14	950,000.00	750,000.00
Board of Education	801,227.40	2,302,683.00	1,500,000.00
Board of Sunday Schools	346,387.75	810,000.00	600,000.00
Board of Epworth League	118,827.30	176,800.00	175,000.00
American Bible Society	142,957.04	250,000.00	200,000.00
Board of Temperance, Prohibition and Public Morals	149,284.10	319,750.00	250,000.00
General Deaconess Board	50,414.06	90,000.00	100,000.00
Board of Hospitals and Homes.....	39,527.88	175,000.00	175,000.00
Board of Conference Claimants	55,000.00	150,000.00	150,000.00
Commission on Conference Courses of Study	45,000.00	60,000.00	60,000.00
Commission on Life Service	54,677.00	75,000.00	75,000.00
Committee on Conservation and Advance	792,000.00	865,000.00	865,000.00
	\$13,885,172.70	\$28,045,173.00	\$18,500,000.00

If in this purpose we fail, the whole structure of Methodist Christianity stands before the world as a once mighty temple now sacked and ruined. We are just now closing the celebration of the first century of that aggressive denominational life which has been so full of sacrifices, of achievements and of devotion to the will of God, all of which was so bountifully blessed by the Holy Spirit. The need for this Evangel is today a tragic need. It is the last hope of the world. Expedients, social, political and economic have been tried and have failed. As of yore the multitudes are asking: "Sirs, we would see Jesus," and they will not be satisfied with another.

Therefore, we make this solemn and sincere dedication to the first task of the church:

That old and young, leaders and those led; in boards and commissions and congregations, preachers and people; by old means and new, and by means yet unknown among us, and in church and school and home; in club and factory and on street; on special days, during special seasons and every day; in all languages and tongues and among all races and peoples and colors; with due humility and yet with a godly courage; we do again lay ourselves and as far as in us lies our congregations and our great Methodism anew on the altar of Jesus Christ dedicated to keep first things first and to go into the whole world preaching the gospel to every person teaching them to observe all His teachings. Fail if we must in other tasks; we dare not and will not fail our Lord in this.

Needs and Apportionments

Your committee recommends that a definite sum of \$18,500,000.00 be designated and approved to be apportioned among the churches in the regular way.

The Committee of Twenty-five received from the Committee on New Studies a statement of the legitimate needs and the no-growth figures of the eleven benevolent boards. These were discussed at length and referred to the sub-committee, who, in turn, resubmitted them to the boards for any possible revisions. The sub-committee, after full conference with the boards involved, again presented these figures to the Committee of Twenty-five and they were finally adopted and made a part of this report.

It is intended that this list of needs shall be presented to the church in an appeal for subscriptions over and above the apportionment on the honor roll plan.

A Call to Advance

What is the meaning of this figure that your committee has recommended for the apportionment? On the one hand we have the estimate of \$28,045,173 as the legitimate annual need of the church for its distinctively missionary work and on the other we find that the amount necessary to maintain the work on an absolutely "no growth" basis is \$13,885,172.70. Remembering that ours is a growing church, remembering also that "no growth" in work of this character is quite sure to result in deterioration, recalling our commission as a Committee on Advance Program and bearing in mind that the church recently pledged \$21,000,000 and in one year actually paid \$15,908,000.00, it has seemed to your committee that the amount named is a reasonable expectation of what the Methodist Episcopal Church ought to lay on God's altar in the first year of the new quadrennium. This plan will make it possible for those churches now meeting their full apportionment to continue and even to advance, and will also make possible an apportionment to many churches that will inspire them with confidence in their ability to meet the askings on a one hundred per cent basis and be a declaration of purpose to bear our full share in the sacrificial task of winning the world for Christ.

The program and achievement of our Centenary celebration has lifted the total thinking and giving of our church immeasurably. Horizons once pushed out can never be contracted. Moments of achievement are advance posts which the church will not easily surrender. The splendid advance of these recent years is due to the fidelity, the devotion, and the generosity of laity, pastors, district superintendents, bishops, and secretaries. The foot cannot say to the hand, "I have no need of thee." The whole body working together has wrought successfully at the task in the interest of humanity and for the glory of God. The very name of the Committee of Twenty-Five, a Committee on Advance Program, makes it clear that the Council did not expect the committee to sound a retreat and it is believed that the church as a whole does not desire a retreat.

In presenting to the council, and through the council to the church, this program of advance, the Committee of Twenty-five desires to make crystal clear the fact that for the successful prosecution of the total task of Methodism, at home and abroad, the dependence must always be upon the local church, the pastor, the district superintendent, and the bishop. These are the foundation stones upon which the entire superstructure rests and must always rest. Your committee strongly emphasizes the primacy of these agencies. They are not the servants of the boards but *per contra* the boards are the duly constituted agencies devised, planned, and ordained by the representatives of the church in General Conference assembled, for the carrying out of the plans and the programs of the church.

In view of what has already been achieved, in view of the world need as out-lined in the careful and scientific studies herewith submitted, and in view of the unquestionably ability of our people, we dare call the church to a simultaneous advance along the whole front;

1. In the supreme work of the church, to

wit: The preaching and practice of the good news of Jesus Christ, with steady and insistent application to the totality of life.

2. In the enlistment of still larger numbers of the laity in all the activities of the church, to the end that that genuine Christian experience may be the prized possession and the daily practice of the great hosts of people called Methodists.

3. In the development and ever-widening doctrine of the trusteeship of life and sub-application of the Scriptural and disciplinary stance.

4. In the strengthening and enlarging of the work of the local church and in cordial co-

operation with the various boards majoring in the home field.

5. In the extension and completion of the world service of our church in those lands where by order of the church our representatives are toiling in the face of difficulties almost unbelievable, and with a devotion as deep, a courage as heroic and a faith as sublime as the world has ever known.

Fervently do we pray

*"Let kindle, as before, O Heavenly Light!
New messengers of righteousness, and hope,
And courage, for our day! So shall the world
That ever, surely, climbs to God's desire
Grow swifter toward his purpose and intent."*

THERE ARE NO HARDSHIPS TO-DAY

"There are no hardships to-day." This statement was made by a missionary a few months ago qualified in only one respect, which is the separation from the dear ones in America. Would we at home echo that if we lived as they do in a climate which in winter has a penetrating cold and where the houses are heated only by small open fire places? The ceilings are high because most of the year the climate is oppressively warm. In some cases the ceilings have no plaster and every opportunity is given for the cold to enter.

If one lived in a native Japanese house with paper partitions and windows and nothing but a charcoal brazier for heat.

If one lived where every drop of water had to be carried.

If one lived where the humidity was so great that everything moulded even one's new wedding slippers carefully wrapped up and cared for.

If one lived where the danger of cholera was ever present during the hot weather when no raw food of any kind could be eaten, even the bananas being scalded before they were served, when literally every fly is a source of danger, when the houses are not properly screened, when one might meet cases of smallpox or cholera or other diseases any time one went outside of the compound.

If one had to watch constantly and teach one's children to watch against the danger of germs and be forced to strike the average between undue anxiety and

carelessness.

If there were not enough houses in the Mission compound for the families and if one had to move seven times in six years or three times in one year.

If instead of comfortable railroad travelling or other means to which we are used, one went in a boat with boards for a bed and with Chinese sleeping on the roof of one's cabin as well as in every other available part of the boat, or travelled in wheelbarrows, or in springless carts.

If one lived in a house attractive on the outside but built of mud and thatch which might melt away in the rain and which would certainly harbor all sorts of unpleasant insects.

And yet these are all every day occurrences in Oriental countries. It is true that the Board is building many comfortable homes that are sanitary and well screened, that the methods of travel are greatly improved, that knowledge as to how to protect oneself in every day life is increasing, but I doubt if we at home would yet be ready to say that "There are no hardships."

It is to such conditions that some of the finest young men and women in America are going out to meet in foreign missionary service under the Board of Foreign Missions of the Methodist Episcopal Church.

Can we do less than sustain and follow them with our prayers, our love, our gifts?

THE LATEST MISSIONARY PLAY.

Edgar S. Brightman

It was my privilege recently to witness the first performance of Mrs. W. E. Huntington's Missionary play, "Piyari's Rescue, or Scenes from Life in India." The play made a deep impression on all who were present, young and old alike. It combines a touching story with much valuable information; above all, it is a profoundly stirring religious appeal to heart and mind. It brings the need of India's womanhood before the hearer with pathetic and irresistible force.

Mrs. Huntington has been persuaded to consent to its publication by the Woman's Foreign Missionary Society. It should have

immediate and general use. The play will be an ideal supplement to the current study of India. All who desire copies should apply to Miss Annie G. Bailey, Publication Office, 582 Boylston street, Boston, Mass., or to Branch Headquarters. Price, 20c. Profits from its sale are devoted entirely to the work of the Woman's Foreign Missionary Society.

WARNING!

Brethren, it will not be possible for our office to give proper credits on Semi-Centennial quotas for subscriptions sent in unless they are accompanied by name of Pastor, District and Charge from which subscriptions are sent.

THE EASTER WEEK TITHE

The success of the Easter Week, experimental tithing plan, promoted last year by the Committee on Conservation and Advance, and followed in so many local churches made it well nigh inevitable that a similar plan would be followed this year. There is every prospect that it will be put into operation in many more churches this year than it was last.

The Bishops

At its Baltimore meeting November, 1922, the Boards of Bishop formally approved the plan and placed on its record the following resolution:

"We recommend the continuation of Easter tithe week as an honest experiment in the holy joy of tithing as the minimum expression of Christian stewardship."

The Council of Boards

In January 1923, the Council of Boards of Benevolence passed a similar action relative to it:

"We rejoice in the fine response made to the call for the Easter Week Tithe and express our conviction that the same plan shall be operated during the present year with the hope through this effort the principle embodied may become acceptable to all our people."

The Plan

The plan therefore, carries the full approval of the officials of the church.

In practice the Easter Week Tithing plan involved the setting aside of the week before Easter March 25-April 1) as a period during which, if possible, every member or constituent of a Methodist Church shall place by itself one-tenth of the week's income to be brought to the church on Easter morning and given at that time as a special offering to the work of the benevolent boards of the church.

It is expected that this Easter week offering will be over and above the regular benevolent pledges made by the church members. The extra sum thus given will help to close the gap between the pressing needs of the missionary program of the church and the much smaller income as compared with the needs. The diversion of the Easter week tithe for any other purpose, either local or general, naturally defeats this end.

Results

The rewards of the experiment have not been limited to financial returns. On every hand the most gratifying results in terms of deepened spiritual life have been evidenced. Many who had never practiced tithing before have during a week of trial, found that the plan was feasible for them and they have been led to adopt it as one of the regular forms of expression of their devotion to their Master and the Kingdom which He came to establish.

Suggestions and Helps

The successful carrying out of the Easter Week Tithe proposal of course involves careful planning and adequate platform presentation both from the pulpit and in the sunny organizations, which make up the local church. As aids, the Committee on

Conservation and Advance (740 Rush Street, Chicago, Illinois) has prepared a special Easter Tithe Envelope and a number of free leaflets giving the experience of others in connection with the regular practice of tithing. Envelopes and leaflets may be secured free upon application, also enrollment cards for those who stand ready to enroll themselves permanently as Tithing Stewards.

Testimony Of Others

One two-point circuit with 82 members has already enrolled 70 Tithing Stewards.

An aged woman who became a Tithing Steward said at the end of the year, "Christ was never so near, and his church never meant so much to me as during the past year."

Of the opportunity and the urgency of the



This is a reproduction of the envelope to be used for your Easter Week Benevolence for Centenary purposes. Envelopes may be secured from your pastor who should have a supply for distribution among his people. Place in the envelope one tenth of your income for the week of March 25-April 1, and bring it to the Church Easter Sunday morning. If you have not been in the habit of tithing, begin with this Easter. Make the experiment. Join the swelling ranks of Christian Stewards all over the world.

situation Dr. R. J. Wade, General Secretary of the Committee on Conservation and Advance says:

"This may be made the victorious year for Methodism. 1923 is the most serious Centenary period. It brings more opportunities than the Church has ever before known. We have enough personal power and material resources to enter every door pushed open in the past four years. Four Centenary years have given us high daring. We face opportunities tingling with faith, and hope, and power, and love. Will we invest all we are and have for men and for God? A limited partnership will fail. Silent partners will not be heard. Only Stewards of our Heavenly Father can be partners with Him in extending Righteousness. Every Methodist a Christian Steward! We run to meet the adventure!"

It is time to move now, if Easter is to bring its just rewards to your church in a reconstruction of self and material possessions on the part of many individuals and a concrete expression of that consecration in terms of Christian Stewardship.

THE FLORIDA CONFERENCE.

By the Rev. J. M. Trammell.

The Fourth Annual Conference met in session in St. Augustine, Fla., February 1st, with Bishop E. L. Waldorf, D. D., L.L. D., presiding. The Bishop conducted the usual devotional exercises, assisted by the District Superintendent and pastor.

Hundreds participated in the Holy Communion.

The conference on motion elected the conference officers as follows: Secretary, Rev. J. B. L. Williams, who chose his assistants.

At the roll call by the Secretary, Rev. Peter Swearingen and the Rev. A. B. Young failed to answer to their names. The conference paused for brief memorial services, Dr. J. S. Todd leading in fervent prayer.

The regular business of the conference was then taken up. The usual committees were appointed.

After which the Bishop introduced the following visitors: Mrs. Bishop Waldorf, Mrs. W. R. Stephens, Mrs. J. B. L. Williams, Rev. H. W. Bartley, District Superintendent of the Gulf District; Rev. J. A. Simpson, D. D., District Superintendent of the Atlantic District of the South Florida Mission Conference; Rev. J. H. Moore, D. D., pastor of First Baptist church, city; Rev. G. J. Oats, pastor of the A. M. E. church; Dr. William H. Neal, Representative of the Committee on Conservation and Advance; Dr. I. G. Penn, Secretary for the Education of Negroes; Dr. R. T. Weatherby, Atlanta Area Evangelist; Dr. Warren F. Sheldon, Dr. Hamlin, of the Board of Temperance, Public Morals and Prohibition; Rev. J. W. Moultrie, D. D., Area Secretary; Mrs. Jane Lowe, National Organizer W. H. M. Society; Dr. G. H. Trevor, of Gammon Theological Seminary.

Rev. Dr. J. H. Moore and the Rev. G. J. Oats delivered most pleasing words of welcome on behalf of the churches of the city and Ministers' Alliance. Bishop E. L. Waldorf responded as only a Waldorf could. It was indeed a grand exercise that afternoon.

Rev. J. S. Todd, D. D., Rev. R. H. Dubose, D. D., Rev. W. R. Stephens and the Rev. Scott Bartley, D. D., read very fine reports. The pastors from all parts of the Florida Conference read astonishing reports. The Bishop praised the men very much for their ardent work. The Bishop each day delivered soul-stirring addresses. The conference decided that Bishop Waldorf is a walking encyclopedia. He fed us richly. Bishop E. G. Richardson, D. D., came by just to say howdy and goodbye. He arose in the midst of great cheering and filled our hearts with inspiring news.

Dr. Chas. R. Oaten put over a good speech on conference claimants. Dr. D. D. Forsyth dropped in upon us fresh from the Board of Home Missions and Church Extension; Dr. I. G. Penn and Dr. Butler, Dr. William H. Neal, Dr. J. W. Moultrie, our own Area Sec-

(Continued on Page 11)

CONDENSED REPORT OF THE QUARTERLY MEETING OF THE BOARD OF TRUSTEES OF THE WOMAN'S MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH

Annual Meeting to be at Sioux City, Iowa.

By Miss Ethel C. Taylor

The Board of Trustees spent four days, January 23-26, of most earnest attention to the business of the Society. The absence of Mrs. Thirkield, the President, was greatly regretted. She is with her husband, Bishop W. P. Thirkield, in his Episcopal visitation of South America. Three Vice-Presidents however, Mrs. Goods, Mrs. Park, and Mrs. Jones, presided capably over the meetings of the Board.

The Treasurer, Mrs. Freeman, reported for the five months of the fiscal year an increase of \$136,000 over the same period a year ago, with a word of appreciation to the Conference officers in their sincere effort to help the budget plan succeed and in the reporting of Conference receipts.

Notice was taken of the Fortieth Anniversary of Woman's Home Missions in January, 1923; and the Tenth birthday of the Membership Campaign in May, West Virginia Conference is also to celebrate its 25th Anniversary by raising an additional \$25,000.00.

The Annual Report has been unavoidably delayed in its issue, but will be out soon; the price is again fixed at 15 cents.

An invitation was received and accepted for the October meeting of the Board of Managers at Sioux City, Iowa. The date is fixed for October 10-16, one week earlier and one day shorter than heretofore.

Designs for a new pin similar to the emblem of the Society will be submitted at the Sioux City meeting.

Goals for all Departments must be presented at the April meeting of the Board of Trustees in order that they may be harmonized for the work of the coming year.

February 11th is approved as "Race Relations" Sunday throughout the Conferences.

There are to be no appropriations for new buildings in 1923-24, the Board feeling the necessity of completing the large program already approved. In this plan the Negro Seminary is to be the first preferred building fund. The Training School for Negro Deaconesses is to be removed from Des Moines to Atlanta, Ga., by September 1. German students, if English speaking, are to be admitted to McCrum Slavonic Training School.

The Chairman of the Permanent Deaconess fund reported nineteen deaconesses and three missionaries on her list, requiring an expenditure of \$1000, a month. The Board added four names to this list. A number of deaths among missionaries and Conference workers were spoken of, who will be greatly missed. Mention of them will be found in Woman's Home Missions.

Four new Field Secretaries were appointed: Mrs. E. B. Dolliver and Mrs. R. A. Carnine will give part time; and Miss Elizabeth Risinger will work for the Colorado, and Miss Julia A. Hendricks for the Northern Minnesota Conference.

Four new missionaries were approved: Mrs. Helen Shepherd to serve at Odanah Mission, Miss Agnes Shaddock at Bennett Academy, Mrs. May Tousley at Mary J. Platt, and Mrs. Ida B. Dodd in Porto Rico.

In Alaska Dr. and Mrs. Newhall will come out for a furlough from Jesse Lee Home, and by the request of the Committee, the building will be postponed for a year. At Nome, Mr. Baldwin asked to defer his furlough until the arrival of another pastor for the community. Interest was taken in the case of Peter Gould a graduate of Jesse Lee Home, now in Dickinson Seminary, desirous of fitting himself for a missionary to his people, but in need of a scholarship to complete the course.

Because of the desirability of the Homes of the Society, they are in demand among students that can pay, to the exclusion of those that must be kept on scholarship, hence it was decided that fifty per cent of the girls taken into Homes must be on scholarship.

Board of Trustees had a most interesting visit to the new offices of the Society at

420 Plum Street, and were pleased with the arrangement for work there. The Committee on Publication made a splendid report and offered several recommendations for the greater efficiency of the office. A subcommittee is to make plans for more attractive literature for the Children's Department and there is some talk of changing the name of Children's Home Missions.

Copies of all Incorporation papers were ordered to be filed with the Custodian of Deeds.

Several requests for protest and recommendation were presented, action on which will be found in the Resolutions passed which may be read in this copy of Woman's Home Missions.

Items of Co-operation with Interdenominational and Denominational Boards were an interesting part of the business done. Many of these will be taken up at the April meeting for action.

The detailed reports from the Corresponding Secretary and from the Department of Deaconess Work and the Department of Training Schools were each most encouraging for the greater uplift of the Society and the advancement of the Master's kingdom.

The next meeting of the Board will convene April 30, and the Bureau Secretaries will be in attendance May 2 and 3, 1923.

THE SICK, THE FATHERLESS, THE WIDOWS

Methodism Does Big Business in Spirit of Christ

The eighty hospitals, thirty-eight Homes for the aged and forty-four children's homes of the Methodist Episcopal Church are getting more and more into the minds and on the hearts of the members of the Church. Moreover, there is coming to be a hospital and homes consciousness that was entirely lacking a few years ago.

The Fifth Annual Meeting of the National Methodist Hospital and Homes Association held in the auditorium of the Methodist Book Concern, Chicago, February 14 and 15, was a milestone calling attention to the marvelous ministry which these institutions are performing in the name of Jesus Christ. And the fact that together they gave \$1,371,827 in free service and \$483,277 in part-pay service during the year makes the total cash deficits of \$427,690 a very small item compared to the service rendered. This amount ought readily to be cared for by churches in the territories served by the local institutions. For no one will ever be able to appraise the far-reaching effects of what is being accomplished.

Some Facts Made Concrete

If it were reported that everybody in the city of St. Paul, Minnesota, had been treated in a Methodist Episcopal hospital, or dispensary last year it would cause a great commotion. Yet nearly that many men, women and children entered the doors of our hospitals and dispensaries in a single year. Two hundred and twenty thousand people of all races, creeds and colors, were treated for pneumonia and heart disease, goitre and nephritis, appendicitis and broken legs, mastoiditis and tubercular glands,

rickets and tonsillitis, and all the rest of the long list of human ailments. No matter what their social or financial condition, their diseases were diagnosed and treated. And those without any money were cared for as lovingly and skillfully as those able to pay the price.

Whoever thinks of the 1,400 physicians and surgeons who operate, set bones, dress wounds, diagnose and prescribe for this city of the sick? These men alone could populate Akron, Colorado. And what of the 2,500 nurses; enough to crowd Dunkirk, Indiana? Some 2,000 members of Boards of Directors and Trustees help to make it possible for the doctors and nurses to do their work. It would take Excelsior Springs, Missouri, to house this group of 41,000 workers in and for our eighty Methodist Episcopal hospitals.

There would be a few of the 3,281 boys and girls cared for in our forty-four Methodist Episcopal homes for children left over if they were all moved to Holbrook, Massachusetts. And it would make an exceedingly lively community with the many home plans, matrons' cares, superintendents' duties and teachers' activities all arranged for the Christian development of children who would have to face the world alone and friendless did not the Methodist Episcopal Church invest about \$432,625 a year in free and part-pay service in this ministry of love.

Then there are 1,652 men and women in our thirty-eight homes for the aged, at a cost to the church of \$355,680. What romances and visions and achievement would be unfolded, if they were to replace the popu-

lation of Grosse Pointe Farms, Michigan? And what cause for rejoicing that they are not left to the mercy of chance in their old age. That instead,

"When life's late sunset pales to dusk,
And days afar seem near—
The faltering, lingering empty hours
Are filled with love and cheer."

Over 2,663 acres of land are owned by all of those hospitals and homes. There are altogether 448 buildings devoted to his work. Placed equal distance from each other on sixty foot lots they would represent a Hospital, Home for the Aged, Home for Children, or some other type of institution, reaching out a distance of 366 miles.

What's Done At A Meeting

It was the problems relating to the above that occupied the time and thought of the representatives present. For the functions of the National Methodist Hospitals and Homes Association is not only to "promote the interests of the hospitals and homes of the Methodist Episcopal Church in America," but also to provide a gathering for the discussion of better methods. Their task is far larger than the securing of funds for maintaining hospitals and homes, even though many Methodists seldom think beyond that phase of it.

This year more time was given to discussions than to the reading of papers. An illuminating paper was read on "To What Extent Is the Board of Trustees Responsible for the Medical Care of Patients," by Dr. F. W. Slobe, Department of Hospital Standardization, American College of Surgeons, Chicago, Illinois. And Rev. N. E. Davis, Corresponding Secretary for the Board of Hospitals and Homes of the Methodist Episcopal Church, reported on "Discoveries Resulting From a Study of the Survey of Hospitals and Homes."

At the evening session of the first day the Rev. J. E. Lacount, Field Secretary for the New England Deaconess Hospital, Boston, showed the moving pictures of the hospital he represents. Rev. N. R. Harris showed slides of the homes for children and for the aged and also the illustrated hymn, "Through Ministry of Love," by Ralph Welles Keeler.

A resolution was also passed requesting the Committee on Conservation and Advance to make perfectly plain to the church at large that hospitals and homes are not included in the general benevolent program of the Post-Centenary period.

Rev. R. J. Wade and Rev. R. E. Diefenderfer addressed the Association on the "World Service" program.

The Board of Hospitals and Homes of the Methodist Episcopal Church kept open house at their office throughout the session.

The following officers were elected for the ensuing year: Dr. C. S. Woods, Superintendent of St. Luke's Methodist Episcopal Hospital, Cleveland, Ohio, president; Rev. S. W. Robinson, Executive Secretary, Methodist Home for Children, Williamsville, New York, first vice president; Rev. J. A. Dickman, president Bethesda Hospital, Cincinnati, Ohio, second vice president; Miss Blanche N. Fuller, Superintendent of the

Nebraska Methodist Hospital, Omaha; third vice president; W. H. Underwood, superintendent of the Crowell Memorial Home, Blair, Nebraska, fourth vice president; Mrs. W. A. Phillips, Superintendent of the Methodist Old People's Homes, Evanston, treasurer; Rev. W. H. Jordan, Secretary of Asbury Hospital, Minneapolis, secretary. The Rev. Mr. Jordan has been secretary of the organization since its inception.

THE FORKS IN THE ROAD OF LIFE

By Dr. H. N. Brown

Perplexity—The fork of perplexity is herein illustrated in the stranger, in a strange country, on a strange road, and at a strange fork on the road with sign boards unmarked. The doubtful traveler is in a puzzled state of mind, confused and bewildered, not knowing which road to go. This is the condition of the pilgrim at the fork of perplexity on the highway of life. Therefore the pilgrim comes to a halt and settles down to muse and meditate, and in his meditation he prays for a guide to direct him, but there seems no ear to hear, and no guide hard by.

The Spirit of Venture—The spirit of Venture took hold upon him, and his unwilling feet took up the risk of the unknown road, but he felt danger besetting his every step, but no guide answered his calls.

On he went and the thought of his ignorance of the way caused clouds to collect and make dark the doubtful way of his sore and tender feet. Then he began to accuse himself for attempting to travel in a strange country alone, when he could have had a guide. Then the tempter said to him, "Did you not ask for a guide at the fork of perplexity, but none answered your earnest calls?"

The Fork of Trial—Then pilgrim took up a parable and said, if my son was a stranger, in a strange land, and at a strange fork in the road of life and he prayed me for guidance, I would give it, and then he said, is not God's love as great for me, his child? Without doubt I know He loves me as I love mine.

Self Examination—Then he put himself under examination, and with care sought the reason why no answer came to his call for a guide when he was so much in need of one.

Self examination brought him to the Fork of Waiting.

Here he learned that the steps of a good man are ordered of the Lord, and that he had left without orders and therefore no voice was heard. Then said he, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

Pilgrim, wait I say, upon the Lord. Tarry for him, and get orders before you brake camp or leave the fork. Wait on Him in service, as workers together with God. Do not turn your yoke. Do not play any smart tricks on God. Be sure you are acquainted with God's sweet voice, and be sure you are not urged to, and on the march of life, by some strange voice. My sheep know my voice, and another they will not follow."

Then there came a voice which said, Pilgrim never again leave the fork of waiting till you know you have orders to move.

David was told to watch the top of the Mulberry trees, and when they move you have marching orders. He watched, got orders,

and marched right on to victory.

Listen for the Rushing wind and wait for the baptism of fire.

God said to Moses, "Go on before the people—take thy rod and go."

God said to Joshua, "Thou must go with this people."

He said to Samuel, "Fill thine horn with oil, and go. I will send thee to Jesse."

He said to Jeremiah, "Thou shalt go to all that I shall send thee."

He said to the Disciples, "Go ye therefore, and teach all nations."

"Go thou, and preach the Kingdom of God." The Spirit said to Philip, "Go join thyself to this chariot."

Remember Jonah was sent under special orders to preach, and he would not, but later he was glad to go.

Remember also these words before you leave, "Receive ye the Holy Ghost."

THE FLORIDA CONFERENCE

(Continued from Page 9)

retary; Dr. Harris and Dr. Trevor from Gammon, all made able representations of their respective interests and brought encouraging and commendable words to the conference workers.

The evening exercises were presided over by the following ministers: Rev. S. P. Pratt, D. D., Rev. T. W. Williams, D. D., Rev. Dr. T. H. B. Walker, Dr. J. S. Todd, D. D., Dr. W. R. Stephen, Dr. S. P. Pratt and Rev. J. M. Trammell were prominent speakers on the floor of the conference.

Rev. A. J. Coulter is again on the war path. We were proud he got in again. Rev. S. P. Rutledge, our pastor at St. Joseph M. E. church, Jacksonville, delivered an excellent sermon on Thursday evening.

Sunday was a great day in the ancient city. Bishop Waldorf preached a soul-stirring sermon at 11:30 a. m. At 3 p. m. he ordained three deacons and one elder. The Bishop also dedicated the new church when Bro. R. D. McKinney and Bro. Jos. Albert, officers of the church, presented the church to the Bishop free of debt. The writer was proud indeed to be present because it was the struggle of church officers and pastor, Rev. J. M. Trammell, the writer, that erected the Trinity Methodist church, in 1912, at a cost of \$10,000. This was a happy day to hundreds. Rev. J. M. Deas, D. D., and Dr. T. H. B. Walker, and others, assisted the Bishop in these grand exercises.

The memorial exercises of Rev. Peter Swearingen, D. D., and the Rev. A. Young, were also held in the afternoon. Rev. J. E. A. Kioller and the Rev. J. M. Deas delivered addresses of condolence.

Resolutions were read thanking Bishop Waldorf for his wonderful executive ability and much good religious advice to the conference; thanking also Bishop Richardson, D. D., L. L. D., for his presence and wholesome advice imparted; also thanking the pastor, Rev. J. P. Patterson, D. D., and his good members and friends of St. Augustine for the very hearty welcome extended and to Secretaries and Treasurer.

After which the appointments were read by Bishop E. L. Waldorf and the conference adjourned sine die.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Jesus Crucified

(Luke 23)

MARCH 18, 1923

For many months now Jesus has been anticipating his execution in Jerusalem. And in our present lesson the awful anticipated event has come to pass. He has been arrested, tried, condemned and crucified. His trial, however, was but a farce. When he was arrested it was a foregone conclusion that he would be condemned. His indictors only wished to keep within the bounds of the law by giving him a formal trial. But his condemnation was agreed upon with all the mobbishness of prejudice. Had he been a Roman citizen the greater probability is that he would not have been put to death at that time—that is, if he had, like Paul later did, availed himself of the privileges of this citizenship.

And yet we cannot be too certain that he would have resorted to those lawful means even to save his life at this time. For, humanly speaking, he could have saved his life by not going to Jerusalem to attend the Passover. After he had gone there he could have saved it by concealing himself from his enemies by night. And even on that fateful night when he knew that Judas had already gone to direct his enemies to his whereabouts he could still have saved his life by resorting to another place of which Judas did not know. The fact is, we think, that Jesus had no burning desire to save his life at this time.

When it was revealed to him that he would be put to death, he began to look upon his death as according to the will of God—as a fulfillment of God's plan for the establishment of his kingdom and the salvation of the world. Certainly such a person whose spirit and will were so in harmony with the spirit and will of God, so at Oneness with God—certainly such a person who was so conscious of himself as the very Son of God as Jesus was, certainly such a person must be persuaded that whatever should befall him must be according to the Father's wish. If a man has very good reasons for believing that he can accomplish more real good in the world by living than by dying, he is justified in trying to save his life by all honorable means. But if he has better reasons for believing otherwise, it is unrighteous for him to try to escape death by any means whatsoever, even though he should not try to give people a just cause for taking his life. Just so it was with our Lord. He saw, though it may have been but dimly at first, that his death would be the means of the realization of the ends which he had been striving to realize during his life. Should he continue to live, he could only continue to do what he had been doing with

no sure hope of greater success. If the kingdom of God is to come, men must be persuaded that he is the Messiah who could bring to them the highest spiritual blessings here and hereafter, and therefore is entitled to a spiritual rule in their lives. This he could hope to accomplish only through his death. Hence he said on one occasion that if he should be crucified, he would draw all men unto himself (Jn. 12:32). The implication is that if he should not be put to death, he would not win all men unto himself. How far-seeing! Or, rather, what a certainty of revelation! The history of the Christian world bears undisputable evidence that God had made clear to Jesus his plan for the redemption of the world. For, he it remembered, Jesus' efforts to reform his people's religion had developed these alternatives: the execution of Jesus, and Christianity; or no execution of Jesus, and no Christianity. Jesus' great love for the salvation of the world is manifested in the awful alternative which he accepted.

That he must needs be put to death for the good of the cause had been his belief for several months. But on that fateful night as he agonized in Gethsemane the last nail was driven in his conviction. He became the most positively certain that his execution would be the fulfillment of his Father's will. Examine that prayer reflectively. Does it not imply that he yet wants to be sure without any doubt that the will of his Father will be carried out should he subject himself to execution? So, then, to what we said last Sunday in explanation of his agony, let us here add that it was not because of fear, but also because of his deep earnestness in seeking the Father's will. As his custom was during less critical moments, he was seeking light, guidance, and absolute certainty before he should take the next step. Do you recall his parable of the publican praying in the Temple—the publican who smote his breast as he prayed? This breast-smiting was but an external expression of the inward earnestness of his soul in making the request. Just so with the author of the parable: his sweating and prostration were but physical expressions of his spiritual earnestness in making his request, was that the will of God should be done, no matter what should happen.

If Jesus' execution was according to the purpose of God, did not his enemies fulfill God's purpose in executing him? If so, should they be condemned for carrying out God's purpose? Such questions will certainly pass through the student's mind. We need to explain in what sense this was God's purpose. His was only a secondary purpose. His

primary purpose was that the world be won to allegiance to himself. But men have a certain amount of freedom and initiative, and so can disappoint, can surprise even God and cause him to devise other plans to realize his one purpose. This is clearly taught in Jesus' parable of the husbandmen (Matt. 21:33-39). His purpose was to save the world. He had hoped to do it through Israel. But Israel lost herself. He then hoped to save her through the prophets whom He raised up in her midst. Failing there, He had hoped to save her through the life work of Jesus. Failing there, He was still determined to redeem the world even though He would have to sacrifice to Jesus to do it. Only in that sense was it his purpose that his Son should be put to death. Strictly speaking, Jesus' death was the result of the Father's deep love for the world and his determined purpose to redeem it at any cost. Jesus' enemies fulfilled God's purpose only inasmuch as by killing Jesus they caused the rise and spread of Christianity through which the world is being and is to be saved. But their motive was ignorantly to thwart the fulfillment of the will of God as revealed in Jesus. They are justified before neither God nor man.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, March 18, 1923
"Forgive them, for they know not what they do"

(By Rev. D. D. Martin, D. D.)

All the world joined in the crucifixion of Christ. Those who were taking an immediate part in the tragedy were only representative of the spirit of the ages of humanity. "The people stood beholding." "The rulers scoffed." "The soldiers mocked." All classes were represented and they were quite of one mind. Even of his own followers it is said "they all forsook him and fled." It was for them all that Jesus prayed, "Father, forgive them, for they know not what they do."

All sin everywhere, in all ages, among all men, is felt by the cross-bearer on Calvary. He died for our sins not only, but for the sins of all the world. The only hope of deliverance from sin is through his death. The only relief from its guilt is in the prayer which he offered, "Forgive them, they know not what they do."

This was true of the soldiers whose duties forbade them a chance to hear his message, and whose duties compelled them to act under the com-

manding officer. It is true of multitudes over all the earth to whom the message of Christ's love has never come that they know not what they do. It cannot be true of any of us, for we know Christ in the perfectness of his character, the sweetness and fullness of his love. We know what we are doing when we sin against him. We know furthermore how it hurts him to have people of other nations and countries not know of his grace. He has called us unto the fullness of his forgiveness that we may go and tell others.

The great burden of sin and guilt rests on all the world. Millions do not know there is any release. Sin is everywhere heavy; awful, awful heavy! Jesus wants all men to know that there is deliverance. To this end he has called us and sent us forth. In this sense we are all to be missionaries. That we may tell to those about us and to the heathen so far away from us that Jesus does freely forgive all who will accept his forgiveness, and that it is for them. In his distress of heart because of the sin in the world today he is saying, "Father, forgive them, for they know not what they do."

GAMMON SEMINARY.

Quarterly Conferences

FOREST, MISS.—Our first quarterly conference was held Feb. 1, 1923, by our new district superintendent, Dr. B. T. McEwen. He was on time and despatched the business of the conference with much ease and dignity. Each department of the church was looked after and all the officers and committees were on hand with well prepared reports. Notwithstanding the sleet and unfavorable weather, we had a great conference. The district superintendent preached one of his strong sermons, which was enjoyed by all who heard him. A claims were increased by commitments and the district superintendent paid in full. We are planning to go over the top Easter. On Feb. 23 a storm struck the parsonage, led by Mr. James M. E. Burks, Ruby Smith, Minnie Adams, Florence Whittington and many other friends and members, bringing everything for the comfort of the pastor. The presentation speech was made by Brother Martin Whittington, responded to and led prayer by the pastor. Too much praise cannot be given to the good members and friends of Forest and Lynch Chapel for the fine way they do things. Friends, you are always welcome.—R. N. Jones, P. C.

BRENHAM, TEXAS.—The second (Continued on Page 13.)

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EPWORTH LEAGUE TOPIC,

March 18

Subject: What Jesus Thought About Service. (Mark 10:44.)

If Jesus lived today, He would be called a radical, perhaps a Bolshevik. People who do not accept, without question, the status quo of things, are usually called bad names. It is well to remember, however, that the radical is not always wrong; the status quo is frequently wrong. Folks who profit by the status quo have a way of applying very ugly epithets to those who are trying to interfere with their fat income and their easy life. Jesus was a pronounced radical in His day. His teaching about possessions was typical, of his teaching about the value of folks was radical. His teaching about service was radical.

Our Idea of Service

Most of us feel that the greatest blessing God could give us would be that of supplying us with enough wealth to enable to hire others to wait on us. We would want some one to cook and wash for us, give us water when we were thirsty, fan us when warm and wrap us when cold. This could be the life utopian for us! In other words, we consider those great and happy who are served. We envy the man who has a chauffeur, a butler, a footman, a valet, etc. In our opinion, the one who serves is unfortunate, all but disgraced. And so, like James and John, we are constantly seeking the seats at the right hand or the left hand in the Kingdom. We want to get there we shall surely be served.

Christ's Idea of Service

Viewed in the light of our ideas about service, Christ's ideas are nothing short of revolutionary. His view controverts ours at every point. In His view, greatness is not made by big incomes nor by big jobs; it is not the result of fine education nor of fortunate birth. There is, in His view just one road that leads to greatness; that road is service. With Him there is just one kind of aristoc-

racy; that, is the aristocracy of service. "Whosoever will be great among you, let him be your servant and whosoever will be the chief one, let him be as your bond slave!"

J. W. HAYWOOD,
Baltimore, Md.

Woman's Column

To the Women of the Upper Mississippi Conference — Dear Sisters: We have not quite two months before Good Friday. Remember to send a Lenten offering to our treasurer. A Penny day during Lent or forty pennies per member will make a nice offering for each member. Only one auxiliary reported last year. Let that not be the report this year. This money is sent to the national treasury and is used for erecting new buildings. Let none say nay.—Mrs. S. K. Phillips, President.

The executive board of the Opelika District Woman's Home Missionary Society of the M. E. Church met at Ashland, Ala., Feb. 16, 1923, with the president, Mrs. R. L. Williams, presiding. Devotion was conducted by Mrs. Carrie Scott, Scripture lesson 11 Cor 7:1-12; remarks by the president; song, "Since Jesus Came Into My Heart;" roll call, five district officers were present and reported their work. The president then read the constitution for district associations and stressed the importance and the responsibilities that should rest upon each officer. Communications were read from Mrs. Mary Leonard Woodruff, general corresponding secretary of the W. H. M. Society of the M. E. Church. The real purpose of this meeting was to plan for the business of the coming district meeting, all business discussed and plans laid, a few minutes even for questions. Adjourned.

7:30 p. m., program: Devotion conducted by Mrs. Lillie R. Price; song: Scripture lesson, Matt. 28; prayer; song, "Bring Them In;" select reading, "Christian Stewardship," by Mrs. Maude Steed; recitation by Mrs. B. Williams; solo by Mrs. Norah Walker; paper by Mrs. A. B. Dunn; remarks by Mrs. R. L. Williams; duet, "For Africa," by Mrs. Maude Steed and Corrie Scott; sermon by the Rev. G. D. Ivey, the pastor of Lineville M. E. Church, text, "Rejected Stone," Matt. 21:42. He preached a very timely sermon and it was enjoyed by all present. The executive board meeting adjourned with the Woman's Home Missionary Society motto. Mrs. R. L. Williams, district president;

Mrs. Maud Steed was appointed secretary.

QUARTERLY CONFERENCES

(Continued from Page 12.)

quarterly conference was held Feb. 25-26. We were rained completely out on Sunday, but held the business session at 7:30 p. m., Feb. 26. Rev. L. B. Reid, D. S., presided. Despite the inclement weather, the officials made splendid reports. Pastor W. Hartley Jackson's report showed that he is chasing the general church program. He is an ideal pastor. Paid the district superintendent \$19.00 and the pastor \$140.00. Total collection during the quarter was \$349.86. Brother G. B. Allen, president of the Board of Stewards, is putting new life into the financial department. The slogan now is, "Over the top centenary on Easter, April 1, and send our pastor to the area meeting at New Orleans, April 25-26." Pray for us.—Allan Q. Nelson, R. S.

ROCKY MOUNT CIRCUIT — The second quarterly conference was held at Rocky Mount, Feb. 17-18, with the district superintendent, J. N. Wallace, presiding. Rev. Wallace preached a soul-stirring sermon and administered the Lord's Supper. He expressed himself as being well pleased with the work and with the members. Notwithstanding the cold weather that prevailed Saturday and Sunday, the quarterly conference was a pronounced success. The people of Rocky Mount Circuit have put on new life this year and we are going over the top. They see the work as never before under the leadership of Rev. J. N. Wallace and Pastor F. T. Thomas.—Miss Isabella Pinkard, Reporter.

MARSHALL, TEXAS—Our second quarterly conference was held Feb. 11-13, 1923, by our beloved district superintendent, Rev. E. H. Holden. On Sunday night, in spite of the rain and muddy streets, Rev. Holden

preached to a fine crowd. His sermon was inspiring, uplifting and soul-stirring. The Lord's Supper was administered and 21 communed. We are glad that Mallaleu Chapel at Marshall, Texas, complied with the state law in having an individual communion set. Tuesday night the business session of the conference was held with six officials present. Every phase of church work is being looked after.—Reporter.

MARRIAGES

JACKSON-MITCHELL—On Feb. 6, Mr. Henry Jackson and Miss Melvina Mitchell were united in holy wedlock at the home of the bride's parents, Brenham, Texas. Rev. W. H. Jackson, P. C., officiated.

JACKSON-MARTIN — Mr. Leroy Jackson and Miss Beatrice Martin, the daughter of Mr. and Mrs. Charles Martin, were united in holy wedlock Thursday, Feb. 22, at 4 p. m. The bride and groom stand high in this community and in the church. We wish for them a happy voyage over life's sea. The pastor, Rev. D. G. Taylor, officiated, Jeanerette, La.

CARD OF THANKS

I take this method to thank the members and friends of Adams Chapel M. E. Church for the splendid storm party given at the parsonage Wednesday night, Feb. 21, led by Mrs. C. F. Drayden, Mrs. E. L. Duball, Mr. Hiram Wells, Mr. and Mrs. J. C. Bullen, Mr. W. S. Jackson and many others. More than 100 pounds of groceries of various kinds were placed on the table I wish to extend to you my heartfelt thanks and appreciation for these blessings and tokens of love and friendship.—M. P. Johnson, P. C., Fayette, Miss.

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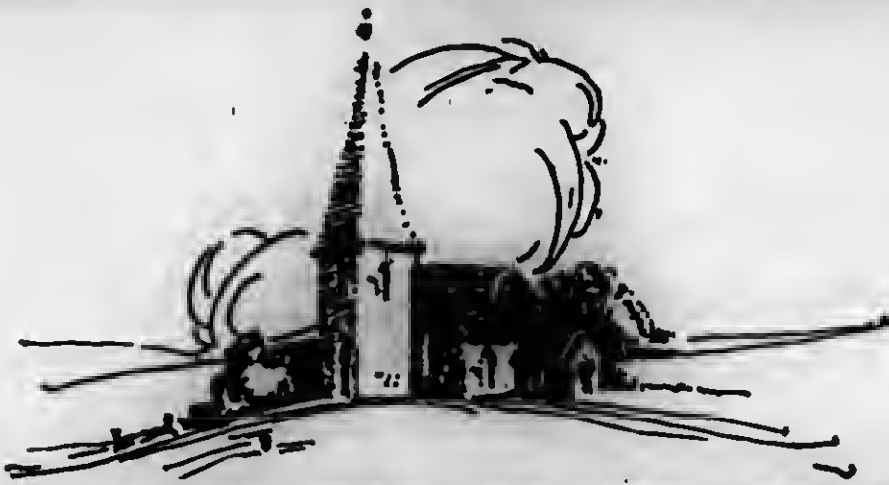
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WHAT THE CHURCHES ARE DOING

FARMINGTON, MO.—On Feb. 11, St. Paul M. E. Church celebrated Lincoln's day by rendering the great program entitled "Awakened," sent out by the Board of Education, in a pleasing manner, under the leadership of Rev. R. Woods and Miss E. O. Cayce, the brilliant organist of our church. Choruses, duets and papers were rendered, and inspired all who heard them. A grand address was given by Brother Charles Baker on the life of Abraham Lincoln. Collection for centenary, \$12; for pastor, \$9; for Sunday school, \$1.30. Receipts for the day, \$22.30. On Monday, Feb. 12, the grim reaper came into our midst and took the oldest member of our church in the person of Brother James Robinson, age 77 years. He had lived a consistent Christian for over forty years. He leaves to mourn his loss two sons and one daughter. The funeral was preached on Wednesday, Feb. 14, by the pastor, Rev. Robert Woods.—Bessie Woods, Reporter.

EAST CALVERT CIRCUIT — The members of Chapel Hill M. E. Church are very highly enthused over a new communion set which has been purchased since the return of the pastor, Rev. C. L. Hill, from a visit in Mississippi to see his parents; also the arrival of his wife, whom we are delighted to have with us. We are planning for a big playground on the south side of the parsonage. Also we are planning a big drive for

Easter. Pray for our success in the work.—A. L. H., Reporter.

WINSTON-SALEM, N. C.—The Winston District held on Feb. 13 one of the most successful sub-district group meetings at May's Chapel, Winston-Salem, N. C., that has been held during the four years of centenary group meetings for this district. Every item of the program was thoroughly discussed and the entire house of laymen and ministers unanimously agreed in all decisions. We decided to do our best in securing our quota of subscriptions for the SOUTHWESTERN CHRISTIAN ADVOCATE by at least April 14 of the present year. Everyone present pledged his or her hearty co-operation in this effort by giving sanction to our decision. The evening program was highly enjoyed by a crowded house. Rev. J. P. Morris of St. Paul gave his noted talk on stewardship, to the delight and benefit of all.—Reporter.

JACKSONVILLE, FLA.—We are all pleased to have sent to us this year by our good bishop and superintendent the Rev. Dr. J. H. B. Madison, our pastor at the North Jacksonville station, Jacksonville, Fla., who has not been with us quite a month and has accomplished more already than has been done in any previous twelve months. A definite program is planned and is being carried out. People are being added to the church. There is up to date an average increase in the membership at our church of one member for each day since the annual conference. It is hard work for our pastor, but he knows how to make things go. We hope to be in our new stone church by the next session of our annual conference. Give our pastor a chance. He is equal to the task and we are going to take care of him.—Reporter.

MEDILL, TEXAS—I wish to thank the members and friends of St. John and St. Paul M. E. Church for the great surprise tendered us recently. Two storms struck the parsonage, one from the east and the other from the west. The storm from the east, led by Sister Betsy Perry, representing the members and friends of St. John, both white and colored, will be long remembered by the pastor and family. Several jars of very choice fruit were given by some white ladies of Woodland, Texas, our near village town, and some groceries and other good things by the members of the Galilee and Palestine Baptist churches. We tender our sincere gratitude to them and our prayers for their future success. The storm from the west, led by Brother Jim Denson and wife, Sisters Gertrude White and Magnolia Twitty and daughter, Miss

Fannie Twitty, members of St. Paul M. E. Church; Sisters Mary Boulding and Beulah Frazier Baptist, Mr. Jess White, Mr. Bruce Boulding and Brother Robinson, who followed the next day were Rev. C. C. Ellis, Brother H. P. Porter and wife, Brother Mack Ellis. This was truly a valentine surprise on the 14th inst., and many pounds of groceries were laid on the table to the delight and comfort of the pastor and family. Brother Denson spoke of the loyal and good leadership of the pastor. The pastor responded with words of encouragement, assuring them of his appreciation, then offered prayer, praying God to bless them spiritually and financially.—J. H. Mann, P. C.

BEAUMONT, TEXAS—Last Sunday was a high day, which was known as Woman's Day, at St. James. Our beloved pastor, Rev. C. S. Williams, preached a wonderful sermon to the women, which was enjoyed by all. A splendid program was rendered by some of the leading women of the city. At the close of the program Sunday night \$73 was raised by the women. Pastor Williams knows how to put things over. We have raised more than \$1100 during the past two months for all purposes. Our watchword is "Success."—Reporter.

MARSHALL, TEXAS — Mallalieu Chapel: On Feb. 1 a storm struck the parsonage and left over one hundred pounds of groceries and fruits on the table, to the surprise of the pastor and his family. The storm was led by the president of the Ladies' Aid Society, Mrs. M. D. Hollins. The members of the A. M. E. Church gave a surprise on Feb. 14 and placed on the table for the pastor of the M. E. Church more than a hundred pounds of groceries. The Rev. A. J. Newton has many friends in Marshall.—Reporter.

LAMBERT-CROWDER CHARGE Having been reassigned to this charge for another conference year, we were highly received by both churches. On the night of Feb. 14, when prayer service was over, a storm struck Henry Chapel and laid on the altar 75 pounds of choice groceries, led by Sisters Shunake and Matilda Holman. The pastor thanked the members and friends for their kindness toward him. We were again surprised on the 19th, when more than 85 pounds of groceries were given at Brooks' Chapel, Crowder, led by Sisters Annie Brooks, Elliott and others. Again we wish to thank these good people. D. D. Reid, P. C.—Mrs. C. D. Reid; Reporter.

GRENADA, MISS.—With our pastor returned to us for another year, our church is showing that same good spirit of work. On Feb. 16-18 Rev. W. N. Redmond came to hold our first quarterly conference, but was called away by the death of his sister. The business of finishing the conference was left to our pastor. We paid him in full, \$25.00. With this start we are looking forward to a great Easter.—W. M. Montgomery, Steward.

ROLLO, MO.—A grand program was rendered at the M. E. Church here on the night of Feb. 12 as a celebration of Lincoln's birthday. Dr. C. H. Fulton, Ph. D., director of Rollo School of Mines, delivered the principal address. Other characters

of acknowledged ability and high literary rank also made important contributions. Our centenary quota is raised almost in full for this year. Indications are that we shall be able to make a round report next month at conference. Although a few of our members are reported ill at this time, the general tide of Christian enthusiasm and ambition maintains the same high standards. Not impulse only, but a purpose in view and an aim at a worthwhile end are the salient factors of success. All purposes are included in the moral realm. To have no purpose is to be both immoral and unethical. The very fact of our active ministry suggests centenary purpose, the absence of which is treason to Methodism.—James McKnight, P. C.

DONALDSONVILLE CHARGE—The pastor, Rev. Arthur Robinson, and family were met and entertained by the Ladies' Aid, consisting of the following members: Sisters A. Gardin, E. Dugas, Rose Turner, Josephine Ford, A. Gaines, M. Smith, L. Bryant, I. Johnson, Idel Breaux, C. Joseph, Evelina Morrison, Louise Rynes, Ann Lawrence, Amella Ward, Elizabeth Lee, G. Rynes and A. Richardson. This auxiliary also beautified the parsonage. We also thank Dr. Alston and Bishop Jones for sending this man of God to us. We realize that it was not a promotion for him, but we will do the best we can to measure up to the standard. His sermons are practical, logical and spiritual.—Ethel Turner, Reporter.

CALVERT, TEXAS—I wish to thank the officials of Chapel Hill M. E. Church, who, despite the rain and sleet which lasted almost two weeks, came to their regular leaders' and stewards' meeting and reported as follows: Class No. 1, J. S. Smith, \$5.60; No. 2, Howard Hodge, \$3.65; No. 3, Ed Gray, \$4.00; No. 4, John Hodge, \$4.05; No. 5, Sister Rebecca Smith, \$1.80; No. 6, Sister Sudduth Smith, 62 cents. Total, \$20.47. The kindness of these good people will always be remembered by us.—C. L. Hill, Pastor.

LAKE CHARLES, LA.—The officials and members of Warren M. E. Church feel grateful to our bishop for having given us such a noble pastor in the person of Rev. J. A. Lindsay. Everyone present was greatly benefited by the sermon, "What's the Matter With You?" delivered by the pastor. Sunday night his text was "A Still Small Voice." Everyone admitted that a better sermon could not be delivered and was the best ever heard. The Epworth League still on the go. Owing to the inclement weather we were not able to have our weekly socials, but will begin at once, as the weather is again favorable. It would not be fair we failed to say a word of credit to the superintendent of the Junior League, Sister N. Carline, through whose efforts the league has progressed and has now taken on new life, and in a short time, with the help of our new pastor, we expect to have one of the best leagues in Methodism. The Woman's Home Missionary Society held their election last week. Every auxiliary taking on new life. The slogan Warren is: "\$5,000 for Easter."—Evelyn

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member is putting forth every effort to go over the top. Rev. J. A. Lindsay, Pastor.—Ruth L. Pecot, Reporter.

QUITMAN, MISS.—James Chapel M. E. Church: Despite the ice and snow on the first Sunday, a few faithful members spared no pains in looking after the pastor, \$5.00 being raised and a storm was led by Brother J. W. Donald and Sister Alice Donald which resulted in \$2.50. Total raised \$7.50. We thank these good people. We are planning for a pastor's rally on the first Sunday.—Wm. Emerson, P. C.

STARKVILLE, MISS.—We have begun another year's work under the leadership of our new pastor, Dr. E. R. Miller, whom we believe is able to lead us on to victory. Our ex-pastor, Rev. Alexander Talbert, and family left for Holly Springs, Miss., en route to his new field of labor, last Wednesday night, after spending a few days here with friends. He preached a good sermon before starting and a splendid program arranged by Miss Eva Mae Collier was rendered. The Rev. O. W. Lind of the Second Baptist Church made a fine speech on the ties of friendship. Mr. G. W. Chiles responded cheerfully. Mrs. Margaret Lucas sang a solo. Dr. E. F. Scarborough, our district superintendent, and Dr. E. R. Miller, pastor, gave splendid talks, bidding adieu and all good wishes for the future success of the ex-pastor. Quite a crowd was present and gave \$15.00 as a token of respect and friendship for the ex-pastor. A nice luncheon was then served by Mrs. Mattie Quinn, Miss Virgie Yarborough and others.—Rosebud O. Bell, Reporter.

RALEIGH, N. C.—We have a flourishing Junior League, with Mrs. Ella B. Harris, superintendent; Mrs. Annie Debnam, assistant superintendent; Elizabeth Morgan, organist. The children are interested in it and it is well attended. They meet every Sunday evening at 3 p. m. The Epworth League was opened by singing, "Sweet Hour of Prayer." The Lincoln day program which was sent out by the Board of Education for Negroes of the M. E. Church was observed. Mrs. Ella B. Harris sang a solo, followed by the other members of the choir. Mr. Moses Lord sang "Abide with Me." Scripture lesson by the pastor. The young ladies of Shaw sang a quartette. Miss Thornton, "The Faith of Abraham Lincoln." Solo by Mr. William Malory, "Be Thou Faithful." Reading by Miss Minnie B. Flagg, "The Religion of Abraham Lincoln." Solo by Miss Dancy.—Reporter.

ENTERPRISE, MISS.—Quite a surprise was tendered the pastor and family a few nights ago. Amidst singing and rejoicing a band of people came into the parsonage, bringing with them over 200 pounds of select groceries, led by Brothers John Toole, D. D. Knox, John Draford, Walter Hunter, Sister Katie Toole and a number of others. May God bless these good people of Stonewall and Enterprise and may they live to do God's service.—A. B. Watson, P. C.

RAGLAND, ALA.—The church at Ragland has been given a vision and the conference sent Rev. Moses

Malone to us. He has gone forward and made success in organizing an Epworth League and one of the best Sunday schools in the town with the largest membership and teaching force. We have no church building as yet, but one is in sight. Last Wednesday night just before our mid-week prayer meeting Sisters Elizabeth Dohbs, Ethel Stocks, Vesta Kinley, Alice Culpper and Mae Hefflin stormed the pastor with many good things to eat, after which the pastor in a few well chosen words thanked the sisters. We went into our prayer meeting, which proved a blessing to all.—L. V. Culpeper, Reporter.

MARION, ALA.—A great revival was conducted at Zion M. E. Church. The church was greatly stirred to righteousness. The Rev. George Brown, our pastor at Troy, Ala., preached to the delight of the whole town. Notwithstanding the cold wave, the house was packed and the spiritual tide ran high. Two souls were added to the church. The Ladies' Aid is doing fine work under the leadership of Sisters Sallie Wilson and Willie Banks. The Rev. R. R. Williams held his first quarterly conference February 2-4 and left happy over the results. We have a splendid people at Marion, who are pushing to the front. The Epworth League, Mrs. M. A. Wright, president, is doing fine work in looking after things about the parsonage, together with the Ladies' Aid Society. Our big brother, R. R. Williams, knows no failure. He meets his appointments rain or shine. A good example for leadership.—P. P. Wright, Reporter.

HUNTSVILLE, TEXAS—After a splendid class meeting when my wife and I were returning home we heard a chorus, led by Miss A. E. Watkins. A few of the members of St. James M. E. Church walked in and laid on the table many pounds of groceries. Miss Watkins made the presentation speech and the pastor responded. Among those present were: Misses A. E. Watkins and Ellen Watkins, Mesdames Graham, Panky, Fisher, Smiley, Williams, Stenson, and Misses Emerson, Coleman and Harris. The pastor and wife wish to thank you again and extend a standing invitation to all.—Rev. and Mrs. J. E. Beal.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

WHITMORE—Sister Hattie Whitmore was born March, 1884, and departed this life Feb. 11, 1923. She professed a hope in Christ during her early life and lived a faithful member of Wesley Chapel M. E. Church, Center Point, Ark., till called to her final reward. To know Sister Whitmore was to love her. Her place in the church and in the community will be hard to fill. She was a faithful Christian, a dear mother and a loving wife. He is survived by her husband, eight children, mother, brother, sisters and a host of friends. Funeral

was conducted by Rev. J. L. Bryant. "Asleep in Jesus, far from thee thy kindred and their graves may be; but thine is still a blessed sleep from which none ever wake to weep."—Addie M. Hill, Reporter.

POWELL—Sister Annie Powell of Vicksburg, Miss., departed this life Feb. 5, 1923. She was 80 years old. She was a member of New Hope M. E. Church, true and tried, and died in full triumph of faith. She was hurried Feb. 8 on account of inclement weather and the memorial service was deferred until Feb. 25, which was attended by quite a concourse of sorrowing relatives and friends. An appropriate program was rendered. Rev. J. A. Knight assisted the pastor in the services.—Rev. J. M. Head, Pastor.

KELLEY—Brother Dan Kelley, Sr., departed this life February 12 at the age of 70 years. Having had a severe case of influenza, he was only able to resist the attack about five days and was then called to his reward. Brother Kelley was a devout Christian member and trustee of Wesley Chapel M. E. Church, Rose Hill Circuit, for a number of years, and was loved by all. The funeral was very largely attended by both white and colored. He leaves to mourn his departure eleven children and a host of relatives and friends. His remains were laid to rest by the side of his loving wife in Hopewell cemetery. The funeral was conducted by the pastor.—Rev. F. S. Williams, Reporter.

YOUNG—Mrs. Mary Young died at the home of her daughter, Mrs. Sallie A. Brown, in Omaha, Neb., Feb. 21, 1923, at 11:40 o'clock. Mother Young, as she was better known, came here from Paris, Texas, more than two years ago to live with her daughter, but was feeble the entire time of her stay here. She was converted in the year 1883 under the pastorate of Rev. Taylor Moore and joined Mt. Zion M. E. Church in Paris, Texas. She died at the age of 89 years, leaving one daughter, a son-in-law, fourteen grandchildren and several great-grandchildren. The funeral service was conducted by Rev. T. S. Saunders of Grove M. E. Church, on Saturday, Feb. 24, assisted by Rev. W. S. Hollis of the C. M. E. Church of this city.—Mrs. B. A. Bostic, Reporter.

HOUSTON—Sister Mary Eliza (Kines) Houston departed this life Feb. 6, 1923. Sister Houston was born in 1880 at Lodi, Texas, where she was reared in the Sunday school and joined the church in her childhood. She married Mr. Raffeld Houston several years ago and several children were born to bless the home. On moving to Honey Grove she identified herself with the M. E.

Church there. Her record at home and Honey Grove speaks for her a consistent Christian life. Mrs. M. E. Butler and Mrs. Crawford and Bryant sang, "Over the River," and resolutions were read by Mrs. Butler, and eulogies by Rev. J. L. Tyler and J. C. Crawford. She leaves a faithful husband and several children and many friends to mourn. The funeral services were conducted by Rev. K. S. E. Henry, assisted by Rev. J. L. Tyler.—Reporter.

IN MEMORY OF OUR PARENTS, LUCY AND WILLIAM BLOOMER

I cannot say and will not say
They are dead: they are just away;
With a cheery smile and wave of the hand
They have wandered into an unknown land,
And left us dreaming how very fair
It needs must be since they linger there.
And you, O! you who the wildest yearn
For the old time step and the glad return.
Think of them faring on as dear
In the love of there as the love of here;
Think of them still as the same, I say:
They are not dead: they are just away.

ZORA BLOOMER CLARKE

DAVIS—Mrs. Mattie Davis of Coahoma, Miss., departed this life Feb. 13, 1923, in full triumph of faith, after a long illness. She died as she had lived, a faithful Christian and a true wife. To know her was to love her. She gave her life to the Lord early. She leaves a husband and a host of friends to mourn her passing. The funeral was attended by her pastor.—E. H. Holmes, P. C.

Colored men wanted for Detective work. Experience unnecessary. Write J. Ganor, former Government Detective, St. Louis.



Sure relief from rheumatic pain!

Whether you have suffered for years or are experiencing rheumatic pain for the first time—Sloan's Liniment will bring you quick, sure relief. Apply Sloan's to those stiff, sore joints. Its tingling, penetrating warmth brings comfort immediately. Before you realize it the pain has disappeared.

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Have You Been Given ONE, TWO or THREE MONTHS GRACE?
Renew Now and Avoid Missing A Single Issue. \$1.50 for One Year.—SEE

CRESCENT CITY NOTES

The New Orleans preachers' meeting of the Methodist Episcopal Church convened at the Methodist Book Concern in the office of the area secretary at 1 p. m., February 20. Rev. J. H. Landry presiding. Prayer was offered by the president. The following ministers were present: Revs. M. R. Walker, D. S. Sloan, W. J. M. Price, T. F. Robinson, Arthur Booker, J. A. Landry, Henry Taylor, A. G. Jenkins, W. H. Lang, J. C. Calvin, F. W. Brown, T. H. W. Harris, R. J. Johnson, B. J. Reddix, Robert Jones, C. S. Stanley, Cornelius Johnson. The president stated that the object of the meeting was to elect officers for the New Orleans preachers' meeting for the ensuing year. The following were elected: President, D. S. Sloan; vice-president, Henry Taylor; second vice-president, W. H. Lang; secretary, Cornelius Johnson; assistant secretary, F. W. Brown; treasurer, Arthur Booker; critics, C. S. Stanley and A. G. Jenkins; sergeant-at-arms, T. H. W. Harris. The First M. E. Church was selected to hold the meetings another year. Scott Chinn M. E. Church was selected for installation of officers Wednesday, March 7, 1923, at 7 p. m., on Laharpe street, New Orleans, La. The following is the program: Master of ceremonies, Rev. W. H. Lang; devotional exercises, Rev. J. C. Calvin; installation sermon, Rev. F. W. Brown; solo, Rev. T. F. Robinson; installation of officers, Rev. M. R. Walker. The New Orleans preachers' meeting convenes each Tuesday at 12 noon. Ministers visiting the city are always made welcome among us. We voted to stay at First M. E. Church another year because Dr. T. F. Robinson and his members give pleasant receptions weekly.—Cornelius Johnson, Secretary, New Orleans Preachers' Meeting.

Miss Bonita Mack, the very efficient literary manager of the Epworth League of Wesley M. E.

Church was married to Mr. Silas Loveless of this city at the pastor's residence on the evening of Feb. 14. It was just a family affair. Many, many good wishes for a happy married life.—Joseph W. M. Francis, Reporter.

WATERS—Mrs. Helen Waters, one of the founders of Peck Memorial M. E. Church, departed this life in peace on February 13, 1923. Slater Waters had lived to an advanced age and was an outstanding figure in this community for many years, being loved and respected by both white and colored people. She was buried from the church of which she had been a member for many years, on Feb. 14. The funeral was largely attended by the members and friends. She leaves three daughters, one son-in-law and many grandchildren to mourn her passing. Revs. T. F. Robinson, C. S. Stanley, A. Booker and H. B. F. Charles of Houma paid high tribute to the life and character of this mother in Israel.—H. J. M. Price, Pastor.

THOMPSON M. E. CHURCH—On Wednesday night, Feb. 21, the members and friends tendered the pastor a grand reception of welcome. Mr. P. H. Goff, master of ceremonies, opened the exercises. Duet by Mrs. Hagans and Miss Williams, after which prayer was offered by the pastor. After prayer a solo was sung by Mr. Hagan. Then Mr. Isadore stated the object of the meeting, after which Mr. Goff extended the honor to Mr. P. J. Andrews to introduce the pastor. The latter, in well chosen words, introduced the pastor, Rev. W. H. Lang, who also in words of gratitude and appreciation addressed the audience and assured them that their efforts were highly appreciated and that he hoped that there would never come a time that he would have to regret this hour, after which in behalf of the committee Mrs. Elizabeth Haynes presented the pastor a purse, which was accepted and responded to by Dr. T. F. Robinson, pastor of First Street Church, in behalf of the pastor. Then the committees served all with delicious refreshments. The pastor and family take this method in thanking the following for such a nice

event: Mrs. Elizabeth Haynes, Mrs. Agnes Williams, Mrs. Cora Bell, Mrs. Rosa Thomas, Mrs. Olivia Dennis, Mrs. Francis Hamilton, Mrs. Harriet Robinson. We pray God's blessings upon these good people and we hope they may ever live to do such good deeds.—W. H. Lang, P. C.

SPECIAL NOTICES

To the presidents and members of the different auxiliaries of the Woman's Home Missionary Society of the Louisiana Conference: You are hereby requested to put out your mite boxes and to have a grand opening day of same on Sunday, May 20. If you have no boxes, write me and I will forward them to you. Send money to Mrs. M. A. David, Franklin, La., conference treasurer, and she will send voucher. Write me as secretary and give me the figures of the amount sent to the treasurer.—Mrs. E. M. Harris, Mite Box Secretary, W. H. M. S., Louisiana Conference, Washington, La. Box 275.

To the various auxiliaries of the Louisiana Annual Conference of the W. H. M. Society: You are hereby notified that I have been changed from Morgan City, La., to Franklin, La. Therefore you will now send all moneys for the society to me at the above place, Box 35.—Mrs. M. E. David, Treasurer, W. H. M. S., Louisiana Conference.

The District Cabinet met at De Soto, Miss., February 17-18. After organizing, the president's message was read and upon motion of Rev. F. L. Wood it was adopted. It was decided that we hold two group meetings on each side of the district. The first group meeting will be composed of the following charges: Quitman, West Enterprise, De Soto, Enterprise and Shubuta Mission. These meetings are for the spiritual uplift of the young people of our church, etc. The committee will arrange for a suitable program, commencing April 23 to 29.—E. A. Chapman, D. P.; Mrs. Octavia Jack, Sec.

To whom it may concern: The new address of the Rev. John A. Lindsay, secretary of the Louisiana Conference

of the Methodist Episcopal Church, No. 220 Franklin Street, or Box 37 Lake Charles, La.

District Rounds

TEXARKANA DISTRICT
Second Round

Caddo Gap, March 24-25; Glenwood, March 28; Clow, March 30-April 1; Clow Circuit (Kelley's Chapel), April 5-8; Clow Circuit (St. Paul), April 9-11; Bengin, April 12-15; Highland, April 15; Murfreesboro, April 18-19; Centerpoint, April 21-23; Hope, April 25; McNab, April 26; Saratoga, April 27-29; Paraloma, April 29-30; Queen, May 4-10; Lockesburg, May 5-8; Dierks, May 9; Horatio, May 11-13; Lewisville and Shady Grove, May 18-20; Stamps, June 2-5; Clifton, June 6-10; Texarkana, June 17-18.

Dear Brethren—The call of church through our resident bishop in regard to the raising of our tenary quota, is very urgent. We have received a letter from bishop stressing the importance of raising our full quota. Pass it by lightly. Read it to your people and give them a chance to know to do. This work rests most heavily upon the pastors and district superintendents. Let us prove ourselves equal to the task. It cannot be done by men (not pastors) who are away from their charges all the week, drop in Saturday or Sunday morning, preach and take a collection and leave on the first train out of town. All praise to the pastors who bring things to pass. Raise our centenary. Brethren, let's do our duty. Listen! Do you know that there are members and friends of your church who would subscribe for the SOUTHWESTERN if you would sincerely put the question to them. Put the question to them.

Sincerely yours in His cause
G. T. SAXTON, D. P.

Stop Dandruff, Falling Hair, address. E. Bucknam, Box 383, Ison Square Station, New York.

Southwestern Christian Advocate

LORENZO H. KING,
Editor

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New Orleans, March 15, 1923.

No. 12.

THE METHODIST BOOK CONCERN,
Publishers

JUDAS ISCARIOT

By Countee P. Cullen

Let's talk of Judas for a while,
Try to picture him—
Not painted black with guilt and guile,
Not red with crime, and grim;
Not crafty-eyed and insincere,
Following flesh and gold;
Perhaps we'd shed a fervent tear
For him if all were told.

I think when Judas' mother heard
His first faint cry the night
That he was born, that worship stirred
Her at the sound and sight.
She thought his was as fair a frame
As flesh and blood had worn.
I think she made this lovely name
For him—"Star of my morn."

And in Judea's dusty streets
He romped with other boys,
He felt youth's victories and defeats,
And made his share of noise.
I think he knew the growing Christ,
And played with Mary's son,
And where mere mortal craft sufficed,
There Judas may have won.

As any mother's son he grew
From spring to crimson spring;
I think his eyes were black—or blue—
His hair curled like a ring.
I think his voice was soft and low—
This little Jewish lad
Of Christ's own time, of long ago,
Not wholly good, nor bad.

And then one day young Christ,
Prophetic eyes agleam,
Told Judas of a far off tryst
Between him and a dream.
And Judas listened wonder-eyed
Until the Christ was through,
Then said, "And I, though good betide
Or ill, will go with you."

And so he followed, heard Christ preach,
Saw how by miracle
The blind man looked, the dumb got speech,
The leper found him well.
And Judas in those holy hours
Loved Christ, and loved him much,
And in his heart he sensed dead flowers
Bloom at the Master's touch.

And when Christ felt the death hour creep
With sullen drunken lurch,
He said to Peter, "Feed my sheep,
And build my holy church."

He gave to each the special task
Which should be his to do,
But reaching one I hear him ask,
"What shall I give to you?"

Then Judas in his young desire
Said, "Give me what you will."
Christ spoke to him with words of fire,
"Then Judas you must kill
One whom you love, one who loves you
As only God's son can;
This is the work for you to do
To save the creature man."

"And men to come will curse your name,
And hold you up to scorn;
In all the world will be no shame
Like yours—This is love's thorn;
It takes strong will of heart and soul,
But Man is under ban—
Think, Judas, can you play this role
In Heaven's holy plan?"

So Judas took the sorry part,
Went out and spoke the word,
And gave the kiss that broke his heart,
But no one knew or heard.
At last a tree was kind to him
And took away his breath,
And judging man assigned to him;
"The wage of sin is death."

I do not think he sweats in hell
Or raises tearless eyes
To where his favored comrades dwell
In beatific skies;
I do not think through rain and frost
His soul fares on and on,
Forever damned, forever lost
Like old times dead and gone.

I think there is a table round,
And Christ Himself is head;
And round it all the twelve are found
Who followed where he led
And Judas sits down with the rest,
And none shrinks from his hand,
For there the worst is as the best,
And there they understand.

Ah you may think of Judas, friend,
As one who broke his word,
Whose neck came to a bitter end
For giving up his Lord.
But I would rather think of him
As the little Jewish lad
Who gave young Christ heart, soul, and limb.
Not wholly good, nor bad.

PROPER EVANGELISTIC EMPHASIS

Much debate in present day church circles centers around the method of the soul's entrance into saving relation with Jesus Christ; that is, how the act is effected. Is it by the sudden process of "conversion" in the old sense, what modern students call the "cataclysmic" event in the saving relation with Christ? Or is it by the gradual adjustment of the moral choices and acts of the individual through the process which moderns call "religious education," in harmony with, and submission to, the will of Jesus Christ?

This, in essence, constitutes the two views of religious teachers. And herein is involved primarily the method of modern evangelism, or at least the emphasis of the evangelistic appeal. "Go, teach," said Jesus. But, if we are to be successful in the task, *what must we teach?* And what did He mean, when Jesus said "Except ye become converted," etc. What is that definite thing involved in Jesus' term, "converted?"

Bishop Hughes, in a recent address on "Evangelism," delivered to the students of Boston University School of Theology, said, "This is no time for the Methodist preachers to lose their emphasis on the adult conversion. Be outright, forthright, downright in your conviction that a man can be born again. Preach the gospel of a regenerating God. We

are having a great and necessary emphasis on religious education, but the gospel of adult conversion is still necessary."

And will be necessary as long as there are adults to be converted. Because the adult sinner has wasted much of his time and because of the hardened mental and moral state and condition of his heart and life, it almost invariably follows that his entrance into saving relations with Christ must needs be catastrophic. "The fallow grounds of his heart must be broken up." In preaching to adults, the evangelist must emphasize this note in his preaching. This is the process usually implied in the term "born again" when applied to the old calloused sinner.

In the life of the child, conversion is more naturally mediated thro the process of religious education—the gradual approach principle. In fact, the entire religious education process is a *part of* the conversion experience. The subject is *being converted* as he is being educated into saving relation with Jesus Christ.

At some time, some definite point, in the unfolding experience in the child's life there must be the deliberate moral choice of the ideals and values of the conversion process or which the conversion process is designed to set up in the experience of the child before it can be said to be saved. *Nothing can take the*

place of this phase of the salvation process. Because the child "must be born again." But the method of this child conversion differs from adult conversion—the former being promoted chiefly by religious education, the other chiefly by stimuli that produce immediateness of effects. Whatever the method, there must ultimately be definite moral commitment to Christian values—to the Lordship of Jesus in the life.

Bishop Hughes' preachment to the students of theology who are to be the bearers of this evangel of salvation to present and coming generations, is eminently timely and valuable. There must be no letting up on this matter of adult conversion or of child conversion. All must be born again.

As Easter approaches we enter into the atmosphere made fresh and inspiring by the recurrence and reemphasis of the incidents connected with the Great Passion. The supreme issue before the church and the paramount engagement of the religious forces of all Christendom should be now to impress the inescapable claims of the Christ of Calvary. Let all our churches everywhere be about their Master's business; and may there be no uncertain emphasis by any minister of Jesus, our Christ, anywhere. Let us preach everywhere all the time, to everybody, *conversion from sin; the new birth into the new life.*

FULL OF LABORS AND HONORS, HE RETIRES

At sixty-three years of age, after forty-three years in the Christian ministry, twenty-six of which have been spent in continuous pastorate of one church, St. Mark's, New York City, the Rev. William Henry Brooks, D. D., retires voluntarily from the pastorate of that congregation and takes the retired relationship at the next session of the New York Conference.

Never a congregation was more reluctant to relieve its pastor than this church to release Dr. Brooks. Nor is his discontinuance in active service with St. Mark's attributable to anything save a general and complete breakdown in physical health due to the multiple heavy exactions of administration in this large Metropolitan pastorate during such a protracted period of years. At St. Mark's Dr. Brooks has been a signal success. His character and works have given him a high place of influential moral leadership in the life of that great city as well as in the ranks of our general Methodism.

At a recent meeting of the Official Board of St. Marks, the church reluctantly accepted Dr. Brooks' resignation, and unanimously elected him Pastor Emeritus of the church, which action was subsequently confirmed by the succeeding Quarterly Conference. Which means, of course, that, while the church suffers the loss of the active personal directing hand of its former beloved pastor, it will nevertheless enjoy the benefit, in an advisory capacity, of his varied and valuable rich pastoral experience. All Methodism wishes for this notable Methodist hero, a long, quiet and restful surcease from toil in these evening days of his life.

Another incident of his eventful life just now holds a bit of charming interest. Pro-

posing retirement from the pastorate, Dr. Brooks also tendered to Governor Smith his resignation as chaplain of the world-famous "Old Fifteenth" regiment, which post he had held since the regiment was formed. It is a signal honor that his resignation was not accepted. Instead, he was commissioned by the Governor as chaplain of the Chaplains' Corps of the New York National Guard, which post involves no active service and carries with it the grade of captain.

The "Old Fifteenth" has had an interesting history. Often and aptly dubbed the "Fighting Fifteenth," it was, by the Germans, nicknamed "Hell Fighters," which soubriquet it proudly retains today. Chaplain Brooks relates this following story: It was in the beginning of their history, on the second Sunday of camp life at Peekskill, New York, May 20th, 1917, the chaplain conducted outdoor service. The men were seated in circular form upon the ground. After a short service, the chaplain stated that he desired to form a new society which should be known as "The Society of Clean Mouth Men." That it should compose every man that would promise not to use coarse, vulgar, obscene language, or any language which could be used with propriety in the presence of the most refined and cultured woman. And everyone who would join such a society was asked to step forward and shake hands with the chaplain. To my joy and surprise, our generous, brave-hearted colonel—William Hayward—was the first to spring forward.

He was followed by the entire regiment of officers and men—over two thousand—while our regimental band was playing "Onward, Christian Soldiers!" The scene took

the form of an old-fashioned camp meeting. The men came forward in tears and deep contrition and promised not only to live clean-mouthed, but clean souled. How well they lived up to their obligation is evidenced from the fact that the regiment in whole or in part was encamped at Peekskill, Camp Whitman, Poughkeepsie, Ellis Island, Brooklyn Basin, Third Avenue, Brooklyn, New York City, Yaphank, Harrison, N. J., Tenafly, N. J., Camp Dix, N. J., Spartanburg, S. C., and various parts of France. And yet not a single complaint has reached us concerning any misconduct of our men; on the other hand, many unsolicited letters have come from civil officials of the neighboring towns testifying to the good conduct of our men, not only when on duty, but off, at liberty to do as they choose. I think it shows, first, that clean, moral men are better fighters than the unclean and immoral. It certainly shows, that the money spent by the government for the moral and religious training of its men, was not wasted. Third, the organization of "Clean Mouth Men" was the first of its kind ever heard of by us connected with any regiment of any army in the history of the world. And shows that the Negro is not merely an imitator of others, but he sometimes initiates.

Of all the regiments which marched to the front, there were none cleaner or braver than the "Old Fifteenth." New York has yet to learn the high character and inestimable worth of its "Black Regiment."

A special snappy Semi-Centennial Anniversary program is being prepared for free distribution by the thousands among the Pastors to be used in the Churches on July 1st, 1923.

SOUTHWESTERNIZE THE HOMES

Interesting? Of course! Child-life is always so. In it, so much is involved; from it, so much is evolved. Jesus designated it as a type and so gave to childhood a perennial interest.

paper each week; and should its arrival be delayed, she is restless until the postman delivers it to the family mail box. Mary is a church member, too. With her, the two go normally together.

Her home is a center of religious education. Strong religious influences have been operating there for developing this child into an intelligent and consecrated Christian personality. *Home, Church, Southwestern Christian Advocate—these three!* It was through the watchful efforts of a faithful pastor that this child became thus attached to her church paper. He was thoroughly aware of the religious value of the church paper for home-building and character development, and he resolved to SOUTHWESTERNIZE this home through this child as the center of parental interest.

When the Pastor predicates his activities upon the high plane of disinterested Christian service for the eternal wellbeing of his people, the weight of his influence will have marked effect in moving his people to act for their own interests. Pastors owe it to their people to enlighten the people upon what is best for them. To SOUTHWESTERNIZE the homes of his parish is a task which no farseeing pastor can afford to neglect or in which he can afford to fail.

Large areas of religious culture can be set up through the church paper that can never be otherwise developed in the life of the people. Pastors will discover their efforts supplemented to a surprising extent if they will SOUTHWESTERNIZE the homes of their congregation.

A SOUTHWESTERNIZED home is a better home for the children to live in. As little Mary's home has thus been made better, may there not be others by the thousand who will SOUTHWESTERNIZE their homes for the sake of the children. Let the Pastors lead.

niversary plans for the Paper's Dignified Self-Support.

Racial integrity and racial self-respect clamor for a chance to express itself in a masterful achievement for Methodism on July 1st, 1923.

HARVARD, BUT NOT SYRACUSE

The senior council, the student governing body of Syracuse University, has provoked a storm of discussion throughout the country by its recommendation to the authorities of a restricted entrance of Jewish students to the university. In the long and honorable history of this great school, this is the first time that racial and religious questions have ever been raised in the school.

Chancellor Chas. W. Flint, cancelled an intended vacation trip to Florida in order to conduct a thorough investigation into the situation. He has promptly stated with emphasis that the university authorities will not tolerate racial discrimination. Which announcement is in consonance with the Chancellor's known convictions in such matters.

It will be recalled that Dr. Flint was just inaugurated as the head of Syracuse, November 17th of last year. At that time, in his inaugural address he made a powerful and convincing statement setting forth the ideal characteristics of a democratic American university. He said:

"The institution which seeks not to protect itself for one class or type against all others, but which seeks to protect itself as a servant of all types against the dominance of any one, seems most to reflect the ideal of America.

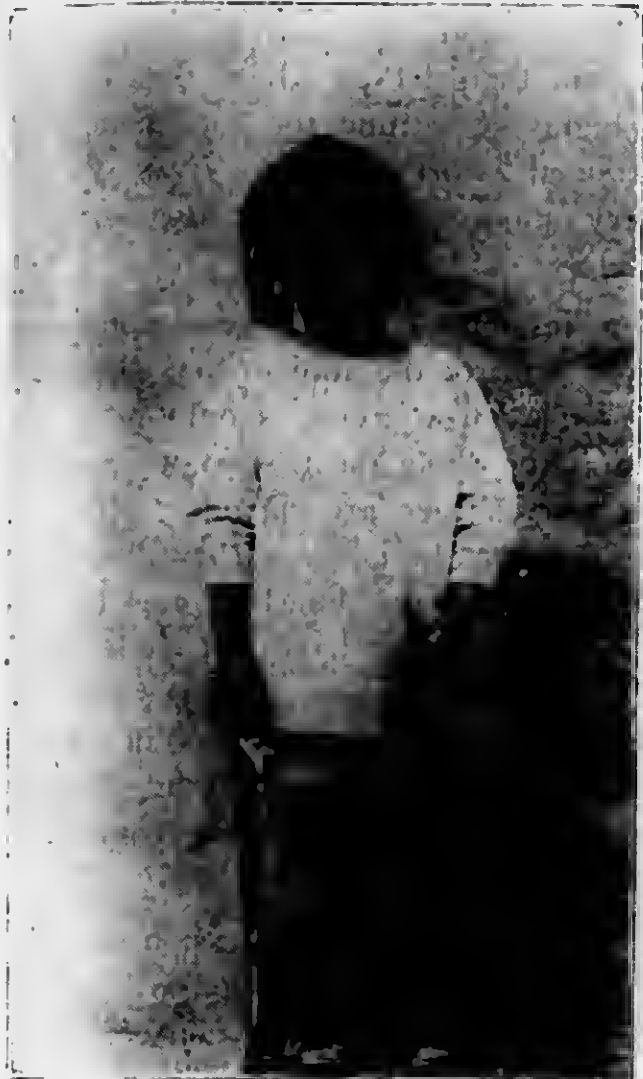
"If it receives more applicants than can be accommodated, then the proportion of each group or class admitted should be such as to preserve the balance and correspondence of the institution within to society without; any other basis would be contrary to the spirit of America.

"The truly American university will be open to all who can and dare, for America will not stand for exclusion on any other basis than demonstrated unworthiness, and even tends to give the benefit of the doubt to the individual and lay the burden of proof upon the university. Some way, America seems to hold to a doctrine of infinite improvability of the individual and will refuse to accept the irrevocability of any excluding classification. Earnestness will always have a chance."

These are words of an educational statesman. In them are conserved the values that mark the worth of the American school as a truly socializing institution. Our American public institutions are dedicated to the proposition of equalizing culture with its attendant values for our whole citizenry. In this regard the university is not a whit different from the public school. Each, both, must open their doors to all who "can and dare", in order that the earnest adventurer after culture, may have his opportunity therein to explore the fields of knowledge.

The contrary attitude Harvard may take, belieing three hundred years of history and traditions; but Syracuse, NEVER!

In making out their year's program of activities, District Superintendents and Pastors will please leave July 1st, 1923, an open day for the Semi-Centennial Anniversary of the Southwestern Christian Advocate.



The likeness here is of little Miss Mary Johnson of Bogalusa, Louisiana. In her home, she is, for more than one reason, the center of interest. By the same token she becomes also the center of interest for our large family of Southwestern readers.

For quite four years, Mary has been a bona-fide Southwestern subscriber. Just four years old, you say. Which is true; but Mary's name was entered on our subscription list on the second day after her birth, and has been carried there regularly ever since. Mary has the mental habit of looking for, and expecting her

CHATTANOOGA AREA SUPPORTING THE SEMI-CENTENNIAL ANNIVERSARY

Dr. J. C. Sherrill, Area Executive Secretary, Chattanooga Area, is permitting no question to be raised in the mind of the church as to his active support of the Southwestern Christian Advocate Semi-Centennial Anniversary Campaign for new subscriptions. And the men of the Area are lining up loyally with their Secretary.

Supplementing our general Anniversary plans broadcasted throughout the Church and now known to every District Superintendent and Pastor of our colored conferences, Dr. Sherrill worked out in detail certain other features admirably adapted to his own Area. He then embodied this adapted program in a special letter which he sent out to every pastor and charge within the Chattanooga Area. He closed that letter with this prophetic sentence: "Brethren, if you will study this outline and follow it, as I believe you will, we will put a Southwestern in every home of the Chattanooga Area."

As an evidence of the workableness of the plan, he cites the Rev. J. H. Isham, Pastor Forest City Charge, Western District, North Carolina Conference:

"He had thirty heads of families on his charge,

and following this plan, he put a Southwestern Christian Advocate into the home of each member family and each "constituent" family of his Church and reported the same at the Annual Conference."

In the Sub-District Group and Council meetings, much time is given to discussion, plans and reports on the Southwestern. The pastors and key laymen become enthusiastic and resolute in their task which they rightfully regard as *the next big task before the Negroes of the Church*. The leaven is thus being wisely distributed throughout this area and we predict the final results will be highly creditable to the Area.

This is one of the smaller Areas of the Church but is making a noteworthy record in Centenary achievements, as Dr. Sherrill keeps everlastingly at it. Their next District Superintendent and Pastors' Council will convene at Marion, Virginia, April 18-19, 1923, when the interests of the Semi-Centennial will be amply cared for according to the program already distributed.

The Publishers and our entire Southwestern family are grateful to this Secretary and Area for the spirit shown and the manner in which they are supporting the Semi-Centennial An-

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of
the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE
does not arrive regularly, notify us promptly.



NO RESPECTER OF PER-
SONS:—Of a truth I perceive that
God is no respecter of persons; but
in every nation he that feareth him, and
worketh righteousness, is accepted with him.
—Acts 10: 34, 35.

Personal and General

Pastor F. D. Johnson of our church at
Abingdon, Virginia, has just sent into this of-
fice a batch of 18 annual new subscriptions on
his church's quota of Semi-Centennial sub-
scriptions, and says "send me more sub-
scription blanks."

Norfolk, Virginia, has enheartened the Ne-
gro race throughout the country by projecting
for the Colored youth of that city a \$500,-
000.00 grammar—vocational—high school
building.

Registered trained nurses, and physicians
are wanted by the Government for service in
the new hospital for disabled Negro soldiers
at Tuskegee, Alabama. Write to Medical Di-
rector, the U. S. Veterans Bureau, Washing-
ton, D. C.

Rev. R. S. Stout, D. D., LL. B., General
Secretary, Church Extension Department
of the Colored Methodist Episcopal Church,
dropped into our office this week. Dr. Stout
is an alumnus of our Gammon Theological
Seminary and enjoys the honorable distinction
of having held his important general office in
his church for sixteen consecutive years.

Mrs. Willis Somerville, Chairman of the
Southwestern committee of our church at
Rushville, Ind., has just sent in the total quota
of Southwestern subscriptions from that
church. The Rev. C. T. Parker, is pastor.

The Rev. H. P. Coulter, who was at the re-
cent session of the Little Rock Conference, re-
tired on account of ill health, is again at home,
4400 West 13th St., Little Rock, Arkansas.

OPEN LETTER TO DISTRICT SUPERINTENDENTS AND PAS- TORS OF THE WASHINGTON, DELAWARE, LEXINGTON, LIN- COLN AND CENTRAL MISSOURI CONFERENCES, GREETING

Dear Brethren—Not less than six hundred
of Methodism's most progressive, intelligent
and dependable leaders among our Colored
Churches and people are included in your
ministerial ranks.

The coming sessions of your Conferences
are fraught, therefore, with large and lasting
significance for the welfare of your church
organ, the Southwestern Christian Advocate.
Over a very large, populous, influential and
rapidly growing area of the church you exer-
cise great and grave influences. The people
who wait on your every word for spiritual
guidance are accessible and will be liberally
responsive to your suggestion and effort in be-
half of this pressing church claim if you will
impress it upon them.

Thousands flocking to the North, have for
years known by experience, as well as by repu-
tation, of the unique value of the Southwest-
ern to our people, and simply await your in-
ducement to them to take the paper in their
new environment. To many it is the chief tie
that will bind them to the persons and the
scenes and the experiences of yesterday. Cor-

Mrs. W. J. M. Price is rapidly recovering
from a recent attack of influenza.

Mrs. E. C. Thomas, formerly of Mont-
gomery, Ala., was recently appointed Matron
of the Home for Aged and Infirm Colored
People at 4430 Vincennes Avenue, Chicago,
Ill. Mrs. Thomas is a member of Saint Mark
Church.

A World Conference on education for the
promotion of international peace and mutual
understanding of nations and peoples has been
called by the National Educational Associa-
tion. The conference will be held June 28 to
July 2nd at San Francisco and Oakland, Cali-
fornia.

Big Bethel African Methodist Episcopal
Church, Atlanta, Georgia, was recently de-
stroyed by fire. Bethel was a landmark in At-
lanta, a center of all kinds of uplifting in-
fluences for all the people. It was one of At-
lanta's great institutions and perhaps the
largest Negro Church building in the South.

Mrs. Alexander P. Camphor, wife of the
late Bishop Camphor, announces the marriage
of her daughter, Miss Nahketah Evangeline to
Captain William Durward Nabors, on Wednes-
day afternoon, January thirty-first, 1923, at
four o'clock, at the Methodist Episcopal Mis-
sion House, Front and Center Streets, Mon-
rovia, Liberia.

President and Mrs. P. M. Watters of Gam-
mon Theological Seminary, on a tour of visi-
tation of our schools in this territory, paid our
office a gracious call recently. There is no
more sincere, consecrated work being done
among Negroes in the Southland than that
being performed by this devoted couple. Sweet
spirited, disinterested, dignified and possessed
of rare Christian poise, they have steadfastly
won their secure place among us, and within
the hearts of all our Colored people.

The Rev. J. H. Thompson, who was recent-
ly appointed from Bunkie to Baldwin, Louis-

iana, as pastor of our church, writes "Since

Conference (just thirty days) we have al-
ready received 27 conversions and accessions.
Our Centenary drive is on for our full benevo-
lent quota by Easter, and our Southwestern
Semi-Centennial Anniversary quota will also
be raised in full."

The Spingarn Medal for American persons
of African descent who performed dis-
tinguished service during the year 1922, will
be awarded the last week in August of this
year. All recommendations for names to be
considered for the prize should be sent to
Walter F. White, Secretary of the Commit-
tee, 70 Fifth Ave., New York. The Committee
of Award are: Bishop John Hurst, Chair-
man; Mr. John Hope, Dr. James H. Dillard,
Mr. Oswald Garrison Villard, Hon. Theodore
Roosevelt, Mrs. Dorothy Canfield Fisher, Dr.
W. E. B. DuBois.

The Epworth League Board of the Wash-
ington District, held a public meeting at the
Deanwood Methodist Episcopal Church, Feb-
ruary 20, 1923. Rev. C. Y. Trigg delivered
the principal address. An interesting program
was rendered by the members of the Dean-
wood League under the direction of Mrs. Har-
rod, the president. Rev. W. H. Williams, the
president of the Epworth League Board in-
stalled the officers of the Deanwood League.
At the close of the service a delightful repast
was served to all present.

Don't choose some other day for ob-
servance of the Anniversary. The
Church has fixed the day according to
the preference of the General Church.
July 1st, 1923, is Semi-Centennial Day
for every Area, every Conference, every
District, and every Church in Metho-
dism. Please keep that day open and
use the program. The idea is to make
the effort unanimous and simultaneous.

THE LATE MRS. ANNA R. NOBLE KING

By Charles P. Ford, Esq.

It was a fitting tribute from the hearts of a sorrowing people paid to the memory of a noble woman, when on Sunday, Feb. 11, 1923, citizens of Washington, Baltimore, Md., Alexandria, Va., Wilmington, Del., and elsewhere assembled in the auditorium of Asbury Methodist Episcopal Church, Washington, D. C., to attend the funeral services over the remains of the late Mrs. Anna R. Noble King, mother of Douglass S. King, and beloved wife of the Rev. James Upshur King, D. D., the distinguished pastor of the church.

She had only recently come to grace Asbury's parsonage, but a loyal membership and an appreciative public were not long in appraising her true worth, from the modest bearing, strong personality, tact, good judgment and the elements of human kindness exhibited by her as she moved among the people.

So successful had she been in impressing upon all her Christian character and womanly graces, that on the morning of February 8th, when word went forth that the deceased had quietly passed away, the report could not be credited by a grief-stricken public.

Her gentle spirit, like the sparkling dew drop, one moment nestled amid the petals of the lilly, kissed, caressed, then fondled, by that early morning sun-beam, was gently enfolded amid its radiance and wafted away on the wings of twilight, borne along by the sweet zephyrs that faded in the early dawn. Thus was the passing of the late Mrs. Anna R. Noble King.

The body lay in state at the church from 1 o'clock to 2 o'clock p. m. Promptly at 2 o'clock the Rev. D. DeWitte Turpeau, District Superintendent of the Washington District, announced the hymn, "Take the Name of Jesus With You." Prayer was offered by Rev. W. J. Tyler, pastor of Central M. E. church, Washington, D. C. Solo, "Dear Lord, Kind Lord," by Mr. Joseph Walker. Scripture lesson (90th Psalm and Part of 7th Chapter of Revelation), by Dr. Ernest S. Williams, District Superintendent of the Baltimore District; selection, "Crossing the Bar", by Asbury choir; obituary, by Rev. Julius S. Carroll, Dist. Supt. of the Annapolis District; letters, telegrams, resolutions by Mr. C. F. Sprague, Rec. Steward; solo, "Oh, Dry Those Tears," by Mrs. Cora Beale; eulogy, by Rev. C. Y. Trigg, pastor of Mt. Zion M. E. church, Washington, D. C.; remarks by Bishop W. F. McDowell, resident Bishop; remarks by Revs. Nathaniel Carroll and D. DeWitte Turpeau; prayer by Rev. Dr. Haynes, of Roberts Chapel, Alexandria, Va.; benediction by Bishop W. F. McDowell.

Revs. J. W. Waters, pastor of Ebenezer M. E. church; W. B. Brown, of Haven M. E. church, Emory B. Smith, of Lincoln Temple Congregational church, J. C. Dorsey, Andrew J. Carr, J. L. Chestnut and Dr. J. N. C. Coggin were among the distinguished ministers present.

Leaving Washington, D. C., at 4:30 p. m., accompanied by an host of friends, the body was taken by way of Wilmington, Delaware, to Princess Anne, Maryland, the old home of the deceased.

At Wilmington, Delaware, where Dr. and

Mrs. King had spent five years at Ezion Methodist Episcopal church, many friends gathered at the railroad station to pay their respects.

At Princess Anne, Md., the party, including Dr. King and son, Douglas, Prof. D. W. Noble and Mrs. Bernard Young, brother and sister of the deceased, was met by Principal T. H. Kiah, of Princess Anne Academy.

On Monday, February 12th, the final services were held at Metropolitan Methodist Episcopal church, Rev. D. W. Henry, pastor. The principal address was delivered by Dr. T. H. Kiah. Other addresses were delivered by Drs. D. J. Hargis, J. T. Fletcher, J. W. Jewett, Superintendents of the Cambridge, Philadelphia and Salisbury Districts, respectively. Others participating were Revs. I. D. Pitts, J.

M. Dickerson, W. R. A. Palmer, J. A. Kiah and W. J. Helm.

Honorary pallbearers: Revs. C. S. Sprigg, C. T. Covington, J. T. Townsend, R. N. Davis, Roswell Waters, W. T. Spellman and W. B. Perry.

Floral designs were contributed by the Foreign Missionary Society, Blue Ribbon Club, Willing Workers, Ladies Auxiliary, Parsonage Committee, Teachers' Training Class, Ladies' Aid Society, Epworth League, Daughters of Conference, Bible Class, Hymnal Club, Junior Choir, Senior Choir, Altar Guild, Sewing Circle, Sunday School, Woman's Home Missionary Society, the Official Board of Asbury Church, Mrs. C. S. Minor, Mr. and Mrs. Beale, Freshman Class, Morgan College, Misses Chambers and Henderson, Morgan College, Mr. Dennis Noble, and many others.

SUPPOSE

By George B. Dean, Superintendent, Department of Evangelism, Board of Home Missions and Church Extension of the Methodist Episcopal Church.

A personal workers' card fell into my hands a short time ago. It had printed in bold type on top the word "Suppose," and it made this challenge to the Christian reader:

"SUPPOSE I were offered \$100 for every person whom I endeavored to win for the Church, would I be more active than I am now?"

The point in the challenge that struck home was the suggestion that with some professing Christians the dollar value was more compelling than the soul value. The motive that arouses us most quickly and urges us on the most earnestly is the one that controls our lives and determines our destiny. At once a train of thought was started and I was carried from the mercenary incentive as the controlling motive into the field of morality and loyalty. The question is, would a money inducement be more challenging to save a life than the constraining love of Christ, than the simple fact of doing our bounden Christian duty?

Suppose we really believed that the eternal well-being of our loved ones and friends depended on their spiritual rebirth and that God through our efforts might effect this necessary change within them, would be more solicitous for them and more earnest in our efforts to win them? But is it not a fact that to be a Christian we simply must "really believe" these things? There is no way possible to get away from this fact. "There is none other name under heaven given among men, whereby we must be saved."

Suppose, again, we really knew that the great purpose of our being Christians is that we might help our Lord win others to Himself and His Church and that our loyalty to Him is determined by what we do to help Him accomplish that for which He gave His life and for which He now is so greatly concerned, would not be more devoted than we now are to the task of winning men to Christ and His Church? But is not that just what the friends of Jesus are for? Any friendship worthy of the name will at

last manifest itself in a conscientious earnest effort to help to do the things that our Lord wants done. "If ye love me, ye will keep my commandments."

Jesus's Method Personal

The method of Jesus in winning men to His Kingdom was personal and every person he won was commissioned by Him to go and win others in the same way. The very names given to His converts indicate that they were to do this. The persons won were called "disciples," that is, learners. He taught them His philosophy of life and how to teach it to others and win them to an acceptance and practice of it. They were called "followers," that is followers of Him in His ways and methods; they were called "Christians," that is, they were like Christ in their works, they did His works and He promised them that they should do greater works. They were to be (through Christ) "saviours" of their fellows. "Even as the Father sent me, so send I you" was His commission to every one of His followers. We give proof of our discipleship in no other service so convincingly as we do in our effort to accomplish the task for which we were made "disciples," "followers," "Christians," "saviours." "By their faults ye shall know them."

This personal method of Jesus is the surest and quickest way to save the world, to reach and to win its last man, woman and child.

"If those blessed feet," says Bishop L. J. Birney, "were lifting from this earth today in ascension, leaving twelve men to save fifteen hundred million, and all the world were pagan beside, and the twelve would go forth each to win one a year, and each new convert would do the same, before the babe born yesterday would reach eight and twenty summers every man and woman in this world would have been brought to God; or at least have had the gospel preached to him. I submit that in the light of that fact, these nineteen hundred years of so-called

(Continued on Page 11)

AFRICAN NEGRO PROMINENT AT WHITE MISSIONARY CONFERENCE

By James C. Finney.

Mr. J. E. Kwegyri Aggrey, a native of the Gold Coast of Africa, was one of the principal speakers at the eighteenth Annual Conference of the Eastern Union of Student Volunteers. The February sessions were held at Drew Theological Seminary, Madison, N. J. Mr. Aggrey spoke to about 275 delegates and leaders representing 33 universities, seminaries and colleges.

His masterful address on Sunday morning at the First Methodist Church (white) was heard by a large audience composed of the delegates, students, professors, and many of Madison's citizens. He emphasized the fact that each race must make its contribution to civilization through its own peculiar way. He then pointed out the value of race co-operation to this end, and said, why should one race be jealous of another since each must fulfill the mission of its own existence or fail. His unbiased discourse captivated the audience, won to him the conference and prepared the way for an enthusiastic hearing for the afternoon session.

The theme of his afternoon address was, 'Give God a Chance in Your Life.' The fervent eloquence of the speaker held the conference enthralled through out the lengthy discourse.

After the session his hand was vigorously shaken by many men and women who heartily congratulated and thanked him for the inspiring message by which their missionary visions were made brighter and their hearts fired with a renewed zeal to serve humanity and God. For nearly two hours after the session Mr. Aggrey was detained by inquirers. He was asked many questions concern-

ing Africa and the missionary centers there. With amazing accuracy, as was remarked by many, he named and located missions of numerous denominations, even to the extreme boundaries of the continent. During this period following the session a more intimate understanding of his optimistic philosophy was indeed most gratifying. Some of his personal experiences in both the North and South of this country were related with an ever enlivening interest, his keen intellect occasionally producing the acme of wit.

Mr. Aggrey's addresses were said by many to be the greatest of the conference. He fully and fairly represented the cause of the race, which will be of inestimable value in years to come. For the occasion is rare that a Negro has the opportunity to speak to such a sentiment moulding group of the white race. The seed of better understanding and better relations between the races were truly sown with unstinting hand. And may the soil in which they were sown, warmed by the sunshine of God's influence, produce an abundant harvest.

The comments on Mr. Aggrey's addresses by professors, delegates and students were of highest commendation. One professor said: "Such a demonstration can not be accounted for simply on the basis of heredity and environment. The special 'gift' or 'plus' must be regarded worthy of note."

Mr. Aggrey has received his M. A. degree at Columbia University and will soon complete work leading to the degree of Ph. D. He will then return to Africa, where he believes the fullest chance will be given God in his life, for the redemption of humanity.

MEMPHIS DISTRICT GROUP MEETING

The Sub-District Group Meeting of the Memphis District, Martin Group No. 3, convened at McCabe Temple Methodist Episcopal Church, Martin, Tenn., Feb. 20, 1923 for the purpose of transacting business or discussing the plans of the general church and fostering the work of the same.

Dr. Thos. W. Davis, District Superintendent, was in the chair with Dr. Joseph C. Sherrill, Area Secretary of the Chattanooga Area, and Dr. F. N. Collier, District Superintendent of the Murfreesborough District and the pastor of the A. M. E. Church present as distinguished visitors of the occasion.

Opening session met at 8 o'clock p. m. Selection by the Junior Choir. Devotionals were conducted by the said chairman. Invocation by the Rev. Porter, pastor of the A. M. E. Church, by the choir, after which Dr. Davis, the chairman, gave a few brief remarks stating the object of the meeting, and then presented Dr. J. C. Sherrill to the waiting audience, who received him with a cordial welcome.

Dr. Sherrill spoke to us from the depth of his heart, he instructively and harmoniously explained the great program of the general church.

An offering was taken for the church to the amount of \$3.05. Remarks by Dr. F. N. Col-

lier, prayer and benediction by Dr. J. C. Sherrill.

Second Day, Morning Session—Opened at 10 o'clock, a. m. Devotionals were conducted by Rev. M. C. Banks. Song by Rev. L. P. M. Robinson, who was by common consent appointed secretary of the meeting.

The following pastors answered to their names: Rev. J. W. Wade, Kenton and Sherrill Charge; Rev. M. C. Banks, Yorkville; Rev. L. P. M. Robinson, Union City; Rev. R. A. Dowell, Martin Station was ill and unable to take an active part in the discussions. The routine of business or the order of the day was taken up, which was the discussion of the various subjects of the general program.

Dr. J. C. Sherrill was with us and served as an attorney on the occasion. Dr. F. N. Collier helped in the various discussions.

The discussions were instructive to each pastor who took an active part in the same, and served as a stimulant to a broader vision and higher planes of usefulness.

Rev. W. M. Foulkes, pastor of the Presbyterian Church of Union City, was introduced to the members of the said meeting, who made a few brief remarks showing to the meeting that he readily coincided with the procedure of same and commended us for the forward movement of our church.

Remarks by Dr. F. N. Collier. Song by Dr.

Thos. W. Davis entitled "A Charge to Keep I Have". Prayer by Rev. W. M. Foulkes and Dr. J. C. Sherrill. Meeting adjourned. Benediction by Dr. J. C. Sherrill. Dr. Thos. W. Davis, District Superintendent; L. P. M. Robinson, Secretary.

GEO. R. SMITH COLLEGE NOTES

The regular Lincoln Day Program was rendered on Feb. 11th. Those taking part were: Misses Elaine Gatewood, Birdie Lucas, Messrs. Eugene A. Graham, Geo. McFall and Herman Canady.

Short talks on different phases on Lincoln's life were given by R. L. Washington and E. L. Briggs. Mr. John Guyton read Lincoln's second Inaugural Address and A. L. Reynolds gave an oration on "Lincoln as I Knew Him." Music was furnished by the orchestra; the Quartette with the audience singing the special songs written by Dr. Ralph Welles Keeler.

The Quartette has been creating an era of good feeling. They have recently appeared at two white churches nearby who did not know what the Methodist Episcopal Church was doing for the race.

Rev. W. H. Smith of Mexico, Mo.; Miss Goldie Lucas, Mrs. Miller of Sweet Springs; Rev. Schoengirt, pastor of the German Methodist Church; Miss Schoengirt and Mr. Haynes, the Sunday School Superintendent, of Smithson, Mo., and Dr. R. B. Stewart, United States health officer, were recent visitors.

The College Sunday School, Miss A. B. Smith, Superintendent, entertained socially recently.

The Band of Africa gave a very unique program lately, entitled "A Womanless Wedding," with other witchery features, Mrs. M. S. Jackson, advisor. Robert B. Hayes.

MINISTERS AND LAYMEN OF THE NEW ORLEANS AREA

I have received from most of the district superintendents of the area, from four to six ministers' names and addresses, who constitute the district teams. They will co-operate with us in our Evangelistic Campaigns. But every christian minister and layman is divinely called to be a fisher of men, and as such, let us strive to promote the Kingdom's interest by prayerfully working out the following program:

By pastors grouping memberships, or dividing cities in wards, appointing personal workers, each to reach and bring in the unconverted of their respective wards, that they may be saved.

Sunday School Superintendents and teachers with personal workers to win the unsaved of their respective classes, with the Epworth League co-operating in the same way.

Seek to enlist Life Service workers, secure tithers and subscriptions to the Southwestern Christian Advocate and enroll Intercessors.

District Superintendents will collect reports of the evangelistic work and report same at meeting of area council on April 26th.

I am yours for service,

J. W. GOLDEN,
Superintendent of Evangelism.

CINCINNATI AREA MEETING

A remarkable meeting of the Cincinnati Area was held at Columbus, Ohio, February 27-28. There were 2,240 paid registrations of pastors and members of official boards of the churches of the Area. These delegates paid their own expenses to the meeting, took care of their own entertainment and also paid a registration fee of one dollar each.

Among the speakers at the meeting were Bishops Thomas Nicholson, Luther B. Wilson and William F. Anderson; Raymond J. Wade, Ralph E. Diffendorfer and Paul P. Rugg of the Committee on Conservation and Advance; William S. Bovard of the Board of Sunday Schools; David D. Forsyth of the Board of Home Missions and Church Extension; Frank Mason North of the Board of Foreign Missions; Mrs. J. H. Freeman of the Woman's Home Missionary Society; Mrs. Thomas Nicholson of the Woman's Foreign Missionary Society; Rev. Ernest F. Tittle of Evanston, Illinois; F. Watson Hannan of Drew Theological Seminary; Congressman J. G. Cooper; C. M. Rodefer, President of the Bellaire Glass Company; William Hung, Professor of Peking University; J. E. Kwegyir Aggrey, Phelps-Stokes Foundation, New York City; J. Stitt Wilson, ex-mayor of Berkeley, California, and Federal Prohibition Commissioner R. A. Haynes.

The subjects discussed included: The Moral and Religious Challenge of Today, Prohibition and Business Efficiency, A True Test of Discipleship, Old Challenges in New Tones, Jesus Christ and the World's Need, The Present Status of Enforcement of the Eighteenth Amendment, Christianity in the Making, Christian Women in Foreign Lands, A Faithful Steward, Prohibition's Contribution to Labor, Using the Methodist Hymnal, Standing Room Only, Present Perils in Law Enforcement, Religion as a Basis of American Life, New Wars for Old (illustrated), The Light Wines and Beer Proposal, The True Evangelism, The Prophetic Layman, The Surest Way to a Christian World, Christian Women Among the Needy and Destitute, The New Home Missions, The Larger Church Life, Mid-Week on Main Street. The addresses were of a high order and the delegates went home with fresh determination, with a new vision of opportunity and a deeper sense of responsibility.

The report of the findings committee of the convention covered such important matters as law enforcement; child evangelism; personal and social evangelism, with special emphasis upon international peace and industrial justice; and the World Service of the Methodist Episcopal Church. The findings also pledged the support of the churches to the Centenary and the benevolent agencies of the church.

MINISTERIAL AND LAYMEN'S GROUP MEETING OF THE WACO DISTRICT

At Mt. Zion Methodist Episcopal Church, Waco, Texas, Feb. 14-15, 1923

The pastors, with laymen from several charges of the Waco District, met at Mt. Zion Methodist Episcopal Church, Waco, Texas, Wednesday, Feb. 14, in a two days' session to discuss the following well selected subjects:

1. "Your Local Church Program." (a) Rural Churches, Carmichil, Coe, Foster, Childs, Evans and Eggleston. (b) Town Churches, Maye, Fountain, Williams, Appling, White and Kuykendall. (c) City Churches, Sandford, the pastor of Marlin and John L. S. Edmonson.

2. "How to Organize and Apportion Your Centenary Quota for Easter Drive." Discussed by rural, town and city pastors.

3. "When and How Are We to Conduct Revivals on the Waco District?" Rural, town and city pastors.

4. "A Parsonage Building Program." Appling, Williams, White and Foster.

5. "How Can the District Officers Help the Local Auxiliaries in Raising the Centenary Quotas" (a) Sunday Schools, A. C. Wilson. Other auxiliaries by District Presidents of same.

Dr. E. M. Jones was present and furnished much helpful information touching the problems of the Methodist Episcopal Church. We counted it a great blessing to have Dr. Jones attend our group meeting.

Dr. R. M. Davis, pastor of Wesley Chapel, Austin, delivered a splendid lecture subject: "How to Institute and Educate the Every-Member Canvass."

Prof. R. N. Brooks, President Samuel Huston College, delivered an address subject: "Who Are Tithers and How May We Secure Them." Rev. D. C. Lacy, Secretary, Conference Claimants West Texas Conference, was present and impressed the work in his new field strongly upon our minds.

Sermons were delivered by Rev. M. Fountain and Rev. W. M. White, Dr. T. H. Wyatt, superintendent of the district is to be praised for the excellent program. We feel certain that our full quota will be raised by Easter, and many souls added to the Master's Kingdom. The pastor, Rev. Edmondson, and members deserve praise for care of the group meeting.—Dr. T. H. Wyatt, Supt.; J. H. Childs, secretary.

ECHOES FROM THE GROUP MEETING OF THE GREENSBORO DISTRICT

By Rev. E. D. Petty

Our first group meeting of the Greensboro District, North Carolina Conference, was held at High St. Church, Jan. 19, 1923. Dr. H. L. Ashe, the popular and progressive superintendent, presiding.

The purpose of the meeting was to discuss with Pastors and laymen, the various features relative to carrying forward successfully, the great Centenary program of the church. After devotion and organization, the key address was delivered by the District Superintendent in which he urged pastors and laymen to organize the local charge to work in harmony with the great program; to observe as far as possible "Easter Tithing Week", "Decision Day" and "Palm Sunday", and to strive to raise the entire Centenary quota on Easter Sunday. This able and inspiring address was followed by a discussion on "Stewardship", led by Rev. A. H. Newsome. Rev. G. M. Phelps of Reidville discussed "Stewardship of Tithing" and gave concrete evidence of its results in his church. Rev. M. McCollum then

discussed at length "Stewardship of Possession". At 12:30 the meeting adjourned for dinner, the elaborate preparation of which spoke loudly for the good women and men of the church. At 2 p. m., Rev. G. W. Byars led the devotional exercises. Rev. E. D. Petty led the discussion on "Evangelism and its Necessity as a Medium of Spirituality."

Prof. W. B. Windsor, supervisor of the Colored school of Greensboro, ably represented the St. Matthews Church. After brief discussions by both pastor and laymen, motion for the endorsement and adoption of the program prevailed. At the close of the session the chairman appointed the Revs. E. D. Petty, W. R. Ziegler, Elmer Hairston, M. McCollum and Mrs. Emma Waugh to prepare suitable resolutions to be read at the close of the evening session.

Dr. H. L. Ashe and President Frank Trigg of Bennett College were speakers at the evening session. At the close of which Bennett College chorus rendered appropriate numbers for the occasion. Resolutions were read and adopted, in which each pastor was called upon to raise his entire quota for the Southwestern Christian Advocate as an expression of our appreciation of the great service rendered the church, and to co-operate with its able Editor, Dr. L. H. King, in making the paper self-supporting.

GOD'S STARS

James M. Harris, Jr.

God flung out stars that I might see
His golden deeds of memory,
When they are hid by clouds so gray
His winds of joy sweep these away.

God's golden stars that twinkle bright
That twinkle always, through the night,
Encourage me to rise and fight—
Those golden stars that shine so bright

I think of winds, I think of rain,
I think of sadness and of pain.
But I'll press on with all my might,
God's stars still watching while I fight.

God give me perseverance strong—
The kind that makes stars shine so long
Though dimmed they be by coming day,
Yet I'll keep faith for the worldly fray.

TO BOOKER T. WASHINGTON

By Dr. W. F. Waters.

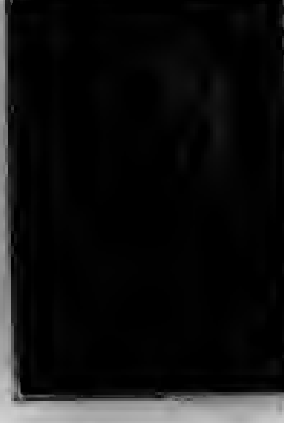
Dark was thy face, O man, but fair thy soul,
Full were thy lips, but fuller yet the heart.
That bade them utter, "Black shall take its toll
Of work and worth and wisdom, have its part
Of honor, fame and glory, rivalry

For place and power and equal brotherhood
"Mong all the races of humanity"—

O Booker T. so oft misunderstood;
The ignorant base thee brought nor gift nor pay;

The envious but coveted thy place;
Earth's great of all lands hailed thee on thy way;

And God himself gave thee to light a race
How to arise thro' truth and tears and toil
Free men indeed, owners of self and soil.



Evelyn E. Gardner, S. V., University of Nebraska—Chile; Jay L. Clow, S. V., Oberlin Theological Seminary—India; Mark R. Shaw, S. V., Boston University Theological School—Japan; Herbert J. Riley, S. V., University of California—Philippine Islands; Robert A. Petersen, M. D., Iowa State University—China; Helen T. Cook Lasell Seminary—Mexico.

WE BREAK NEW SEAS TODAY

Since 1919 Methodism Has Sent Overseas
426 New Missionaries to "Undiscovered
Countries and New Kin."

By Benjamin Caulfield

"We break new seas today,—

Our eager keels quest unaccustomed waters,
And, from the vast uncharted waste in front,
To greet our prow with mightiest possi-
bilities;

Bringing us what?

—Dreaded shoals and shifting banks?

—And calms and storms?

—And wreck and loss?

—And valiant fighting-times?

And, maybe, Death! and so, the Larger Life!

"And, maybe, Life, Life on a bounding tide,

And chance of glorious deeds;—

Of help swift-born to drowning mariners;

Of cheer to ships dismasted in the gale;

Of succours given unasked and joyfully;

Of mighty service to all needy souls.

And, maybe, Golden Days,

Full freighted with delight!

—And wide fere seas of unimagined bliss,

—And Treasure Isles, and Kingdoms to be
won

—And Undiscovered Countries, and New
Kin."

John Oxenham must have had the Christian missionary fleet in mind when he penned those ringing lines. For the missionary of the cross daily breaks new seas, sail into unknown and undiscovered countries with the gospel, and claims all races and all peoples as kith and kin. The missionary hesitates not in his onward course, despite fear of storm, or wreck or loss of even death itself; in fact, missionaries have suffered all of them on many distant strands. And the missionary is the bearer of Life—of Life as best exemplified by Jesus Christ. The story of that Life impels the missionary vessel as it plows its way through strange or troubled or dangerous waters. Love of Christ is the great "missionary motive."

Some New Seas

The missionary breaks into the uncharted sea, "alone on a wide, wide sea." He goes into the heart of Africa where no white man ever lived before. He lives there with his new-found kin. He reduces their spoken language to signs and symbols, writes their grammar, and translates the gospel of Christ into the new tongue.

The missionary goes into the heart of China and on into Tibet. No Christian has preceded him there. He opens his medical kit and calls about him the sick and halt. He heals their diseases and their wounds.

"Who is this man and why does he come here and minister to us?" the people ask in wonder. And then he tells them the story of Christ, whose life and whose love impelled him also to break new seas.

The "missionary lady" leaves her family and friends. She touches the coast of India and proceeds inland. Perhaps hers is the path that no white woman has ever before trod in India. The native peoples cannot understand her—India has no unmarried women except widows, and they are little better than slaves. She masters their language; she gathers the little children about her; she teaches them the letters and the words and the syllables of their native tongue—not even their own mothers could do that for them. And then the missionary lady tells them the simple story of Christ's life and death, and she gives them a little Bible portion in their own tongue. Eagerly the children read the story that to us is so well-known; it is new and wonderful; they read it to parents and friends, and it becomes the "lates news" eagerly discussed on the village corner.

Or the new path broken by the Christian missionary may be some other expression of that Life. It may lie in the field of industry—teaching some unlettered lad to take a modern plow and dig deep for that wealth God gives to growing grain; or teaching the carpenter trade to some boys who will build sanitary homes and useful schools and churches; or—as Bishop William Taylor did—teaching some African villagers to dig a well, so that sanitary conditions and better crops will follow. Other missionary pioneers are breaking new seas as printers and publishers in a hundred and one tongues, as leaders of Boy Scouts and Girl Pioneers, as nurses. On every world highway the missionary is travelling with the gospel.

426 New Adventurers

Since 1919, when the Centenary program was launched, 426 new missionaries have been sent as bearers of the gospel message by the Board of Foreign Missions. They are chiefly evangelists, teachers, physicians and nurses—but their avocations and the tasks of some of the specialists—include operating publishing houses and conducting classes for future shoemakers. The list of specialists among these 426 new adventurers of Methodism includes:

Evangelists
Teachers
Physicians
Printers
Nurses
Secretaries

Agriculturalists
Horticulturalists
Mechanical Engineers
Construction Engineers
Architects

When They Came

It is of more than passing interest to note the homes and the schools from which these missionary adventures comes. A perusal of information available concerning the 78 new missionaries sent out by the Board of Foreign Missions in 1922, shows that 60%—49 in number—came from the rural sections and the small towns, mostly in the Middle West; 21 were raised in the cities; and eight first saw the light of day outside the United States—Canada, England, France and Holland. The states along the Mississippi gave 31 new missionaries; the Middle Atlantic states, 20; the Far West, 8; New England, 7; and the South, 4.

Fifteen American cities are on the roll of honor as contributing one or more of these 78 adventurers to the cause across the seas:—Atlanta, Binghamton, Boston, Bloomington, Ill., Chicago, Cleveland, Cincinnati, Columbus, Dayton, Grand Rapids, Las Angeles, Montgomery, Ala., New York, Newark, St. Louis.

Fifty of the 78 missionaries of 1922 received a part or all of their education in fifteen Methodist Episcopal institutions of learning. Nine have been students at Ohio Wesleyan, seven at Boston University, seven at Drew Theological Seminary, five at Southwestern, five at Kansas Wesleyan, four at Syracuse; and one or more at Wesleyan, Nebraska Wesleyan, Garrett Biblical Institute, Methodist Episcopal University of Oklahoma, Asbury, Baker, Southern California, Dickinson and Goucher.

Fourteen schools of other denominations furnished one man or woman each. Twenty-one state-controlled colleges assisted in the preparation of 30; Columbia University and the University of California graduated three each. Nine medical and nursing schools of note prepared the medical missionaries, and ten hospitals gave them nurse training and internship. The medical schools of Harvard, Tufts, Toronto, University of Pennsylvania, College of Physicians and Surgeons, University of Iowa, Syracuse, Rush and the University of Indiana all contributed to the mission cause by the training of fifteen doctors and nurses. Methodist hospitals in Brooklyn, Philadelphia and Indianapolis also gave their quotas.

Twenty-six members of the 1922 missionary fleet were married men, 29 married women, 5 single men, and 18 single women.

Their fields of service are many thousands of miles apart, indicating the vast reaches of the ocean into which the Methodist vessel of service has sailed. Twenty-eight are located in scattered section of China; South America has 11; Japan, 5; Central Africa, 2; India, 8; Mexico, 6; Malaysia, 5; Korea, 7; North Africa, 2; Java, 2; the Philippines, 2.

How The Call Came

How did these men and women, reared in the comforts of American homes, trained in the best colleges, well equipped to secure monetary success and social standing for themselves and families—why did these men and women burn their bridges and set sail on this hazardous missionary adventure? The answer is best given in their own words: "I saw the great need while sailing around the world in naval service during the war," says one.

"The King's Heralds and the Standard Bearers showed me the path," says a young woman.

"My mother dedicated me to the Lord at the age of five; at eighteen I decided to be a missionary."

"I have two aunts in the service in Natal; my brother will be ready to go next year."

"My great grandfather was a missionary to the Indians in Nebraska."

"My friend, the son of a missionary, first interested me in China."

"In a Philadelphia church, while I was still an interne, I saw pictures on the screen depicting the need for medical men in China."

"While I was in the seventh grade in school, Missionary News interested me in India. The young woman I married became interested in India through hearing Mrs. Fisher speak."

Decided Early In Life

Many of the young people decided upon their missionary careers early in life, and their college and specialized training was to fit them to carry out their intentions to serve. Thirty-seven of the 78 were Student Volunteers during college days. The Student Volunteer conferences brought many to decide who in earlier years had but in-

definite missionary plans; more than half had planned their careers in high school or before.

C. F. Taylor, who joins the Construction Bureau in Fukien, China, has already achieved prominence as an engineer in America. He built the East Boston Tunnel under the Charles River. Seven of his relatives have been in missionary service—in Chile, in East Africa and in Mexico. Mr. and Mrs. Robert C. Gates, who are to engage in educational work in Rhodesia, have taught Negroes in the public schools of the South; the Rev. J. H. Lewin, who becomes pastor of the English-speaking church at Singapore, was born and educated in England, and has held important pastorates in Australia and in San Francisco; Mr. and Mrs. Carol Hamel, who go to the Netherlands Indies, are natives of Holland, and have studied Malay in America. In fact, every missionary has some especial qualification for the new task upon which he is entering.

These are the adventurers for Christ who go among the millions of hungry men and women in the unknown corners of the earth. Many of these pioneers can truly say,

"We were the first that ever burst
Into that silent sea"

of want and hunger and yearning." No merchant adventurer even went on more daring voyage; no crusader even ventured forth on more noble quest. Not Jerusalem alone, but the whole wide world they claim for Christ.

"Marchant Adventurers, chaunting at the windlass,

Early in the morning, we slipped from Plymouth Sound,

All for Adventure in the great New Regions,
All for Eldorado and to sail the world around.

"Sing! the red of sunrise ripples round the bows again!

Marchant Adventurers, O sing, we're outward bound,

All to stuff the sunset in our old black galleon,

All to seek the merchandise that no man ever found."

and Leet-Hill Memorial.

The following songs were sung during the funeral: "Abide With Me," "A Charge to Keep I Have," "Death Is Only a Dream," "Servant of God, Well Done," "Asleep in Jesus," "In the Sweet By and By," "Shall We Meet Beyond the River?" "I Am Passing on the Upward Way," "God Will Take Care of Me," "Will There Be Any Stars in My Crown?" "Glory, Glory Hallelujah. When I Lay My Burden Down."

He leaves a widow and four small children, ages ranging from 8 years old down to 3 weeks. Let's pray for them.

CENTRAL OFFICE, EPWORTH LEAGUE.

Chicago, Ill.

To the Pastors in the Washington, Delaware, Central Missouri, Lincoln and Lexington Conferences:

Dear Brethren—We are very anxious that you make a splendid showing in your contributions for Epworth League support. Note the following points:

1. Centenary credit is given for this money.
2. If you have not sent this money to the League Office at Chicago bring it to the Annual Conference.
3. In reporting to the Treasurer include it in the total for Centenary and apportioned Benevolences.
4. Use your blue sheet of paper and make the amount, charge, district and pastor. Be sure to write for Epworth League. Place the blue folder in the Treasurer's envelope.
5. Place the money or check in a small contribution envelope that has already been sent you for this purpose. If you haven't one of these use one of your own and mark for the Epworth League. Place this also in Treasurer's envelope. Your conference Treasurer will do the rest.
6. Please don't let your charge be a blank.
7. The new apportionment to the Epworth League is upon the basis of 25 cents for each senior and 12 1/2 cents for each junior.

Appreciating the support and encouragement you have already given this work, I remain,

Very truly yours,

F. H. BUTLER.

STILL THEY DEPART

By the Rev. F. E. Gray

The Rev. A. D. McClendon departed this life Friday, Feb. 23, 1923, and was funeralized and buried Monday, Feb. 26, at 1 p. m. in Leete-Hill New Centenary church in La-Grange, Ga., of which church he was pastor.

The Rev. E. D. Giddens, District Superintendent, was master of ceremonies. Though held during a hard rains a vast congregation was present to pay their respect to Rev. McClendon.

On Thursday night before his death, his last hymn, that he loved and sung in his church was "A Charge to Keep I Have." Addresses on Bro. McClendon, as a church member, by Rev. S. D. Bankston; as a local preacher, by Bro. F. K. Bibbut; as a young man entering the conference, and minister, by Rev. R. A. Oneal; as evangelist, by Rev. M. M. Jefferson; as an adjoining pastor, by Rev. Treers; as a pastor, by Rev. S. P.

Bryant; as a mission builder, by Rev. S. C. Crandell; as a father, by Rev. J. D. Jenkins; as a husband, by Rev. Dock Davis; as a Christian citizen by R. S. Snelling; as a citizen by Rev. J. S. Sherman; as a member of the Interdenominational Ministers' Union, by Rev. J. W. Wright, were delivered.

Each speaker paid glowing tribute and respect to the deceased Bro. McClendon. Then our District Superintendent capped the climax in his excellent talk on Bro. McClendon's career as a minister and a Christian. The Interdenominational Union and sisters of the church profusely decorated the casket with floral wreaths. Concluding talks were made by Rev. J. T. King, and a white gentleman, Mr. Hardaway.

Rev. Mr. McClendon had pastored the following places: Woodbury, Chipley, Barnesville, Liberty Hill, Whitesville, Reidsville

NEGRO CITY CONFERENCE, LOUISVILLE, MAY 9.

Two hundred or more of the leading Negro city pastors of the Methodist Episcopal Church will gather in Louisville, Kentucky, from May 9 to 13, to discuss the problems of facing the church and the race in northern and southern cities, and to arrive at means of their solution. The conference will be held under the auspices of the Bureau of Negro Work, Board of Home Missions and Church Extension, Methodist Episcopal Church. Dr. I. Garland Penn, Jr., will be conference host.

The conference will make a special study of the movement of Negroes from South to North, noticeable during and since the World War. It will consider the results of this migration upon southern agriculture, southern cities, and upon the cities and industries

which the Negroes are entering in the North. The trend of large numbers of Negroes away from the rural sections into southern cities, with the new problems of congestion, public health, housing, church crowding and school crowding, will also be considered. At least one session will be devoted to a consideration of Negro health in urban centers, and those health problems connected with the moving of thousands of people to a more northerly climate.

The four-day program now being arranged by Dr. Hughes will include some of the leading men of the Negro race, both inside and outside the church. Bishop Robert E. Jones, of New Orleans, the first Negro Bishop of the Methodist Episcopal Church, will have a prominent part on the program. About twenty of the largest cities in the country will be represented by delegates.

This is the second conference of Negro city pastors to be held by the Bureau of Negro Work. The first was held last year in Atlanta, Georgia, where, for the first time in the history of Methodism, religious leaders of both North and South met to discuss their particular city and racial problems. Some valuable plans were projected at the Atlanta meeting and have been in the process of being carried out since that time. They include the organization of "city missionary societies" in all cities having three or more Negro Methodist churches, for the purpose of helping the weaker parishes; the use of church buildings seven days in the week as social and educational as well as religious centers; the adoption of programs of recreation, health and sanitation lectures, class instruction in industrial arts and kindred subjects.

MURFREESBORO DISTRICT

The second sub-district conference convened in Manchester, Tenn., Feb. 14 and 15, 1923. Rev. F. N. Collier, District Superintendent, in the chair. After devotion Miss Hazel Hild was elected secretary, Dr. J. C. Sherrill, Area Secretary of the Chattanooga Area was present and was a welcome guest at this meeting, for his advice and instructions was helpful.

The following pastors were present: Rev. W. C. T. Travis of Sparta Station; Rev. I. R. Sumner of Livingston, Rev. D. C. Garret of McMinnville Station; Rev. J. S. Nance of McMinnville Circuit; Rev. Joe Betty of Dechard Circuit; Rev. S. T. Miller of Tauuahoma.

The following young people were present and took part in the program: Misses Clara E. Vanney, Margie L. Walker, Jessie R. Walker, Louren Hild, Hattie M. Layne, Lucile Layne, Nellie Layne, La. Pearl Drake, Jerline Wooten, Sidney Martin, Mr. Roosevelt Winton, Mr. Arthur Officer.

The delegates took an active part in the meeting. The pastors seemed to have their hearts in the great program of the church.

Dr. J. C. Sherrill and Dr. F. N. Collier were the main speakers of the first evening. The choir of Manchester was present during the meeting and rendered excellent service, both morning and evening. Miss Clara E. Vannoy is organist.

The following young ladies read instructive

papers: Misses Clara E. Vannoy, Sidney Martin, Nellie Layne.

Rev. Nathan Smith, the pastor of the Manchester Charge, is a successful and also active pastor. His good people left no stone unturned. The delegation left with the hope of another opportunity of visiting that city in the near future. Resolutions were offered by Rev. J. S. Nance for the kindness shown the delegates in the homes of the good people of Manchester.

Rev. D. L. Garret preached the closing sermon. Our District Superintendent deserves credit for his instruction and painstaking manner in which he carried out the program.—Miss Hazle Hild, Secretary.

NEW ORLEANS AREA CALLS FOR UNITED EFFORT IN EVANGELISM

By J. W. Golden, Area Evangelist

Dear brethren of the New Orleans Area. We have put ourselves on the front row with the Centenary, which place we will strive to hold. It is also possible that we can do the same on increasing our membership if we will make the effort, using our district teams, and by organizing a group of evangelistic workers in each charge, who will co-operate with the pastor in finding and bringing into the membership all who move into the parish, and to use every opportunity for the salvation of the unconverted among us.

Remember the Sunday School is the most promising field from which the church can get recruits. Plan to get decisions for a Christian life of every unconverted man, woman and child in your Sunday School on Decision Day, Sunday, March 25th. And make no less evangelistic effort on Easter for those who may have been left out.

Make urgent calls for Life Service Workers, not forgetting our classes for religious instruction and the work of our "Win One Stand-By Clubs".

I shall be glad to co-operate with you in any way possible to reach your 10 per cent increase or more.

PASTORS AND DISTRICT STEWARDS MEET AT GRIFFIN, GA.

The District Stewards and Pastors held their annual meeting in Griffin, Ga., Feb. 21, 1923. Z. K. Gowen and Rev. J. W. Tharpe, conducted the opening services. The District Superintendent, Dr. Adams, then took charge of the meeting and gave some helpful remarks, touching the work of the church. Able speeches were made by many of the pastors. Z. K. Gowen was elected secretary. After a few remarks the salary of the district superintendent was fixed at \$1,440.00 for 1923.

The Committee on Program for District Conference were: Z. K. Gowen, Rev. P. H. Travis, Rev. W. B. Wood, Rev. W. E. Ector and Rev. J. W. Tharpe. The district group meeting was announced to meet in McDonough, Ga., March 13. The writer left Griffin for Jonesboro, Ga., where he was slated to deliver an address on Africa. Dr. J. W. Tharpe had things well in hand. He is the man for Jonesboro. for white and black love him and honor him. The great church built by him is a monument to his name.—Z. K. Gowen, reporter.

REPORT OF STEWARDS AND PASTORS' COUNCIL OF THE OPELIKA DISTRICT,

Dr. J. N. Wallace, District Superintendent, Held at Dadville, Ala., Feb. 12-13, 1923.

Monday, 3 p. m., framing the stewards' reports and apportionment of District Superintendent's salary. 7:00 p. m., devotion, by Rev. Thomas, our pastor of the Rocky Mt. Circuit. 7:30 p. m., welcome addresses, on behalf of Baptist, Prof. B. C. King; Methodist, Rev. G. W. Brownlee, pastor of the Dadeville Circuit; response, by the Rev. D. D. Dyer, our pastor of West Point. Each speaker showed himself master of his job. 8:15 p. m. an inspiring sermon was delivered by the Rev. I. B. Points, pastor of Lafayette, Ala.

8:30 a. m. Tuesday, report of stewards was approved. 11 a. m., stewardship hour, was conducted by Dr. H. N. Brown, stewardship secretary Opelika District and pastor Opelika charge. Report of pastors on Centenary Drive, 3 p. m., discussions. Subjects: "Can an Evangelistic Program Be Worked with the Centenary Drive," "To What Extent Can a Layman Be Used in an Evangelist Drive," "How I Raised My Centenary Last Year." These discussions were opened by Rev. J. C. Chuman, pastor of Alexander City, Ala., and Rev. J. R. Hauser, pastor the Lanett Mission, West Point, Ga. All pastors and several laymen took part in these discussions, Bro. Forster, of Opelika, Ala., Bro. Besie, of Alexander City, Ala., laymen. Dr. J. N. Wallace read the evangelistic program as endorsed by the church and gave much enthusiasm to pastors of the Opelika District for future evangelistic work. The Council adjourned Tuesday night following a great spiritual sermon delivered by Rev. J. C. Chuman.

The Rev. G. W. Brownlee and his good wife deserve much credit for the way that they cared for the delegation.—J. B. Points, Reporter.

METHODIST MINISTERS RELIEF

The forty-fifth annual report of the Methodist Ministers Relief Insurance and Trust Association just off the press, shows a year of steady growth and prosperity. There were 265 policies issued for \$398,250. Premium income was \$96,168.64 a gain of \$550.06. The total income was \$103,400.15, a gain of \$8,345.65. Admitted assets amount to \$365,287.31, a gain of \$54,745.57, of which \$42,919 was carried to reserve and \$11,547.05 was added to surplus. There were 20 claims paid amounting to \$31,000. The average age of the holders was 61.6 years. The average time they had been members of the association was 21.35 years. One of these, Chaplain David H. Tribou, had been a member of the association from its beginning. Since its organization 806 claims aggregating \$1,553,336.99 have been paid. The year closed with 1,677 policyholders carrying \$2,455,882 insurance, of which 56 per cent is endowment. Eight branches of Methodism are now represented among the policy-holders.

The directors are: Lemuel H. Murlin, President; William I. Ward and Leopold A. Nies, Vice-Presidents; Charles Wesley Blackett, Treasurer; Henry L. Wriston, Secretary and

Manager; Bishop Edwin H. Hughes, Bishop John W. Hamilton, Bishop Lauress J. Birney, George E. Heath, T. Ross Hicks, Azariah F. Reimer, George L. Small, Charles E. Spaulding, Dewis O. Hartman and James E. Coons.

GROUP MEETING

ALEXANDRIA DISTRICT,

Group No. 2, of the Alexandria District, met at the Alexandria Mission February 28, 1923, at 3:30 p. m. Devotions conducted by the District Superintendent and the pastor. The Rev. Jarred Green of Shreveport District was present and invited to take part. The District Superintendent then stated the object of the meeting, with only two of the brothers absent, namely Brother Reeves, having business of importance to transact in New Orleans, and Brother White, having just arrived from Texas with his family.

Rev. W. L. Dyas, was elected president of the group, and B. R. Jackson, secretary; Dr. C. W. Reeves, Treasurer. The new pastors on the district were introduced, then the Round-Table discussion, relative to the Centenary and its importance in the fifth year. Each brother spoke fervently upon the subject, and pledged themselves to stand loyally by the program of the church. The plan to be worked by this group, for the spiritual and financial advancement of the local church in this drive is, beginning March 12-13, Boyce and Village; 14-15, Alexandria Mission; 21-22, Pineville, 23-24, Rapides; 27-27 Newman. The pastors will urge upon the laymen of the church to be present at these meetings so as to put in new sentiment and enthusiasm in the laymen of the church.

At the night service the spiritual tide ran high; the service being conducted by the Revs. Dyas and George Wright. The Gospel message was delivered by Rev. Sam Williams, the pastor at Boyce. He was at his best; he swayed the congregation. Two came to the altar for prayer, one man was converted and joined the church. This church has taken on new life. We pray God's choice blessings on the people of this church, they know how to entertain any group of ministers.—Rev. G. C. Hayward, D. S.; Rev. W. B. Dyas, President; Rev. B. R. Jackson, Secretary.

SUB-DISTRICT NO. 2.

Louisville District

In the Lexington Conference on Gainesville District we wish to call your attention to some important facts relating to Sub-District No. 2, which has rendered splendid service since its organization. Some inspiring meetings are being held. Those who attend leave with a larger vision of the general church activities; the church that entertains is spiritually and financially helped.

This little group of six churches, on the west end of the district, has a fine outlook and a promising demonstration of much success. The increase of attendance is hopeful. Each church is asked to send their representatives to the next meeting, of which you will be informed at a later date. This group includes the following churches: Princeton, Dulaney, Eddyville, Grand Rivers, Paducah and Smithland.—D. J. Pricc.

"NEW TALKING POINTS ON FOREIGN MISSION FIELDS."

An entirely new series of up-to-date "Talking Points on Foreign Mission Fields" has been prepared by the Board of Foreign Missions. There are nine of these leaflets on the following fields: Europe, China, South America, the Philippines, India, Korea, Mexico, Japan and Africa. These are attractively printed and contain in concise, brief, interesting paragraphs the most striking and important facts in every field and the very latest news of the achievements of the Methodist Foreign Missions.

They are intended for pastors, church workers, and all who have use for a compact reference work from which may be quickly obtained sufficient facts for incorporation into missionary addresses.

A set of these may be obtained free on application to the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York.

ECHOES FROM CENTRAL ALA. INSTITUTE

Our campus teems with life. Real, genuine life. Life in its formation. Physical, moral, intellectual and spiritual life. We are aware that "Life is real," and that life is earnest and are striving to so direct that we may have it more abundantly among us. Life in the above mentioned spheres is everywhere discernible. All departments are alive. From every angle, as one moves through the work an atmosphere of growth and progress greets and inspires. Believing that such a course of training alone can properly prepare our youth we are stressing every agency that can successfully open real life resources to them, we are holding out incentives for climbing to high and noble spheres of usefulness; for widening visions of the great "Open Door" that ushers one into all that is good.

A wider vision of this open door is revealing to our youth the fact that knowledge is a grand stream; and is spreading its elevating influences far and near; that it is the ark in which are stored the provisions of a higher existence;

that upon the brink of this stream are now being marshalled the volunteer forces of the world's great King.

The hum of industrial endeavors is now an attraction about our campus. President Sutton has set in motion an effort which can not fail to bring the school a great reward. The student body has, to a great extent, caught the president's spirit of school uplift and is now showing that spirit by joining him in all efforts to better conditions. An industrious life for all—a life of doing something, of having something, of being something, is reflected in and through the plans he is now working out.

The farm in connection with the school is being replenished with vineyards, orchards, berries, etc. Improvement generally is the summary. An outpouring of the spirit of the Master upon us during the week of prayer made us, with few exceptions, all followers of Christ. Fourteen of our students accepted

Christ. Rev. J. J. Harrison, our pastor, and Dr. O'ville pastor of St. Paul Methodist Episcopal Church of Birmingham, conducted the services.—H. J. Forrest.

SUPPOSE.

(Continued from Page 5)

Christian history are dangerously near, to blasphemy when they are held up against the white light of the cross. And in the light of that fact the dream that has been in great souls of the gospel being preached to every creature in this generation is not fanciful at all, but is of easy accomplishment if every nominal discipleship were vitalized into reality."

Dr. Guy H. Black, who has been conducting personal work campaigns with great success, says that if Christian people would only apply business methods to the task of evangelism, the Church would soon be triumphant in winning the world to Christ.

"Business methods and religion should not be divorced. When we applied business methods to church finances and changed from the hit and miss system of quarterly or yearly giving and adopted the every member canvass and weekly envelop system, we revolutionized church finances. It was an epoch-making change in ministerial support and benevolent giving. Apply the same business methods to evangelism and I believe Christendom faces a new epoch of growth and development—the best Christendom has ever known."

If we set out to do it, it can be done.

Suppose We Try

Suppose we try. Let the "supposes" become deep-seated convictions—compelling forces in our lives. Let us become "workmen that needeth not to be ashamed," so that our being a Christian will be a spiritual force in the community, a real asset to the Kingdom of God.

Suppose we try, you and I. Let each of us in his own church gather about him a few persons, eight, ten, or a dozen and set ourselves to work. Our parson can help us. Make a prayer list, make appointments with our unchurched friends and get busy at once. Let this happen in every Methodist Episcopal Church (20,000 of them. Let it spread until every member 4,500,000) of every Methodist Episcopal Church becomes a personal worker. Let emphasis be given to this Christian duty and privilege in pulpit and pew, by sermons and testimony and practice so that every new convert will be compelled by the same holy conviction. Then will our ranks swell and become a militant host, with every member a working member, a disciple maker, who can prophesy the outcome in a decade of such a continued effort on the part of the followers of Christ in the Methodist fold alone! Let all Christians of all the churches of all denominations undertake the task and how soon the kingdoms of this earth would become the Kingdom of our Lord, the Christ!

Will you join me in this crusade to bring in the Kingdom of God? If so tell your pastor about it.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Jesus The World's Savior

MARCH 25, 1923

In speaking of a world's savior the term "world," of course, is used in a social sense. In this sense it means the peoples of the earth, their social life, relations and institutions, their principles and ideals. The savior of the world, then, must somehow save the social life and relations of peoples from degeneracy to decency, from decay to progress; he must save peoples from sorrow and sufferings caused by bad social institutions and practices to happiness; he must save peoples from base principles to social and civic righteousness and justice; he must save peoples from following after low and lower ideals to the striving after high and still higher ones; he must save peoples from national and international, from racial and interracial, from class and interclass confusion and strife to peace and amicableness; he must save peoples individually from degradation to a near and ever nearer approximation of the image of God; he must save human society from drifting into barbarism; he must save civilization from a gradual destruction and death to an ever increasingly higher type whose goal is expressed in the idea or ideal of the kingdom of God on earth, or the Messianic age; and to do these things he must save peoples from a low religion to a high, progressive one. For, after all, the most important thing about a man is his religion. If you know what his religion stands for, and whether he has his religion or his religion has him, you know all that is most worth while about him.

From the earliest age of history ancient peoples everywhere had been hoping and longing for the coming of a savior. Usually the longing was confined to the rank and file of the common people who suffered most from the bad social and political conditions. But here and there men of fleshy hearts above the common class shared this hope for the welfare of society. The noble Isalah was one such man, and the aristocratic Plato saw clearly the need of a world savior and ventured the belief that such a savior would have to be a god or a god-man. He knew that it would require a man with super-human powers to do it. For his experience and knowledge had taught him that even if a mere man should have the ability he would lack the willingness. But since the bad conditions were either caused or permitted by those who ruled, the peoples always expected their savior to be a ruler—a king. Usually their hope was centered on their best ruler, who had been the most powerful for good, whom they had known or had heard of. They expected him in some way to return to earth, or they expected

the coming of another hero identical in character with him—his "son." The hope always had a national coloring. But they were human. And so it was felt that when the savior should come, he would be first national, but not only so; he would be a world-savior. His salutary influence would spread to the ends of the earth and all the peoples of the world would be blessed.

Now of all the characters of the ages that have come, Jesus of Nazareth stands out unique in his accomplishments toward the world's realization of its pristine hope for salvation. Certainly he has not completely saved the world. There are many peoples of the world today in whose life his influence is not felt at all. There are many more who do not know him. And those peoples in whose social life his influence is greatly felt have not yet been completely saved. He began the work of world-saving. Its full salvation was to be a gradual process. Ever since then it has been slowly—sometimes we think too slowly—progressing. And we have faith that it will continue to progress toward the ideal—toward the fulfillment of God's plan for the world when he brought it into existence:

"Yet I doubt not through the ages
one increasing purpose runs,

And the thoughts of men are widened
with the process of the sun."

It was his purpose that the world should develop socially and otherwise into civilized perfection. But its development, became arrested and retrogression set in. It was Jesus who arrested the retrogression and set the world again on the upward march toward perfection. What he planted here was but a little germ, or, as it were, a grain of mustard seed. But, behold, how the little thing has grown! We know that the social conditions of the world, and even of the Christian world today, are bad enough. And sometimes because of our intense dissatisfaction they seem worse than they are, and still to be getting worse. But two thousand years of Jesus' influence has wrought great salutary changes in the world. Would not the overthrow of the Roman empire by the barbarians have meant the death of civilization were it not for the influence of Jesus? Had Jesus done nothing more than to preserve the old civilization from destruction—but he has done far more than that—he would still have been the world's savior.

Of course this sounds like nonsense to the radical Socialists of today. They reckon that Jesus' influence has been more detrimental than beneficial. They recommend that he be dismissed from our social life.

The radical Socialists did that for France during her revolution. But ere long France saw her mistake and returned to Jesus. The radical Socialists of Russia who are in control of the Russian government at present have undertaken the same thing for that country. Always when this type of man has succeeded in dethroning a king of earth, their next ambition is to dethrone the King of Heaven! We understand that in Russia a few months ago they lynched God—in effigy, of course. But Russia will certainly see her mistake sooner or later and return to Jesus. The world's only hope of salvation must be in Jesus, or it is vain. Certainly no other person or persons will save the world fully who will not do it upon the basis of the principles of Jesus. But the very faith of ours in Jesus ought to fire us with a greater enthusiasm to a greater endeavor to help hasten the progress of the salutary work of Jesus. Ours is not the task simply of preserving a saved world or any part of a saved world. No section of the world is as yet fully saved. But some sections are being, and all sections are to be, saved through Jesus. Ours is the duty of preserving the good that has been realized, and of further increasing this good toward a full salvation. A wholesome and sane development and progress is the watchword, for it is plainly God's method.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, March 25, 1923
"Christ Jesus came into the world
to save sinners"

(By Rev. D. D. Martin, D. D.)

In this lesson, reviewing the studies of the quarter, we will be more than ever impressed with the missionary feature of the gospels of our Lord. We are impressed with the importance of making him and his gospel known to all the world. He came to be the savior of all who will believe in him. How will they believe without a teacher and how will they teach except they be sent? We have only just now, as we are writing this, received a letter from the heart of Africa asking if we will not come to their relief and save them from their ignorance. How can we fail to make Jesus known to all the world?

Let us note the topics of the lessons of this quarter and see how missionary they are in character. First lesson: "Right Uses of the Lord's Day." To what other as good use can it be put. It should be in all the church the great day of missionary endeavor. Second lesson: "The Spirit of Christian Service."

Do we not all know that the spirit of Christian service is missionary? Third lesson: "How to Treat Sinners." It is the story of the prodigal son, which is really the New Testament version of the fall of man, and the prodigal son exactly typifies the heathen world of today. Fourth lesson: "Right Uses of Wealth." There is no righteous use of wealth that does not provide for the missionary cause. Fifth lesson: "Cultivating the Habit of Gratitude." That man would be a hopeless ingrate who could see the darkness of pagan lands and not be grateful for his Christian light and training. He should show his gratitude by extending the blessings to those not so favored. Sixth lesson: "The Secret of Prevailing Prayer." Nowhere so fully exemplified as by faithful missionaries. Seventh lesson: "Christian Standards in Business." If all professing Christians will live to the Christ standard in business, the world will soon be converted. Eighth lesson: "What Returns Does Christ Require of Us?" We are to invest in souls in the great world harvest. We will make large returns. Ninth lesson: "Jesus Answering His Opposers." Results in the mission fields are the best answer to opposition today. Tenth lesson: "Submission to the Father's Will." His cup of bitterness was the world's rejection of mercy. The Cross gives them a final chance. Our cup of bitterness will be full if we do not carry to the world the story of the Cross. Eleventh lesson: "The Meaning of Christ's Death." The only way to interpret the meaning is to make him known as the savior of all the world.

GAMMON SEMINARY.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

TUNSON — Slater Pennie Tunson, the oldest member of Woodlawn Church, Bortio, La., passed to her last home on Feb. 26, 1923. She was a member fifty-five years. She died in peace. Her funeral was conducted by Revs. J. B. Johnson, A. L. Robison, C. E. Bradford, her pastor, and others. —Milton Play, Reporter

HARRY — Mrs. Corinne Harry, of Hub, Miss., departed this life Feb. 22 after a brief illness. She died as she lived, a faithful Christian. She was

(Continued on Page 16)

THE VERY BEST PLANTATION MELODIES And SPIRITUAL SONGS FOR

EVANGELISTIC MEETINGS, SCHOOLS AND COLLEGES
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Epworth League Department

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Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC,
March 25.

Subject: "What Christ Expects of Me."

Notice the words of the subject. The word "expects" is significant. It is not merely what Jesus desires or would like to have of me, but what He is really counting on getting from me. One builds plans on what expects. Another wants to make pies; she sends a child to the store for sugar. The fire is lighted and she begins to mix the dough for the pie crust. She expects the child to bring back sugar, not shoe polish. Her practical conduct is shaped according to her expectations.

Jesus has a world program; He has definite expectations in connection with each of us. He has made His plans in line with these expectations. **He Expects Money of Me**

Yes I am going to talk about money. People are mighty touchy about money when it relates to religion. That is all they talk and think about in other lines. I make no apology for talking about it here. Money is like a pulley, an inclined plane, or a wheel and axle. It multiplies power. Money represents us when and where we cannot be present in person. It increases our dynamic presence. Christ has built His Kingdom program expecting me to share liberally of my money with His Kingdom. He has not built on penny and nickle expectations. I therefore, disappoint and defeat Him if I give nickles where He expects and plans for dollars. A tea cup of water will not furnish enough steam to run a Mogul engine. What is it that has almost brought defeat to the Methodist Centenary program? Nickles have been expected to do the work of dollars. People have given left-overs to the Kingdom instead of "first fruits!" Let us remember then, that Jesus is expecting us to handle money as stewards ought to handle it.

He Expects Muscle of Me

Talk is some times worth a good deal. Good thoughts may even possess a kind of value. But good talk and good thoughts cannot do a great deal by themselves. A good many people think that all Christ wants of them is a little of their tongue now and then. The Kingdom program is a big strenuous task. Be sure, therefore, that Christ is expecting some muscle of each of us. To put across the Christian program requires leg muscle, arm muscle, back muscle. He wants us to be as ready to sweat for the Kingdom as we are to cry for it. The Kingdom of Heaven is not a Kingdom of pious dreams, it is one of practical deeds. The church and the League Chapter cannot be made useful instruments in the community by merely talking and praying. It

will take sweat and shoe-leather in addition. Remember, I am using the word muscle by synecdoche to imply the whole of the individual. I am saying that Christ expects the best I have and all of the best. Anything less than this upsets, thwarts His plans.

What Now,

For four weeks we have been discovering the mind of Christ on matters of the vastest importance. We have learned His thought concerning folks, concerning service, concerning possessions and now we know what He expects of us. What will be the upshot of all this knowledge? What effect will all this have on our conduct? Changed conduct is the only thing worth while. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

J. W. HAYWOOD,
Baltimore, Md.

EPWORTH LEAGUE NOTES

Some one has asked for a model report of our Epworth League Chapter that is really on the job. It was a pleasure and inspiration to hear the report of our chapter at St. Mark's church, Chicago, Dr. J. W. Robinson, pastor. As soon as a copy is obtained it will be published in the Southwestern. Fifteen members of this chapter take the Epworth Herald. All take the Quarterly. *One hundred and twenty families in this church take the Southwestern.* No wonder they do things. Thirty in this chapter belong to the Covenant of the Morning Watch.

The work of the Fourth Department of our chapter at Boynton chapel, Houston, Texas, Rev. S. M. Johnson, pastor, is highly commendable. The fine new institutional plant built in this growing section of the city of Houston is a beehive of activity. Classes in gymnastics, swimming, volley ball, lawn tennis and basket ball are already in operation and under the direction of the Fourth Department of the Epworth League. Outside of Salem church, New York city, we found more young people here participating in these athletics than in any plant among our group yet visited.

Some of our League officers are getting in touch with our Central office at Chicago. We met with a League officer the other day in a big city church who was asking for the book we once had on "How to Make the Wheels Go." He didn't know he was paying respect to the memory of a departed friend. This brother has

been an officer in the League for years and didn't know and had never communicated with our Chicago headquarters. No wonder his League didn't go—how could he make the League go when he didn't move himself.

The response to our appeal to put up some money for League support is meeting with considerable recognition. Many of the brethren fail to realize that Centenary credit is given for this money. When thus informed both they and the young people readily respond. The League support comes under the designated gift in the Centenary. Our District Superintendent, Area Secretaries and Bishops are giving their moral support to this effort for self-support in League work. Our German brethren are waging the same battle. Thus far they have surpassed us. Shall they beat us? The best method by which to link young people up with our Centenary and Advance Program is by teaching them to give for the Advance of Young People's Work for young people as a part of the Centenary.

The Central Alabama Conference will hold its first Epworth League Institute at our school in Birmingham, Ala., the week of May 28-June 1. Prof. S. G. Walker is dean.

The Lexington Conference Institute will be held the week of July 16-22 at Cincinnati, O.

MARRIAGES

STEWART-WOOD—On Thursday evening, March 1, at 5 o'clock, Miss Charlie Stewart and Mr. Haywood Wood were quietly married in the home of Rev. Z. R. Fields, Forrest Ark. Miss Stewart lived in Forrest City. Mr. Wood lives in Chicago. They left for Chicago on Saturday, March 3. Z. R. Fields officiated.

WASHINGTON-SCOTT—On Friday morning, March 2, the Rev. B. F. Scott, pastor of Kynett Chapel M. E. Church of Forrest City, and Mrs. Isabel Washington of Helena were quietly married in the home of Rev. Z. R. Fields. They are at home in the beautiful new parsonage. We wish for them much success in their field of labor. Z. R. Fields officiated.

REED-MAYES—Mr. Garfield Reed and Miss Lula Mayes were happily married on Dec. 17, 1922; also Mr. John Cariton and Mrs. Leatha Mattison were joined together in holy wedlock on Jan. 28, 1923. The parties are residents of Leone, Tex. Rev. A. L. Gabriel, P. C., officiated.

STAFFORD-WILSON—At the beautiful home of the bride on Feb. 15th, Monroe, La., Mr. Andrew L. Stafford, formerly of Alexandria, La., and Miss Mamie D. Wilson were quietly married. We pray God's richest blessings upon them. The ceremony was performed by Rev. M. C. Harrison.—Eula Mae Harrison, Reporter.

MARTIN-PYE—On the evening of March 1, 1923, Mr. Will Martin and Miss Fannie Pye of Hubbard, Texas, were united in holy wedlock. Our prayer for them is that many happy years will be theirs upon this now sea. The Rev. J. W. Stone, Jr., performed the ceremony.—Reporter.

Woman's Column

Mrs. Thomas Nicholson, wife of Bishop Nicholson and president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, was asked to address the Cincinnati Area convention held in Memorial Hall, Columbus, Feb. 27-28, her subject being "Christian Women in Foreign Lands."

Taking advantage of her presence in the city, Columbus District arranged a meeting at Broad Street Church, Tuesday afternoon, Feb. 27, inviting Mrs. Nicholson to be the speaker, giving the women of Columbus the opportunity of hearing the foremost woman in Methodism.

Mrs. C. B. Smith, district president, presided, and Mrs. O. N. Townsend of Zanesville, recently elected vice-president at large of the W. F. M. S., introduced the speaker of the afternoon.

Mrs. Nicholson used several verses of Haggai as the scriptural foundation for her message, especially commenting on Chapter 1, 8th verse: "Go up to the mountain and bring wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord," emphasizing the great need for material; workers on this side to provide ways and means, trained native workers on the other side, only possible through the efforts of those who give their lives to the bringing of the message to those who so eagerly await the Light of Life.

Referring to the vast amount spent each year on cosmetics and cigarettes, the comparatively smaller amount by all combined churches for spiritual work, the speaker made a strong plea for women for service, the timbers necessary for the house, deploring the restless striving after non-essentials.

Mrs. Nicholson spoke of the investment of a life in the foreign mission field, citing the case of Miss Gertrude Howe, whose efforts established over a hundred schools, hospitals and homes, and who, it is safe to estimate, came into close touch with 10,000 lives in China. Doesn't it seem true that, as John R. Mott says, the missionary project is the safest investment.

Mrs. Nicholson closed her inspirational message with the injunction in the following verse: "Be strong, all you people of the land, and work, for I am with you, saith the Lord of hosts."

An opportunity was given for those present to meet the speakers of the afternoon in an informal way at the close of the meeting.

Colored men wanted for Detective work. Experience unnecessary. Write J. Ganor, former Government Detective, St. Louis.

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WHAT THE CHURCHES ARE DOING

ATHENS, GA.—The Willing Workers Club of Mount Zion M. E. Church met at the home of Mrs. Della Nesbitt. Our pastor, Rev. A. L. Haywood, was present. A delightful program was rendered, after which refreshments were served in abundance. We thank the district superintendent, Rev. J. F. Demery, and our good Bishop Richardson for sending Rev. A. L. Haywood of the graduating class of 1923 (Gammon Theological Seminary) as our pastor. God grant that we may have much success this year and win the victory for Jesus Christ.—Miss Hazel O. Sals, Reporter.

PELAHATCHIE, MISS.—The Sunday School here is moving on under the leadership of Brother Will Williams, the superintendent. We, the Sunday School and church, are planning an over the top drive on Easter. Look for us. Our pastor, Rev. W. R. Walker, is leading the way.—Mrs. Arcie Clayton, Reporter.

LA GRANGE, GA.—Leete Hill Memorial M. E. Church: The death of our dear pastor, Rev. A. D. McClendon, brings sorrow and grief to all of us. It is a loss to Methodism, but it is heaven's gain. On Sunday, March 4, the Rev. R. R. Oneal, who is pastor of South La Grange Circuit, had charge of the service. He ably and wonderfully conducted the Sunday School and preached a strong sermon at 11 o'clock. He also preached at night from the 42nd Psalm, 1-2 verse.

Both of his sermons were full of thought and logic. Leete Hill is and will be glad to have Rev. Oneal to pay a visit at any time, for he did organize the church. One was baptized and the sacrament of the Lord's supper was administered to a large number by Rev. Oneal. Collection for the day was \$6.05. It was given to the wife of the deceased pastor, who died Feb. 23. Bishop E. G. Richardson and District Superintendent E. D. Giddens are looking well after the appointment of Leete Hill, which will be announced later.—F. E. Gray, Reporter.

NASHVILLE, TENN.—The Young People's Guild of Braden Memorial M. E. church is one of the thriving auxiliaries of the church, being composed of the young people of the church. They have recently purchased a piano for the church.

We are now entering upon a financial campaign to help liquidate the debt on our church, will consummate on the twenty-seventh (27th) day of May, 1923. The slogan is \$1,000, of which our organization is expected to raise one-third of the amount.

Two of our Meharry students are earnestly working in the interest of our church in person of Drs. C. J. Chester and C. L. Thomas of Texas. They have planned for an all-star contest which will take place on the 5th day of March, 1923.—Mrs. Alfred L. Balie, President; Mrs. Eugene Clayton, Secretary; Rev. D. T. Burch, Pastor.

McCLAIN CHARGE—We the Home Mission Sisters of Moody Chapel gave a pound party for the old people of this place, and there was near 75 pounds of choice groceries presented; and also, on the Sunday following, we gave a rally and raised \$14.55. Sister M. B. Cockran and Sister A. D. Hartfield, general managers.—S. L. Hartfield, Reporter.

HARTSVILLE CHARGE—The celebration of the 16th anniversary of our City church in connection with the home-coming of the ministers from Hartsville was an important affair and highly honored by the people of the city. On Feb. 15th a grand program was rendered. Feb. 16th at 3 p. m. opening service was conducted by our worthy Superintendent, Rev. J. B. Boothe, after which he also introduced Rev. Dr. J. C. Sherill, who took for a subject "The Program of the Church." Dr. N. A. Peyton's response was very impressive. Short speeches were made as follows: Rev. P. B. Tyree, Bro. Ben Crenshaw, Mrs. Wm. Harris, Miss Alice Cross and the writer. The subject was closed by our pastor, Rev. Wm. Harris. At 7 p. m. Rev. Dr.

J. C. Sherill spoke again on titling. On the 17th the W. H. Mission and Ladies' Aid entertained the honored guest. On the 18th at 11 a. m. a grand and worthy sermon was preached by our pastor, Rev. Wm. Harris, "Bring Ye All the Tithes," etc. The Rev. George Locke preached a wonderful sermon at 7 p. m.

Amount raised \$75. We feel that our prayers have been answered by the sending to us the Rev. Wm. Harris. He and his good wife have a hearty welcome in the home of every member of the church.—A. J. Wynn, Reporter.

MILLICAN, TEX.—We wish to thank the members and friends of Brooks Chapel M. E. church of Millican, Texas, for a box containing about 50 pounds of choice groceries. This is our second year with these good people and seemingly they do all they can to make us feel happy. They are planning to do great things this year. They have torn down the old church building, which was very dilapidated, and expecting to rebuild a more modern one very soon.

We wish for them much success in every task they undertake to accomplish.—Mrs. William Runnels, Reporter.

BEAVER FALLS—Mt. Zion M. E. church: The pastor, Rev. R. E. Burnett, formerly of the Atlanta conference, was transferred to the Washington conference March, 1922, organized the church with two members, and now the roll contains the names of 120 members. The congregation of our church has enjoyed wonderful progress and growth, and is making excellent headway toward canceling the church debt. The church building was purchased March 4, 1922, for \$4,500, and with the court cost the congregation was in debt \$5,000, but through persistent work in the interest of the church this debt has been reduced to \$1,600, and now the energetic church people have opened a campaign by which they hope to wipe out the debt. The Rev. Burnett wishes to thank those that gave so liberally on dedication day, which was Jan. 14, 1923. We realized \$219 and \$35 in pledges.—Laura E. Burnett McClendon, Reporter.

OCEAN SPRINGS, MISS.—On Feb. 8th a great storm struck the parsonage and left in its wake about 150 pounds of select groceries. Baptists as well as Methodists were among those present. The good people have our prayers and thanks for this very kind deed.—Rev. R. L. Tate, P. C.

QUITMAN, MISS.—Zion Chapel church: The services were good on the second Sunday. The steward, Bro. M. H. Nicholson, adopted a plan that every member pay at least 75c on every second Sunday. We hope to be successful.

I wish to thank the brothers and sisters for a pair of shoes given me for the conference. This was led by Bro. H. Read and Sister F. Cameron.—Rev. Wm. Emerson, P. C.

GALILEE CHARGE—The work of covering our church at Galilee has been greatly hindered on account of bad weather. We hope to be able to resume work in short time. We want to enter it by Easter Sunday, which we plan to make a big day for the Centenary. You will hear from us.—S. D. Hackett, P. C.

SUMRALL-NEW AUGUSTA, MISS.

—We were more than glad to have Rev. A. M. Quinn return to us as our pastor. He put the program over last year, repaired the church and parsonage, and put a piano and pulpit suite in the church. St. Paul is alive. We have organized the units and they are at work. Tuesday night, Feb. 27, was a great class meeting. The pastor gave us a talk on Centenary. Mrs. A. M. Quinn and Brother W. F. Morgan are to canvass for the SOUTHWESTERN. We are planning a great year's work.—Eugene Adams, Reporter.

LEONIA, MISS.—On the night of Feb. 13, a storm struck the parsonage. W. Lightsey and wife, C. W. Millisap and wife, Sister Georgia A. Smith, S. P. Jones and quite a number of others too numerous to mention. These good people came immediately after our arrival at the newly finished parsonage. They brought us 75 or 100 pounds of choice groceries and a handsome purse. We feel very grateful to these generous people for their tokens of friendship and generosity. We have begun to feel at home and are putting on plans for a successful year's work for the Master. Rev. T. A. Carter, Pastor.—W. M. Heard, Reporter.

BOYCE, LA.—At Kynett M. E. church Monday night, Feb. 19, a grand reception was given for the pastor and family by the Sunday school. On Thursday night, Feb. 22nd, Rev. S. C. Williams, our new pastor, preached an able sermon. We are grateful to the conference and the bishop for sending us such a noble man as the Rev. S. C. Williams. On Thursday night, after service, a storm struck the parsonage and 500 pounds of select groceries were left on the table and \$4 in cash. We wish to thank all the good members and friends of Kynett chapel.—N. Tadlock, Reporter.

BARNESVILLE, GA.—A storm struck the parsonage at John Wesley M. E. Church on Feb. 21 and left many pounds. The party was led by Sisters Amanda Harvey, Janie Heard, Lula McClendon, Jackson, White and others. This surprise made glad the hearts of the pastor and wife. Words of appreciation were spoken by the pastor.—Amanda Harvey, Reporter.

Quarterly Conferences

COLUMBIA, MISS.—Lampton and Zion Ridge charge: Nineteen days after the adjournment of the Mississippi annual conference, our first quarterly was held at Zion Ridge church. The affable and sagacious District Superintendent, Doctor G. W. Smith, at his post on schedule time; also the pastor, Doctor D. J. Price, and a majority of the quarterly conference members with their reports.

Mrs. M. A. James, president of Stewardess Board, has lined up for a successful year's work; also Mrs. M. A. Stepney, president of Ladies' Aid; Mrs. F. L. Rankins, president of Woman's Home Missionary Society; Mrs. Essie Harry, president of Daughters of Conference; Mrs. Lois Brown, president of Daughters of Conference, out-east; Miss Millie Nelson, president of King's Daughters; Mrs. M. A. Stepney, president of the Epworth League; Mrs. C. A. B. Price, presi-

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dent of W. F. Missionary Society and Star Club, New Zion church, and Mrs. Daisy Nevells, president of Stewardess Board; Mrs. Jane Jefferson, president of Ladies' Aid; Mrs. C. R. Johnson, president of W. H. M. Society; Misses May M. Slipp and Alma Johnson, presidents, respectively, follow in the wake for a good year's work. Twenty-four class leaders out of thirty-three reported.

The pastor reported 20 from the preparatory membership to full membership and 2 conversions since conference.

This charge started off with the swing of a successful year's work, and is well organized to put over the church program. Easter will be our high day. Dist. Supt. was paid in full, \$37.50.—C. A. B. Price, Reporter.

SUTHERLAND SPRINGS CHARGE

Our first quarterly conference was held Jan. 28-29 at the M. E. Church at Sutherland Springs. We had a successful meeting, which was called to order by our faithful superintendent, Rev. C. A. Deslandes. Most of the officers were present with good reports. Our superintendent's assessment was \$26.00. Total raised during the quarter was \$30.10. We had a noble sermon Sunday night by our superintendent. We hope to go over the top with our Centenary this year. The members of Harrison M. E. Church have made up their minds to do more and better work this year, as this is the pastor's first year. We feel that the bishop did not make any mistake in sending him to us.—Miss A. L. Douglass, Reporter.

LOCKHART, MISS. — Dallsville Charge: We take this method to thank the members and friends of the Dallsville Charge for the many gifts and greetings that were presented to us on our arrival at the parsonage, Feb. 18, 1923. A nice reception was given, which we enjoyed very much.—Pastor and family.—Mrs. A. L. Bohannon, Reporter.

HUB, MISS.—Our first quarterly conference convened at this place Feb. 24-25, with Dr. G. W. Smith, D. S., in the chair. Every department of the church was looked after, and the superintendent paid in full. Dr. Smith preached a powerful sermon Sunday and many were made to rejoice. We are planning to raise our quota of the Centenary on Easter. Total raised during the quarter, \$63.—D. F. Dudgey, Reporter.

BELLVILLE, TEXAS — Our quarterly conference was held on the 3rd and 4th inst., with the district superintendent presiding. On account of the unfavorable weather, only a few officers were present. The district superintendent preached two able sermons. He was paid in full, \$25.00. Raised during the day, \$27.00. Pray for our success.—G. H. E. Fields, Reporter.

PELAHATCHIE, MISS.—The first quarterly conference was held Feb. 24-25, with Rev. L. W. Price, D. S., in the chair. The quarter was a success. Dr. Price preached two splendid sermons. He proved that it pays to live a clean Christian life. The entire circuit is being lifted up to think and act. Raised \$45.00 during the session.—Rev. W. R. Walker, Reporter.

LEONA, TEXAS—Our first quarterly conference was held at Two Mile

M. E. church Jan. 14-15, with Rev. B. R. Brooks in the chair. All officers except a few were present with good reports. The forward program of the church was brought before the conference. This being our first year, the Dist. Supt. seemed very much pleased with the pastor's plans. On Sunday Rev. Bookor preached a splendid sermon. At night the pastor preached and administered the Lord's Supper to about 70 members. Our motto is, first save the souls of men and women, every Centenary dollar raised, conference claimant fund raised and a Southwestern in every home by July 1st. Raised during the quarter, \$66. Dist. Supt., \$30; Conference Claimant, \$8. The pastor was ill on the second Sunday, but was not forgotten. A party led by Brothers King, Washington and T. J. Washington laid on the table many good things to eat and \$9.20 in cash. May God bless these people.—A. L. Gabriel, P. C.

District Rounds

PINE BLUFF DISTRICT
Second Round

Marvell Circuit, March 24-25; Clarendon, March 31-April 1; Althelmer, 7-18; Gould and Meroney, 14-15; Avery and Dumas, 21-22; Dermott and McGehee, 28-29; Watson Circuit, May 1-2; Eudora Circuit, 5-6; Luna Landing, 8-9; Carthage and Bunn, 12-13; Jacinta and Malven, 16-17; Johnsonville Circuit, 19-20; New Edinburg Circuit, 26-27; Onelda Mission, 30-31; Pine Bluff, St. James, June 2-3; Pine Bluff, St. Mark, 2-3; Pine Bluff Circuit, 9-10; Blison and Peace, 12-13; Helena, 16-17; Union Grove Circuit, April 7-8.

Dear Brothers—May we all be mindful of the great task that is before us and do our best to put it over the top—the conference claimant, Episcopal fund, annual conference assessment, the SOUTHWESTERN, and the Centenary.

Yours,
A. S. MILLER, D. S.

LITTLE ROCK DISTRICT
Second Round

Batesville Circuit, March 17-19; Batesville, 25-27; Jacksonport, 31-April 1; Newport, 1-3; Auvergne, 7-9; Augusta, 13-16; Hensley, 21-22; Lonoke, Moses Chapel, 27-29; Lonoke, St. James, 28-29; Hazen, May 5-6; Brassfield, 6-7; Sweet Home, 13-14; Little Rock Circuit, 20; Little Rock, White Chapel, 20-21; North Little Rock, 27-29; Little Rock, Duncan Chapel, 27-28; Little Rock, Wesley Chapel, June 3-4; Hot Springs, 10-11.

Dear Pastors and Brethren—This is the crowning year of the Centenary period. Let's do our very best to bring up every cent of the asking. Do not forget the SOUTHWESTERN. We have done well, but we can do better.

L. G. HODGES, D. S.

NAVASOTA DISTRICT
Third Round

Navasota, May 6-7; Navasota Circuit, May 5-6; Bodias, May 12-13; Brenham, May 20-21; Brenham Circuit, May 19-20; Bellville, May 26-27; Sealey, May 26-27; Hempstead, June 3-4; E. Hempstead, June 2-3; Stoneham, June 9-10; Anderson, Texas, June 14-15-16-17 (Sunday School and Epworth League convention); Mad-

sonville, June 23-24; Hockley, June 30-July 1; Hufsmith, July 7-8; Millican, July 7-8; Brookshire, July 14-15; Somerville, July 21-22; Caidwell, July 26-27-28-29 (District Conference and Woman's Home Missionary conventions).

Dear Brethren—Our district group meeting will be held April 10, 1923. On this date reports from each sub-district's Easter collections will be made. Brother pastors, let us put over the top the Navasota District. Will you? Do not leave a stone unturned. Remember that where new members have been added we should make report in advance of the regular quota. In this way we save depletion (where charges have lost members by death or otherwise) of our general report for the district. Let each pastor work, pay and pray for over the top victory. Our reports will be gathered for Easter as last year. The Navasota group president will meet and collect from the pastors of his group, and the Hempstead and Brenham group presidents will meet with their groups respectively. Each pastor will please let me know what he raised on Easter Sunday early Monday morning, April 2, by wire. I will pay for the messages.

Yours sincerely,
R. B. REID, D. S.

BIRMINGHAM DISTRICT.
Second Round.

Birmingham, St. Paul, Mar. 2-4; East Thomas, 8-11; Mason City, 9-11; Enon Ridge, 16-18; Sayreton, 15-18; Scotts Chapel, 23-25; Mt. Morlab, Birmingham, 22-25; Brownville and Irondale, Mar. 30-April 1; Bradfords Chapel, Mar. 27-28; Anniston, Haven Chapel, April 6-8; St. John, So. Anniston, 4-8; Hobson City, 5-8; Attalla and Collinsville, 14-15; Gadsden, 13-15; Gadsden Circuit, 12-15; Heflin Circuit, 20-22; Center Circuit, 26-29; Cedar Bluff Circuit, May 3-6; Oneonta and Altoona, 18-20; Village Spring Circuit, 12-13; Asbville Circuit, 25-27; Ragland Mission, 23-24; Dora and Cardiff, 29-31; Corona and Oakman, June 3-5; Jasper and Manchester, 1-3; Leeds and So. Birmingham, 7th.

Dear Brethren and Members of the Birmingham District: We broke the record last year in raising \$4100 for

Earns \$20.10 During Spare Hours Last Month

During January, Thomas Williamson who represents us locally in Ohio earned \$20.10 in his spare time demonstrating Alberta Hunter's popular Paramount Records.

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If you do, and are willing to give us some of your spare time, we will give you an unlimited opportunity. Experience is not necessary.

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Gentlemen: Please tell me, without obligation, about your spare time salary raising plan.

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Centenary and "I Will Maintain Fund." We must go beyond that record by Easter. All depends upon intelligent leadership, organization, co-operation and information. Let us spiritualize our services and the finances will be forthcoming.

Anything shorter than your full quota will hinder the kingdom's program and question the loyalty and intelligence of the charge and the worthiness of the leader. Stress evangelism and plan for an intensive revival campaign.


Put your Southwestern committees to work. All Centenary raised and evangelism will mean but little unless you stress the Southwestern and its anniversary of 50 golden years.

Organize Stewardship Bands and encourage tithing. Present every cause before the church and inform our people of the policy, spirit and motive of our great Methodism.

Make a home-coming survey of your community for new members and greater Sunday schools and Epworth League members. We must advance. We must build, remodel and repair churches and parsonages on the Birmingham District. Let's make one great altogether pull this year to rebuild the torn down walls of the Birmingham District. We must also open new fields in undeveloped territory on the Birmingham District and in this great mining section.

Sunday School and Epworth League Convention, June 14-17, Oneonta, Ala. The District Conference at Hobson City, Aug. 1-5. Pastors' Centenary Easter Reports, Asheville, Ala., April 4.

Place your Centenary money in the bank and write a check thereon, or send or bring money order made out to Dr. Morris W. Ehnes or myself to the meeting in Asheville April 4th. During this Easter drive launch your program to bring up the Episcopal Fund, Conference Claimants and Gen. Conference expense.—C. L. Dunn, Dist. Supt., 614 8th Ave. N, Birmingham, Ala.



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That chest cold can be broken up—no matter how stubborn and deep-seated it may seem!

Apply Sloan's Liniment to chest and neck tonight. Its tingling, glowing warmth goes to the root of trouble. It breaks up the congested, inflamed condition. Relief quickly follows.

Get a bottle of Sloan's today. All druggists carry it. Its effectiveness will surprise you.

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For rheumatism, bruises, strains, chest colds

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Observe CLOSELY The Month It Expires.

We Are Anxious To Retain Your Name
Have You Been Given ONE, TWO or THREE MONTHS GRACE?
Renew Now and Avoid Missing A Single Issue. \$1.50 for One Year.—SEE

CRESCENT CITY NOTES

The District Meeting of the W. H. M. Society will meet at Mt. Zion Wednesday, March 21-23, at 7:30 p. m. All presidents and members are asked to be present.—Lucy D. Walker, Corresponding Secretary.

The Lenten Service of the W. H. M. Society will be at Malilleu Church Good Friday at 3 p. m. Lenten message by Rev. A. Booker. Each Auxiliary is urged to attend and bring a Lenten offering.—Lucy D. Walker, Corresponding Secretary.

On the morning of Feb. 22, 1923, God took from our midst Mrs. Louisa Nixon, 69 years of age, who was one of the old staunch members of Wesley M. E. Church. She brought up her daughter in this same church in the fear of the Lord. The funeral was conducted by Dr. C. S. Stanley. Rev. T. F. Robinson, Deacon Harrison, and the pastor, Rev. Stanley, paid fitting tribute to the life of the deceased. The remains were laid to rest in Gerod cemetery. She leaves to mourn her loss a daughter, two grand-daughters and sons, one great-grandson, relatives and friends.—J. W. M. Francis, Reporter.

AN APPEAL FOR AID SPARTANBURG MISSION

Thirty-seven years as a member of the South Carolina Conference. Since, I have served fifteen pastoral charges, viz: Macedonia, Spartanburg, Walhalla, Williamston, North Marlboro, Smyrna, Easley, Mayesville, Yorkville Station, Greer, Campobello, Pacolet, Clover, Jefferson and Spartanburg Mission. An improvement materially was made at every appointment I served, as I am familiarly known as a builder throughout the South Carolina Conference. Today I am planning to build my last church here in Spartanburg, known as the Spartanburg Mission.

Since April 16, 1922, we purchased in a very desirable location a lot at

a cost of \$750.00. We are paying on this lot. We have a Sunday School of 40 children, six officers and teachers, and have added 20 new members to the Mission Church.

We are hoping to build and have this church ready for dedication by our next annual conference, with the help and aid we are hoping to get. We need money and appeal to all the ministers of the South Carolina Conference and their congregations to aid us, especially the young men of the conference who are aspiring for promotion, for this Mission is destined to become a great church in the future and all should be very much interested in the work.

Any help from you, brethren, and any of your people, much or little for this needy cause, will be highly appreciated.

Please accept my thanks in advance. Address me, 118 North View Street, Spartanburg, S. C., or Rev. J. C. Martin, District Superintendent, Marlindale, S. C.

SPECIAL NOTICES

The new address of Rev. H. May is R. F. D. 3, Box 5, Brookhaven, Miss.

SAVANNAH DISTRICT

The brethren will take notice that the Group Meeting of the Savannah District will convene at Brunswick, Grace on March 23. All pastors and stewards, unit leaders and minute men are requested to be present. And get program of the district from Dr. R. T. Weatherly, Area Evangelist, and Dr. J. W. Moultrie, Area Secretary. Let none be heedless to this call.—C. W. Prothro, D. S., Savannah District.

ALEXANDRIA, LA.—To the Woman's Home Missionary Society of the Alexandria District—Dear Sisters and Brother Pastors: There will be a group meeting of the Women's Home Missionary Society held at Natchitoches, La., April 27-28. We ask the president of each auxiliary on the district to be present that you might be able to do your part. Let us lead with the spirit of God leading us; we

also ask the co-operation and presence of each pastor that can, to meet with us that we may have a successful meeting. Dear sisters, please come prepared to report all you can for Peck Home and Baldwin Orphanage; also our dues. We made great improvement on our district last year. Let us pray that God will help us to do more this year. Rev. T. A. Brown and people will make it pleasant for us.—Yours on the work, Lucy Davis, President.

FOREST, MISS.—This will inform you that our new ten-room parsonage was totally destroyed by fire Sunday morning while we were in the church. All of our library of 300 or more volumes was destroyed and the most of our household goods. Now, we ask the ministers to take an after collection for us and send the same to R. N. Jones, Box 71, Forest, Miss.

We had just finished our beautiful parsonage. We had a small insurance on the parsonage.

R. N. JONES.

OBITUARY

(Continued from Page 12.)

a tireless worker in the church, being a dutiful member of the W. H. M. Society, the Ladies' Aid, a member of the choir, secretary of the Sunday school, and corresponding secretary of the W. H. M. S. Her place will be hard to fill. She was always cheerful and was noted for her sweet singing. Her voice is hushed on earth for she has gone to join the heavenly choir.—D. F. Dudley, P. C.

RICE—Mr. Willie Rice of East St. Louis, Ill., age 28, died January 23. He leaves to mourn his passing a mother, father, sisters and brothers, and a number of friends. His remains were sent to Baldwin Chapel on the Brookville Charge. The funeral was conducted by Rev. J. W. Byrd.—J. P. Perry, Reporter.

JAMES—A. T. James of Alexandria, La., departed this life Feb. 24, 1923. He died in full triumph of faith. He was superintendent of the Sunday School at the Alexandria Mission Church, was a faithful member, and a thorough Christian gentleman. He

leaves a mother, wife and eleven children and a host of friends to mourn his loss. The Sunday School assembled and presented a floral wreath in token of esteem, love and respect for his service. The funeral was conducted by the pastor, assisted by the following ministers: The Revs. G. Carter, Johnson, Winburn and Duffey, of the Baptist Church, and Rev. H. Walker, of the A. M. Church, all of this city.—B. R. Jackson, Pastor.

BRAZIEL—Slater Harriet Braziel, faithful member of the Methodist Episcopal church at Fredericksburg, Texas, joined the church under Rev. Lovelett forty years ago. She was 81 years old when death came. She leaves a husband and seven children and a host of friends to emulate her life. The service was conducted by Rev. J. S. Medlock.—Dollie Fillingim, Reporter.

DUNKEN—E. D. Dunken, a faithful member of Dunken Chapel M. E. church, Boyce, La., departed this life Feb. 7th in full triumph of faith. He was 43 years. He joined the church under the pastorate of Rev. George Johnson. He was a good citizen and widely known, being one of our trustees at the time of his death. He leaves a wife, 7 children, and a host of friends to mourn his passing. The funeral was conducted by Rev. J. Hazler and Rev. E. D. Clark of the Baptist church.—R. H. Johnson, Reporter.

WANTED—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggess, Supt., St. Louis.

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,
Mebawk, Florida.

Stop Dandruff, Falling Hair. Send address. E. Bucknam, Box 383c Madison Square Station, New York.

Biblical Institute

Evanston, Illinois

GAR RETT BIBICAL INSTITUTE COL
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Southwestern Christian Advocate

LORENZO H. KING,
Editor

Vol. 50

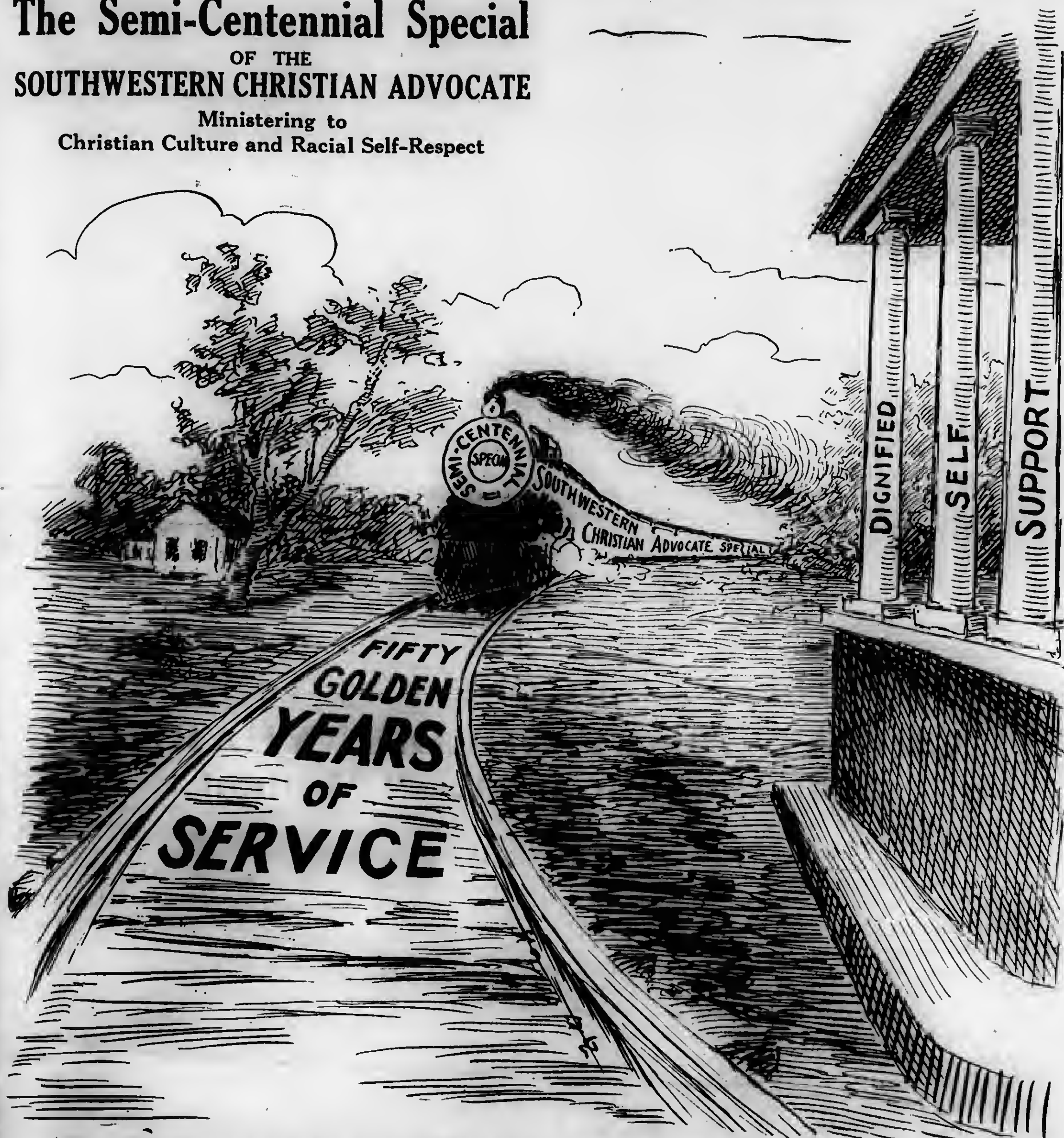
New Orleans, March 22, 1923.

No. 13.

THE METHODIST BOOK CONCERN,
Publishers

The Semi-Centennial Special OF THE SOUTHWESTERN CHRISTIAN ADVOCATE

Ministering to
Christian Culture and Racial Self-Respect



District Superintendents and Pastors will keep open Sunday, July 1st, 1923. Main line to be clear for Southwestern Christian Advocate Semi-Centennial Special coming at full speed ahead.

All Semi-Centennial quotas should be already raised, accurately listed and sent in, or held in readiness in advance to avoid delay or disappointment in the train's arrival at the station of DIGNIFIED SELF-SUPPORT.

The road-bed and tracks are absolutely secure, and success of the venture depends solely upon the alertness, the faithfulness and the co-operation of the Crew of Superintendents, Pastors and Southwestern Committees of local Churches.

At the dangerous curve of PROCRASTINATION, many a magnificent venture has been wrecked, many a promising project derailed. Prudence of Methodism's Negro group will avoid the disasters of PROCRASTINATION.

Coming for the Quotas to Crown Fifty Golden Years With Dignified Self-Support.

Pre-Semi-Centennial Anniversary Edition

THIS ISSUE OF THE SOUTHWESTERN

To summarize the situation and to reveal the present status of the Southwestern Christian Advocate's Semi-Centennial Anniversary effort, is the purpose of this Pre-Semi-Centennial Anniversary issue of the paper. It is to hold, as it were, before the face of our group, the concave mirror of what has thus far been done and achieved up to date by the Colored members of the Methodist Episcopal Church to show their interest in the support of their Church organ.

Next to the Centenary movement, the Church regards the Semi-Centennial Anniversary of the Southwestern Christian Advocate as *the most challenging event that has confronted our group during our long history within the Church. AND THE CHURCH AWAITS TO SEE OUR REACTION TO THE OPPORTUNITY.* The Anniversary is our only fitting recognition ever given by us of that great and epochal event in our racial life when the Church established for our sole benefit a Christian publicity organ to unify us, to inspire us, to inform us, to defend us, to conserve and promote every interest of our group life. That was a great event which the Anniversary is to commemorate. It records an unexampled interest shown by no other white church group in its Negro membership.

If there was ever occasion given the Negro to show our aversion to being victimized by a willing charity, that time and occasion have arrived in the event of the Semi-Centennial Anniversary of this paper. Thus we shall silence the oft repeated and noxious indictment that the Negro "likes to be carried."

It is equally evident that the day of greater exactions for improved service has dawned upon us. By the successes of this Semi-Centennial Anniversary of the paper, *we must avidly seize the occasion and sanction the obligation to multiply the uniquely useful ministry of this Paper by augmenting its efficiency for our Negro membership.* We need a bigger, better, more representative paper among us. This can be possible only by raising the paper to the dignified level of self-support. Many improvements in service, which for a considerable time have been under advisement—some of very far-reaching significance—are now being held in abeyance for lack of proper interest and support by those who would profit most therefrom should such improvements be made.

That this is the mind of the church is reflected by statements from a number of leaders who are next to the heart of the church and near the center of this problem. On the next page we have assembled several of these from our Bishops whose territory is involved in this

effort. In fact the Anniversary was launched on that historic day whose dawn was greeted and kissed by the rising sun of the definite and dynamic urge of our far-visioned leaders, Bishops and Publishers. *Their statements reflect a note of serious, unselfish concern lest the Negro fail to embrace the opportunity this Anniversary affords.*

Following this inauguration of the movement for liberation of our group from the enervating bands of charity, periodic appeals have been made in a way told by the following illustrations reproduced on succeeding pages of this issue. With what results, of course only July 1, 1923, Anniversary date will disclose. The record is already written for the past nine months of the Anniversary Period. This is shown in the tabulations to which so much space is given in this issue.

These tabulations are as of March 1st, 1923, and are an exhibit, for the most part faithful and accurate, of the whole movement from June 1st, 1922, to March 1st, 1923. Renewal subscriptions, not counting in the canvass, are of course not included in these Anniversary quotas. *Only new yearly cash subscriptions are accredited in the tables.* In a few cases subscriptions have been sent in improperly; that is, without proper addresses being given us and without the name of church or district from which they were sent. Some of these have been necessarily omitted here. While the exhibit here does not claim absolute accuracy, we think it the most dependable, and *perhaps the only attempt in the Paper's history to give subscription credits by Conferences, Districts and local charges.*

Only three months remain before the Anniversary! Every day of this time must be utilized for success. *To delay getting subscriptions until July 1st, will be disastrous.* If one has not raised his quota within the past ten months, how can he expect to raise it in one day! The idea is to raise the quotas during the Anniversary Period and to report them not later than July 1st, Anniversary Day—thus "**CROWNING FIFTY GOLDEN YEARS WITH DIGNIFIED SELF-SUPPORT.**"

In order to succeed, it is hoped that this Pre-Semi-Centennial Anniversary edition is sufficiently explicit and contains all necessary information for all our workers. Our word to all now is, "Clear the clinkers of indifference and inertia from the fire-box; stoke in the fuel of determination and effort; lubricate the bearings with the oil of goodwill and co-operation; pull open the throttle of hope and expectation, and drive the Semi-Centennial Special to the Station of 'Dignified Self-Support.'"

There's Only ONE Way To CROWN FIFTY GOLDEN YEARS —Not The "Hit or Miss" Method

It's the way that insures worthful results in every sphere where successes are won. This law of achievement obtains whether operating in interest of the farmer hoping for a harvest; the banker investing for returns; the parent coveting a successful life career for his child; the minister of the gospel sowing beside all waters.

Back of every successful achievement is a **personality**, a mind that conceives, and desires and wills, giving motive power to physical action. **Here then is the secret of Subscription Getting in the Semi-Centennial Anniversary of The Southwestern Christian Advocate.**

Conception of Its Possibility

Every District Superintendent and every Pastor and Southwestern Committee must conceive the task of raising the Anniversary quotas as actually possible. **For it is.** Already numbers of Pastors have raised their quotas and are asking for more Honor Certificates. They said it could be done and did it.

Realization of Obligation

That placing The Southwestern Christian Advocate on a self-supporting basis is no longer a **merely desirable**, but an **obligatory**, act is now clear to all thoughtful Negro Methodists.

It ought be done because we have reached that state of

development within the church where our moral sense chafes and suffers while accepting "Charities."

It ought be done to enlarge the usefulness of The Southwestern among our race group as well as in Church and national life.

It ought be done to release valuable funds of the Church for other more necessarily dependent causes.

It ought be done because the Church feels keen disappointment that hitherto after fifty years' tutelage the Negro feels no more keenly his ethical obligation involved in his Church relation.

The Will To Do

Conceiving the possibility of our task, realizing the superlative obligation of it, there must be no lack of moral will exercised in its performance.

The psychology of it all should be, "**We can, we ought, we will**" put The Southwestern Christian Advocate on its rightful and respectable basis of dignified self-support.

This mental attitude toward successful achievement will bring victory to our efforts to **Crown Fifty Golden Years with Dignified self-support.**

BISHOPS OF EIGHT AREAS URGE VIGOROUS EFFORT FOR DIGNIFIED SELF-SUPPORT

CLASS OF SERVICE SYMBOL	
Telegram	1
Day Letter	2
Night Letter	3
Day Message	4
Night Message	5

WESTERN UNION TELEGRAM

CLASS OF SERVICE SYMBOL	
Telegram	1
Day Letter	2
Night Letter	3
Day Message	4
Night Message	5

NEW ORLEANS CARLTON, PENNSYLVANIA GEORGE W. E. A. THINE, PRESIDENT

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CHATTANOOGA TEAM 14

OFFICE SOUTHWESTERN CHRISTIAN ADVOCATE

NEW ORLEANS LA

CONGRATULATIONS FROM CHATTANOOGA AREA, WITH PLEDGE OF GREATER SUPPORT FOR FUTURE. YOU ARE A GREAT INSPIRATION TO US ALONG ALL THE HIGHER LINES OF PROGRESS. THE SOUTHWESTERN HAS BECOME INDESPENSABLE TO OUR FACTORS AND PEOPLE. IT MUST BE IN EVERY HOME. IT SHALL BE. SO SAY WE, ALL OF US.

F M BRISCOL.

CLASS OF SERVICE SYMBOL	
Telegram	1
Day Letter	2
Night Letter	3
Day Message	4
Night Message	5

WESTERN UNION TELEGRAM

CLASS OF SERVICE SYMBOL	
Telegram	1
Day Letter	2
Night Letter	3
Day Message	4
Night Message	5

NEW ORLEANS CARLTON, PENNSYLVANIA GEORGE W. E. A. THINE, PRESIDENT

RECEIVED AT S. W. COR. GRAVIER AND ST. CHARLES STS., NEW ORLEANS, LA. ALWAYS OPEN

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DR L H KING

631 BARONNE ST NEW ORLEANS LA

LEXINGTON CONFERENCE IS A LONG WAY FROM THE OFFICE OF THE SOUTHWESTERN BUT IT IS OUR PAPER AND A GOOD ONE JUST THE SAME. THE SEMICENTENNIAL ANNIVERSARY WILL BE OBSERVED, AND EVERY REASONABLE EFFORT WILL BE MADE TO BRING THE CONFERENCE INTO THE FRONT LINE.

FREDRICK D LENTE

The Methodist Episcopal Church
BISHOP'S RESIDENCE
ST. LOUIS, MISSOURI

To The Central Missouri and Little Rock Conferences:
You need no printed assurance of mine that I am in hearty accord with the Semi-Centennial of the Southwestern. I have said so in your hearing; and I hope you may take this occasion to magnify the gospel and spread the work of the Church.

Let no man despise your proficiency in these large matters of the Kingdom.

Your brother in Christ and His Work

William A. Orange

The Methodist Episcopal Church
Denver Area
C. L. HEAD, Resident Bishop

June 15, 1923.

Rev. W. L. King,
Editor Southwestern Christian Advocate,
New Orleans, La.

My dear Dr. King:

I am glad to send you a word of endorsement concerning Southwestern's semi-centennial anniversary for the use of the Lincoln Conference in the Denver Area.

I regard the SOUTHWESTERN as one of the most important journals in our work for the colored brethren, and I cannot see how any intelligent Methodist in these critical days can afford to be without it.

I am sure you are doing a most extraordinary work in the fine editorship of the paper and its value in my judgment is beyond all question to the development of our colored people in the work of the Kingdom.

With every hearty wish for great success in your anniversary, believe me to be

Sincerely your friend and brother,

Charles L. Head

C.L.H.

ATLANTA AREA
METHODIST EPISCOPAL CHURCH
C. S. RICHARDSON, Resident Bishop

ATLANTA Ga. June 15.

The Rev. L. H. King, D.D.,
Bureau St.,
New Orleans, La.

My dear Brother King:-

That a religious newspaper for Negroes should be fifty years old is a real event in the history of the race. Such a paper could not have been published very much longer than fifty years because of conditions that prevailed up until now. It was to be expected that a religious weekly for the Negro people should be published in the early years. Perhaps it was too much to expect that such a paper should become self-supporting much before the present time. Certainly with twenty thousand families in our Negro membership to draw on for subscriptions, there is the reasonable expectation that the subscription list should be enough now to carry the paper. A just way to show genuine appreciation of the fifty years of help that has been given to the paper would be to put it on a self-supporting basis. More jubilation over fifty years of continuous publication that would not increase the subscription list would be empty words. I hope that the Atlanta Area will do its full duty toward putting the Southwestern Christian Advocate upon a self-supporting basis. Not only would our Negro membership show gratitude for kindnesses granted, but they would be becoming more intelligent and useful members of the Church. I wish that a wholesome rivalry between districts in the Atlanta Area might be aroused that would greatly increase the circulation.

C. S. Richardson

C.S.R.

MEMPHIS AREA
METHODIST EPISCOPAL CHURCH
C. S. RICHARDSON, Resident Bishop

June 2, 1923.

Dr. L. H. King, Editor,
Southwestern Christian Advocate,
631 Baronne Street,
New Orleans, La.

My dear Dr. King:

I approve most heartily your plan for the observance of the Semi-Centennial Anniversary of the Southwestern. The idea still receives: I am sure, an enthusiastic response from all our brethren. The dear old Southwestern is entitled to and should have immediate support. It has been a factor in the life of the colored people. It is an indispensable factor to the work of our colored conference. It has been instrumental in a large measure, in bringing about whatever success that has been achieved in the New Orleans Area.

Speaking for the brethren of my Area, I am sure you can realize the promotion of your Semi-Centennial Campaign for subscriptions. I am sending the enclosed down to the brethren trying their acceptance and urging them to set plans at once for the raising of the last subscription of the cheer assigned to the charges in the New Orleans Area.

Wishing you success in your campaign, I am

Yours sincerely,

P. E. Jones

P.E.J.

WASHINGTON AREA
METHODIST EPISCOPAL CHURCH
C. S. RICHARDSON, Resident Bishop

June 13-1923

My dear Doctor:-

The Southwestern Christian Advocate seems to me a genuine necessity to the ministers and laymen of the Washington Conference. I am really anxious that the Conference shall be a model in the percentage of its subscriptions and readers. God bless you in your work.

Ever yours,

William F. Asmussen

W.F.A.



Southwestern Christian Advocate

LORENZO H. KING, Editor.
PUBLISHED WEEKLY

BY

The Methodist Book Concern

At 631 Baronne Street, New Orleans, La.

JOHN H. RACE, PUBLISHING AGENTS
ROBERT H. HUGHES, PUBLISHING AGENTS EMERITUS
GEORGE P. MAINS, HENRY C. JENNINGS

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SUBSCRIPTION PRICE.....\$1.50 A YEAR
90 Cents, Six Months. 70 Cents, Three Months.
Single Copies, 5 Cents.

INVARIABLY IN ADVANCE.

KEEP WATCH ON THE DATES.

Subscribers will find opposite their names on the address label, when their subscription expires. Timely renewals will save missing any papers.

When change of address is desired, be sure to give the old as well as the new address.

There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

A FINE SUGGESTION

Elsewhere in this issue we are printing over the signature of Bishop Jones, suggestions for Clean Up Week, in the New Orleans Area. No phase of the work in the New Orleans Area has attracted more attention and given more general satisfaction than the observance of Clean Up Week. The date for this year is March 26-31.

The slogan of the Area is:

"Each Church and Parsonage Spick and Span for Easter."

We do not know a better preface to the Easter celebration than the putting of the churches and parsonages in order for the observance of the Resurrection. For this, Clean Up Week has been fixed for the week just prior to Easter.

Observance of this Clean Up Week will also direct attention to the Centenary drive which terminates on Easter. This will be killing two birds with one shot, the congregation can not only be cleaning up the church, but at the same time can be conferring on the Easter Drive. The whole church ought to be active including the members of the Sunday School and Epworth League, so that in a clean church with an over the top collection the churches in the New Orleans Area should register heavily on Easter Sunday.

The Bishop is offering a prize of \$5.00 to the pastor who makes the best report on Clean Up Week. The prize was awarded for observance, some time ago, of Clean Up Week to Rev. R. A. Walmsley who was then pastor of Sixth Street Church, New Orleans. The Bishop is offering also a banner to the district that makes the most points, the highest average in the number of churches observing Clean Up Week, the number of persons participating, the amount raised and the amount of work done. The Bishop announces that for a previous celebration the San Antonio District, West Texas Conference was awarded the banner.

Who will be the winning pastor, and what District will take the banner?

BISHOP JONES DESIGNATES CLEAN-UP WEEK NEW ORLEANS AREA MARCH 26-31, 1923

To District Superintendents, Pastors and Laymen

By the vote of the conference of the New Orleans Area, Clean Up Week has been fixed for March 26-31, with the understanding that all the days of the week may be used or such days as may suit the individual pastor and church best. The slogan for this year is "Every Church and Parsonage Spick and Span for Easter."

Catch the spirit of Clean Up Week. However fine your church may be, there is something that you can do, and however poor the church may be, there is no excuse for not observing Clean Up Week. This movement calls for team work. All the District Superintendents and pastors, and as many laymen as will, should join in.

Clean Up Week Sunday

On Sunday, March 25th, the pastors of the Area are requested to preach a sermon appropriate to Clean Up Week. It can be along the line of "Cleanliness as a Duty to the Community," "Cleanliness as Applied to the Christian Life," "The Church as a Public Service Institution," "Reverence for the House of God," or any subject that would be appropriate. As soon as this announcement is received, name your days for Clean Up Week and post them where they can be seen.

A General Committee

There should be a General Committee, of which the pastor is the ex-officio chairman. Associated with him should be five or six of the most active men and women of the church. This committee should have supervision and general direction for Clean Up Week.

Finance Committee

This committee should clean up all the rub-to buy soaps, lime, lye, window panes, mops and any other items that are necessary to make the Clean Up Week a success. This committee should have as its chairman, an active, strong, liberal man or woman supported by five or six others who will help.

Whitewash Committee

This committee is very important. A bushel of lime mixed with water, a little blueing and salt, applied on trees and fences and outhouses will transform any place. Where there are not whitewash brushes they can be bought cheaply. In some instances they may be borrowed. This committee, according to the amount of work to be done, should be com-

posed of from ten to fifteen active young men.

Committee on Beautifying Grounds

This committee should clean up all the rubbish and old cans and count the number of cans. This is to be reported in the final results. It shall be the duty of this committee to plant grass seed and flower seed and shrubbery and otherwise beautify the grounds. This committee should be composed of from seven to fifteen men and women.

Scrubbing Committee

The duty of this committee should be to scrub the floor of the church and the seats. The importance of this committee will be realized when it is stated that many a person has not been able to enjoy the services because their clothes have been soiled on the dirty pews and others have not been able to kneel because the floor has not been scrubbed for years. This committee should include some of the most representative women in the church who would count this sort of service as a direct contribution to the spiritual life of the church. This committee should consist of from five to eleven.

Committee on Lights and Windows

This committee should clean the lamps, properly snuff the wicks and supply lamp chimneys, or clean gas or electric fixtures. The committee should replace all broken window panes. This should be a committee of about five.

Committee on Parsonage

The chairman of this committee should be the pastor's wife. Associated with this committee should be a parsonage committee. It should be the work of this committee to assist the pastor's wife in such a way as she may suggest for spring cleaning of the parsonage. A pastor's wife has many things to do and while she desires to get her house in readiness for the summer, she has not had the strength or time. The Parsonage Committee can very conveniently fall in and help.

Committee on General Improvement

This committee should be composed of the chairman of the several committees herein named, whose duty it would be to confer with the pastor and Official Board and suggest a program for improvement in church building and otherwise as would not only cover the present year, but several years to come.

ATLANTA AREA AFTER STEWARD-SHIP

Here we register ten chances for your tenth. Will you, dear Pastor and readers, grip them and thus be loyal to the program?

Your Easter Tithe is Your Opportunity:

1. To enter into covenant relationship with God, by recognizing His ownership and paying Him on week's rent in fifty-two weeks at the Easter festival.

2. To consecrate your life to definite Christian work by giving yourself fully to Christ and opening up your pocketbook with your index finger on the Jewish tenth.

3. To collect an envelope with a tithe from every member of your church—once in a lifetime.

4. To both pray and labor for the triumph

of our Redeemer's Kingdom. Preach Jesus and the resurrection as never before.

5. To teach business in religion thus ushering in a new emphasis on practical Christianity and a new day in raising all your Church finances. God never designed for the church to be a begging institution.

6. To raise the whole, or no less than one-third of your annual quota for the Centenary in a single day—Easter.

7. To challenge 70,000 Negroes of the Methodist Episcopal Church in the Atlanta Area (a majority of whom have not migrated North) by taking one definite step toward the glorious privilege of life-long tithing stewards.

(Continued on Page 6)

1876 THE TALE OF THE YEARS 1924

1876 In the year 1876, the General Conference of the Methodist Episcopal Church adopted the Southwestern Christian Advocate as its official organ with specific reference to service among the Colored members of the Church.

¶ That same conference **provided a yearly subsidy** for the paper's maintenance with instructions that the Book Committee "discontinue the paper if it could not be maintained by the yearly subsidy."

¶ That General Conference very clearly defined its reason for granting such a subsidy: "**the missionary character of the work.**"

1923 Nearly twelve quadrenniums have passed now, and about the only original circumstance that remains **constant** in our Negro work is the ever present **yearly subsidy** for the Southwestern Christian Advocate. Subsidized for forty-eight consecutive years!

¶ And during the passing years this unnecessary subsidy has not only obtained but has been mounting higher while the expressed justification for it—"the **missionary character of the work**"—has practically passed with the years.

¶ The tale of these past years is that of a now unnecessary charity which our group, without reflection, habitually is accepting **after the cause for such charity** has forever passed!

¶ It is the tale also of the evidence that this ready acceptance does to the ethical ideals of that group; whose moral stamina and self-

respect suffer impairment while our group initiative and resourcefulness give way to a complacency that deadens, and reacts to our detriment in the estimate of a critical public opinion.

¶ Let our far-reaching Leaders, ministerial and laymen, answer how long shall we permit this moral drain of the race; **WHEN SHALL THIS RACE IMPOVERISHMENT CEASE?**

¶ **THE SEMI-CENTENNIAL ANNIVERSARY** of the Southwestern Christian Advocate makes ample provision for putting an end to this waste of racial stamina and this systematic, thoughtless forfeiture of the highest regard of those who are watching our race endeavors.

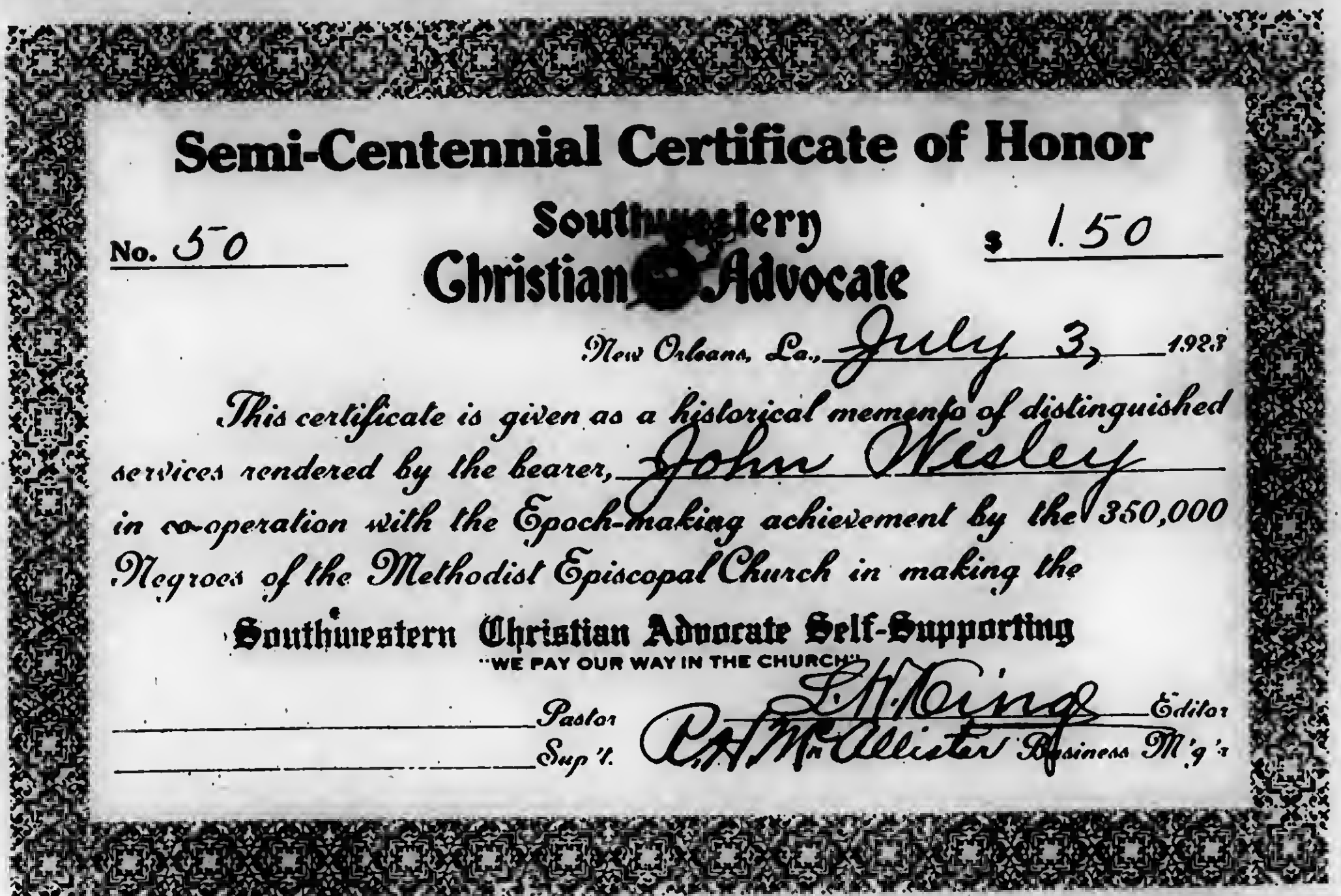
1924 The year 1924 will tell a different tale from the forty-eight preceding years, if the slogan of the **FIFTIETH ANNIVERSARY** of the paper's founding is heeded by the thoughtful and those who care among our race group.

¶ It will be a tale of self-support supplanting subsidies, if every Superintendent, Pastor and Church will raise their quota.

¶ It will be a tale of dignity rather than debasement, if we **CROWN FIFTY GOLDEN YEARS WITH DIGNIFIED SELF-SUPPORT.**

¶ It will be the tale of a more efficient Southwestern Christian Advocate serving a more appreciative, a more critical, a more highly respected, because a more self-reliant and self-reverencing racial group.

THE SIGN OF A LOYAL METHODIST



This accompanying cut is designated "The Sign of a Loyal Methodist." It is a fac simile of the beautiful Honor Certificates now being distributed by our Methodist Pastors as souvenirs to subscribers in our Semi-Centennial Anniversary of The Southwestern Christian Advocate.

These are beautiful certificates, appropriately worded, made suitable for hanging upon the wall of the home, to be preserved for future years as an historical memento indicative of the loyal co-operation shown by the holder in the epoch-making achievement of the 365,000 Negro members of the Church in making The Southwestern Christian Advocate self-supporting.

Visitors to Methodist Homes in the future will look upon the walls thereof for this evidence of loyalty to the program and institutions of the Church, and will catalog that home accordingly. A

Methodist home 100 per cent loyal will contain this handsome certificate as one of its most coveted keepsakes to be handed down to unborn generations.

Twenty-five thousand of these Loyalty Signs are now in the hands of our Pastors for distribution in every charge in Methodism. There is one for every home. Local Church officials, Heads of families, and Leading Methodists everywhere will do much to incur the success of our Semi-Centennial Anniversary by a careful, sustained and thorough campaign of education among our thousands of Negro Methodists as to the historic value and import of this unique Semi-Centennial Certificate of Honor.

It shows that the family helped to "Crown Fifty Golden Years of Southwestern Service with Dignified Self-Support."

"PUT IT ON THE WALL."

ATLANTA AREA AFTER STEWARDSHIP

(Continued from Page 4)

8. To follow up this list until we secure at least one-fifth of our whole membership as permanent tithing stewards. Who can prophesy the result?

9. To join in a world's program by linking up our dollars with our prayers in one telling battle for souls, missions and service.

10. To let Jesus reign supremely in every heart and thus win the fight for immortality.

Some Observations About Tithing

A. "The Earth is the Lord's and the fullness thereof. The world and they that dwell therein." "Bring ye all the tithers into the storehouse that there might be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour out a blessing that there shall not be room enough to receive it." And I will rebuke the devourer for your sakes." (The boll-weevil.)

B. No pastor can teach tithing effectively who is not tithing himself. Here lies the beauty of teaching by example rather than by precept. Tithing will take the sting out of the old time table collection.

C. Preach a strong, convincing sermon on

Tithing once every quarter and just before Easter, scatter Stewardship literature cautiously and collect the Easter envelopes. Canvass your membership for a definite Easter pledge before Easter. Beginning with Palm Sunday, preach every week day night. During the week check up your Easter report thru unit leaders and committees. Know beforehand what to expect.

D. Line up your whole Official Board, Sunday School Board and Epworth League in a campaign of souls, asking each to "Win One" soul for Easter.

E. Use the methods of the insurance societies and let no member escape personal attention beforehand. Organize all your forces. Don't wait for Easter. It may rain that day.

F. Some of your officers and members will pay their annual Centenary subscription in whole or in part on Easter. Others will pay the \$5.20 equivalent to 10 cents per week. Many will pay \$1.00. Everybody should give something.

G. The Sunday Schools on your charge are asked to raise their quota which is one-eighth of the church's apportionment. The children want to help. They should be taught the glory of tithing and then set up their program.

H. Most of our churches will follow the

program thru out the world. That is, they will give the whole day to the Centenary and Missions. The pastor, trustees and District Superintendents will waive their claim on Easter Sunday. We need a strong and united pull for the goal. We must have more money because our needs are greater. By all means, we must make this coming Easter, April 1st, the great outstanding ingathering day of the year. May we all say: "Let Thy Kingdom Come."—J. W. Moultrie, Area Secretary, Atlanta Area.

OUR APPEAL TO NEGRO YOUTH

As the guardian, the sleepless sentinel of Methodism's Negro youth for the past fifty years, the Southwestern Christian Advocate, now entered upon the observance of the Semi-Centennial Anniversary of her birth, extends expectant hands, to these same youth and asks that they assist her to dignified self-support, that she may the better serve them, the church, and the nation, during the coming years. As the organ given you by the Church, we hereby renew our pledge of fealty to a more vigorous, intelligent, consecrated, efficient youth in consonance with the high purpose of the church as expressed in your motto.

Admirably through her Epworth Leagues
(Continued on Page 14)

Complete Tabulated Report of What Each Area, Each Annual Conference, Each District, and each Local Charge has done during Anniversary Period to bring this Paper to Dignified Self-Support.

Only New full year subscriptions are included in the Quotas. Remaining Conferences will be reported in next week's issue. Which group wins the Banner?

WASHINGTON CONFERENCE.

Annapolis District.

District Superintendent, J. S. CARROLL.

	Quota	Sent	In	Due	Bal.
Annapolis	131	0	0	131	
Balnew	29	2	2	27	
Broadneck	38	0	0	38	
Brooklyn and Holly Run	17	0	0	17	
Catonsville	5	0	0	5	
Centerville	17	0	0	17	
Centennial	45	2	2	43	
Chesapeake Beach & Friendship	13	0	0	13	
Churchton	60	0	0	60	
Davidsonville	7	0	0	7	
Eastport	31	0	0	31	
Eastern	5	0	0	5	
Ellicott City	14	5	5	9	
Fairview	5	0	0	5	
Glen Burnie	59	0	0	59	
Huntingtown	43	0	0	43	
Lancaster (Va.)	34	2	2	32	
Lusby	34	2	2	32	
Magothy and Halls	30	0	0	30	
Middletown	9	0	0	9	
Mount Hope	51	2	2	49	
Mount Zion	45	0	0	45	
Mutual	26	0	0	26	
New Market	26	0	0	26	
North Point	3	0	0	3	
Prince Frederick	31	0	0	31	
South River	33	0	0	33	
Sparrows Point	9	0	0	9	
Sykesville	16	0	0	16	
Waterbury	31	0	0	31	
Weems	6	0	0	6	
Total	920	13	13	907	

Baltimore District.

District Superintendent, E. S. WILLIAMS.

	Quota	Sent	In	Due	Bal.
Aberdeen	45	0	0	45	
Baltimore:					
Ames	129	2	2	127	
Arlington	3	0	0	3	
Asbury	96	0	0	96	
Ashury Mission	3	0	0	3	
John Wesley	113	9	9	104	
Metropolitan	227	0	0	227	
Mount Zion	45	0	0	45	
St. Matthews	22	0	0	22	
St. Paul	59	0	0	59	
Sharp St. Memorial	192	0	0	192	
Whatcoat	23	0	0	23	
Bel Air	13	1	1	12	
Buckeystown	6	0	0	6	
Chase	18	18	18	0	
Churchville	18	0	0	18	
Fallston	12	0	0	12	
Federal Hillis	10	0	0	10	
Frederick	27	3	3	24	
Gettysburg, Pa.	3	0	0	3	
Green Springs and Mt. Wash-					
ington	16	0	0	16	
Hagerstown	14	0	0	14	
Harrisburg, Pa.	81	0	0	81	
Hereford	17	0	0	17	
Libertytown	16	0	0	16	
Lutherville	17	0	0	17	
Mount Winous	16	0	0	16	
New Windsor	14	3	3	11	
Reisterstown	28	1	1	27	
Westminster	34	0	0	34	
Williamsport	7	7	7	0	
Total	1324	44	44	1280	

Charleston District.

District Superintendent, W. A. ENGLISH.

	Quota	Sent	In	Due	Bal.
Asbury	21	1	1	20	
Leigh Street	50	12	12	38	

Alderson	3	0	3	
Buckhanon	3	1	2	
Charleston	60	40	20	
Charlestown	9	0	9	
Clarksburg	18	0	18	
Harper's Ferry	14	0	14	
Hedgesville	11	1	10	
Hinton	3	0	3	
Huntington	21	0	21	
Inwood	12	4	8	
Lewisburg	19	1	18	
Martinsburg	12	5	7	
Montgomery	4	0	4	
Moorefield	8	0	8	
Mount Hope	3	8	0	
Parkersburg	22	0	22	
Point Pleasant	4	0	4	
Talcott and Red Sulphur Springs	2	2	0	
Richmond and Trout	2	0	2	
Riverview	3	4	0	
Romney	9	0	9	
Ronceverte	14	0	14	
Seebert and Harrock	12	1	11	
Shepherdstown	22	0	22	
Sistersville	7	0	7	
Union	7	0	7	
Total	312	67	245	

Pittsburgh District.

District Superintendent, M. J. NAYLOR.

	Quota	Sent	In	Due	Bal.
Cumberland, Md.	11	13	0	0	
Fairmount, W. Va.	15	2	13	0	
Frostburg, Md.	4	6	0	0	
Grafton, W. Va.	8	0	8	0	
Keyser and Piedmont, W. Va.	27	0	27	0	
Morgantown, W. Va.	8	0	8	0	
McKeesport, Pa.	12	0	12	0	
Pittsburgh, Pa.:					
Warren	84	44	50	0	
Grace	17	2	15	0	
Camphor Memorial	2	0	2	0	
Verona, Pa.	14	10	4	0	
Washington, Pa.	14	1	13	0	
Wheeling, W. Va.	26	0	26	0	
Woodlawn, Pa.	11	6	5	0	
Beaver Falls, Pa.	4	5	0	0	
Johnstown, Pa.	3	1	2	0	
Connellsville, Pa.	2	0	2	0	
North Side, Pittsburgh	2	0	0	0	
Total	274	90	184		

Richmond District.

District Superintendent, W. S. JACKSON.

	Quota	Sent	In	Due	Bal.
Alexandria	31	0	31	0	
Bedford	18	0	18	0	
Bedford Springs	20	0	20	0	
Bridgewater	25	2	23	0	
Brownburg	20	0	20	0	
Buchanan	30	0	30	0	
Charlottesville	12	0	12	0	
Covington	15	0	15	0	
Falls Church	30	0	30	0	
Grottoes	20	0	20	0	
Hall's Hill	11	0	11	0	
Hamilton	30	0	30	0	
Harrisonburg	35	11	24	0	
Highland	6	0	6	0	
Leesburg	25	0	25	0	
Leesville	25	0	25	0	
Lexington	39	0	39	0	
Lincoln	25	1	24	0	
Lynchburg	100	0	100	0	

Roanoke	35	1	34	
Salem	13	0	13	
Staunton	60	0	60	
Stewartsville	10	0	10	
Strasburg	29	0	29	
Upperville	14	0	14	
Waynesboro	35	0	35	
Winchester	18	0	18	
Woodlawn	15	0	15	
Woodstock	15	0	15	
West Staunton	20	0	20	
Total	895	28	867	

Washington District.

District Superintendent, D. D. TURPEAU.

	Quota	Sent	In	Due	Bal.
Barnesville	10	0	10	0	
Bowie	22	0	22	0	
Boyd	21	0	21	0	
Brandywine	16	4	12	0	
Brookville	14	0	14	0	
Charlotte Hall	21	0	21	0	
Colesville	12	0	12	0	
Chicamuxen	12	0	12	0	
Damascus	15	0	15	0	
Ft. Washington	14	0	14	0	
Haven	15	5	10	0	
Lanham	5	0	5	0	
La Plata	14	0	14	0	
Laurel	23	0	23	0	
Laytonsville	29	0	29	0	
Linden	15	0	15	0	
Mt. Airy	24	0	24	0	
Nottingham	18	0	18	0	
Oxen Hall	20	1	19	0	
Pisgah	76	0	76	0	
Pomomkey	33	0	33	0	
Poolesville	12	13	0	0	
Rockville	20	26	0	0	
St. Ingles	40	4	36	0	
Sandy Springs	36	7	29	0	
Scotland	1	0	1	0	
Upper Marlboro	22	0	22	0	
Valley Le	12	0	12	0	
Waldorf	4	3	1	0	
Washington:					
Asbury	225	9	216	0	
Bennings	21	0	21	0	
Central	19	7	12	0	
Ebenezer	208	6	202	0	
Fairmount Heights	10	1	9	0	
John Stewart Memorial	23	0	23	0	
Mt. Vernon	10	1	9	0	
Mt. Zion	102	13	89	0	
Nash Memorial	26	5	21	0	
Randall Memorial	11	0	11	0	
St. Mark's	41	0	41	0	
Simpson Memorial	32	7	25	0	
Washington Grove	3	1	2	0	
Wayside	34	2	32	0	
Woodville	29	2	27	0	
Total	1360	117	1243		

To Crown Fifty Golden Years of Southwestern Christian Advocate Service with Dignified Self-Support, is the object of the Southwestern's Semi-Centennial Anniversary which occurs July 1st, 1923.

CENTRAL MISSOURI CONFERENCE.

St. Louis District.

District Superintendent, LEROY WOOLRICH.

	Quota	Sent	In	Due	Bal.
Bowling Green	10	1	9	0	
Buffalo, Ill.	5	0	5	0	

Clarksville	10	0	10
Curryville	15	0	15
Desota	10	0	10
East St. Louis	18	5	13
Elsberry	26	2	25
Farmington	5	4	1
Festus	12	7	5
Forstelle	17	1	16
Fredericktown	5	2	3
Hannibal	12	0	12
Jacksonville, Ill.	15	1	14
Louisiana	6	1	5
Peoria, Ill.	12	3	9
Poplar Bluff	2	0	2
Quincy, Ill.	3	1	2
St. Charles	8	10	0
St. Louis:			
Asbury Memorial	32	0	32
Compton Hill	4	0	4
Howard Place	4	0	4
Kinloch	13	24	0
La Salle St.	7	0	7
Union Memorial	364	81	283
Webster Grove	9	7	2
West Belle	12	22	0
Gratlot St.	4	3	1
Springfield	14	0	14
Troy	18	1	17
Truesdale	11	0	11
Total	683	176	507

Kansas City District.

District Superintendent, A. H. HIGGS.

Armstrong	9	12	0
Blackburn	7	0	7
Des Moines, Ia.	16	2	14
Gilliam	7	0	7
Glasgow	19	5	14
Glasgow Circuit	11	1	10
Independence	12	3	9
Kansas City (Centennial)	143	4	139
Kansas City (Clark Chapel)	7	4	8
Lexington	13	0	13
Malta Bend	10	1	9
Marshall	20	0	20
Marshalltown, Iowa	5	0	5
Mason City, Iowa	5	0	5
Mexico	20	2	18
Moberly	8	4	4
Montgomery City	13	1	12
Oskaloosa, Iowa	3	0	3
St. Joseph	23	1	22
Slater	12	0	12
Sturgeon	11	0	11
Wellington	4	1	3
Wellsville	21	0	21
Total	399	41	358

Sedalia District.

District Superintendent, L. R. GRANT.

	Quota	Sent	Bal.
Appleton City	10	0	10
Beamen Circuit	4	0	0
Butler	8	0	8
California Circuit	13	0	13
Carthage	13	0	13
Clinton	4	1	3
Columbia	16	0	16
Dresden	2	0	2
Fayette	29	0	29
Fulton	16	0	16
Georgetown	7	2	5
Greenfield	10	10	0
Holden	7	0	7
Joplin	7	0	7
Knobnoster	5	0	5
Lebanon	2	0	2
New Franklin	7	0	7
New Bloomfield	12	0	12
Neosho Circuit	2	0	2
Osceola	11	0	11
Rolla	4	1	3
Sedalia	46	1	45
Springfield	38	0	38
Sweet Springs	10	0	10

Versailles	7	0	7
Warrensburg	5	0	5
Total	295	15	280

Keep That Day Open! The first Sunday in July is Semi-Centennial Anniversary Day of the Southwestern Christian Advocate. It should be kept open for that sole purpose.

LEXINGTON CONFERENCE.

Chicago District.

District Superintendent, D. E. SKELTON.

	Quota	Sent	Bal.
Beloit, Wis.	12	1	11
Chicago:			
Englewood	7	0	7
Mt. Zion	4	12	0
Fulton Street	29	2	27
Hartzell Center	7	0	7
New Hope	6	3	3
St. Mark	149	93	56
St. Matthew	21	0	21
South Park	164	6	158
New Trinity	22	0	22
Wentworth Avenue	4	0	4
St. Paul, Minn.	6	5	1
Minneapolis, Minn.	6	4	2
Gary, Ind.	44	3	41
Laporte and South Bend	4	1	3
Grand Fork Circuit	4	0	4
Total	489	130	359

Columbus District.

District Superintendent, T. L. FERGUSON.

	Quota	Sent	Bal.
Akron	10	0	10
Bellaire	5	0	5
Buffalo, N. Y.	5	0	5
Cadiz and Flushing	10	4	6
Canton	5	1	4
Cleveland			
Cory	185	4	181
Mt. Pleasant	5	0	5
Stewart Memorial	21	5	16
West Side Mission	2	0	2
Columbus:			
Centenary	58	0	58
Camden Street	2	0	2
Frambres Avenue	23	0	23
Eleventh Street	2	0	2
Lee Avenue	5	0	5
Lincoln Heights	5	0	5
Parker Street	18	0	18
Penn. Avenue	8	2	6
Washington Street	7	0	7
Wheatland Avenue	12	0	12
White Street	6	0	6
Delaware and Marion	5	0	5
Detroit Mission	2	0	2
Detroit, Scott	123	15	108
Erla	14	0	14
Lorain	9	0	9
Marletta	5	0	5
Marin's Ferry and Bridgeport	5	2	3
New London	5	0	5
Oberlin	28	0	28
Portsmouth and Louise	2	4	0
Springfield, Broadus	2	0	2
Springfield, Wiley	71	0	71
Stuebenville	10	0	10
Sturthers	12	0	12
Toledo	5	0	5
Urbana	3	0	3
Urbana Crest	3	0	3
Xenia	3	0	3
Youngstown	31	0	31
Total	742	37	705

Indianapolis District.

District Superintendent, E. A. WHITE.

	Quota	Sent	Bal.
Anderson	15	0	15
Bloomington	7	0	7
Boonville and Rockfort	11	33	8
Browns	2	0	2
Cincinnati:			
Cummingsville and Laurel	5	1	4
Cleaves and Westwood	6	0	6
Madisonville and College Hill	7	0	7
Mt. Zion	46	7	39
Park Street	128	6	122
East End Mission	12	0	12
Connersville	9	0	9
Dayton, Ohio	49	2	47
Evansville	15	1	14
Greenfield	2	0	2
Indianapolis:			
Barnes	8	6	2
Scott	23	3	20
Simpson	89	11	78
St. Paul Mission	2	0	2
West Park View	2	0	2
Jeffersonville	29	0	29
Madison	12	0	12
Midford and Batavia	3	0	3
Muncie	5	0	5
New Castle	9	0	9
North Vernon	12	4	8
Princeton	15	0	15
Rushville	8	9	0
Shelbyville	5	0	5
Terre Haute	2	2	0
Sauiters	14	2	12
Troy, Ohio	8	0	8
Total	560	57	503

Lexington District.

District Superintendent, H. M. CARROLL.

	Quota	Sent	Bal.
Augusta and Dover	6	0	6
Cleveland and College Hill	15	1	14
Cadentown and Point Pleasant	6	0	6
Clay City	2	0	2
Covington	60	6	54
Falmouth and Cythiana	8	6	2
Flemmingsburg	29	2	27
Georgetown	8	0	8
Germantown and Mt. Olivet	7	0	7
Hazard	2	0	2
Jlmtown and Monterey	10	1	9
Leesburg and Oxford	15	0	15
Lexington:			
Asbury	47	17	30
Gunn	36	3	33
Manchester	4	0	4
Maysville	24	5	19
Moorefield and Shorbourne	2	0	2
New Zion	25	0	25
Northfolk and Mayslick	3	0	3
North Middletown	25	0	25
Orangeburg	3	0	3
Owerstown	2	0	2
Paris	64	11	53
Richmond	5	0	5
Sharpsburg	12	0	12
Versailles	23	0	23
Washington	2	1	1
Winchester	19	3	16
Total	464	56	408

Louisville District.

District Superintendent, R. F. BROADBUSH.

	Quota	Sent	Bal.
Anchorage	14	1	13
Auburn and Drakesboro	10	0	10
Beaver Dam	7	0	7
Bowling Green	8	1	7
Chaplin and Camp Branch	6	0	6
Cloverport and Hawesville	8	0	8
Eddyville and Grand River	8	0	8
Finchville	10	0	10
Greenville	7	1	6
Hardinsburg and Harned	8	4	4
Hartford	8	0	8
Irrington and West Point	3	0	3
Jeffersontown	8	0	8

LaGrange	8	0	8
Lewistown and Tall City	5	0	5
Litchfield and Vine Grove	9	0	9
Louisville:			
Coke	65	0	65
Jackson Street	104	0	104
Lloyd Street	8	7	1
Thirty-fifth street	2	0	2
Morgantown	6	0	6
New Haven Circuit	12	0	12
Owensboro	21	10	11
Pewee Valley	5	0	5
Shelbyville	5	0	5
Simpsonville and Dorsey	8	0	8
Smithfield and Emmlence	5	0	5
Sonora Circuit	4	0	4
Total	377	24	353

Chandler	5	1	4
Chickasha	5	0	5
Cleveland	10	0	10
Crescent	10	0	10
Davis	5	1	4
Dudley	2	0	2
Earlsboro	5	0	5
Guthrie	10	0	10
Hennessey	9	0	9
Jones Circuit	5	0	5
Meridian	23	0	23
Oklahoma City	5	8	0
Oilton	5	0	5
Purcell	5	0	5
Seminole and Lima	5	7	0
Waurika	5	0	5
Wellston	6	0	6
Wichita, Kans.	10	1	9
Total	162	19	143

McDaniels	14	0	14
Millington	24	0	24
Oxford	16	1	15
Pomona	26	1	25
Ridgely	30	3	27
Rockhall	26	0	26
St. Michaels	24	0	24
Stevensville	51	0	51
Trappe	29	0	29
Williston	20	0	20
Withman	18	0	18
Woodlawn	11	0	11
Total	629	36	593

Philadelphia District.

District Superintendent, J. T. FLETCHER.

	Quota	Sent	Bal.
		In	Due
Atlantic City	100	5	95
Atlantic City Mission	1	0	1
Bridgeton	10	5	5
Bridgeton Circuit	11	0	11
Brooklyn—			
John Wesley	34	0	34
Newman	15	6	9
Burlington	5	5	0
Camden	27	0	27
Delair	13	4	9
Englewood	5	0	5
Greenlock and Rhodes	13	0	13
Hudson	5	0	5
Jersey City	2	6	0
Magnolia	30	2	28
Merchantville	21	0	21
Montclair	71	8	63
Mount Holly	61	0	61
Newark	14	4	10
Orange	61	0	61
Ossining	4	0	4
Philadelphia:			
Frankford	11	0	11
Germantown	60	76	00
Haven	61	0	61
John Wesley	40	0	40
Somerville	6	0	6
Zoar	170	4	166
Zoar Mission	17	0	17
Mt. Zion	7	1	6
Pleasantville	8	0	8
Salem	15	9	6
Salem Circuit	11	0	11
Spring Lake	4	0	4
Yonkers	3	3	0
White Plains	7	0	7
Total	923	138	785

Salisbury District.

District Superintendent, J. W. JEWETT.

	Quota	Sent	Bal.
		In	Due
Cottage Grove	25	2	23
Crisfield:			
Shiloh	20	1	19
Union Asbury	18	0	18
Dames Quarter	39	2	37
Deals Island	25	6	19
Delmar	12	0	12
Fairmont:			
Centennial	15	0	15
St. Andrews	23	0	23
Fruitland	42	5	37
Greenwood	21	4	17
Hebron	11	0	11
Hopewell	25	0	25
Hornstown	16	0	16
Jamestown	17	1	16
Kellar	28	0	28
Kingston	20	0	20
Leemont	68	1	67
Liberia	21	1	20
Mardella Springs	18	0	18
Marion Station	53	1	52
Mt. Vernon	34	0	34
Nanticoke	20	14	6
Oakville	15	0	15
Orlolo	30	0	30
Parsonsburg	9	5	4

DELAWARE CONFERENCE.

Cambridge District.

District Superintendent, D. H. HARGIS.

	Quota	Sent	Bal.
		In	Due
Alrys	35	3	32
Beckwith	16	2	14
Bridgeville	20	4	16
Bridgeville Circuit	20	0	20
Cambridge:			
St. Luko	15	0	15
Waugh	39	1	38
Cambridge Circuit	17	1	16
Church Creek	26	0	26
Crapo	20	20	00
East New Market	30	0	30
East New Market & Relds Grove	14	1	13
Federalsburg	20	6	14
Frankford	18	0	18
Girdletree	21	5	16
Golden Hill	18	0	18
Harrington	11	0	11
Hurlock	30	2	28
Laurel	27	1	26
Lewes	9	0	9
Lincoln and Milton	30	6	24
Llunkwood	18	0	18
Madison	24	0	24
Milford	12	1	11
Naddan	20	3	17
Newark	14	4	10
North Berlin	27	0	27
Preston	36	5	31
Seaford	23	0	23
Snowhill	42	1	41
Snowhill Circuit	12	1	11
South Berlin and Sln Puert	28	18	10
Stockton	21	2	19
Stockton Circuit	21	0	21
Trinity	20	0	20
Vlenna	21	1	20
Whaleyville	31	0	31
Total	811	88	723

Centreville District.

District Superintendent, R. H. WALLACE.

	Quota	Sent	Bal.
		In	Due
Barclay	9	0	9
Carmichael	26	4	22
Catlin	9	0	9
Centreville	12	4	8
Centreville Circuit	15	0	15
Chestertown	21	5	16
Church Hill	31	0	31
Cordova	25	0	25
Cox's Neck	5	0	5
Crumpton	20	0	20
Denton	23	4	19
Denton Mission	8	0	8
Easton	30	8	22
Easton Circuit	6	0	6
Fairlee	26	2	24
Greensboro	26	2	24
Loungwood	9	2	7
Marydell	20	0	20
Mellole	14	0	14

LINCOLN CONFERENCE.

Topeka District

District Superintendent, G. G. LOGAN.

	Quota	Sent	Bal.
		In	Due
Aima and McFarland	4	0	4
Bonner Springs	5	0	5
Burlingame	9	0	9
Chanute	2	0	2
Clary Center	5	0	5
Colorado Springs	15	2	13
Denver	23	0	23
Dunlap	3	0	3
Eldorado	5	0	5
Fort Scott	7	0	7
Hastings	3	0	3
Kansas City (Armourdale)	47	15	32
Manhattan	2	8	0
Mound City	3	3	0
Omaha, Neb.	7	10	0
Pueblo, Colo.	4	4	0
Salina	5	1	4
Syracuse	4	0	0
Topeka:			
Asbury	10	2	8
Mount Olive	9	0	9
Valley Falls	2	0	2
Total	177	45	132

Muskogee District.

District Superintendent, W. C. CONWELL.

	Quota	Sent	Bal.
		In	Due
Boley	17	7	10
Checotah and Eufala	16	0	16
Cheiska	3	0	3
Coffeetown, Kans.	6	0	6
Colbert	5	0	5
Grand River	4	0	4
Grand Circuit	5	0	5
Hugo	4	0	4
Independence, Kans.	8	1	7
McAllister	3	3	0
Oswego and Chetopa	5	0	5
Porter and Taft	6	2	4
Tulsa	25	9	16
Weleetka	7	0	7
Muskogee	31	5	26
District Superintendent	4	4	0
Okmulgee	11	6	5
Weewoka	5	1	4
Total	166	38	128

Guthrie District.

District Superintendent, C. R. ROSS.

	Quota	Sent	Bal.
		In	Due
Anadarko	8	0	8
Ardmore	15	1	14
Caldwell	4	0	4

Pocahoke	40	0	40
Portsville	5	0	5
Princess Anne	42	33	9
Quantico	28	0	28
Salisbury:			
John Wesley	28	2	26
Leather Chase	5	0	5
White Chapel	12	0	12
Sharptown	30	0	30
Unionville	30	0	30
Wachapreague	20	2	18
Wattsville	50	1	49
Wetpquin	33	0	33
White Haven	25	0	25
Withams	27	0	27
Total	1000	81	919

South Philadelphia District.
District Superintendent, J. H. SCOTT.

	Quota	Sent	Bal.
		In	Due
Bittonwood	12	0	12
Cape May	15	1	14
Chester:			
St. Daniels	70	11	59
Siloam	20	34	0
Cheswald	22	0	22
Cokesbury	6	0	6
Coleman	23	0	23
Darby	5	0	5
Delaware City	9	0	9
Dover	20	6	14
Dover Circuit	17	2	15
Galena	20	12	8
Middletown	20	0	20
New Castle	11	2	9
Newport	10	1	9
Ocean City	7	0	7
Odessa	12	4	8
Philadelphia:			
East Calvary	477	17	460
Macedonia	20	0	20
St. Paul	8	0	8
Port Deposit	8	0	8
Port Penn	13	0	13
Sassafras	24	0	24
Sewell	10	0	10
Smyrna	15	0	15
Still Pond	30	0	30
Swainton	7	0	7
Townsend	30	1	29
Wilmington:			
East	2	0	2
Ezlon	88	17	71
Haven	18	0	18
Mount Joy	21	5	16
Woodbury	10	0	10
Total	1080	113	967

NORTH CAROLINA CONFERENCE

Greensboro District
District Superintendent, R. L. ASHE.

	Quota	Sent	Bal.
		In	Due
Greensboro:			
St. Matthew	76	6	70
High Street	24	2	22
North West	22	3	19
East Greensboro	41	0	41
South Greensboro	25	13	12
South East Greensboro	2	0	2
North East Greensboro	2	5	0
Brown Summit	142	7	135
Caaswell	16	0	16
Central Randolph	13	0	13
Durham and Creemore	15	0	15
Emplre	22	0	22
Gullford	28	2	26
Leaksville	23	4	19
Newport News, Va.	15	2	13
Norfolk, Va.	12	7	5
Oxford and Bullock	2	0	2
Pleasant Ridge, Va.	2	0	2
Ramsuer	19	0	19
Reidsville	41	9	32
Townsville and Henderson	29	0	29

Wentworth and Settles	7	0	7
West Raleigh	23	5	18
Total	582	65	517

Western District.
District Superintendent, J. A. LAUGHLIN.

	Quota	Sent	Bal.
		In	Due
Asheville	28	5	23
Bessmer City	31	0	31
Boone	5	0	5
Catawaha	5	3	2
Ebenezer and Cornelia	16	0	16
Franklin	6	0	6
Forest City	25	18	7
Gastonia	14	0	14
Hickory	28	11	17
Jefferson	6	0	6
Kling's Mountain	3	5	0
Lawndale	22	0	22
Lenoir	18	0	18
Lenoir Circuit	11	0	11
Lincolnton	5	0	5
Lowesville	29	6	23
Marion	9	1	8
McPelah and St. James	26	0	26
Mooreville and Mayhew	30	3	27
Nowton and Conover	19	4	15
Old Fort	11	0	11
Shelby and Brooks	38	0	38
Sherrill Ford	32	0	32
Statesville and Philadelphia	13	2	11
West Asheville	8	2	6
Total	438	60	378

Wilmington District.
District Superintendent, M. M. JONES.

	Quota	Sent	Bal.
		In	Due
District Superintendent		4	
Charlotte	36	4	32
Goldsboro	6	0	6
Fayetteville and Rennert	5	0	5
Hamlet and Philadelphia	40	0	40
Hoffman and Southern Pine	5	0	5
Johns and Beaver Dam	26	3	23
Jonesboro	10	4	6
Laurinburg and Cool Spring	66	2	64
Lumherton and Beauty Spot	46	2	44
Maxton and Piney Grove	56	1	55
Monroe and Bethel	6	0	6
Mt. Zion and Hickory Bend	41	0	41
Pembroke and New Zion	12	0	12
Red Springs and Bowmore	35	4	31
Rockingham	5	1	4
Rowland and Salem	36	6	30
Sanford	16	0	16
Vass and McCrimmon	5	0	5
Wilmington	12	0	12
Wilmington Circuit	5	0	5
Total	469	31	438

Winston District.
District Superintendent, P. J. COOK.

	Quota	Sent	Bal.
		In	Due
Advance	20	0	20
Asboro	22	11	11
Boones Mill, Va.	10	0	10
East Thomasville	19	0	19
Elkins and Jonesville	36	2	34
High Point	42	4	38
Kernersville	26	0	26
Lexington and Thomasville	50	4	46
Madisonville and Stoneville	25	7	18
Madison Circuit	22	0	22
Mt. Airy	22	1	21
Mt. Airy	7	0	7
Paynes Chapel	11	0	11
Penhook and Hallford, Va.	22	0	22
Randelman and St. Mark	7	0	7
Red Bank	3	0	3
Saulisbury and Morning Star	26	0	26
South High Point	7	0	7
Trinity	19	5	14
Walnut Cove	7	2	5

Wilkesboro	11	0	11
Winston, Mays Chapel	24	17	7
Mt. Pleasant	9	0	9
Reynolds and Boston Cottage	3	2	1
St. James	12	0	12
St. Paul	72	0	72

Total 534 55 479

The Negro's appreciation of the Church's ministry to him for fifty years thro the indispensable medium of Church publicity will be put to the test on July 1st, the Semi-Centennial Anniversary Day.

CENTRAL ALABAMA CONFERENCE.

Birmingham District.
District Superintendent, C. L. DUNN.

	Quota	Sent	Bal.
		In	Due
Anniston:			
Haven Chapel	31	2	29
St. John	18	2	16
Ashville Circuit	18	0	18
Attalla and Collinsville	33	0	33
Birmingham:			
Bradford's Chapel	6	1	5
East Thomas	11	0	11
Enon Ridge	38	3	35
Mason City	8	1	7
Mount Moriah	12	0	12
Mount Pleasant	29	2	27
Saint Paul	165	3	162
Scott's Chapel	10	9	1
Brownville and Irondale	19	0	19
Cedar Bluff Circuit	18	1	17
Center Circuit	22	0	22
Corona	5	0	5
Gadsden and Sweet Home	37	1	36
Gadsden Circuit	5	0	5
Hohson City	23	2	21
Heflin Circuit	12	0	12
Jasper and Manchester	6	6	0
Oneonta	11	1	10
Village Springs	26	0	26
Talladege and Kidd Street	23	2	21
Total	586	36	550

Huntsville District.
District Superintendent, J. L. CARR.

	Quota	Sent	Bal.
		In	Due
Alhany and Beulah	4	4	0
Athens and Oakland	23	1	22
Bellemina and Johnson	13	1	12
Blount Springs	28	0	28
Center Grove	40	0	40
Decatur	18	3	15
Fuller and Normal	12	3	9
Guntersville Circuit	3	0	3
Huntsville	38	2	36
Madison and Hill Circuit	9	0	9
Scotishoro Circuit	11	0	11
Sheffield Mission	2	0	2
Trilana and Mount Moriah	32	0	32
Warrior and Bangor	12	0	12
Total	240	14	226

Marion District.
District Superintendent, R. R. WILLIAMS.

	Quota	Sent	Bal.
		In	Due
Akron Circuit	13	2	11
Bessemer and Redders	23	2	21
Clinton Circuit	21	1	20
Eutaw and Springfield	16	4	12
Galneville Circuit	24	3	21
Mantua Circuit	21	0	21
Marletta Circuit	16	0	16
Marion	24	13	11
Mount Sterling Circuit	27	1	26
Newbern and Walthal	28	3	25
Toxey Mission	3	3	0
Tuscaloosa	14	0	14

Union Circuit	22	0	22
Oak Grove	28	0	28
Total	280	32	248

Montgomery District.

District Superintendent, JOEL C. CARSON.

	Quota	Sent	Bal.
	In	Due	
Booth and Mallies	40	0	40
Brewton and Pollard	8	1	7
Castleberry Circuit	24	0	24
Citronello	20	0	20
Eclectic Circuit	20	4	16
Evergreen Circuit	18	3	15
Moble:			
Chickasaw	11	2	9
Warren Street	68	5	63
Montgomery	12	1	11
Pensacola	14	0	14
Tenson and Theodore	7	0	7
Troy and Aberfohl	20	2	18
Union Spring and Brown Grove	15	2	13
Wetumpka Circuit	36	0	36
Total	313	20	293

Opelika District.

District Superintendent, J. N. WALLACE.

	Quota	Sent	Bal.
	In	Due	
Ashland Circuit	38	8	30
Alexander City	23	3	20
Benson Circuit	41	6	35
Dadeville Circuit	21	0	21
Five Points Circuit	86	2	84
Kellyton Circuit	25	0	25
LaFayette Circuit	48	1	47
LaFayette	45	0	45
Lanett Mission	17	0	17
Lineville Circuit	37	1	36
Opelika	9	3	6
Rockford Circuit	26	2	24
Rocky Mountain Circuit	30	0	30
Stevens Mission	7	0	7
Rockford Circuit	26	2	24
Wedowee Circuit	65	0	65
West Point	47	0	47
Sylacauga	40	1	39
Total	636	28	608

SAVANNAH CONFERENCE

Lagrange District

District Superintendent, E. D. GIDDENS.

	Quota	Sent	Bal.
	In	Due	
Culloden	20	3	17
Chipley	8	0	8
Lagrange Station	40	6	34
Lagrange Circuit	36	1	35
Greenville	5	3	2
South Lagrange Circuit	61	2	59
Hamilton and Waverly Hall			
Mission	26	0	26
Harris and Springs	5	0	5
Stovall and Odessa	3	1	2
West Point	39	11	28
Whitesville	9	0	9
Woodbury	90	1	89
Columbus	16	3	13
Zebulon	3	2	1
Leete Hill Memorial	40	6	34
Thomaston	5	6	0
Lagrange Hillside	20	0	20
Cannonville and Sardis	22	0	22
N. Lagrange Mission	11	0	11
Mountville and Knott	44	0	44
Total	603	45	558

Savannah District

District Superintendent, C. W. PROTHO.

	Quota	Sent	Bal.
	In	Due	
Baxley	14	10	4
Brunswick	28	2	26
Brookman	20	1	19
Cylo	6	0	6

Mount Vernon	13	0	13
St. Mary's	13	3	10
Savannah, Asbury	73	6	67
White Oak	29	0	29
Woodbine	12	0	12
Waynesville	15	1	14
Jesup	12	4	8
Vidalia	10	1	9
Reedville	36	0	36
Savannah, Palen	13	1	12
Lyon and Ochopee	5	1	4
Soperton	2	0	2
Total	291	30	261

The Publishers are requesting that every Negro District Superintendent, every Pastor, and every congregation in Methodism make July 1st, 1923, the most historic day in this Church year by Crowning Fifty Golden Years of Service with Dignified Self-Support of the Southwestern Christian Advocate.

Waynesboro District

District Superintendent, J. S. STRIPLING.

	Quota	Sent	Bal.
	In	Due	
Augusta, St. Mark	10	0	10
Dublin	4	1	3
Charleston	58	0	58
Hogan	10	1	9
Hiltonia	4	0	4
Herndon and Wadley	4	0	4
Millen and Idlewood	22	2	20
Newington and Lee	5	0	5
Pulaski	76	3	73
Rocky Ford	55	3	52
Statesboro	32	2	30
Stillmore	6	0	6
Sylvania	93	7	86
Waynesboro and Asbury	80	2	78
Total	459	21	438

Waycross District

District Superintendent, J. H. PINKNEY.

	Quota	Sent	Bal.
	In	Due	
Blackshear	8	1	7
Bainbridge	2	0	2
Boldingbroke	2	0	2
Barnesville	28	0	28
Cordele	4	0	4
Eastman	5	0	5
Forsyth	69	7	62
Fitzgerald	5	0	5
Liberty Hill	36	0	36
Macon Station	8	1	7
Macon Mission	5	0	5
Patterson	5	0	5
New Zion	3	0	3
Valdosta and Sparks	7	2	5
Traders Hill	5	1	4
Waycross Station	11	6	5
Waycross Circuit	11	5	6
Douglass Mission	2	0	2
Total	216	23	193

TENNESSEE CONFERENCE

Memphis District

District Superintendent, T. W. DAVIS.

Alamo	15	1	14
Atoka Circuit	43	0	43
Binghamton and N. Memphis	12	0	12
Capleville	41	2	39
Dyersburg Circuit	7	0	7
Friendship Circuit	27	0	27
Galloway Circuit	10	0	10
Kenton and Sharon	20	2	18
Lucy and Pierce	3	0	3
Martin	11	0	11
Mason	15	0	15
Memphis:			
Centenary	78	3	75
Warren Chapel	37	2	35

Selmer Circuit	10	0	10
Union City	2	1	1
Humboldt	8	0	8
Total	339	11	328

Murfreesboro District

District Superintendent, F. N. COLLIER.

	Quota	Sent	Bal.
	In	Due	
Cookeville and Algood	10	0	10
Decherd	10	0	10
Dilton and Cainsville	36	0	36
Gordansville	50	2	48
Liberty and Alexander	18	0	18
Livingston	9	0	9
Manchester	7	0	7
McMinnville	12	2	10
McMinnville Circuit	15	0	15
Murfreesboro	58	15	43
Murfreesboro Circuit	25	2	23
Nelson and Butler Chapel	5	0	5
Sparta	12	1	11
Sparta Circuit	7	0	7
Stone River and Smyrna	25	1	24
Stonewall	9	0	9
Tullahoma	7	0	7
Total	315	23	292

Nashville District

District Superintendent, J. B. BOOTH.

	Quota	Sent	Bal.
	In	Due	
Brentwood	18	0	18
Cherry Valley	15	0	15
Flat Rock	9	1	8
Gallatin	29	0	29
Hartsville	26	3	23
Lebanon	19	2	17
Lebanon Circuit	24	0	24
Mitchellville	19	0	19
Nashville:			
Braden	21	5	16
Clark Memorial	70	0	70
Gordon and Mission	65	0	65
Hubbard	10	0	10
John Wesley	5	1	4
Seay	39	0	39
Thompson Chapel	2	0	2
Nolensville	6	1	5
N. Lebanon	7	0	7
Springfield	7	1	6
Springfield Circuit	24	0	24
Total	415	11	404

Dickson District

District Superintendent, ELI J. GUTHRIE.

	Quota	Sent	Bal.
	In	Due	
Clifton	11	0	11
Cumberland	12	0	12
Dickson	12	1	11
Dover Circuit	2	0	2
Farmington	20	0	20
Howard Circuit	12	0	12
Lawrenceburg and West Point	25	0	25
Lewisburg	18	1	17
Lexington	7	0	7
Mansfield	21	0	21
Mount Pleasant	14	0	14
Shelbyville	19	1	18
Shelbyville Circuit	9	0	9
Springdale and Paris	18	3	15
Waynesboro Circuit	3	0	3
Total	203	6	197

EAST TENNESSEE CONFERENCE.

Bluefield District

District Superintendent, W. H. BROWN.

	Quota	Sent	Bal.
	In	Due	
Arlita Circuit	5	0	5
Beekly and Raleigh	8	0	8
Berwind and Jacob's Fork, Va.	3	0	3
Bluefield, W. Va.	31	5	26
Coalwood and Davey, W. Va.	10	1	9

Excelsior and Claretta, W. Va.	5	0	5
Freeman and Anawolt, W. Va.	13	0	13
Gary, W. Va.	13	0	13
Graham, Va.	23	10	13
Mullens Circuit	6	0	6
North Fork and Welch, W. Va.	10	1	9
Pearlsburg, Va.	6	0	6
Pocahontas, Va.	11	0	11
Princeton, W. Va.	13	12	1
Tazewell, Va.	12	1	11
Tiptop, Va.	14	1	13

Total 183 31 152

Chattanooga District

District Superintendent, A. J. HUGHES.

				Quota	In	Due
Athens and Tiner				3	1	2
Chattanooga:—						
Grace Memorial				9	1	8
East Chattanooga				22	0	22
Stanley Chapel				24	2	22
Wiley Memorial				93	5	88
Cleveland				12	0	12
Dayton and Spring City				22	2	20
Georgetown and Big Spring				7	0	7
Harriman and Kingston				13	0	13
Hixson and Daisy				15	4	11
Jasper and Pikeville				12	1	11
N. Chattanooga and Ridgedale				14	0	14
Ooltewah				14	0	14
Rockwood and Oliver Springs				5	0	5
St. Paul and Bush Creek Circuit				3	0	3
Soddy, Bakewell and Coulterville				12	0	12
S. Pittsburg				11	0	11

Total 291 16 275

Knoxville District

District Superintendent, J. A. PICKETT.

				Quota	In	Due
Byington				12	0	12
Clinton, Coal Creek and Haven						
Chapel				3	2	1
Elizabethton				6	0	6
Greenville				10	0	10
Greenville Circuit				8	0	8
Jefferson City				21	1	20
Johnson City				9	0	9
Knoxville				33	3	30
Morristown				22	0	22
Mountain City				14	0	14
Newport				6	0	6
Russellville				10	0	10
Seney Chapel				15	0	15
Tate Spring and Tazewell				13	0	13
White Pine and Lonsdale				10	0	10

Total 192 6 186

Pulaski District

District Superintendent, W. L. SANDERS.

Ablington	29	16	13
Big Stone Gap	5	0	5
Bristol	30	12	18
Christiansburg	12	1	11
Dante Circuit	6	0	6
Draper Circuit	9	0	9
Dublin	5	0	5
Gate City Circuit	10	0	10
Glade Springs	13	0	13
Independence Circuit	2	0	2
Kingsport, Tenn.	22	2	20
Marion	20	0	20
New River Circuit	27	0	27
Pulaski City	20	3	17
Pulaski Circuit	20	3	17
Radford Circuit	12	2	10
Rural Retreat	22	0	22
Wytheville	10	0	10

Total 274 39 233

SOUTH CAROLINA CONFERENCE

Beaufort District

District Superintendent, L. C. GREGG.

				Quota	In	Due
Aiken				8	2	6

Allendale	53	1	52
Appleton and Kilne	62	0	62
Bamberg Circuit	78	4	74
Bamberg Station	58	7	51
Beaufort	12	2	10
Blackville	9	0	9
Brunson	29	0	29
Cottageville	54	0	54
Ehrhardt	79	1	78
Grahamville	19	0	19
Green Pond	29	0	29
Jacksonboro	43	0	43
Lodge	43	0	43
Millet and Prospect	6	0	6
Olar	5	2	3
Olar Circuit	7	0	7
Ruffin	54	2	52
Springtown	100	2	98
St. George	70	0	70
Varnville	3	0	3
Walterboro	35	2	33
Weeks	23	0	23
Yemese	35	0	35

Total 914 25 889

Racial integrity and racial self-respect
clamor for a chance to express itself in
a masterful achievement for Metho-
dism on July 1st, 1923.

Greenville District

District Superintendent, W. S. THOMPSON.

				Quota	In	Due
Anderson				51	0	51
Belton				43	2	41
Bradley and Loudensville				8	0	8
Easley				52	10	42
Greenville:—						
John Wesley				48	6	42
St. Andrew's				8	2	6
Greenville Mission				5	0	5
Greenwood				5	0	5
Mt. Zion, Mt. Carmel and Spont						
Springs				10	0	10
Ninety-Six				58	0	58
North Greenville				25	0	25
Pendleton				20	0	20
Pickens				16	0	16
Rock Hill				35	2	33
Seneca				30	0	30
South Greenville				26	0	26
St. James, Norris and Bethel						
Grove				6	0	6
Walhalla				27	0	27
West Anderson				59	0	59
Williamston				36	0	36
Mosley				7	0	7
St. Luke				16	0	16

Total 591 22 579

Florence District

District Superintendent, J. F. PAGE.

				Quota	In	Due
Asbury and Bethel				5	0	5
Cades				69	0	69
Florence				98	2	96
Hemmingway and Nesmith				93	0	93
Klingtree Circuit				79	0	79
Klingtree				68	7	61
Lake City				68	3	65
Marion				49	0	49
Mars Bluff				45	0	45
Latta				60	0	60
Mullens				51	2	49
Salem and Wesley				50	0	50
Sellers				15	0	15
Springville				35	0	35
St. Luke				20	0	20
St. John				10	0	10
St. Mary				45	0	45
St. Paul				69	0	69
Timmons				61	0	61
John Wesley Mission				5	0	5
Olanta Mission				5	0	5

Pamplico Mission	5	0	5
Total	1005	14	991

Charleston District

District Superintendent, A. R. HOWARD.

				Quota	In	Due
Andrews				3	0	3
Brook Green				13	0	13
Charleston:—						
Centenary				115	2	113
Old Bethel				29	1	28
Wesley				95	0	95
St. James and Washington				11	0	11
Cooper River				40	0	40
Dorchester				38	0	38
Georgetown				18	0	18
Gurleyville				35	0	35
Holly Hill				28	2	26
John Island				83	0	83
Lanes				29	1	28
Lincolnton and Lonsdale				10	2	8
Maryville				23	0	23
McClellanville				3	0	3
Pinopolis				69	0	69
Ridgeville				72	0	72
St. John				54	0	54
St. Stephen's Circuit				10	0	10
St. Stephen's				70	0	70
St. Thomas				27	0	27
Summerville Circuit				10	0	10
Summerville Station				37	0	37
St. Jude and St. James				10	0	10

Total 932 3 924

Bennettsville District

District Superintendent, C. C. JACOBS.

Alcot	53	2	51
Bennettsville	41	4	37
Bethel and Ebenezer	46	0	46
Blenheim and Spears	44	0	44
Cheraw	63	11	52
Cheraw Circuit	7	0	7
Chesterfield	29	0	29
Clio and Benhow	39	8	31
Darlington	72	0	72
Darlington Circuit	10	0	10
Dillon	35	9	26
Hamer	44	3	41
Hartsville	50	0	50
Hartsville Circuit	49	0	49
Level Green and Wesley	74	0	74
Little Rock	74	0	74
Lydia	24	0	24
North Walterboro	59	0	59
St. John and Providence	10	0	10
Syracuse	56	0	56
Tatum and McColl	25	0	25

Total 904 37 867

Spartanburg District

District Superintendent, J. C. MARTIN.

Bethune	33	1	32
Blackburg	11	0	11
Campobello	8	0	8
Chester Circuit	50	0	50
Chesnu	17	0	17
Clover	45	3	42
Cowpens	22	0	22
Gaffney	23	0	23
Greer	20	0	20
Jefferson	46	0	46
Longtown	22	1	21
McBee	5	0	5
Pacolet	11	0	11
Pageland	65	0	65
Reidsville	24	0	24
Rock Hill	19	0	19
St. James	40	0	40

York	15	1	14
York Circuit	15	0	15
Total	709	23	686

Sumpter District

District Superintendent, A. G. TOWNSEND.

	Quota	Sent	In	Due
Antioch	68	2	66	
Blauy	40	0	40	
Camden	82	0	82	
Camden Circuit	93	0	93	
Lamar	120	0	120	
Lamar Circuit	10	0	10	
Lynchburg	87	0	87	
Macedonia	63	0	63	
Mayesville	110	2	108	
Mount Zion	29	0	29	
New Haven	5	0	5	
Oswego	10	1	9	
Rock Springs	21	0	21	
Shiloh	69	0	69	
St. James	20	0	20	
St. Matthews	76	0	76	
St. Paul	66	0	66	
Sumter	114	14	100	
Stone Hill	5	0	5	
Wateree	62	0	62	
Total	62	0	62	

Orangeburg District

District Superintendent, B. S. JACKSON.

Bethlehem and St. John	10	0	10
Brauchville	69	0	69
Columbia Station	31	1	31
Columbia Mission	3	3	0
Denmark	43	5	38
Edisto Fork	86	0	86
Macedonia	63	0	63
Midway	47	0	47
Orangeburg Station	58	6	52
Orangeburg Circuit	108	0	108
Pineville and Bowman	120	0	120
Reesville	53	0	53
Rowesville	93	0	93
Springfield	46	0	46
Swansea	5	0	5
Total	835	15	820

MISSISSIPPI CONFERENCE

Brookhaven District

District Superintendent, G. W. SMITH.

	Quota	Sent	In	Due
Barlow	14	1	13	
Bridgeville	37	0	37	
Brookhaven and Carlos	15	8	7	
Brookhaven Circuit	13	0	13	
Cheraw and Tilden	23	1	22	
China Grove	58	4	54	
Columbia	23	4	19	
Crystal Springs	42	5	37	
Crystal Springs Circuit	18	7	11	
Fernwood and Liberty	19	1	18	
Florence	20	2	18	
Hazlehurst	20	20	00	
Huh	36	4	32	
Kenolia	16	4	12	
Lampton and Zion Ridge	56	6	50	
Norfield and McComh	10	1	9	
Oma and New Home	13	2	11	
Pinebur	10	0	10	
Summit and Magnolia	11	2	9	
Wesson	32	4	28	
Total	486	76	410	

Gulfport District

District Superintendent, P. H. REMBERT.

	Quota	Sent	In	Due
Basin	28	1	27	
Bay St. Louis	23	7	16	
Bendall and Merrill	5	0	5	
Blox	19	16	3	
Bond and Wiggins	17	15	2	

Escatawpa	3	1	2
Gulfport:—			
Haven	22	6	16
St. Mark	18	9	9
Handsboro	34	2	32
Kiln and Delisle	16	12	4
Lumberton	13	5	8
McHenry and Ramsey	9	2	7
McLain	20	2	18
McNeil	12	11	1
Moss Point	47	11	36
Ocean Springs	12	3	9
Pass Christian	24	15	9
Pearlington and Waveland	18	2	16
Richton	18	2	16
Stillmore and Texas	13	0	13
Sumrall and New Augusta	24	5	19
Three Rivers	5	1	4
Total	390	128	262

Hattiesburg District

District Superintendent, W. H. SMITH.

	Quota	Sent	In	Due
District Superintendent		2	--	--
Bay Springs	35	2	33	
Collins	12	2	10	
De Soto	14	0	14	
Ellisville	28	5	23	
Enterprise	28	8	20	
West Enterprise	50	2	48	
Hattiesburg:—				
Bentley Chapel	21	8	13	
St. Paul	35	10	25	
Heidelberg	40	2	38	
Laurel:—				
Mallalieu	35	0	35	
St. Paul	35	8	27	
Wesley	15	10	5	
Matherville	39	2	37	
Paulding	12	0	12	
Quiltman	28	5	23	
Shubuta	26	0	26	
Shubuta Circuit	23	7	16	
Shubuta Mission	19	4	15	
State Line	17	3	14	
Stringer	11	1	10	
Total	549	81	468	

Jackson District

District Superintendent, L. W. PRICE.

	Quota	Sent	In	Due
Benton Circuit	22	8	14	
Brandon Circuit	45	4	41	
Canton	42	7	35	
Canton Circuit	15	0	15	
Carthage Circuit	29	0	29	
Couparle Circuit	16	4	12	
Craig Circuit	28	17	11	
Jackson:—				
Central	58	5	53	
Pratt's Chapel	35	3	32	
Jackson Circuit	21	0	21	
Lamkin Circuit	13	0	13	
Morton Circuit	23	2	21	
Pelahatchie Circuit	55	6	49	
Tyler's Chapel Circuit	22	0	22	
Yazoo City:—				
St. Stephen's	51	38	13	
Yazoo Circuit	21	1	20	
Mount Pleasant	20	3	17	
Total	556	98	458	

Meridian District

District Superintendent, B. T. McEWEN.

	Quota	Sent	In	Due
Chunkey Circuit	20	3	17	
Daleville Circuit	43	0	43	
De Kalh Circuit	43	16	27	
Forest Circuit	35	19	16	
Fort Stevens	32	0	32	
Garlandsville	22	0	22	
Hickory Circuit	34	25	9	
Lake Circuit	37	6	31	

Lauderdale Circuit	43	7	36
Lillian Circuit	27	2	25
Meridian:—			
Haven Chapel	35	18	17
Rose Hill	23	10	18
St. Paul	80	21	59
Southside	18	0	18
Meridian Circuit	46	2	44
Montrose	42	2	40
Philadelphia	25	0	25
Philadelphia Circuit	46	5	41
Preston Circuit	5	1	4
Rose Hill Circuit	41	4	37
Scooha	31	5	26
Union Circuit	23	6	17
Total	756	152	604

Vicksburg District

District Superintendent, J. C. HIBBLER.

	Quota	Sent	In	Due
Bolton	36	8	28	
Bude and Cassedy	16	13	3	
Cary and Lynch Chapel	24	1	23	
Centerville	19	2	17	
Clinton	15	2	13	
Edwards	15	0	15	
Fayette	30	11	19	
Hamberg	9	0	9	
Harriston	20	2	18	
Kirby	20	0	20	
McNair	19	4	15	
Meadville	45	8	37	
Natchez	11	3	8	
Union Church	40	7	33	
Vicksburg:—				
South Side	3	4	0	
Wesley	47	18	29	
Total	369	83	286	

ATLANTA CONFERENCE

Atlanta District

District Superintendent, J. W. QUEEN.

	Quota	Sent	In	Due
Atlanta:—				
Arlow Bowen	39	0	39	
Battle Hill	11	6	5	
Central Avenue	154	12	142	
College Park	22	1	21	
Foss Chapel	17	0	17	
Oakland Circuit	3	0	3	
South Atlanta	40	10	30	
Warren Memorial	158	33	125	
County Line Circuit	114	6	108	
Decatur	3	0	3	
East Point and Hopeville	20	0	20	
Fairburn	27	4	23	
Marletta	10	2	8	
Oxford	33	0	33	
Palmetto	50	2	48	
Red Oak	10	0	10	
Rockdale Park	40	10	30	
Total	751	86	665	

Gainesville District

District Superintendent, J. F. DEMERY.

	Quota	Sent	In	Due
Atlanta:—				
Fort Street	54	0	54	
Buck Head	6	0	6	
Buford	20	0	20	
Commerce	37	0	37	
Covington	28	10	18	
Duluth	24	0	24	
East Atlanta	7	0	7	
Elherton	28	0	28	
Gainesville	42	1	41	
Hoschton	20	0	20	
Lawrenceville	15	5	10	
Lavonia	12	0	12	
Leo	16	0	16	
Pearl Mission	7	0	7	
St. Luke	5	0	5	

Suwanee	22	0	22
Union Grove	62	0	62
Total	430	16	414

Griffin District			
District Superintendent, R. T. ADAMS.			
	Quota	In	Due
Brooks	59	1	58
Fayetteville	85	0	85
Griffin	55	0	55
Griffin Circuit	102	0	102
Hampton	64	0	64
Jonesboro	55	3	52
Jonesboro Circuit	45	1	44
McDonogh	37	10	27
Oak Hill	66	0	66
Senobia Mission	3	0	3
Stockbridge	72	0	72
Williamson	49	0	49
Total	692	48	644

Newnan District			
District Superintendent, M. M. ALSTON.			
	Quota	In	Due
Bremen	40	0	40
Burns and Evergreen	35	2	33
Carrollton	63	1	62
Franklin Circuit	20	0	20
Grantville	35	0	35
Grantville Circuit	51	0	51
Hogansville	90	0	90
Hogansville Circuit	58	0	58
Lutherville	56	0	56
Newnan	72	0	72
Newnan Circuit	66	0	66
Rivertown	68	0	68
Whitesburg and Twin	7	0	7
Sharpsburg Mission	7	0	7
Total	668	3	665

Rome District			
District Superintendent, J. D. LOVEJOY.			
	Quota	In	Due
Adairsville	29	2	27
Aragon	19	2	17
Austell	12	0	12
Cartersville	9	6	3
Cave Springs	39	2	37
Cedartown	57	8	49
Chickamauga and Cobutta	9	5	4
Douglasville	57	10	47
Floyd Circuit	17	2	15
Rome:—			
First Church	55	4	51
South Rome	12	0	12
Summerville	32	2	30
Temple	36	0	36
Villa Rica	33	1	32
Total	416	44	372

LITTLE ROCK CONFERENCE			
Forrest City District			
District Superintendent, J. P. FIELDS.			
	Quota	In	Due
Black Oak	5	0	5
Brickeys	5	4	1
Brinkley	5	3	2
Brinkley Circuit	12	2	10
Caldwell Circuit	15	2	13
Cotton Plant	40	4	36
Cotton Plant Circuit	14	4	10
Crawfordsville Circuit	14	4	10
Davis Chapel	10	3	7
Forrest City and Widener Mission	9	4	5
Hughes Circuit	14	6	8
Hunter Circuit	26	9	17
Kokomo Mission	5	5	00
Marianna and Scott's Valley	9	3	6
Marianna Circuit	27	5	22
Moro Mission	5	2	3
New Castle Mission	4	0	4
Osceola Mission	10	0	10
Palestine	3	5	00

Parkin Mission	15	0	15
Total	247	65	182
Fort Smith District			
District Superintendent, W. H. SIMPSON.			
	Quota	In	Due
Bentonville	4	3	1
Conway	10	3	7
Danville	13	0	13
Fayetteville	18	4	14
Fayetteville Circuit	5	3	2
Fort Smith	23	10	13
Little Maumeli	8	7	2
Marche and Bullock's Chapel	14	3	11
Morrilton	81	12	69
Palarm	2	2	0
Roland Circuit	6	2	4
Springfield Circuit	12	5	7
Solgochale	20	2	18
Van Buren	12	3	9
Total	228	59	169

Little Rock District			
District Superintendent, L. G. HODGES.			
	Quota	In	Due
Augusta	5	2	3
Auvergne	8	2	6
Batesville	13	0	13
Batesville Circuit	5	0	5
Brassfield	8	0	8
Hensley	9	4	5
Hot Springs	25	7	18
Jacksonport	7	0	7
Little Rock:—			
Duncan Chapel	10	0	10
East End	20	0	20
Wesley Chapel	48	0	48
White Chapel	11	0	11
Little Rock Circuit	8	3	5
Lonoke:—			
Moses Chapel	2	3	0
St. James	15	2	13
Malvern and Jacinto	6	0	6
Newport	5	2	3
North Little Rock	4	9	0
Sweet Home	10	0	10
Total	219	34	185

Pine Bluff District			
District Superintendent, A. S. MILLER.			
	Quota	In	Due
Allport and Wabbeseka	7	0	7
Althelmer	18	0	18
Avery and Dumas	15	0	15
Boydell and Eudora	15	0	15
Carthage and Fordyce	14	0	14
Clarendon	12	0	12
Corner Stone Mission	15	0	15
Dermott and McGehee	5	2	3
Elaine and Snow Lake	4	0	4
Gould and Meroney	9	4	5
Helena	7	0	7
Johnsville and Warren	14	0	14
Luna Landing and Ganes	10	0	10
Malvern and Jecenter	16	4	12
Marvell Circuit	17	4	13
New Edinburg Circuit	10	0	10
Onelda Mission	16	0	16
Pendleton and Watson	10	0	10
Pine Bluff:—			
St. James	30	2	28
St. Mark	6	0	6
Pine Bluff Circuit	8	2	6
Rison and Peace	5	0	5
Total	263	24	239

Texarkana District			
District Superintendent, G. T. SAXTON.			
	Quota	In	Due
District Superintendent	23	—	—
Bengin	11	6	5

Caddo Gap and Glenwood	12	4	8
Camden and Gorden	7	0	7
Canfield	15	2	13
Center Point	15	5	10
Clow	22	3	19
Clow Circuit	14	3	11
Dierks	6	0	6
De Queen	2	2	0
Highland	3	3	0
Hope	2	2	0
Horatio	7	0	7
Lewisville	7	3	4
Lockesburg	27	2	25
Murfreesboro	11	4	7
Paraloma	20	0	20
Saratoga	7	7	0
Stamps	7	2	5
Texarkana	15	5	10
Wilton	6	0	6
Total	216	76	140

SOUTH FLORIDA MISSION CONFERENCE			
Atlantic District			
District Superintendent, J. A. SIMPSON.			
	Quota	In	Due
Canal Point	3	0	3
Cocoanut Grove	3	0	3
Daytona and Ormand	30	6	24
Deland	5	0	5
Fort Lauderdale	5	0	5
Florida City	5	0	5
Key West	22	0	22
Lake Helen	3	0	3
Melbourne and Cocoa	6	0	6
Miami, Ebenezer	25	1	24
New Hope	4	1	3
Moore Haven	3	0	3
New Smyrna	5	0	5
Sanford	7	1	6
Stewart and Fort Pierce	3	0	3
West Palm Beach	22	17	5
Total	155	26	129

Gulf District			
District Superintendent, H. W. BARTLEY.			
	Quota	In	Due
Arcadia and Punta Gorda	6	1	5
Brandentown	16	1	15
Clearwater and Dunedin	5	5	00
Dade City and Hernando	2	0	2
Eustis and Leesburg	3	0	3
Fort Meade and Barton	3	0	3
Fort Myers	8	1	7
Lakeland	10	0	10
Oldsmar	3	0	3
Orlando	26	2	24
Plant City	6	0	6
Sarasota and Palmetto	3	0	3
Sebring	2	0	2
St. Petersburg	26	1	25
So. Orlando and Opeka	4	0	4
Taft and Kissimmee	3	0	3
Tampa, Bowman Memorial	122	3	119
Mason Memorial	3	0	3
West Hyde Park	5	0	5
Tarpon Springs and Twin Lake	3	0	3
Winter Park and Woodbridge	2	0	2
Total	267	14	253

OUR APPEAL TO NEGRO YOUTH

(Continued from Page 6)

and Sunday Schools, Methodism is facing the challenge to build her Negro youth into such characters as shall be socially fit to serve society honorably and in the fear of God. It is hoped that this special edition, projected wholly in the interest of Christian culture and racial self-respect, will be helpful in arousing Methodist young people anew to the meaning of this effort and to the significance of their gloriously endowed personality for the wellbeing of their fellows and the glory of their Creator.

SPECIAL NOTICES

NASHVILLE, ARK.—The Texarkana District: The District Women's Home Missionary meeting will convene at Kelley's Chapel M. E. Church, April 5-8. All persons attending the meeting will come to Ozan, Ark. There will be conveyances there on the 4th and 5th to meet all delegates. —N. B. Robinson, P. C.

ATLANTA DISTRICT, W. H. M. S.—The first district meeting of the Woman's Home Missionary Society of the Atlanta District will be held at Marietta, Ga., June 1-2. All auxiliaries are asked to have a delegate at this meeting with a good report.

We are urging that each auxiliary will not forget the membership campaign, and do your best in getting new members. Each district officer is expected to be present with a report of the work done in the district. We are in the midst of the Lenten season; don't forget to lay aside a penny a day with a prayer. After Easter collect the pennies and send to our treasurer. Make the Atlanta District second to none.

Respectfully yours,
Carrie Idlett.

District Rounds

DICKSON DISTRICT.

Third Round.

Springville and Paris, April 5-8; Howard Circuit, 11-13; Mount Pleasant, 14-15; Flatwood, 28-28; Clifton, 19-20; Mansfield, May 5-6; Cumberland Furnance, 12-13; Dickson, 19-20; Lawrenceburg, 27-27; Lewisburg, June 2-3; Farmington, 9-10; Spring Hill and Franklin, 4-5; Shelbyville, Circuit, 14-15; Shelbyville Station, 16-17; Dover, 20-21; Waynesboro, 23-24.

Dear Pastors: Easter Sunday is the first day of April. This is a great day with our Church, gathering the old and new subscriptions for the Centenary; and our full apportionment on the centenary the great Church has asked us to raise on this day. Please send your report to me on Monday morning after Easter the amount raised, on that day, and the money to Dr. J. C. Sherill, Area Secretary, at 124 1-2 9th Street Chattanooga, Tenn. Don't Forget to get The Southwestern Christian Advocate in every family and report the same to me. Let us get our full quotas for the Southwestern and a million of others. Our District must go over the top Brethren, will you co-operate with me? I know you will. God bless you all. I am, yours in sincerity for the great cause of the Kingdom.—Eli Jas. Guthrie, D. S., 136 So. Second Avenue, Franklin, Tenn.

BROOKHAVEN DISTRICT.

Second Round.

Laumont, April 7-8; Columbia, 14-15; Hub, 21-22; Sheraw and Thiden, 28-29; China Grove, May 5-6; Summit and Magnolia, 9-10; Brookhaven, 12-13; Oma and New home, 16; Kenolla, 19-20; Hazlehurst, 23; Liberty, 26-27; Barlow, June 1; Wesson, 2-3; Crystal Springs Circuit, 7; Crystal Springs, 9-10; Brookhaven Circuit, 16-17; Florence, 20-21; Bridgeville, 23-24.

Dear Brethren: The Bishop, the

Area Secretary, the District Superintendent and the church generally, expect you to put your Charge over the top for Centenary on Easter, and I trust you feel the urgent importance of doing so and will not fail. I remain,

Very truly yours,
G. W. SMITH,

District Superintendent.

FORT SMITH DISTRICT.

Second Round.

Danville, April 7-8; Roland, 14-15; Maumell, 21-22; Marche, 28-29; Palann, May 5-6; Conway, 12-13; Springfield, 15-16; Solgohachie, 19-20; Cleveland, 23-24; Morrilton, 26-27; Bentonville, June 2-3; Fayetteville, 9-10; Van Buren, 16-17; Fort Smith, 24-25.

We are expecting everybody to go over the top Easter, W. H. Simpson, District Superintendent.

MARSHALL DISTRICT.

Third Round.

Ore City Circuit, May 5-6; Ebenezer, 13-14; Mallaleu, 13-15; Zion and Edwards, 12-13; Jefferson Circuit, 19-20; Lassator Circuit, 26-27; Hawkins Circuit, June 2-3; Texarkana, 8-10; Texarkana Circuit, 9-10; Mineola Circuit, 16-17; Woodlawn Circuit, 23-24; oncordia, and Longview, 16-17; Daingerfield Circuit, 23-24; Smithland Circuit, 30-July 1; Harleton Circuit, 7-8; Lodi Circuit, 14-15; Marshall Circuit, 21-22; Pittsburg, 28-29; Queen City, 28-29; Waskorn, 28-29.

Dear Brethren: This is the last call for "Easter" we are expecting every man to do his best. Get ready to go to the Area meeting and help us to rejoice over our victory. The summer school for town and country pastors will be held at Wiley Wend, May 21, to June 9, under the direction of Dr. R. A. Felton. Please be on time. Yours in His name—E. H. Holden, D. S.

CRESCENT CITY NOTES

Rev. and Mrs. D. S. Sloan celebrated their thirtieth marriage anniversary February 28, 1923. A grand reception was given them by the members and friends of William M. E. Church.

The following program was rendered. Superintendent M. Walker, Master of Ceremonies. Invocation, Rev. T. F. Robinson. Solo, Miss Eleanor Parker. Remarks, Mrs. Robert Armstead. Mrs. Sylvia Obee, Hon. J. B. Mayes, Revs. J. A. Landry, Booker C. Johnson, E. W. Reeves, Misses B. A. McReid, Enola Porche and Eleanor Parker.

A pair of gold engraved cuff buttons and a diamond brooch were presented the pastor and wife on behalf of the church by Mrs. Ora J. Colwell.

Many valuable and useful presents were received from the following persons: Bishop R. E. Jones, Rev. and Mrs. A. Booker, Rev. and Mrs. M. Walker, Rev. Johnson, Rev. and Mrs. C. S. Stanley, Rev. and Mrs. A. G. Jenkins, Mr. and Mrs. Henry Rehm, Mr. and Mrs. George Lucas, Mr. and Mrs. W. W. Rankin, Mr. and Mrs. Henry Clitzen, Mr. and Mrs. J. Allan, Mr. and Mrs. J. A. Pierce, Mr. and Mrs. J. B. Mayes, Mrs. M. Butler, Mrs. D.

Francois, Mrs. Clodie Warren, Mrs. C. V. Webb, Mrs. Henretta Coleman, Mrs. P. Jorden, Mrs. R. Faulk, Mrs. J. Mitchell, Mrs. M. Williams, Mrs. S. Wilson, Mrs. A. Antoine, Mrs. Francis Clayton, Miss Artimise Forest, Miss Alice Payton, Miss Anna Mesiah.

The church was beautifully decorated and refreshments were served in abundance.—Miss Bertha A. McNeil, Reporter.

MARRIAGES

SMITH—AUSTIN—Mr. John W. Smith and Mrs. Annie B. Austin of Tyler, Texas, were quietly married on March 5th, at the home of her sister, Mrs. Pearl Lay, 348 Tenaha St. The ceremony was performed by Rev. W. White. They have our best wishes.—Reporter.

GARRISON—COUNCIL—Mr. J. W. Garrison and Miss Mamie Council of Micanopy, Fla., were united in holy matrimony at the parsonage in the presence of the family and a few friends, by the Rev. W. B. Hester, on March 6th. Both parties are members of Paradise M. E. Church.—Reporter.

DOWNING—PHILLIPS—Mr. Paul Downing and Miss Dortha Phillips

Colored men wanted for Detective work. Experience unnecessary. Write J. Ganor, former Government Detective, St. Louis.

WANTED—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggess, Supt., St. Louis.

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

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were quietly married at the home of the bride's parents, at Temple, Tex., on Marc 3. Mr. Downing is a member of St. James M. E. Church. They will make their home in this city. Rev. G. M. Mallory, officiated.

TAYLOR — WASHINGTON — Mr. Jessie Taylor and Miss Thelma Washington of Gollad, Tex., were joined together in holy wedlock, by Rev. A. M. Mason, P. C., at the parsonage, January 28, 1923.

Communion Service Outside

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CATECHISM ON THE FIFTIETH ANNIVERSARY

of The Southwestern Christian Advocate Setting forth in Concise though Comprehensive form the whole Semi-Centennial Plan.

Pastors should request present subscribers in the congregation to bring this copy of their paper with them to the Church, then let the Pastors read responsively with their congregations as often as convenient. It will cultivate their group consciousness and make subscription getting easy.

Question: What is this Fiftieth Anniversary of the Southwestern Christian Advocate about which we are hearing so much?

Answer: It is the occasion for observing, with appropriate emphasis, the issuing of the first copy of this unique religious journal for Church and home.

Question: When does this historic event occur?

Answer: The specific Anniversary date is Tuesday, July 3, 1923. But the Anniversary period extends over the twelve months inclusive from June, 1922, to July 3, 1923.

Question: What is the object of the observance of this Semi-Centennial Anniversary?

Answer: The object is best set forth in that phrase which has become the slogan of the Anniversary, namely, "*Crowning Fifty Golden Years With Self-Support.*"

The Southwestern was launched fifty years ago by a philanthropic white Methodist Episcopal Minister under private auspices in the interest of the Methodist Episcopal Church and the Negro. After three years, it was adopted by the General Conference and subsidized by the Methodist Episcopal Church as an official organ for her Negro membership. During these fifty years in which the Southwestern has rendered such recognized service to the Church and the race, it has not yet attained the goal of *dignified self-support*. During this same period, the Negro membership of the Church has increased to 365,000 souls.

It is now felt and expected by the Church and Negro leaders within the Church that a keen sense of appreciation for the past, a feeling of racial self-respect, and intelligent contemplation of its larger, freer ministry in the future, should incite our race group to dignify the past fifty golden years of the paper's services with the crown of self-support.

Question: By what definite plan can such an admitted highly desirable object be attained?

Answer: The plan which has been announced through these columns and sent out by private letters and circular literature throughout the Church is definite, simple, and practicable.

Question: How can the plan be successfully worked?

Answer: By sincere, purposeful, co-operation and determined effort on part of every District Superintendent, Pastor and Area Secretary in Methodism. But these must make a different appeal from the accustomed, formal, threadbare appeal, "Remember the Southwestern."

Question: What kind of an appeal should be made in this plan for self-support?

Answer: One with "pep" in it; that comes first from a self-convinced mind. Nobody can sell the Southwestern or any other article unless he believes tremendously in its merits, or makes the other fellow believe in it. Of course the motive of Church and Kingdom loyalty must characterize the appeal.

Then the Negro's ethical race consciousness must be appealed to. He must be led to deliberately choose the good, the helpful, as an end consciously pursued by him for his own wellbeing. It is a part of the task and mark of leadership to bring those whom we lead to our vantage ground of vision and appreciation of values.

They must be shown that making the Southwestern Christian Advocate self-supporting is a distinct racial achievement demanded by the temper of the times and our present stage of race development; and that the Negro will ever experience the consciousness of an underling as long as he must thrive on the gifts of others. We cannot longer complacently accept the too generous and willing gifts of our brethren. The race can build permanently not on gifts but on merited achievements.

Question: But the Pastors and Superintendents are very busy men. Is there no way of assisting them in this inspiring task?

Answer: Certainly. That is the function of the Southwestern Committee in every local Church. It multiplies the Pastor's efforts and influence in the self-support drive, if he will wisely and systematically direct a personal canvass of his church and community through his Southwestern Committee. This Committee is to supplement not take the place of, the Pastor's effort and direction.

Question: Is there any promotion literature provided as helps for Committees?

Answer: Yes. Send for it. Besides valuable sample copies of the paper, there are leaflets, subscription blanks, coin envelopes, self-addressed return envelopes, etc. These may be had in plenty by simply addressing this office, 631 Baronne St., New Orleans, La.

Question: What special inducements are offered to workers for subscriptions?

Answer: The quality and service of the Southwestern Christian Advocate for fifty years, and the merits of the cause, are sufficient rewards offered for help in *crowning fifty golden years with self-support*.

No premiums are given, no prizes offered, no cut rates are allowed by the publishers. The price of the paper is \$1.50 each per year in advance, for one subscription or in clubs. But Pastor-Agents, when requesting it, receive the usual commission.

Question: What, then, are the HONOR CERTIFICATES, and the THREE FLAGS?

Answer: These are historical keepsakes—reminders to those receiving them, of distinguished service rendered the cause of racial self-respect in putting our paper on a basis of dignified self-support.

An Honor Certificate, beautiful and suitable for framing, is given to every annual cash subscriber to the Southwestern taken during the anniversary period.

The banners are likewise beautiful souvenirs of group participation in an historical achievement by the race. They will be distributed as follows: Banner No. 1, goes to the Church on each district in Methodism, which raises the largest number of subscriptions above its quota, according to membership.

Banner No. 2, will be given to that District in all Methodism that reports the largest number of subscriptions beyond its district quota.

Banner No. 3, will be awarded the Annual Conference in whose territory the largest number of subscriptions are raised above the Conference quota.

Question: Is it possible for the Negro membership of the Church to make the Southwestern Christian Advocate self-supporting? are they financially able?

Answer: The 365,000 Negroes of the Methodist Episcopal Church are easily able. THEY OWN IN CHURCH PROPERTY ALONE MORE THAN FOURTEEN AND A QUARTER MILLIONS OF DOLLARS. This does not include personal and real estate, farms, bank holdings, etc. These hundreds of thousands of Methodists with their eight resident Bishops, 100 District Superintendents, 2,100 Pastors, and their millions of dollars in wealth are easily able to CROWN THESE FIFTY GOLDEN YEARS WITH SELF-SUPPORT for the Southwestern Christian Advocate.

ALL AWARDS ARE BASED ON MEMBERSHIP AND ONLY ANNUAL CASH NEW SUBSCRIPTIONS (NOT RENEWALS) COUNT IN THE CAMPAIGN FOR SELF-SUPPORT.

SEQUEL: GET BUSY. RAISE THE QUOTA.

Garrett Biblical Institute
Evanston, Illinois
COL

Southwestern Christian Advocate

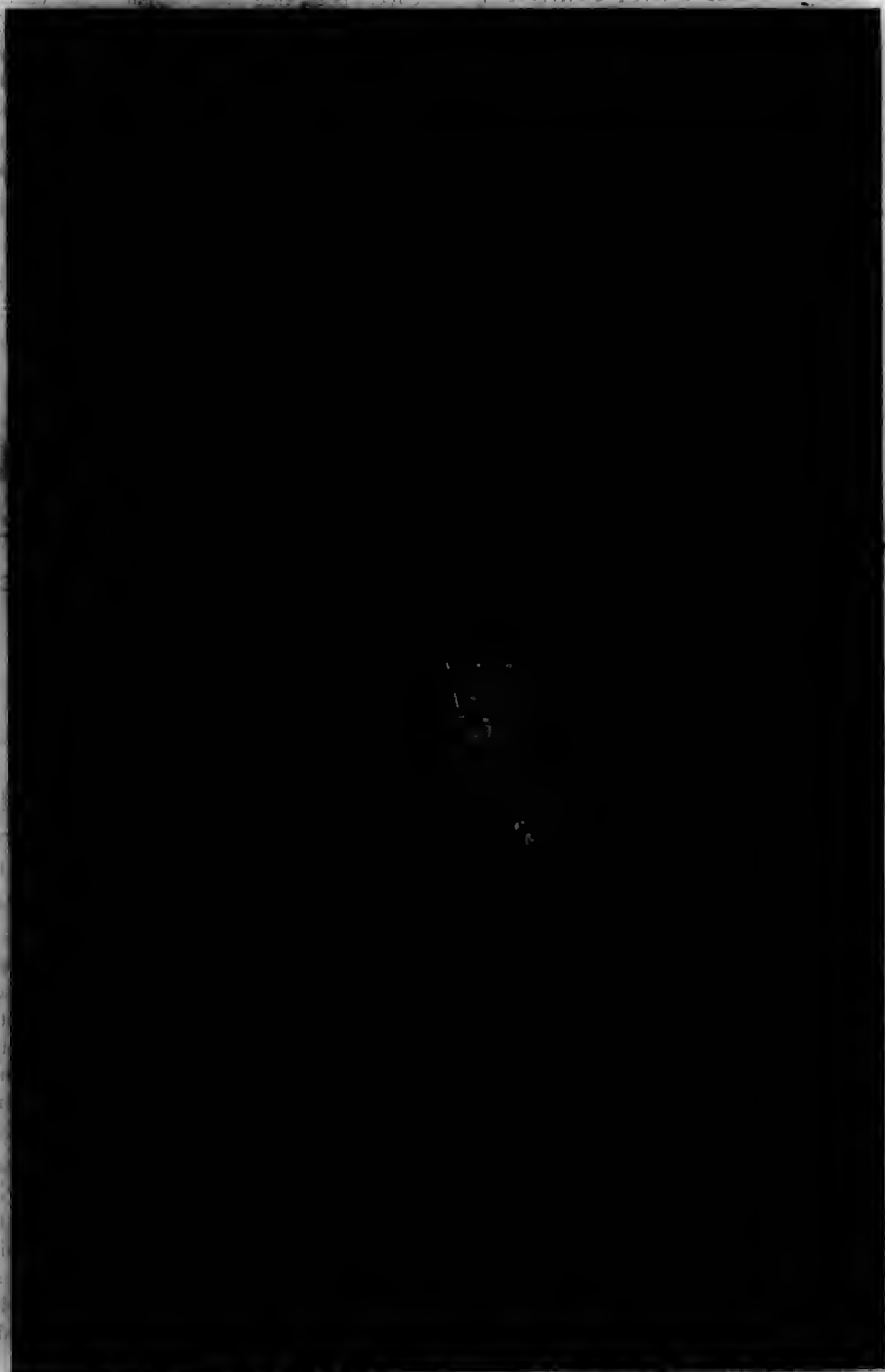
LORENZO H. KING,
Editor

Vol. 50

New Orleans, March 29, 1923.

No. 14.

THE METHODIST BOOK CONCERN.
Publishers



"He Is Not Here, But Is Risen."

METHODISM AND THE NEGRO

It is doubtful whether there can be found in church history a chapter which bristles with more splendid achievements or that shines with more brilliant lustre than that recorded in the history of the Negro within the folds of the Methodist Episcopal Church.

One hundred years ago Methodism was comprised in a group of three (3) Bishops, one thousand (1,000) travelling preachers, ninety-five (95) supernumerary and superannuated preachers, and 297,625 full members within a dozen conferences. Today there are 135 Annual Conferences, 1,500 Effective and 4,206 Retired and Supernumerary ministers with a total full membership of 3,819,888.

Of the total membership of one hundred years ago there were 44,377 Negroes; today the Negro membership numbers 365,000. It is highly gratifying to note the progress of this membership toward self-support in all the church's activities among them. This group owns in church and parsonage property alone upwards of \$15,000,000.00, distributed throughout their twenty domestic Colored Conferences.

Every call of the general church for maintenance of operating expense of her huge machinery and her benevolent program throughout the world has been met with warm enthusiasm and support by her Colored membership. In Negro bosoms everywhere is a deep sense of just appraisal of what this church has done for the race in other

years and is still doing. Which fact constrains him to respond to the church's needs. He wants too, to react favorably to all the efforts exerted on his behalf by the social agencies in his environment. He sees in Methodism's program one of society's foremost spiritual culture agencies seeking by method and spirit to lift total humanity to its highest estate. He is willing to make his humble contribution to this Christian purpose.

That these observations are true and strikingly so, is disclosed by the following table compiled from the report of the Treasurer to the Annual Meeting of the Council of Boards of Benevolence held recently in Chicago. The totals for each group are given at the head of the respective columns where more than one conference is grouped. Grand totals are given at the bottom of the tabulation.

The Seventh Column sets forth the amount yet due as of December 31st from each Area or Conference group on Centenary pledges, footing up a balance of nearly \$390,000.00. As this balance covers bona fide pledges made four years ago to the five benevolent causes of the church, *they are today sacred moral obligations, and must be loyally met by those who made them.* The hitherto splendid history of achievement by our group must not suffer eclipse at this point by our failure to pay up the remainder of our Centenary obligations. The accompanying table should be carefully studied:

REPORT OF APPORTIONMENTS, SUBSCRIPTIONS, AND RECEIPTS BY AREAS AND CONFERENCES DECEMBER 31, 1922

	Apportioned	Subscribed	Due seven	Paid 7 Months	Due 43 Months	Total	Balance
	Annually	Payable Annually	Months on Apportionment	June 1, 1922- Dec. 31, 1922	June 1, 1919- Dec. 31, 1922	Paid to Dec. 31, 1922	Due to Dec. 31, 1922
NEW ORLEANS AREA	\$156,399	\$74,001	\$91,232	\$40,111	\$560,429	\$499,084	\$61,345
Central Alabama	18,730	10,183	10,925	3,359	67,115	45,437	21,678
Louisiana	29,000	11,534	16,916	5,925	103,916	101,136	2,780
Mississippi	29,274	10,005	17,076	8,394	104,898	89,792	15,106
Texas	27,276	9,317	15,910	4,752	97,738	90,995	6,743
Upper Mississippi	28,779	16,662	16,787	9,263	103,124	91,581	11,543
West Texas	23,340	16,250	13,615	8,416	83,635	80,141	3,494
CHATTANOOGA AREA	\$50,946	\$22,352	\$29,718	\$14,191	\$182,556	\$112,720	\$69,836
East Tennessee	13,365	7,558	7,796	4,390	47,891	36,275	11,616
North Carolina	23,006	14,794	13,420	6,613	82,438	59,787	22,651
Tennessee	14,575	.....	8,502	3,186	52,227	16,657	35,570
Lexington	31,137	64,398	18,163	14,937	111,574	108,657	2,917
Central Missouri	17,648	32,130	10,294	3,520	63,238	43,796	19,442
Little Rock	11,369	18,353	6,631	4,378	40,738	34,934	5,804
ATLANTA AREA	\$119,780	\$238,078	\$69,872	\$31,217	\$429,212	\$286,593	\$142,619
Atlanta	25,439	48,246	14,839	7,782	91,156	67,882	23,274
Florida	10,001	18,082	5,834	2,203	35,836	21,345	14,491
Savannah	12,755	27,338	7,440	2,165	45,705	19,118	26,578
South Carolina	67,790	137,006	39,544	17,815	242,914	159,242	26,578
South Florida Mission Conf.	3,795	7,406	2,214	1,250	13,598	19,003	83,672
Lincoln	7,259	765	4,234	1,656	26,011	17,768	8,243
Washington	66,569	131,655	38,831	20,637	238,538	184,888	53,650
Delaware	55,681	82,158	32,480	22,297	199,523	179,105	20,418
Grand Total	\$516,788	\$663,890	\$301,451	\$152,938	\$1,851,813	\$1,467,539	\$389,670

LENGTHENING WOMEN'S LIVES

That college women live longer than other women is the conclusion reached by Myra M. Hulst, and published by the American Statistical Association.

Investigation revealed that among more than 15,000 graduates of three women's colleges the death rate between the ages of 20 and 64 was 3.24 per 1000; for college women between the ages of 25 and 34, the rate was 2.77 per thousand. For women in general population the death rate was more than twice as high, being 6.19 per 1000.

The above fact was partially accounted for by the larger risks involved in work, industrial and otherwise, of non-college women, as compared with college women, teaching being chief among the latter's occupations. By way of comment, the United States Bureau of Education in its publication, "School Life," adds:

"Such favorable figures for college grad-

uates are not surprising when it is considered that, as a rule, only the physically fit continue through the four years to graduation. Physical and medical examinations given to all students bring to light remediable defects and lead to improvement. Favorable living conditions, such as college women are likely to encounter, prescribed physical exercise and general physical education add to the high level of health."

All women cannot be, nor is it desirable that all should be, college women; but all can be more considerate of their health and physical wellbeing. Physical fitness is essential to well-rounded womanhood. This can be possessed more generally than at present. Carelessness of women in dress, in needless exposure, often the willing, wilful slaves of fashion, fancy and fickleness, has much to do with much of the impaired health of women.

This, of course, does not apply in large

numbers of cases of faithful, hard-working women who perforce of circumstances must wear out their bodies and waste their energies in grinding, honest, honorable toil, earning their daily bread. Many such women would enjoy better health if men were better, more considerate toward them.

For the future of society this question of women's health is a vital one. Upon it depends the virility of our future manhood and womanhood. Closer attention of women to matters of exercise, deep breathing, better living conditions, remedying of known physical defects in their bodies, and to general physical education, will do much to lengthen their life span.

Keep That Day Open! The first Sunday in July is Semi-Centennial Anniversary Day of the Southwestern Christian Advocate. It should be kept open for that sole purpose.

WHO PAYS IT

THE QUESTION

"Every loss has to be paid by somebody." This is a truism of business. And the wide-awake wise business man invariably conducts his business by such methods as will ultimately shift the cost to the shoulders of the buyer. Every business, whether large or small, to succeed, must follow this inflexible principle.

Promoting the Circulation of The Southwestern Christian Advocate is a modern business transaction. It is an effort of the Church to sell a product—Religious news service. In the maintenance of this service, which during a period of fifty years, has proven the wisdom and necessity of it by its incalculable results, the cost must never be lost sight of. **The Southwestern's cost overbalances its income. This has been true for the entire fifty years of its history—a fact not very complimentary to those whom it has so faithfully served for a half century.**

And more, this cost excess above receipts is a loss, concretely. This Marginal loss has been accruing through the years until it has now mounted up to thousands of dollars, and is still mounting as the years and months whisk by.

Reverting to the trite business maxim in the opening paragraph, "Every loss has to be paid by somebody," it is anronos to ask concerning the accruing annual losses of this paper,—**WHO PAYS THEM?**

THE ANSWER

The Conference Claimant. Annually the Conference Claimant Connectional Fund of the Church falls short of \$225,000.00 which must be diverted to pay the net loss of the "Advocate" family incurred every year. The effort to make the Advocates self-supporting is primarily an effort to bring certain and adequate relief to Retired Ministers and to the widows and orphaned children of deceased ministers who have fallen on the field.

These are they who are paying the losses of the Southwestern Christian Advocate.

Others, too, are paying these losses. Out of that great body of Methodism's Negro membership, nearly four hundred thousand strong, who should be enjoying individually and in their home and church life, the rich Christian culture and inspiration which the Southwestern Christian Advocate gives, only about 15,000 realize and enjoy its benefits. **More than three hundred thousand Negro Methodists are depriving themselves of that means of contact with the life of the Church and the world-wide field of Christian stimuli served up to them by their Church paper.**

And these are they who are paying the losses of the Southwestern Christian Advocate.

In still another way, these losses are being paid. **Clearly all those to whomsoever the Southwestern Christian Advocate is designed to minister—**church members, race members, patriotic citizens of every hue and class, may well recognize the loss entailed by the necessity of maintaining an organ on the basis of narrowed efficiency. As it is, the Southwestern is ministering admirably to Church and society; **but if it were self-supporting, how much more efficient a church and social organ it would be!** This loss of such enlarged service is being paid by somebody.

And those who are missing such service, are they who are paying the losses of the Southwestern Christian Advocate.

THE REMEDY.

It is at hand. Put this paper on a basis of Dignified Self-Support. Machinery is at work to encompass the desired result. The Semi-Centennial Anniversary of The Southwestern, set for Sunday, July 1st, 1923, if faithfully and resolutely worked out by every District Superintendent, every Pastor and Southwestern Committee in every local charge, will successfully **CROWN FIFTY GOLDEN YEARS WITH DIGNIFIED SELF-SUPPORT.**

So will be paid justly, our monetary debt to the Conference Claimants, our debt of larger efficiency for service to society will be provided for, and our debt of gratitude to the church will have been creditably discharged.

SEND IN THE QUOTA!

Southwestern Christian Advocate

LORENZO H. KING, Editor.
PUBLISHED WEEKLY

BY

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INVARIABLY IN ADVANCE.

KEEP WATCH ON THE DATES.

Subscribers will find opposite their names on the address label, when their subscription expires. Timely renewals will save missing any papers.

When change of address is desired, be sure to give the old as well as the new address.

There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



THEY SHALL NOT BE

WEARY:—They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isaiah 40: 31.

Personal and General

Born to Mr. and Mrs. M. C. Tribble, of Indianapolis, Ind., a girl on March 17, 1923. Baby and mother are doing well. Mrs. Tribble was formerly Viola C. Hurst, of New Orleans, and member of Wesley M. E. Church.

Dr. W. A. C. Hughes, while taking a train out of Greenwood, Mississippi, on a recent Saturday night, counted sixty-five Negro ministers among his fellow-passengers. These were absentee pastors going to their appointments. Practically none of these men, however, belonged to our denomination. Our slightly increased maintenance appropriations have changed our situation in that particular. At the opening of the Centenary period substantially all of our ministers in the Delta of the Mississippi were absentee pastors.

Monroe N. Work, Tuskegee, Alabama, Director of Department of Records and Research, Tuskegee Institute, and editor of the "Negro Year Book," says: "To a very large extent, January 1, 1866, was the beginning of the opportunity for the Negro in every part of the nation to make progress. Thirteen days before this time—that is, on December 18, 1865, the Thirteenth Amendment declaring slavery abolished in every part of the country, was adopted. In 1866 there were 5,000,000 Negroes in the United States; there are now 11,000,444. This is a population 3,000,000 greater than that of Belgium; it is greater than that of Holland and Switzerland combined, or of Norway, Sweden and Denmark combined."

TO OUR FRIENDS

The management dislikes to send a hurry call, but this is one. If you are in arrears with the Southwestern Christian Advocate for any amount, whether it is for the expiration of your Subscription or Books that you have purchased, we are compelled to urge that you send us a Money Order for same.

We would like to carry delinquents indefinitely, but this is impractical or impossible. Our printing bill and other expense go right on each week and unless you meet your obligation with us we cannot meet ours with the other fellow.

Pastors, you are included in this hurry call. Have you renewed your subscription or settled your book account? We are revising our mailing list next week and we want to retain your name so that you can keep abreast with the live interesting discussions. Get a Money Order today and mail in your Renewal.

If it is Books that you have not paid for, kindly make your payment for them.

We are confident that you will help us. Do Your Best.

During the Centenary period the Board of Home Missions and Church Extension has provided \$13,688.75 to supplement the Negro pastors' salary, and aided 27 Negro churches building and parsonage projects to the amount of \$25,317.50 in Mississippi. Under the inspiration of the Board program the Wesley Methodist Episcopal Church of Greenwood, Mississippi, has been built, which, when completed within, will have Sunday school rooms, club rooms, gymnasium, concert room, library—twenty-one rooms in all—and will be the best equipped church we have in the South. New Albany has replaced, with a modern \$10,000 structure, a church which leaned heavily on props. Sardis and Winona are the more prominent towns where buildings are being completed, while Clarksdale, which five years ago was a mission charge, plans to begin a \$25,000 building in early spring.

ANNUAL MEETING OF THE BOOK COMMITTEE

In accordance with the provisions of the Book of Discipline Paragraph 381, Section 2, the Annual Meeting of the Book Committee of the Methodist Episcopal Church is hereby called for Wednesday, April 18, 1923, at ten o'clock a. m., in the Drake Hotel, Chicago, Illinois.

William F. Conner, Chairman,
Ezra S. Tipple, Secretary.

The highest honor that can come to a Junior at Syracuse University, and possibly the highest honor of the institution is the Monx Award to the "most representative junior." At the Block S Dinner last Saturday evening, Vice-Chancellor Emeritus Frank Smalley announced the selection of Lynn O. Waldorf, son of Bishop E. L. Waldorf of Wichita, Kansas. Lynn of "Bishop" as his colleagues call him, was selected by Walter Camp as tackle on

the second All-American football eleven and is a student of high grade, as well as an all-round man. Bishop Waldorf has a daughter also at Syracuse University. Bishop Clair's son is a student in the College of Liberal Arts at the same institution.

HOW TO READ THE BIBLE

1. Read it regularly. Have a certain time each day when you can read it without hurry.
2. Read it prayerfully. God's book cannot rightly be apprehended without the aid of God's Spirit. "Open thou mine eyes, that I may behold wondrous things out of thy law."
3. Read it studiously. When you come to something you do not fully understand, stop and obtain light upon it from commentary, references, Bible Dictionary, etc.
4. Read it consecutively. Aim to read the Bible through from Genesis to Revelation in the course of a year, but do not hurry the reading in order to get through it in that time.
5. Read it sympathetically. Ask when, where, by whom, and for what purpose each book that you read was written. In that way get the standpoint of the sacred writer and put yourself in sympathy with him.
6. Read it topically. By the aid of a concordance and a Bible Text Book. See what it has to declare upon Faith, Love, Justification, etc.
7. Read it in faith. Take it as God's word to yourself. Look upon its promises as your own. Make its precepts the rule of your life.—Selected.

COMING TO OUR PASTORS

Our two thousand interested Pastors will receive within the next ten days one of the finest pieces of Semi-Centennial Anniversary literature that can be put out.

It is a striking duo-tone poster 20 x 28 inches in dimensions specially designed and gotten out by us to aid Pastors and Southwestern Committees in their subscription getting. It is a thing of beauty and will compel attention.

Please hang this Poster in the most conspicuous place in the Church where it will be seen by the largest number of people. Call their attention to it. Explain its significance. Relate the story of Fifty Golden Years of Southwestern Service. Then make the appeal to CROWN FIFTY GOLDEN YEARS WITH DIGNIFIED SELF-SUPPORT.

Since this Poster is free to Pastors and means so much by way of re-inforcement of their efforts, we urgently request them to keep watch for this parcel which Uncle Sam will bring them within the next ten days, and to make the best possible use thereof, because of THE SOUTHWESTERN CHRISTIAN ADVOCATE'S FIFTY GOLDEN YEARS OF SERVICE.

If you do not receive your Poster or if you have more than one Church and should need an additional Poster, just drop us a card. It's our job to help you raise your quota.

OUR OWN SOUTHERN METHODISM

BISHOP J. C. HARTZELL

The world's lay membership of the Methodist Episcopal Church is 4,593,540, and of that number 846,509, nearly one-fifth, are in the Southern States, in former slave territory. Our membership in the South is as large as the total membership of Congregationalism in the United States. This does not include 43,133 non-resident members.

Of that membership, 483,353—nearly half a million—are white, and 363,156 are Negro people. More than 90% of the white members are Southern born. The increase in the white Conferences in 1922 was 18,867. Two small Conferences had a total decrease of 183. The Negro work is prospering, and our own Southern Methodism as a whole was never more encouraging.

In the same territory, which includes 850,000 square miles, from the Potomac to the Rio Grande, are the 2,346,067 members of the Methodist Episcopal Church, South, except those in foreign fields and the nearly 30,000 in four Annual Conferences in the West and on the Pacific Coast.

The Methodist Episcopal Church membership in this territory is over one-third (36%) that of the Methodist Episcopal Church, South.

When in 1844-45 the church divided, on issues relating to slavery, its membership was 1,025,947. Thirteen Southern Annual Conferences, with 449,654 lay members, were organized into the Methodist Episcopal Church, South.

There was serious trouble over the proposed dividing territorial line. In 1848 the Methodist Episcopal Church General Conference unanimously decided to extend its work farther South. Later the Church South General Conference extended its work northward wherever the way opened. In 1876, with the cordial approval of both General Conferences, a joint commission was appointed "to remove all obstacles to formal fraternity between the two churches." The co-ordinate relations of the two churches as branches of Episcopal Methodism were affirmed, and provision was made for settling property titles. The work of the Methodist Episcopal Church was then organized in the whole South, and one of the first administrative acts of the commission was to confirm property titles to three churches occupied by Methodist congregations in the city of New Orleans. When the appointment of the Commission on Fraternity was arranged for, the General Conference of the Methodist Episcopal Church called special attention to work of that church in the Southern States as an integral part of its responsibility. All property difficulties between the churches were in the Southern States. That action confirmed the legal and moral right of either church to extend its work wherever it felt providentially called.

When the church divided, the Baltimore Conference including Maryland and adjacent parts, the work in Delaware and groups of members and ministers along the border in Virginia, Kentucky, and Missouri, probably 80,000 members representing at least \$1,500,000 in church properties, did not go with the South. In 1856, eleven years later, in those same border territories the Methodist Episcopal Church had a membership of 170,000, of whom 27,000 were Negroes, mostly slaves, and six Annual Conferences wholly or in part in slave territory. When peace came and the Civil War ended and over 4,000,000 Negro slaves were freed, the work was rapidly extended, and when the General Conference in 1868 which met in Chicago, received the delegates of eleven new Mission Conferences in the far South, the remaining territory in the Southern States was included. In its report on the state of the church, that Conference said, "God has thrust upon us as a church, new and vast responsibilities." I was present at that General Conference, heard the two days' debate on our Southern work. And two years later I began in New Orleans my twenty-six years of service among both races in the Southern States.

The chief and controlling issues which have to do with the present or future relation of the two Methodisms are in the Southern States as a whole, in Maryland and Missouri as well as in the farther South. The great Baptist and Presbyterian Churches have found this true and have ended their efforts for denominational organic relations, and stand for mutual recognition and co-operation where their church activities are in the same territories, and await the leadings of divine Providence for the future. On this same line of administration wherever practiced, the fraternal relation between the two Methodisms have steadily on the whole improved.

Our own Southern Methodism has ample episcopal supervision. Three bishops reside in Chattanooga, Atlanta, and New Orleans, and administer large areas. Two reside in Baltimore and St. Louis, and parts of the Washington, Pittsburgh, Cincinnati, St. Louis, and Wichita areas include some Southern territory.

The following summaries do not include Sunday schools, Epworth Leagues, pastoral support, or the phenomenal Centenary giving. They do, however, show that if we consider everything, especially the testing times during the Civil War and the reconstruction period following, the development has scarcely, if any, parallel in Methodist annals.

There are thirty-seven Annual Conferences, seventeen white and twenty Negro, each group covering the territory from Delaware to the Rio Grande, and together entitled to 180 delegates in the General Conference.

In these white Conferences are 1,800 traveling, and 1,517 local preachers; 483,355 lay members, not counting 27,365 non-residents. The church and parsonage properties are valued at \$34,647,351. There are eight universities and colleges, fifteen schools of second grade; and, under the Woman's Home Missionary Society, seventeen schools and training centers for girls, altogether forty institutions, with 790 teachers, 7,030 students, and properties valued at \$8,451,114, including \$3,497,508 in endowments. There are also two hospitals and training schools under the Woman's Board, with \$675,000 in properties.

In the twenty Negro Conferences there are 2,014 traveling, and 3,465 local preachers; 363,156 lay members; church and parsonage properties, \$14,523,637; schools under Board of Education for Negroes—one theological seminary, two medical colleges, eleven schools of collegiate and six of academic grade. Also thirteen training schools for girls under the Woman's Board. These thirty-three institutions have 502 teachers, 8,754 students, and properties valued at \$5,050,614, including \$1,472,028 in endowments.

Let us now bring together, in the fewest possible words these remarkable facts:

Annual Conferences, 37, with 3,814 traveling and 4,922 local preachers; lay membership, 846,511—483,353 white, and 363,156 Negro people; church and parsonage properties, \$49,170,988; seventy-three institutions of learning, a large proportion of high grade, with 1,196 teachers, 13,413 students, and properties valued at \$13,649,142, including \$4,969,626 in endowments; also two hospitals, with \$675,000 properties. Total church, parsonage, school, and hospital properties, \$63,495,130. That is several million more than one-fifth of the net property of the whole church.

One purpose of this article has been to give enough definite information to dispell all doubt as to the legal and moral right of both Methodisms to occupy any American territory. Manifestly it is exceedingly important for all Methodists, North and South, in considering any plan of unification, to know of the remarkable record and strength of the Methodist Episcopal Church in the Southern States since 1845, from 80,000 members to 846,509 in 1922.

LAKE CHARLES DISTRICT GROUP MEETING

The Lake Charles District of the Louisiana Annual Conference, held a group meeting in St. Mark Methodist Episcopal Church, Opelousas, La., March 14-15 1923. District Superintendent, J. W. Turner presided. A large majority of the ministers of the district were present. Rev. R. E. White, was elected secretary.

On the evening of the 14th inst. we attended a Ministerial Alliance held in Zion Baptist Church and with the brethren of other denominations, threshed out the Sunday School Lesson for March 18, 1923 under caption, "Jesus Crucified," after which D. S. Turner was introduced and in a concise way outlined the program of the church and its outlook; he was loudly applauded by all present.

On the 15th inst. each brother made an

encouraging report, expressing belief that they would raise their full centenary quota by Easter Sunday.

At night District Superintendent Turner conducted the devotions; after which he introduced Rev. J. A. Williams, who delivered a brief, but inspiring message. Revs. J. J. Woolridge, Wm. Harrel, G. G. Priestly, delivered brief but helpful addresses.

(Continued on Page 11)

Complete Tabulated Report of What Each Area, Each Annual Conference, Each District, and each Local Charge has done during Anniversary Period to bring this Paper to Dignified Self-Support.

Only New full year subscriptions are included in the Quotas. The remaining Conferences that were not reported in last week's issue. Which group wins the Banner?

LOUISIANA CONFERENCE				New Iberia				Scott Chlenn			
Alexandria District				Ollvia				Thompson			
District Superintendent, G. C. HAYWARD.				Opelousas				Trinity			
	Quota	Sent	Bal.		In	Due			In	Due	
Alexandria	43	8	35	Shady Grove	7	0	7	Wesley	73	11	62
Alexandria Mission	6	1	5	Spring Creek	16	0	16	Williams	21	0	21
Benson Circuit	3	0	3	St. Martinville	32	9	23	Siddell Circuit	19	2	17
Boyce and Rapides	10	4	6	Teche and Cade	5	1	4	Total	585	199	486
Boyce and Village	9	2	7	Washington	18	1	17				
Boonville	29	0	29	Waxla	14	3	11				
Bunkle	12	4	8	Welch	9	1	8				
Campti	28	0	28	Total	373	30	343				
Cane River Circuit	28	0	28								
Chaneyville Circuit	10	1	9	La Teche District				Shreveport District			
Clarence and Grand Ecore	19	0	19	District Superintendent, W. G. ALSTON.				District Superintendent, J. E. ROLAX.			
Colfax Circuit	7	3	4		Quota	Sent	Bal.		Quota	Sent	Bal.
Cottonport Circuit	10	1	9		In	Due			In	Due	
Many and Clare Circuit	7	0	7	Baldwin	20	3	17	Asbury	14	0	14
Marthaville Circuit	11	1	10	Beattleville and Shriever	12	0	12	Bayou La Chute	14	0	14
Natchitoches	25	7	18	Bayou Goula	4	4	0	Belcher	13	1	12
Pineville	18	1	17	Bayou Salle and Garden City	4	0	4	Bonchest and Hayes	14	0	14
Pleasant Hill Circuit	13	2	11	Centerville and Verdunville	9	0	9	Daniel and Round Grove	3	0	3
Shady Grove Circuit	48	4	44	Crawford and Union	23	4	19	Fairfield	20	4	16
St. Matthew and So. Mansfield	8	2	6	Camp Parapet	8	0	8	Frison Circuit	10	0	10
Robeline Circuit	11	0	11	Darrow	3	0	3	Grand Bayou	17	0	17
Trenton Circuit	24	1	23	Donaldsonville	12	0	12	Gehegan Circuit	3	0	3
Total	379	42	337	Franklin	30	0	30	Jewella Circuit	11	0	11
				Godman	10	0	10	Kelthville Circuit	22	0	22
				Houma	11	2	9	Lake End	2	0	2
				Hahnville	10	1	9	Loganport Circuit	13	1	12
				La Place	2	0	2	Longstreet	25	0	25
				Lutcher	7	1	6	Mansfield	18	0	18
				Morgan City	18	1	17	New Light	4	0	4
				Plaquemine	13	2	11	Shreveport:			
				Rosedale	12	2	10	St. James	40	5	35
				St. Peter	29	0	29	St. Paul	30	3	27
				Thibodeaux	14	13	00	Thomas Circuit	13	0	13
				Napoleonville	11	1	10	Vanceville	24	2	22
				Viron	8	2	6	Total	310	16	304
				Whitehall	2	0	2				
				Woodlawn	19	1	18				
				Total	291	43	248				
				Monroe District				TEXAS CONFERENCE			
				District Superintendent, T. A. HAMPTON.				Beaumont District			
					Quota	Sent	Bal.	District Superintendent, W. D. LEWIS.			
					In	Due			Quota	Sent	Bal.
				Bastrop and Mount Nebo	6	6	0	Batson and Manard	2	0	2
				Bonita	10	7	3	Beaumont:			
				Clark and Rochelle	5	0	5	McCabe	16	19	00
				Columbia and Bosco	5	0	5	North Side	4	0	4
				Lake Providence	8	3	5	St. James	43	4	39
				Monroe, St. James	42	8	34	Camp Grown	5	0	5
				St. Paul	15	3	12	Camilla	31	1	30
				Mount Sinal	13	1	12	Center Circuit	4	0	4
				Sicily Island and Winnsboro	4	1	3	Conroe	18	10	8
				Transylvania and Roosevelt	4	0	4	Corrigan Circuit	15	0	15
				Washington and Anderson	18	0	18	Dodge Circuit	20	0	20
				Total	130	29	101	Hemphill	10	2	8
								Huntsville	19	1	18
				New Orleans District				Huntsville Circuit	38	8	30
				District Superintendent, M. R. WALKER.				Jasper and Newton	25	0	25
					Quota	Sent	Bal.	Keefer and Japan	3	0	3
					In	Due		Liberty Circuit	17	6	11
				Asbury	5	0	5	Livingston Circuit	33	5	28
				Angle	30	2	28	Montgomery Circuit	29	3	26
				Bogalusa	18	3	15	Onalaska	26	2	24
				Covington	2	0	2	Orange	33	7	26
				Franklinton	11	1	10	Port Arthur	30	2	28
				Mandeville	3	0	3	St. Augustine	5	0	5
				New Orleans:				Silsbie and Voth	5	0	5
				City Mission	2	0	2	Willis	11	7	4
				First Street	115	65	50	Woodville	7	0	7
				Grace	48	8	40	Total	449	79	370
				Gretna	6	1	5				
				Haven	22	4	18				
				Mallalleu	20	4	16				
				Mount Zion	65	24	41				
				Peck	15	0	15				
				People's Church	17	34	00				
				St. Matthew	24	5	19				
				Houston District				District Superintendent, A. W. CARR.			
				District Superintendent, J. W. TURNER.					Quota	Sent	Bal.
					Quota	Sent	Bal.		In	Due	
				Briggs	12	0	12	Audubon Place	3	0	3
				Crowley	7	0	7	Anahuao Circuit	5	0	5
				Eola	14	0	14	Angleton and Columbia	23	0	23
				Eunice	4	0	4	Dickinson Circuit	5	0	5
				Hubertville and Pattonville	13	0	13	Galveston:			
				Jeanerette, St. Paul	25	3	22	St. Paul	24	10	14
				Jennings and Lake Arthur	5	0	5				
				Lafayette	4	0	4				
				Lake Charles	65	5	60				
				Leesville	13	2	11				
				Longville and De Ridder	11	1	10				
				McNary and Oakdale	18	0	18				

Wesley Tabernacle	92	33	59
West End Mission	3	0	3
Harrisburg	14	2	12
Humble and Oak Grove	4	4	00
Houston:—			
Boynton	78	5	73
Cheneyville	5	0	5
Chew Addition	5	0	5
Heights Mission	3	0	3
Independence Heights	3	0	3
Mallalieu	8	11	00
Mount Vernon	78	14	64
North Side Mission	2	0	2
Port Houston	3	0	3
West San Felipe	2	0	2
St. Mark's	9	8	1
St. James	43	3	40
Sloan Memorial	92	17	75
Second Ward Mission	3	0	3
Scott Street Mission	3	0	3
Trinity	80	5	75
East Trinity	37	12	25
Kendleton Street	18	2	16
Laporte Mission	3	0	3
Richmond and Rosenberg	16	0	16
Spring	15	4	11
Sweeney Circuit	12	5	7
Thompson Circuit	10	0	10
Texas City	5	0	5
Total	706	135	571

To Crown Fifty Golden Years of Southwestern Christian Advocate Service with Dignified Self-Support, is the object of the Southwestern's Semi-Centennial Anniversary which occurs July 1st, 1923.

Marshall District

District Superintendent, E. H. HOLDEN.

	Quota	In	Due
Concordia and Longview	15	0	15
Dangerfield	48	2	46
Harleton Circuit	54	5	49
Hawkins Circuit	17	4	13
Jefferson and Valley Plains	23	1	22
Lassater	36	0	36
Lodi	27	12	15
Marshall:—			
Ebenezer	61	3	58
Mallalieu	25	1	24
Marshall Circuit	35	0	35
Nineola and Quitman	30	1	29
Ore City	30	1	29
Pittsburg	15	5	10
Queen City	13	0	13
Smithland	51	0	51
Texarkana	15	4	11
Texarkana Circuit	11	0	11
Waskum Mission	3	0	3
Woodlawn	5	0	5
Zion and Edward Chapel	4	0	4
Total	516	39	477

Navasota District

District Superintendent, R. B. REID.

	Quota	In	Due
Anderson	45	3	42
Bedias	36	2	34
Belleville	19	1	18
Brenham	6	2	4
Brookshire	7	0	7
Coldwell	22	0	22
Courtney	5	0	5
East Hempstead	30	3	27
Hampstead	32	2	30
Hockley	13	0	13
Hoffsmith	10	0	10
Madisonville	39	0	39
Navasota	27	3	24
Navasota Circuit	8	0	8
Red Hill Circuit	5	2	3
Sealy	27	0	27
Singleton Mission	3	1	2
Curnerville and Millican	10	0	10

Stoneham	32	0	32
Brenham Circuit	19	0	19
Total	395	19	376

Paestine District

District Superintendent, R. B. BOOKER.

	Quota	In	Due
Bethlehem	15	0	15
Bryan	22	3	19
Bryan Circuit	42	2	40
Buffalo	3	0	3
East Calvert	15	2	13
East Mexia	27	3	24
Fairfield	27	2	25
Hearne	10	2	8
Jacksonville	13	1	12
Jewett	9	1	8
Leona	6	2	4
Lovelady	40	5	35
Normangee	7	0	7
Oakwood	41	4	37
Paestine	28	22	6
Paestine Circuit	15	1	14
Rusk and Naches	5	0	5
Streetman	28	3	25
Teague	7	1	6
Tyler	6	1	5
Total	366	53	313

Paris District

District Superintendent, J. O. WILLIAMS.

	Quota	In	Due
Arthur City and Wofford	13	0	13
Clarksville	5	3	2
Clarksville Circuit	4	1	3
Free Hope	34	0	34
Greenville	10	1	9
Hinckey and Morgan	7	0	7
Honey Grove	15	3	12
Medill	20	2	18
Paris	26	3	23
Ferris and Cooper	7	1	6
Sulphur Springs	6	2	4
Terrell and Rosser	9	3	6
Total	156	18	138

FLORIDA CONFERENCE

Gainesville District

District Superintendent, J. S. TODD.

	Quota	In	Due
Alachua	8	2	6
Archer and Long Pond	25	0	25
Arredondo and Texan	13	0	13
Bell and Williford	4	1	3
Cedar Key and Rosewood	5	1	4
Gainesville	65	2	63
Hague	5	1	4
Haynesworth	4	0	4
Jonesville	27	0	27
La Cross and New Bell	10	2	8
Liberty Hill	16	0	16
Montbrook and Williston	5	5	0
Newnan's Lake	5	0	5
Newberry	6	9	0
Otter Creek and Gulf Hanemock	5	0	5
Pinesville	12	0	12
San Pulaski	3	0	3
Sandhill and Morriston	3	0	3
Total	231	23	208

We have been observing Centenary Days, Children's Days, Lincoln's Days, Easter Days, Trustees' Days, Stewards' Days—the next day should rightfully be Southwestern Semi-Centennial Day, July 1st, 1923.

Jacksonville District

District Superintendent, W. R. STEPHENS.

	Quota	In	Due
Armstrong	3	0	3

Bunneil and Roy	4	0	4
Clarksville	3	0	3
Crescent City	4	0	4
Ebenezer	139	2	137
Green Cove Springs	2	0	2
Hastings and East Palatka	9	0	9
Jacksonville, Simpson Memorial	22	0	22
Lone Star and Pottsburg	11	0	11
Morgan Mill Mission	2	0	2
N. Jacksonville	5	3	2
Palatka	13	0	13
St. Augustine	15	11	4
St. Joseph	17	1	16
Switzerland and Hibernia	4	0	4
So. Jacksonville Mission	4	0	4
W. Jacksonville	14	0	14
Wrightsville	23	0	23
Total	307	17	290

Lake City District

District Superintendent, SCOTT, BARTLEY.

	Quota	In	Due
Adamsville and Leoyville	3	0	3
Bland and Stanley	6	0	6
Callahan and King Ferry	6	0	6
Cross City and Eugene	5	0	5
Fornandina	17	1	16
Franklinton	3	0	3
High Springs and Noble Hill	9	1	8
Lake City, Bass and White Springs	20	0	20
Lake City Junction and Brandford	5	0	5
Like Oak and Wellborn	4	0	4
McClenny and Sanderson	3	0	3
Mikesville and Fort White	2	1	1
Monticello	2	0	2
Old Town and Fort Fanning	3	0	3
Perry and Carbor	5	0	5
S. Fernandina	2	0	2
Washington	9	0	9
Winfield and New Hope	26	0	26
Total	136	3	133

Ocala District

District Superintendent, R. H. DEBOSE.

	Quota	In	Due
Cotton Plant	12	0	12
Free Caanan and St. John	4	0	4
Freedom	4	0	4
Hawthorn and Citra	6	0	6
Lake Jefferies	2	0	2
Lowell and Fairfield	9	0	9
Micanopy and Rochelle	3	1	2
New River	4	0	4
Ocala	26	5	21
Orange Lake	4	0	4
Pleasant Grove	7	1	6
Reddick	29	2	27
Santos	8	1	7
Sparr	2	0	2
Starke and Lawtey	10	0	10
Sterrick's Chapel	3	0	3
Waldo	9	1	8
Total	142	11	131

UPPER MISSISSIPPI CONFERENCE

Aberdeen District

District Superintendent, JOHN H. TALBERT.

	Quota	In	Due
Aberdeen	36	11	25
Second Church	17	7	10
Amory	55	10	45
Athens	36	0	36
Brookville	45	14	31
Caledonia	35	0	35
Columbus:—			
St. James	37	8	29
Second Church	8	3	5
Crawford	26	4	22
E. Louisville	46	2	44
Hickory Grove	10	2	8
Macon	54	4	50
Macon Circuit	10	6	4

Mashulaville	48	4	44
Shuquuslak	30	8	22
Smithville	15	7	8
Strong's	10	1	9
West Point	13	3	10
Union Grove	46	10	36
Total	577	103	474

Clarksdale District
District Superintendent, J. M. MARSH.

	Quota	In	Due
Achula	4	0	4
Avalon and Money	15	2	13
Beverly Circuit	14	2	12
Blaire and Oliver	3	0	3
Boyle and Jones	3	0	3
Clarksdale	33	22	11
Clarksdale Circuit	13	1	12
Drew and Whitney	5	1	4
Glendora and Swan Lake	5	0	5
Gunnison and Rex	9	1	8
Lombardy and Roundway	5	0	5
Minter City	41	6	35
Mill Bayou	10	0	10
Mound Bayou	18	5	13
N. Carrollton	25	0	25
Phillip	20	4	16
Ruleville	34	1	33
Schlater	25	2	23
Shelby Circuit	20	4	16
Shell Mound	40	27	13
Tutwiler, Vance and Rome	5	0	5
Webb	22	3	19
Total	369	80	289

The Negro's appreciation of the Church's ministry to him for fifty years thro the indispensable medium of Church publicity will be put to the test on July 1st, the Semi-Centennial Anniversary Day.

Greenwood District
District Superintendent, J. W. GOLDEN.

	Quota	In	Due
Belzoni	8	4	4
District Superintendent		4	
Carrollton	25	5	20
Goodman	40	6	34
Greenville	13	1	12
Greenwood	74	10	64
Heads and Hollandale	7	2	5
Indianola	29	11	18
Inverness	47	12	35
Isola	8	3	5
Itta Bena	29	19	10
Lexington Circuit	63	9	54
Lexington	40	2	38
Moorhead	11	4	7
Morgan City	6	0	6
Pickens	41	1	40
Stoneville	5	2	3
Spring Ridge	9	8	1
Total	455	102	353

Holly Springs District.
District Superintendent, W. N. REDMOND.

	Quota	In	Due
Abbeville Circuit	50	21	29
Alesville Circuit	39	16	23
Duck Hill Circuit	29	1	28
Durant	16	0	16
Grenada	23	7	16
Grenada Circuit	14	2	12
Holly Springs Circuit	28	5	23
Holly Springs	34	1	33
Kilmichael Circuit	20	6	14
Oxford	23	7	21
Oxford Circuit	12	0	12
Potts Camp	34	6	28
Potts Camp Circuit	3	1	2
Valden	7	0	7

Valden Circuit	52	5	47
Water Valley	4	1	3
Winona	15	6	9
Total	410	89	321

Sardis District.
District Superintendent, M. C. PULLIAM.

	Quota	In	Due
Belen and Sabina	5	0	5
Byhalia Mission	3	1	2
Central Academy	5	0	5
Charleston	10	6	4
Coahoma and Jonestown	25	7	18
Como Mission	25	3	22
Crenshaw Circuit	4	1	3
Darling and Marks	34	1	33
Falcon	25	5	20
Friars Point Circuit	10	8	2
Hernando	9	8	1
Lake Cormorant and Clayton	17	7	10
Lambert and Crowder	17	7	10
Sardis	3	2	1
Sardis Circuit	8	3	5
Mineral Wells	4	0	4
Total	201	58	143

Starkville Circuit.
District Superintendent, E. F. SCARBOROUGH.

	Quota	In	Due
Ackerman	50	5	45
Europa	27	0	27
Kosciusko Circuit	20	1	19
Kosciusko	39	7	32
Longview	34	5	29
Louisville	49	10	39
Louisville Circuit	38	2	36
Maben	30	1	29
Osborn	17	0	17
Rock Hill	52	1	51
Sallis	30	4	26
Starkville	38	12	26
Starkville Circuit	44	0	44
Stargis	22	5	17
Wier	49	3	46
Whites	20	0	20
Total	550	28	522

Tupelo District.
District Superintendent, W. H. GOLDEN.

	Quota	In	Due
Bellefontaine	20	2	18
Corinth	38	6	32
Corinth Circuit	14	6	8
Cotton Plant	32	1	31
Houlka	15	3	12
Honston	29	0	29
Nettleton	60	0	60
New Albany	31	31	00
Okolona	22	2	20
Okolona Circuit	35	4	31
Pontotoc	35	2	33
Pontotoc Circuit	23	0	23
Prairie	14	1	13
Ripley	24	3	21
Ripley Circuit	10	4	6
Tupelo	42	0	42
Union Grove	40	10	30
Verona	25	1	24
Total	509	104	405

WEST TEXAS CONFERENCE.

Austin District.
District Superintendent, A. D. JACQUES.

	Quota	In	Due
Anstine			
Simpson	2	0	2
Wesley	51	6	45
Austin Circuit	10	0	10
Cedar Creek Circuit	19	0	19
Fayetteville Circuit	13	0	13
Georgetown	10	3	7

Hutto and Granger	13	13	00
Lagrange and West Point Circuit	21	1	20
Lagrange Circuit	6	0	6
Littig and Menor	8	1	7
Lockhart Circuit	21	1	20
Luling Circuit	31	2	29
Martindale	20	1	19
San Marcos	3	2	1
Smithville	5	5	0
Winchester Circuit	17	2	15
Total	250	37	213

Dallas District.
District Superintendent, J. W. WARREN.

	Quota	In	Due
Corsicana Circuit	4	0	4
Dallas—			
North	5	1	4
Queen City	7	2	5
St. Paul	93	27	66
Denison	15	0	15
Ennis and Ferris	13	2	11
Fort Worth—			
North	19	4	15
St. Andrews	88	64	24
Fort Worth Circuit	12	0	12
Hillboro and Maypearl	10	3	7
Hubbard and Dawson	13	2	11
Mexia Circuit	56	2	54
Millford and Italy	13	1	12
Pelham Circuit	33	5	28
Sherman and Pilot Point	13	0	13
Waxahatchie and Lancaster	12	0	12
Wichita Falls	3	0	3
Total	409	113	296

San Angelo District.
District Superintendent, S. E. JONES.

	Quota	In	Due
Abilene	4	0	4
Bartlett	8	1	7
Belton	17	5	12
Brownwood	9	0	9
Cleburne and Alvarado	5	1	4
El Paso	12	0	12
Gatesville and Crawford	12	0	12
Holland and Cooks Chapel	3	0	3
Kells Branch Circuit	14	0	14
Lampasas Circuit	14	1	13
Llano and Mason	9	0	9
Moody and Rodgers	9	0	9
San Angelo	6	5	1
San Saba and Brady	7	2	5
Santa Anna and Winters	10	0	10
Temple	12	2	10
Valley Mills and Clifton	10	3	7
Total	161	20	141

San Antonio District.
District Superintendent, G. A. DesLANDES.

	Quota	In	Due
Beeville	4	0	4
Cuero	30	3	27
Floresville	9	0	9
Gonzales and Elm	26	1	25
Gonzales Circuit	17	0	17
Hamilton Circuit	46	9	37
Hondo and Uvalde	22	0	22
Hood	12	0	12
Kerrville	12	0	12
Kinsville Circuit	12	0	12
Nixon	12	5	7
Olmns	15	0	15
Pearsall	15	0	15
Pleasanton	11	0	11
San Antonio—			
Jacob Chapel	4	2	2
Kenwood Circuit	44	0	44
Kerrhill	26	0	26
St. Paul	23	13	10
Seguin	123	7	116
Sinton and Taff	10	0	10
Smiley Circuit	15	1	14

Southerland Springs	20	2	18
Yorktown	9	2	7
Total	517	45	472

Victoria District.

District Superintendent, J. G. BROWN.

	Quota	Sent In	Bal. Due
Alleyton and East Lake	11	0	11
Cologne Circuit	16	5	11
Columbus	25	3	22
Columbus Circuit	29	1	28
Edna and Morales Circuit	32	2	30
Garwood Circuit	5	0	5
Gollad	20	1	19
Hallettsville Circuit	22	1	21
Oakland and Browns Chapel	41	4	37
Port Lavaca Circuit	3	0	3
Schulenburg Circuit	3	2	1
Sublime Circuit	9	0	9
Victoria	38	19	19
Weimar Circuit	7	0	7
Wharton	15	1	14
Yoakum Circuit	20	0	20
	296	39	257

Waco District.

District Superintendent, T. H. WYATT.

	Quota	Sent In	Bal. Due
Acquilla	8	0	8
Bowman	12	0	12
Bremond Circuit	22	8	14
Calvert	18	1	17
Chilton Circuit	25	0	25
Groesbeck	13	1	12
Gurley Circuit	17	0	17
Lorena Mission	8	0	8
Lott Circuit	10	0	10
Marlin	30	2	28
Mart Circuit	10	0	10
Maysfield Circuit	27	0	27
Mount Calm Mission	10	0	10
Springfield Circuit	43	0	43
Waco—			
Jones Chapel	30	0	30
Mt. Zion	17	0	17
St. James	70	8	62
Waco Circuit	10	0	10
	380	20	360

A special snappy Semi-Centennial Anniversary program is being prepared for free distribution by the thousands among the Pastors to be used in the Churches on July 1st, 1923.

MURFREESBORO DISTRICT GROUP MEETING

The Sub-District Group Meeting of Murfreesboro District, Tennessee Conference, convened at Lawrence Chapel, Salem, February 27, 1923, with Rev F. N. Collier District Superintendent, presiding. After devotional exercises, remarks were made by District Superintendent Collier. There was a paper on "Stewardship" and a general discussion.

We pledged ourselves to make a strong pull for the Fiftieth Anniversary of the Southwestern Christian Advocate and a full quota for the Centenary and as many souls for Christ.

Five pastors were present and at least one layman from each charge. The members of Lawrence Chapel served dinner in abundance to all present. The pastors attending were Revs. Gray, Barham, Stokes, Crenshaw and Neal.—Miss A. W. Green, Reporter.

A SURVEY OF THE RELIGIOUS, EDUCATIONAL AND SOCIAL PROGRESS OF THE NEGRO IN NEW YORK

By Cleveland G. Allen

Memorial services in honor of the late Colonel Charles Young, who at the time of his death in Africa, was the highest ranking colored officer in the United States Army, were held in New York on Sunday afternoon, March 11. The meetings were held at the Salem M. E. Church under the auspices of the lyceum, and at the Y. M. C. A., under the auspices of the Col. Young Post of the American Legion. The meeting at Salem M. E. Church was arranged by Cleveland G. Allen the correspondent of The Southwestern Christian Advocate. It was one of the most successful meetings held in honor of a man of the race in this city.

Prominent speakers paid glowing tributes to the life and deeds of the noted soldier, and referred to his life as one worthy of emulation. Among those who sent letters praising the achievements of Col. Young were President Harding, Secretary of War John W. Weeks, Colonel Alexander Piper as classmate of Col. Young, Major H. B. Lewis, of West Point, Prof. Kelly Miller of Howard University, President James A. Gregg of Wilberforce University, Henry Allen of Harrison, N. Y., Hon. Murray Hurlburt, Governor Alfred Smith, Adjutant J. T. Conrad of Governor's Island, and Adjutant General Charles W. Berry of New York State.

Miss Boyd gave a biographical outline of Col. Young. The following speakers spoke on various phases of Col. Young's life: Frank Johnson, Prof. J. E. Allen, Rev. Louis H. Berry, Rev. Dr. A. C. Garner, Frederick Johnson, Alderman George W. Harris, and Dr. A. B. McTeel. Dr. Alma Haskins sang an appropriate solo. A feature of the meeting was the singing of several appropriate Negro spirituals among them "Oh, Mary don't you Weep, and "I aint going to study war no more" led by Cleveland Allen. These were favorites of Col. Young.

President Harding sent the following letter praising Col. Young as a distinguished soldier.

"Dear Mr. Allen:

"Thank you for inviting me to the memorial service in honor of the late Col. Charles Young, U. S. A. I am glad to know that his long and distinguished service to his country is to receive the recognition that you are according him, and have to express my appreciation of the patriotic action you are taking in giving this distinguished soldier recognition he so well earned.

"Most sincerely,

Warren G. Harding."

The meeting at the Y. M. C. A. under The Col. Young Charles Post was another notable tribute to the noted soldier. A large audience was present. Morgan Shepard presided. Captain Beane who was with Col. Young when he died in Africa recalled many of the virtues and sacrifices of Col. Young. He gave a vivid description of the

personal life of the well known soldier, and how he always did his duty under any circumstances. The principal address at this service was made by Dr. W. S. Scarborough, formerly president of Wilberforce University.

He spoke on "Col. Young as I knew him." Dr. Scarborough told of his long association with Col. Young when they were both at Wilberforce. Here were other prominent speakers. C. Carrol Clarke sang several solos.

Announcement was made of the retirement of the Rev. Dr. W. H. Brooks from the pastorate of the St. Mark's M. E. Church, one of the leading churches in Methodism. Dr. Brooks who for twenty-five years, was the pastor of St. Mark's M. E. Church, retires after one of the most successful pastorates in the Methodist Church, and his record furnishes an interesting chapter in the story of successful preachers.

The noted Clergyman was forced to relinquish his work following a stroke of paralysis several weeks ago, which greatly reduced his strength, and which came as the result of several years of hard labor preparatory to building their new edifice that would meet the growing needs of the church. While at St. Mark's Dr. Brooks gave the church a national reputation, and his sermons which were thoughtful and powerful, ranked with the ablest preachers of the day. He brought to his life's work fine academic and moral background for his labors. Dr. Brooks plans to retire to his farm in Maryland where he will doubtless engage in some form of literary work. Already several well known clergymen of the Methodist church have been named to succeed Dr. Brooks. A more detailed account of the retirement of Dr. Brooks will be named in our April letter of the Southwestern.

A conference of Negro leaders headed by Prof. Kelly Miller will meet in Harlem on March 23-24. The aim of the conference is to map a program for a national race conference to be held in America sometime this summer or early fall.

C. H. Tobias one of the colored International Secretaries of the Y. M. C. A., has announced plans for the opening of The Student conference which is held annually at King's Mountain, in North Carolina. This conference is one of the most important gatherings of young Christian and religious workers, and is one of the features of the Y. M. C. A. work. At the conference an opportunity is given to hear leaders in the religious movements of the country. Further reference will be made to this in another letter.

The Salem M. E. Church one of the flourishing churches in the M. E. connection has outgrown its present home on West 133 Street. The church has become a center of religious, and educational uplift. The membership is close on to 2000. The pastor the Rev. Dr. F. A. Cullen has instituted several modern plans that is making the church a social center for the development of the members. The church has a loyal membership, and a fine body of young people. Salem has bought the Calvary M. E. Church

(white) which is located at 129 St. and Seventh Avenue, and plans to move in that church just as soon as it is vacated. This marks a distinct step in the advance of Methodism among colored people in the north.

Mrs. Edith Leonard Scott of Boston, Mass., and the wife of Rev. Scott pastor of the M. E. Church of that city has been visiting in the city. She saw a number of her old friends at St. Mark's M. E. Church where she grew up and was such a useful worker. She will be remembered as a worker in The Ladies Aid in St. Mark's. She reports that the work in Boston is progressing.

GEORGE R. SMITH COLLEGE NOTES

The College Quartette has assisted the following charges recently in raising their Centenary: Sweet Springs, Marshall, Slater and Glasgow, Mo. Large and appreciative audiences received them at each place. They also sang at the home of Dr. Dunkin, white, and for missionary meeting at Dr. C. S. Crissman of the St. Louis Conference.

The third year class contains the chapel orators for the month of March.

The fourth year preparatory class sprung a surprise on the third year class in presenting their colors.

The sweaters of both classes are pretty—burnt orange and kelly green, fourth year; white and blue, third year. Mr. Russel Washington for the fourth year presented colors to Mr. Chas. Graham, representing the third year, and Miss Phoebe Washington, representing the college seniors. Great speeches were delivered by the speakers, lifting all to the heights of class and college patriotic fervor.

The senior college class is named the Court of King Solomon. The preparatory class is the Junior Court of King Solomon. Each of the college classes has distinctive names with a junior house or court in the preparatory department. The college has dropped its grade department. Miss Eva Montgomery, Professor Woodson and President Hayes have appeared on the Sunday afternoon lecture course.

The Music Department will render the "Messiah" on Good Friday.

Misses Elizabeth J. Wells and Jennie B. Jones returned from India and China, respectively, spoke to our student body recently.

The class in sociology under the chaperonage of Miss Eva Montgomery, the teacher, visited the Industrial Home for Girls at Tipton, Mo. President Hayes is chaplain there for this month.

The home is a State institution under the management of Mr. C. P. Covington, of Louisiana, Mo., members of the Methodist Episcopal church there. Under their management the home has become a place of uplift for the girls. It is opened at all times for the inspection of visitors. Mr. and Mrs. Covington are anxious for visitors to visit all parts of the home. Some girls are receiving now the only love and kind treatment they have ever known.

THE PROCEEDINGS OF THE THIRD ANNUAL SESSION OF THE SOUTH FLORIDA MISSION CONFERENCE

The Third Annual Session of the South Florida Mission Conference, assembled in Ebenezer Methodist Episcopal Church at Orlando, Florida, on Thursday, February 8th, at 9:45 a. m. The Conference was called to order, and the devotional service was, in a masterly way, conducted by Bishop Ernest L. Waldorf, D. D., LL.D., of Wichita, Kansas. The administration of the Lord's Supper was performed by the Bishop, assisted by the following District Superintendents: Drs. H. W. Bartley, of the Gulf District; J. A. Simpson, of the Atlantic District; and Scott Bartley, of the Lake City District. This was followed by roll call. The following organization was effected: Rev. W. Pericles Pickens, was elected Secretary; assistants, Revs. H. H. McCray and G. H. Lennon. Rev. John W. Wesley was elected Statistician, assistant, Rev. M. Peter Chappalle. Rev. D. W. Demps, was elected Treasurer, assistants, Revs. Wm. Brown, L. Calvin Foster and our own Dr. J. W. Moultrie. Revs. W. A. Johnson and W. O. Bartley were elected reporters to the papers. Dr. W. P. Pickens, was elected Conference Postmaster. Following the organization, more than a score of visitors were introduced. Several welcome addresses were delivered; on behalf of the churches, by Dr. J. A. Brown, of the A. M. E. Church; on behalf of the Schools, by Prof. Jones.

The reports of the two district superintendents and pastors, showed an increase in many instances. We were favored with the presence of several of our General Officers, viz: Rev. F. H. Butler, D. D., General Secretary of the Epworth League; Dr. I. G. Penn, Corresponding Secretary of the Board of Education for Negroes, Dr. William H. Neil, representing Committee on Conservation and Advance, and the four district superintendents of the Florida Conference, as follows: Dr. W. R. Stephens, of Jacksonville; Dr. J. S. Todd, of Gainesville; Dr. R. H. DeBose, of Ocala, and Dr. Scott Bartley, of Lake City. Among the above named visitors, two of our greatest executives, viz: our own Bishop Ernest G. Richardson and Dr. John W. Moultrie, Secretary of the Atlanta Area. Our Bishop Richardson, having business to attend to, spent just a few minutes with us, at which time he expressed to us, how glad he was to have the privilege of meeting with us, and further extended a cordial welcome to the presiding Bishop, E. L. Waldorf. One among the greatest features of our Conference, was to listen to Bishop Waldorf deliver such rich lectures each day. We felt ourselves as being upon a holy mountain, as we listened to his rich illustrations, and produced the applications.

Our hearts were touched with sadness at the calling of the roll, when the name of Rev. Jos. S. Bartley, was called; he failed to answer; having been called to the Church Triumphant. Just here, at the request of the Bishop, the Conference arose to its feet, while Dr. J. W. Moultrie offered a fervent prayer.

We were favored with the presence of other distinguished visitors, whose names are as follows: Dr. G. H. Trever, of Gammon Theo-

logical Seminary; Dr. D. D. Forsyth of the Board of Home Missions and Church Extension, and Mrs. Jannic C. Lowe, General Secretary of the Woman's Home Missionary Society. Each of the above named General Officers delivered able addresses, regarding the work they represented.

The Sunday service was one long to be remembered. Sunday School was conducted by Prof. Prince W. Spears, A. M. It was followed by a glorious love feast; which was conducted by Revs. S. P. Rutledge and E. W. Garrison. At 11 a. m. Bishop Earnest L. Waldorf, D. D., LL. D., delivered a soul-stirring sermon. Text, the 8th Psalm, 4th verse. His sermon was one of a long and lasting remembrance. But before the delivery of this great sermon, we were all lost in wonder, as to witness in what a masterly way the Bishop had in lifting the collection. He expressed his desire of raising \$500 before preaching, to assist the pastor, officers and members in their extraordinary efforts put forth to entertain the Conference. His desire was accomplished. At 3 p. m. W. O. Bartley of Tampa, delivered the sermon preceding the ordinations. He chose for his text, Matt. 17: 4; , at the close of which the following persons were ordained: Deacons—Revs. Henry H. McCray, Harry Burney, and James H. Gordon. Ordained as an Elder—Rev. William A. Mitchell. After the ordinations and the reading of resolutions, expressing the gratitude of the Conference to Bishop Waldorf, for his masterly and Fatherly way, in which he conducted the Conference, the Bishop then delivered a short farewell address to the Conference and then read the appointments. But the Conference was closed at the end of the night service, which was presided over by the District Superintendents. At 8 p. m. a soul-stirring sermon was delivered by Dr. J. S. Todd, Superintendent of the Gainesville District, Florida Conference. After which resolutions were read commending Dr. W. Pericles Pickens, his officers and members as well as their friends in the grand, and noble way that they entertained the entire Conference. After which, the Conference adjourned sine die.—W. O. Bartley, Reporter.

PREACHER'S COUNCIL OF THE TUPELO DISTRICT

The Preacher's Council of the Tupelo District met in St. Paul M. E. Church, Tupelo Miss., March 8, 1923, at 10:00 a. m. After the devotional exercises, J. M. Walton, was elected secretary. The following pastors answered the roll call: C. A. Jordan, J. W. Winbush, D. M. P. Hazley, F. G. Wilborn, J. M. Walton, O. W. Crump, J. R. Little, S. J. Mack, B. F. Woolfolk and W. B. Rogers. After roll call Rev. W. H. Golden, the District Superintendent, made a brief talk which was brimful of information and inspiration. Truly this was a profitable meeting to all the pastors who were present.

All the pastors outlined their Easter plans which met the approval of the District Superintendent. A goodly number of the pastors present pledged to bring up their full quota

of Centenary on Easter. The pastors returning to their same charge and those newly appointed declared that they had a cordial and welcome reception. There was a splendid program arranged for the district which will be printed and placed in the hands of all the officials. J. M. Winbush, B. F. Woolfolk and J. M. Walton were appointed finance committee.

At 1:30 p. m., the Council retired to the social room of the church and found a number of sisters with a spreaded table laden with good things; every preacher was able to satisfy his longing appetite. We must say that we find ourselves lost for words to give due credit and praise to the good women of St. Paul Church for the firm stand they have taken for every movement of the church of their choice.

The Tupelo District can but succeed under Rev. Golden as Superintendent; for greater the task the more ready he is to take hold with his men and contend for vantage ground with the courage and sagacity of a hero. At 7:00 p. m. Rev. S. J. Mack preached a splendid sermon to the delight of all present. Rev. Woolfolk has the Tupelo Charge well in hand.

We closed to meet in Mallalieu M. E. Church, New Albany, Miss., April 19, 1923.

GROUP MEETING OF THE SPARTANBURG DISTRICT.

A Group Meeting composed of the pastors and laymen of the Spartanburg District met at Gaffney, S. C., on March 8, 1923. Dr. J. W. Moultrie, Area Secretary, was present. The Dist. Supt., Rev. J. C. Martin, was absent on some urgent business elsewhere, and the Rev. L. W. Williams, our pastor of Spartanburg, was unanimously elected chairman of the meeting. The Rev. H. W. Davis was elected secretary. The Rev. J. A. Gary, treasurer, the Rev. C. James reporter to the Southwestern Christian Advocate, Rev. C. C. Reynolds reporter to the Watchman and Defender.

The secretary called the roll and most of the pastors were present and answered to their names. All of the men spoke, telling their plans for raising their Centenary.

Each pastor also reported the amount of money raised for Centenary and sent to Dr. M. W. Ehnes since the last annual conference. We were urged to raise at least one third of our quota for Easter Sunday.

The Dist Supt., Dr. J. C. Martin's request is that each pastor report to him on Monday after Easter the amount raised for Centenary, the number of tithing stewards, number of converts.

We adjourned for dinner and the good people of Gaffney gave us a great feast of good things as usual.

In the afternoon Dr. J. W. Moultrie, our Area Secretary, delivered an inspiring address to the delight of all present. He spoke of the M. E. Church as the Church of Jesus Christ. He also urged that we raise our full Centenary quota this year, plus the arrears; and both ministers and laymen were so inspired that each will put forth every effort to pay their Centenary. Brethren, the annual conference will meet at

Spartanburg on our district, and we cannot afford to come up behind. Every man is expected to do his duty. Let us plan, work, pray and pay, to bring every claim up to at least one hundred per cent.—C. James. Reporter.

RED LETTER DAYS

Dr. W. L. Watkinson tells us that when pearls have lost their luster, jewel dealers have them let down into the depths of the Mediterranean Sea. When the gleam and fire which leap out from a pearl have become dull and clouded, the only cure for such sick pearls is to let them slowly gather again from the depths of the blue sea their former brilliance. Only in the environment which first gave them their gleam can they recover it.

One of the largest ministries of Passion Week and the Easter-tide is to recover for sick souls the gleam and luster of Christian experience. If the mind is kept open afresh before the great events of the last week of the life of Jesus, from that environment of the fellowship of Christ there comes back to the mind and heart the sparkle and brightness of the spiritual life.

These days of Passion Week are red letter days in our inner life. One means of emphasizing the opportunity of deepening the spiritual life which is being urged on the members of the Methodist Episcopal Church for this week is the experiment of giving one-tenth of the week's income to the missionary and benevolent program of the church. This experience was tried last year by thousands of people with great blessing and is being participated again this year by a large number of churches and individuals. These red letter days of the spirit ought not to be allowed to slip by without being made to register in a lasting way on one's inner life.

SURVEY CARDS CHEAP.

Dr. O. E. Goddard's church at Conway, Arkansas, has gotten up a practical evangelistic survey card for local use, printing it on the church multigraph. They have on hand several thousand and more than they will need locally and are offering them at a mere fraction of the commercial price of such a card.

Robert H. Ruff, Survey Secretary of the M. E. C. S., Nashville says, "It is well gotten up, neat, handy as to size and contains sufficient information for an evangelistic survey, I confidently hope that your thoughtfulness in providing a good card at a mere nominal price, will create renewed interest among hundreds of pastors in putting on the survey.

The work is done by a student in Hendrix College, the son of a Methodist preacher, to help pay his way through school. The price of \$1 for the first hundred and 50 cents per hundred for additional numbers was made with the hope that the cards would meet with a large demand. If they don't—somebody will have some expensive "experience."

They are ready for immediate shipment. Prepaid if check accompanies order.

Order from Rev. Byron Harnell, Student Pastor, 232 Price Street, Conway, Ark.

WHERE DO YOUR DOLLAR BILLS TRAVEL?

In order to get a line on the life and adventure of a dollar bill, the Waukegan (Illinois, Chamber of Commerce started out a new bill fourteen days ago with a circular attached, requesting every person handing the bill to make a notation of its use.

The dollar was spent thirty-one times, but it never got into church, or theater, and was not used for amusement in the fourteen days. It was new when it started out, but when it came back it was soiled, wrinkled and dejected. Here is its history for fourteen days, changing hands for service:

- Five times for salary.
- Five times for tobacco.
- Five times for cigarettes.
- Three times for candy.
- Twice for men's furnishings.
- Once for collar buttons.
- Three times for meals.
- Once for automobile accessories.
- Once for bacon.
- Once for washing powder.
- Once for garters.
- Twice for shaves.
- Once for tooth paste.

Notice that out of thirty-one trips the dollar bill never got into church once. What sort of an adventure chapter would the dollar bill in your hands have to tell?

PALESTINE DISTRICT GROUP MEETING.

The Group Meeting held at Normangee, Texas, in St. Paul M. E. church, was a great success. The pastors and laymen from all parts of the district were present. Our faithful District Superintendent, Rev. Booker, and Dr. E. M. Jones, Area Secretary, were present and gave very inspiring talks. New plans were put on foot and every one caught a greater vision of the work that is to be done in putting over the program of the Church.

Rev. G. W. Carter preached an able sermon. Each one left with new ambition to do greater work in their field of labor.

All plans have been laid to make Easter one of the grandest days in the history of the Church.—Rev. A. C. Collin, P. C.

LAKE CHARLES DISTRICT GROUP MEETING

(Continued from Page 5)

Rev. W. J. Hampton, the efficient pastor is on the job and is highly respected by all denominations here; the outlook for a splendid year's work is assured.

District Superintendent Turner announced the Centenary Convention to be held at Oakdale April 4, 1923, where and when he hopes that each pastor will report his full quota raised.

Each pastor was asked to come prepared to pay for Annual Conference Journals.—Rev. J. A. Williams.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Abraham, The Hero of Faith.

APRIL 8, 1923

(Gen. 12:1-25:8; Heb. 11:8-19.)

Beginning today and extending through this quarter, our studies will be in the life of some of the great men and women of the Old Testament. We begin with Abraham, not only because he is the eldest character in Hebrew history, but also because of the great importance which the tradition about him has had in Hebrew history. Probably we will do well here to preface the quarter's studies in general with a few not altogether extraneous remarks:

in studying the biographical sketches as well as the historical writings in general of the Old Testament, too strict attention should not be given to the latter, but, to duly appreciate their value, the attention should be centred on the religious spirit which breathes through the letter. We have two classes of Bible students today who in one way or another make the mistake of getting their attention centred on the wrong thing. The very radical students study these narratives as they would study any other prosaic and profane narrative—with a gormandizing appetite for detailed facts which will harmonize with their historical and scientific knowledge gained from other trustworthy sources. Wherein they do not discover such facts, the narrative is regarded as a fabrication, as superstitious, or as mythical, or what not. They fail to get into the religious spirit of the writer and to see the religious value of his writing. An account may be worthless as a strict scientific or historical statement, and yet may be very valuable for its religious spirit. The methods of science or history and religion are different even though the attempt is being made today to reduce religion to strict scientific experimentation. Their logic seems to be something like this: If a narrative has religious value, it is historically or scientifically true (major premise). But these narratives are not historically or scientifically true (minor premises). Hence, their conclusion.

On the other hand, some very conservative students, in rightly objecting to the radical attitude, make a similar mistake in looking for detailed facts. Arguments are sometimes strained beyond the breaking point to show that every statement must be scientifically and historically true. For them the religious value of the narrative seems to depend on its factual value. Their logic seems to be something like this: If a narrative has religious value, it is historically and scientifically true (major premise). These narratives have religious value (minor premise). Hence, their conclusion. These ways of looking at the Old Testament narratives have resulted in an unneces-

sary drawn battle of words between religion and science, which battle had abated until quite recently when it was opened up again by defenders of the Bible narratives. May we repeat, the methods of science or history and religion are different even though attempt is being made today to have books of science written which will harmonize with the letter of narratives found in this Book of Genesis. But there is yet another class of Bible students which is rapidly increasing. They take the middle ground. They are glad to find scientific and historical facts in the Bible which will harmonize with their secular knowledge gained from other trustworthy sources. But their eyes are not beholden to such facts. Their interest is primarily and predominantly religious. The spirit of the narrative and the religious lesson which it teaches is their chief concern. Having first appreciated the religious value of the narrative, their logic is something like this: If the narrative either is or is not scientifically or historically true, it has religious value. That is, the religious value is determined independently of the question as to the strict facts of the case. The Bible is a religious Book from beginning to end, and is not simply a big book containing smaller hooks on history, science, biography, poetry, etc., as popularly understood. And as long as men will be genuinely religious, this Book will be of tremendous religious value. It has not reason to fear the discoveries of science or history.

This discussion may seem far afield. And yet it is not. For there are Bible students today who claim that Abraham is not a historical character. But there are many more who believe that he is, but that many of these narratives concerning him are not historically true. I have yet to see that argument against him as a historical character which is convincing to anyone who is not very easily persuaded. And these narratives concerning him teach an important religious lesson, whether or not they are historically accurate in detail. He was traditionally known as a man of great faith. And around his name arose numerous stories of vital religious importance. Probably he was something like King Arthur in British history. So his religious biographer many centuries after his death had a large stock of traditional information to select from and to use in his own way in perpetuating to posterity the name of the most ancient patriarch of Israel. His purpose manifestly was to persuade Israel as a people to emulate the virtues of their father and founder. And it is a great boon to any people to have as its founder a man of noble

and imitable characteristics. What were his characteristics?

His most outstanding characteristic as he is portrayed to us in these chapters of Genesis is his religious faith and faithfulness. The man of religious faith is the man who has confidence in God that He will do whatever He is believed to have promised. And, because of this confidence, he himself will do whatever he believes that God requires of him. He is both full of faith and is faithful. His faith makes him faithful; and his faithfulness proves his faith. But I think the climax comes in Genesis 22:1-13, remembering that he is still to be the founder of a new race. That is a profound religious idea. It is the same as that which gave rise to Christianity—namely, that the Father spared not his own Son in sacrifices for the sins of the world! History has vindicated Abraham's faith in more ways than one. No wonder that the writer of the Epistle to the Hebrews recalled the faith of Abraham in trying to persuade his people to have faith in Jesus Christ.

J. LEONARD FARMER.

Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, April 8, 1923.

"Get thee out of thy country—unto the land I will show thee."

(By Rev. D. D. Martin, D. D.)

Beginning with Abraham, God has never ceased calling individuals out of their country on missionary endeavors for him. Success in each instance depends on the vision and consecration of the one called. Abraham was native to heathenism, yet there was enough of the sense of the supernaturalness of God that he could be moved by the voice of the infinite Tradition tells us that he and his family were builders of altars and shrines. This very business would keep before him the thought of the divine. Abraham could and did hear the voice of God and was obedient to the call.

Abraham had a vision of Canaan, and he went up by the way of Haran and laid the foundation of a great religious empire, into which should come the light to light all the nations of the earth. His was a successful missionary call so far as the Kingdom of God in the world is concerned. Jonah was called to be a missionary to Ninevah, when God told him to leave his country and go to that great city and preach as he was bidden. Jonah hesitated and then undertook to run away from God, but there was held before him the vision of that land until he went and called a great city to repentance. It was the call from Macedonia that moved Paul from the continent of Asia to that of Europe, and made him a missionary to the household of the Caesars, and laid the foundations for the Christian empire to be established in Rome.

In modern times Casey heard the call to get out of his land and country and God showed him India. There he rebuked some of the cruel practices of heathenism and began a ministry of helpfulness that will continue until India is redeemed. Morrison was called to China, and Livingston to Africa, John Williams to the Pacific Islands. Each of these with hun-

dreds of others have followed God's leadings, and have been creating new kingdoms of light where cruelty and darkness had so long reigned. The sublimest call that has ever come to man is the missionary call; when the comparative needs of the home and foreign mission field are considered. Every youth who would have his life count for most will hear the voice saying, "Get thee out of thy country unto the lands I will show thee."

Gammon Seminary.

District Rounds

GAINESVILLE DISTRICT.

Second Round.

Duluth, March 24-25; Suwanee, April 7-8; Lawrenceville, 14-15; Hoschton, 21-22; Elberton, 28-29; Commerce, May 5-6; Buford, 12-13; St. Lake, 13-14; Gainesville, 18-20; Covington, 25-27; Union Grove, 26-27; Fort St., June 1-3; Buckhead, 3-5; East Atlanta, 3-6; Lavonia, 9-10; Gillsville, 16-17; Athens, 17; Leo, 23-24.

Dear Brothers: This brings us to the second quarter of the year. To this date, very little has been done for the Centenary and other Benevolences. Brethren, let us be up and doing. The claims of the Church must be met, we must not fail. The job is ours. If we fail to put it over somebody else will. Don't wait, raise your Centenary monthly and send same to Dr. Morris W. Ehnes, 740 Rush St., Chicago, Ill. Make Easter a great day—plan well and raise a big collection for the Centenary on that day. Please pay your Episcopal Claim in full this year. Put the Southwestern Christian Advocate in every home.—Yours for the Master's cause, J. F. Demery, D. S., 16 Martin Ave., So. Atlanta, Ga.

PALESTINE DISTRICT.

Third Round.

Bryan Ct., April 7-8; Bryan, 6-8; Sutton, 13-15; Hearne, 14-15; East Calvert, 21-22; Thornton Ct., 27-29; Teague, 28-29; East Mexia, 28-29; Streetman, May 5-6; Fairfield, 5-6; Bethlehem, 5-6; Oakwood, 12-13; Palestine, 13-14; Palestine, 12-13; Love-lady, 19-20; Jacksonville, 26-27; Tyler, 26-27; Buffalo, June 2-3; Jewett, 2-3; Normangee, 9-10; Leona, 9-10.—B. R. Booker, D. S.

GULFPORT DISTRICT.

Second Round.

Sumrall and Beaumont, April 7-8; Richton and Beaumont, April 10-11; 12; Merrill and Bendale, 14-15; Basin, Lumberton, 24-25; McNeill, 26; McLain, 28-29; Gulfport, St. Mark, May 2-3; Gulfport and Mt. Pleasant, 5-6; Handshoro, 8-9; McHenry, 12-13; Bond and Wiggins, 19-20; Ocean Springs and Gautier, 22-23; Stillmore and Texas, 26-27; Biloxi, June 2-3; Pearlinton, 6-7; Waveland, 9-10; Klein and Delisle, 12-13; Pass Christian, 14-15; Bay St. Louis, 16-17; Three Rivers, 19; Escatawpa, 20-21; Moss Point, 23-24.

Dear Pastors and Members: This is the crowning year of the Centenary period, and we must all be mindful of the great task that is before us. Let's do our very best to put the Centenary quota over the top on Easter.

(Continued on page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

THE CHRISTIAN MOTIVE IN RECREATION

EPWORTH LEAGUE TOPIC

April 8

(1 Cor. 9:24,25; 1 Tim. 2:4)

Christian Character

It has not been a great while since nearly everyone thought that play was a necessary evil. All work and no play made Jack a dull boy—and so in order to cultivate Jack's mental powers, he was permitted to play. Today, the church is cultivating play instead of merely permitting it. At one time the church was chiefly concerned in getting folks to acknowledge certain beliefs—today we ask not only for a statement of beliefs but demand Christian conduct in life.

If it is true, as someone has said, that "Vice is the love of pleasure gone wrong," what a responsibility and opportunity we have as young people to develop Christian character by guiding the love of pleasure into the proper channels.

Ministering to the Whole Personality

Church people have come to believe that the whole duty of the church is not done if the building is open for worship only on Sunday. Christ's ministry was not confined to one day of the week, but was given at any time and for any need of a life.

Recall some of the many ways in which Jesus ministered. Men came to Him with questions about the spiritual life, (John 3:1-9); with their physical infirmities, (Matt. 8:13); with their human fears, (Matt. 8:23-26) in their business difficulties, (Luke 5:4); in their sorrow (John 11:1-3, 11). He was ready to relieve an embarrassing social situation, (John 2:1-10).

So the church as it has studied how it might follow Jesus' ideals more closely has come more and more to minister to every phase of life. Wherever the gospel goes the sick are cared for; living and working conditions are improved; schools are founded; and children are made happier. Increasingly, ministers and missionaries are emphasizing the fact that "by their fruits ye shall know them," not simply by the number of hours they spend in the church building.

But with all of these splendid accomplishments the recreational side of life was, until a very few years ago, neglected. Now, however, the play life of young people has come to be recognized as important, and we are seeing more clearly that if the church is to minister to the whole life of an individual it must be prepared not only to teach him to pray, to help heal his sick body, to give him ideals of Christian citizenship, but it must also help him to make good use of his leisure time. We have had to face

the question, "Who molds the recreational standards that are making or marring our youth?"—and have had to acknowledge our responsibility for leadership as we planned to minister to the whole life.

Serving Young People

The third reason why the church should be interested in recreation is that young people may be saved from wrong ideals and often actual crime, if the play life is properly directed.

In a Wisconsin reformatory 255 boys were questioned and it was learned that only twenty-four of them had read any books that were not harmful and many of these were valueless; thirty-five had read no books at all and twelve said that they had read some good books but were not able to name any. Most of the books read were criminal and detective stories.

Dr. Norman E. Richardson in his book "The Church at Play" has an illuminating paragraph on the danger of leisure that is not properly provided for:

Any large portion of time spent in mere physical and mental inactivity is mentally and morally detrimental. 'An idle brain is the devil's workshop.' 'Satan findeth mischief still for idle hands to do.' It is a well-established law of life that idleness, apathy, and indifference. It saps one's vitality. It leads to personal softness and disintegration. The boys and young men who are loafing around the street corners and poolrooms in almost every village, town, and city are the ones who are especially apt to get into some form of delinquency. An empty mind yields readily to evil suggestions. The one method of meeting this nation-wide condition is to train people to engage in profitable leisure-time occupations."

So many of our recreational activities are directed by agencies with low moral standards. 'The increase of much juvenile delinquency can be attributed largely to the exploitation of youth by agencies that commercialize on God-given instincts for social enjoyment and play.' The most familiar answer that is given by young people who have "gone wrong" when they are asked what started them on the downward path is that it was through some form of the wrong type of amusement, the dance hall, the cheap moving picture, or the corner poolroom. Many of these young people could have been saved if someone had taken an interest in their play life.

Mr. Powell quotes some significant words spoken by Judge Lindsay after he had observed boys and girls for many years, "Church prevention is wiser than court cure." He says the number of boys and girls coming before him unrelated to any church program. "Had the church reached those

boys many wrecks would have been avoided. The church that provides a program of mid-week activities for leisure time will make a large contribution to the welfare of the community."

The improvement of the whole recreational life of the community.

"It is increasingly evident that the church is a community influence. As such, it becomes an obligation not only to protect the community from vicious agencies and influences controlling recreation but also to educate the community to proper standards, and to promote wholesome play activity."

Quarterly Conferences

MICANOPY, FLA.—Our first quarterly Conference was held February, 17-18. The Rev. R. H. Debose presided. All officers gave good reports. On Sunday, Rev. Debose preached two strong sermons to the delight of all present. Superintendent's assessment was raised in full. We are proud of Dr. Debose and our pastor, Rev. Hester.—E. D. Hall, Reporter.

WELFORD CHARGE, S. C.—Our first quarterly conference was held at Florence Chapel Church on Feb. 24. Our district superintendent, Dr. J. C. Martin, presided. All of the leaders reported. We paid the district superintendent \$28.00. The Sunday schools on this charge are alive. We have a first-class Epworth League chapter at Florence Chapel. It is the banner league of the district. Too much cannot be said of the Ladies' Aid Society. They are doing great work. We are planning and working for this to be the best year in the history of our church, and up to this time it is the best. Our pastor, the Rev. C. James, is the faithful and competent leader. We regret very much to state that Mrs. Lilly Parks is very ill. Mrs. Susan Cleveland has just returned from visiting her sick daughter, Mrs. Ada Nesbitt. We want to make special mention of Mrs. Jarretta Bivings, Mrs. Leala Ballenger and Mrs. Annie Worth as faithful members of the Ladies' Aid Society. God bless these faithful women.—S. E. B., Reporter.

LEXINGTON, MISS.—The first quarterly conference convened February 24-25, with Dr. H. B. Hart, the newly appointed District Superintendent in the Chair. Most of the officers were present with good report, notwithstanding this is Dr. Hart's second term, as District Superintendent, on this District, he is greatly beloved, and with his fatherly advice and brotherly spirit, we are certain of success. The Pastor's salary was fixed at \$1,225.00, District Superintendent, \$46.00 per quarter. Raised during the quarter \$75.00. The spirit of the people is good, notwithstanding the lateness of the Annual Conference. They are determined to put the Centenary over the top on Easter. The Southwestern Christian Advocate was not overlooked, one cash subscription was taken.—F. J. Taiher Pastor.

McMINNVILLE, TENN.—Clark Chapel M. E. church: Sunday, Feb. 11, 1923, was a high day with us. Rev. F. N. Collier, Dist. Supt., was with us to hold his second quarterly

conference. He preached two able sermons which were enjoyed by all who heard them. We certainly admire his leadership. We feel that nothing less than success awaits him. He shall have our co-operation in putting over Methodism's program.

We must say that under the leadership of our present pastor, Rev. D. L. Garrett, that our church is in splendid condition. The machinery of Methodism is attracting the attention of our city to such an extent that we feel satisfied that nothing will prevent us from having abundant success. All the auxiliaries have taken on new life. The Epworth League has been organized since conference and is rapidly increasing in attendance. The good Bishop Clair certainly made a wise choice in sending us Rev. Garrett.—Miss Sidney Martin, Reporter.

WEST POINT, GA.—The second quarterly conference of the West Point charge was held March 3-4, beginning at Pine Grove and ending at Cannon's Chapel M. E. Church. The session was presided over by Rev. M. M. Jefferson, Pastor of La Grange Station. The sermon at 7:30 Sunday night was excellent. Every one had looked with anxiety to his coming.

As usual we went over the top. Paid District Superintendent in full and a small sum was paid to pastor. Collection during the day \$36.90. Rev.

(Continued on Page 15.)

\$1 to \$3 an Hour Extra for You

If you want it, cut out this ad and mail it with your name and address. We will tell how during your spare hours the money can be yours by demonstrating Alberto Hunter's Paramount Records to your friends and neighbors for—

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WHAT THE CHURCHES ARE DOING

MONTGOMERY, W. VA.—The Second M. E. church of Fayetteville W. Va., after eleven years worshipping in the public school building, purchased with Centenary aid the church property of the First M. E. church (white) and took immediate possession. Sunday, the 18th inst., was a jubilee day with the good people of Fayetteville, who after many days of hard toil, witnessed the fruits of their labors. Rev. Tanzy, pastor of the Montgomery, W. Va., charge, which includes Fayetteville, preached in the morning to a large and attentive audience. Rev. Anderson, the River View pastor (supply), preached in the evening. Owing to the approaching session of the Washington annual conference, the celebration of the advent of our people into this church will not be held until the latter part of April.—Reporter.

HILLSBORO, TEX.—The Sunday school met at the usual hour on Feb. 18, under the direction of the superintendent, Brother D. Chaney. The lesson was taught by the pastor, Rev. J. H. Strait. At the 11 o'clock service the pastor preached from Samuel 1:3 and at night from Roman 7:24. Both services were inspiring and uplifting to all who were present.—Ella Rost, Reporter.

KANSAS CITY, MO.—A new church was opened Sunday, Jan. 28, 1923, out in Allen's new addition to Kansas City. The Rev. O. A. Johnson, pastor of Clark Chapel M. E. Church, and also City Missions, has succeeded in getting two very beautiful lots. Rev. A. Johnson, pastor, preached at 10:30 a. m., after which a speaking meeting was held, at 1:30. Rev. A. L. Miller conducted song service. At 2:30 p. m., Rev. Fred Fennell preached a wonderful sermon. At 6:30 p. m., the pastor organized a Ladies' Aid Society. We now acknowledge through our SOUTHWESTERN CHRISTIAN ADVOCATE the amount of money we received from each person or church since last September: Rev. A. A. Tolson, \$1.00; Rev. A. E. Diggs, \$1.30; Rev. H. W. James, \$1.25; Rev. J. A. Barker, \$1.00; Rev. C. H. Ochietree, \$1.00; Rev. C. G. Goeman, \$1.00; Rev. A. L. Plowman, \$1.00; Rev. Smith, \$1.00; Rev. F. R. Covert, \$1.00; Rev. A. E. Swedberg, \$1.00; Rev. Branson, \$2.00; Rev. J. J. Steinmyer, \$2.00; Rev. Ell P. Anderson, D. D., \$5.00; Rev. T. W. Jeffery, D. D., \$5.00; Rev. B. Young, D. D., \$5.00; Rev. W. W. King, D. D., \$5.00; Rev. E. A. Shell, D. D., \$5.00; Rev. William F. Hovis, D. D., \$5.00; Rev. F. Homan, D. D., \$10.00; Rev. B. Robbins, D. D., \$5.00; Rev. L. R. Grant, D. D., \$5.00; Rev. R. B. Hayes, D. D., \$5.00; Rev. W. L. Lee, D. D.,

and Centennial Church, \$20.00; Prof. E. B. Thomson, \$3.00; Prof. E. F. Haden, \$1.25; Prof. J. O. Morrison, \$1.00; Prof. W. Ross, \$3.00; Mrs. Lucy Jackson, \$1.50; Prof. T. B. Steward, \$2.00; Hon. Clem Smith, \$1.00; Rev. T. J. Jones and church, \$3.00; Rev. A. L. Reynolds, \$1.25; Mr. Arbray Hayes, \$2.00; Mr. A. J. Jackson, \$1.50; Rev. A. L. Miller, \$3.00; Mr. Dennis Harris, \$3.00; Mr. A. Brown, \$1.25; Mr. Andrew Jackson, \$1.00; Mrs. C. L. Ewing, \$2.00; Mrs. Lucy Harris, \$2.00; Mrs. J. M. Thompson, \$1.00; Mr. C. L. Ewing, \$4.00; Mr. Thomas Williams, \$2.50; Mrs. Virginia Adams, \$2.00; Mrs. Anna Rand, \$2.00; Mr. Fred H. Smith, \$1.00; Mr. J. M. Thompson, \$2.00; Miss Stella Combs, \$1.25; Mrs. Eliza Brown, \$2.00. Many thanks to all who helped us. The above named persons' donations were received by the building committee. Reported to the membership and used in building this commodious stone basement. Our report at Springfield will show that our SOUTHWESTERN CHRISTIAN ADVOCATE was not forgot. ten.—O. A. Johnson, Pastor.

BESSEMER, ALA.—Dr. E. M. Jones, our area secretary, was in our city last Sunday and preached for us. We were uplifted by his visit, both spiritually and financially. The pastors of the A. M. E. and C. M. E. churches were with us with their congregations. Total raised for the day was \$300.00. Our church is taking on new life with the strong leader, Rev. L. H. Zeigler, our pastor. We fear no defeat.—M. E. Edwards, Reporter.

ST. PAUL, MINN.—Bishop R. E. Jones, D. D. LL.D., invaded the northwest Friday, February 9th, till Monday, February 13th. His visit will be long remembered by Methodism in these parts. The Bishop was the guest of the Rev. Roy Smith, pastor of Simpson Methodist Church, but rendered services to Methodism in general. On Friday he spoke to the members of the Minnesota and North Minnesota conferences' Women's Home Missionary joint societies in Trinity church St. Paul Saturday afternoon at 4:00 p. m., he spoke to a fine gathering in Simpson Methodist Church, Minneapolis and on Sunday morning he was at Trinity Methodist Church where he preached, not only to the delight of the people but to their edification also. At 3:00 p. m., he was listened to by a large gathering in Camphor Methodist Church of which the Rev. Dr. H. W. Simmons is pastor. Our people also heard him gladly. His advice to our people was that they should get in preparation to meet and to extend the welcome hand to our folks who are coming here;

welcome them to our churches and help them in every possible way to accustom themselves to their new conditions, else we will soon find conditions such as they are in many of our northern cities. On Monday the 12th, he was the guest of the Minneapolis Y. M. C. A. The people at Duluth, both white and colored are shouting their praise of the Bishop. The Bishop was here in the midst of our below zero weather but always got a great hearing. The Rev. D. M. Jordan is our vigorous young pastor of Border M. E. Church in Minneapolis and is doing well. He is highly respected by all classes both colored and white.—Reporter.

LEXINGTON, N. C.—The Methodist Episcopal Church was the scene of a beautiful reception Tuesday evening, Jan. 30, in honor of the pastor, Rev. P. I. Wells, who is now in the sixth year of his pastorate. With Mrs. S. H. Roan as mistress of ceremonies, the following program was rendered in the main auditorium of the church: Mrs. Lillie M. Sawyers gave a synopsis of the work of the Ladies' Aid Society, pointing out many things that it had done toward beautifying the church. Mrs. Mary L. Albright spoke in behalf of the Woman's Home Missionary Society. Mr. Lewis H. Albright, superintendent of the Sabbath school, spoke encouragingly along this line, showing its progress and emphasizing the fact that the success was due to the splendid co-operation of the teachers and their unceasing efforts in making the work a success. Mr. S. H. Roan, president of the Epworth League, came forward and outlined that branch of the church work. Mr. R. B. Russell represented the official board of the church. We were favored with a beautiful and appropriate trio, entitled "Fear Not, Little Flock," by Misses Lula B. Wilson, Mahel S. De Berry and Mr. R. B. Russell. Rev. W. M. Wells, brother of the pastor, who is now stationed at Charlotte, N. C., was special guest, and he, with the following ministers of the city, made short addresses: Rev. H. M. Ellis, A. S. Long, W. G. Anderson and B. F. Thomas. The final address was made by the pastor, in which he told how greatly he had enjoyed serving the people here. After which all retired to the Sunday school room that had been converted into a dining room and partook of a dainty repast consisting of salads, sandwiches, coffee and ice cream. The occasion was an appreciation of the members for their pastor's long and faithful service.

FATHER V. S. STRIPLING HONORED.

BAXLEY, GA.—The celebration of the 79th birthday of Father V. S. Stripling, was indeed a high day at New Hope, on the Baxley charge. Greetings were sent from different parts of the section in behalf of Father Stripling. His children donated as follows: Rev. S. A. Stripling, of Denver, Col., \$10; Rev. J. S. Stripling, Dist. Supt. of Waynesboro, \$10; A. E. Stripling, \$10; Lena Hendricks, of Waldo, Fla., \$5; A. A. English, of Waldo, Fla., \$5. Grand children: Samuel Hendricks, of Detroit, Mich., \$5; T. L. Hendricks, Detroit, Mich., \$3; Mahel Hendricks, Waldo,

Fla., \$1; Willie English, Tampa, Fla., \$1.50; Wadus English, Tampa, Fla., \$1.50; Lottie English, Live Oak, Fla., \$1; Alfonza English, Waldo, Fla., 50c.; Atimus Stripling, Clarke University, 50c.; James Stripling, Denver, Col., 50c.; Alhortha Stripling, Statesboro, \$4; Ridley Stripling, Millen, 50c.; Idella Stripling, New Hope, 50c.; A. E. Stripling, 50c.; V. S. Stripling, Jr., 50c.; Laura Mae Stripling, 50c.; I. C. Stripling, 50c.; Blanche Stripling, 50c.; Sarah Stripling, 50c.; Ermia Stripling, 50c.; Hosea Stripling, Jr., 50c.; Lizzie French, Waldo, Fla., 50c.; Rev. J. C. Stripling, Hagan, Ga., \$1. Grand total, \$65.

Woman's Column

To the District Presidents of the Lower Mississippi Conference: I am sending each one of you a handbook for Young People's Department. Let us feel our responsibility for the progress of this work. Please read the handbook carefully, for it contains all of the by-laws for young people's work. You will also understand just how my report is made up. I must send in my report to the General Secretary for Young People's Work by the 15th of June.

I am asking all of the district presidents where they have a district secretary, to please help them make out their report and send them to me by the 1st of June.

As to how many Queen Esther Circles and Young Women's Auxiliaries have been organized on their districts and how many paid-up members who have paid their annual dues, and the amount of annual dues collected by the auxiliaries?

Where there is not a district secretary for Young People's Work, the president will please appoint one and send me her address that I may get in touch with her.

It is the hope of the church that the ladies of this work will do their best, for the young people must have missionary training. They are the future church, and unless the church of the living God shall in this day immediately before us set itself resolutely to the task of steadying the coming generation, the problem we now face will be infinitely increased.

Our young people are hungry for the fundamentals of the faith. They ask us for bread, let us not give them a stone.

The whole wide world is pleading.

Ye men of God arise,

His Providence is leading

To many a glad surprise!

Last year our report for Young People's work was far behind. Let us make this year the banner year for Young People's work.

Send report for Young People's Work to Conference Secretary, Mrs. M. A. Black, 1146 Hickory Street, Jackson, Miss.

WOODLAWN, ALA.—Ladies Aid No. 1 of Mt. Mariah M. E. Church is doing great work under the leadership of their beloved president, Sister A. Pattillo and the pastor, Rev. A. G. Goins. We stormed the parsonage and brought joy to the pastor. A cash purse of \$8, was also given him.—Mrs. Annie Simpson, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

DR. J. A. WOODSON PASSES AWAY.

On Jan. 23rd, 1923, Dr. J. H. Woodson, well known physician of Gulfport, Miss., departed this life in Flint Goodrich Hospital (New Orleans, La.). Although his relatives and friends knew of his illness, his death came as a shock to the entire coast. Dr. Woodson mastered his profession. He had a large practice in Gulfport and along the entire coast. He was a faithful member of Mt. Bethel Baptist church. Always willing and ready to do all that he could to keep his church in the front ranks. The body, accompanied by his wife, friends and other relatives, were brought over the L. & N. to Gulfport, Tuesday night, Jan. 23, and carried to his beautiful home on Third avenue, where he was viewed in the parlor surrounded by a garden of flowers, gifts by sorrowing friends from all the surrounding towns. He was very highly respected and loved by all who knew him, a man of deed, not words. He and his wife were happy in their married life. Ministers from far and near attended the funeral from his church on Thursday afternoon, Jan. 25. Dr. R. T. Sims, of Canton, Miss., officiated.

Dr. A. E. Taylor paid a high tribute to him as a physician, Prof. J. W. Lee as a citizen, Prof. L. W. Lenoir as a friend, Rev. Johnson as a Christian. Mrs. M. A. Heslip and Mrs. Thomas both rendered beautiful solos. The floral offerings were indeed lovely. The design presented by Flint-Goodrich staff and faculty was placed at the head of the casket. A harp 3 feet high presented by his friends of Gulfport stood near the foot; another harp of the same height stood near, presented by St. Marks M. E. church, in which his wife is a faithful member; and the two hearts of parishes were in each corner, one presented by his lodge at Pass Christian, and the other by Rr. E. A. Taylor, combined with the many designs brought by other friends, gave him the appearance of an angel asleep in a garden of flowers. After the funeral the body was then conveyed to the depot. A large number of the Masons and friends stood by to see the Gulf and Deep Island train carry the doctor home to his home in Jackson, Tenn., where he was laid to rest. He leaves a devoted wife and other relatives and friends to mourn his loss.

PARKER—Rev. William Parker passed to his final home on Feb. 28, 1923. He had served as local preacher for a number of years at State Line, Miss. He lived a consistent Christian. He leaves to mourn a wife, a son and seven grandchildren. The funeral services were conducted by Revs. A. Bivins and J. W. James. He was laid to rest in Mt. Nebo cemetery.—Mrs. R. E. McLendon, Reporter.

BUTLER—Ann Butler, a life-long member of Mount Zion M. E. Church,

State Line, Miss., departed this life Feb. 24, 1923. She was a faithful Christian until she was called from labor to reward. She was stricken with paralysis on Feb. 17 and lived only eight days. She leaves a host of relatives and friends to mourn her passing. The funeral was largely attended and services were conducted by Revs. A. Bivins, J. W. James and Lindsay. She was laid to rest in Pleasant Ridge cemetery.

FIELDS—Mrs. S. C. Fields, the founder of the M. E. church at Bellville, Tex., in 1888, died at her home in that city Jan. 15, 1923, happy in Christ and at peace with all men. Her husband and four children survive her. Mrs. Fields bought the first church site for our race group in the city, founded the now beautiful Jackson chapel. She is now dead, but still lives in the hearts of the people.—Rev. W. Hartley Jackson, P. C.

JONES—Martha Jones, a member of Mount Zion Methodist Episcopal church, Pelican, La., died Feb. 14th, in the full triumph of faith in the Lord. She leaves several sons and daughters and other relatives to mourn her passing.

RUSSELL—Mrs. Harriet Russell, age 95, a member of St. Matthew M. E. church died Feb. 15th, 1923, in peace with the Lord. She leaves several sons and daughters and other relatives to mourn her passing. Rev. Geo. Thomas officiated.

McCUE—Rev. Warren McCue died at his home Feb. 11, 1923. He was pastor of the Antioch Baptist church at Rexmere, La., for 17 years, and served as president of the Southeast Eighth District Association. He leaves ten children and a host of friends and relatives to mourn his passing. The funeral services were conducted by Rev. J. W. White, Rev. S. R. Franklin, Rev. W. L. Blackman, Rev. Pieas Skipper, Rev. Jefferson.—Mrs. J. D. Cooper, Reporter.

DAVIS—Sister D. Davis, member of Two Mile M. E. church, Leona, Tex., departed this life Jan. 18, 1923. She had been visiting her daughter in Dallas, Tex., and while there was taken ill and died. She was a member of this church for 20 years and was also a member of the Courts of Colanthe. Her remains were laid to rest in the Two Mile cemetery. The services were conducted by the pastor, Rev. A. L. Gabriel.

HILL—Sister Laura Hill, one of the faithful members of Shiloh M. E. church, Phillips, Miss., died at her home Feb. 15, 1923. Sister Hill was a great church worker; one who never found her temporal affairs too urging to answer every call of the church. Too many good things cannot be said of the tribute paid the deceased by the Hon. R. C. Towne. The remains were laid to rest in Shiloh cemetery Feb. 17th. The funeral service was conducted by Rev. C. A. Butler and Rev. R. A. Sampson, P. C.

CARD OF THANKS

I wish to thank the King's Daughters and Sons of Scott Chinn for their kindness in giving me \$12.00 on my trip to the annual conference. May the blessing of God rest upon the members of this auxiliary.—Elizabeth Williams, President.

CARD OF APPRECIATION.

We desire to express our sincere

appreciation to the officers, members and friends of St. Paul M. E. church, Birmingham, and especially to the ladies who lead the movement in giving us a most lovely reception at the parsonage; to the choir for lovely music, and Professors Sutton and Walker, of Central school, with all the speakers who made up the beautiful program and the dainty repast served amid beautiful decorations. To all we extend hearty thanks and are greatly moved for the task before us. Respectfully,

Rev. and Mrs. T. B. OVILLE.
Birmingham, Ala.

INQUIRY

I wish to inquire for my nephew, J. P. Milliner, a boy 10 years of age. He was with his aunt in Memphis in 1921, but left there in company with a blind man. His name is John Mitchell. When last heard from he was in Baton Rouge, La., 407 Champoney street. Any information concerning his whereabouts will be greatly appreciated.—Rev. J. J. Ford, Dellsle, Miss.

QUARTERLY CONFERENCE (Continued from Page 13)

E. D. Gidden, District Superintendent.
J. F. Robinson, P. C.

CLEARWATER, FLA.—On January the 12th our fourth quarterly conference was held by our District Superintendent, Rev. H. W. Bartley. It was the best that had ever been witnessed in this city. All claims had been raised, Superintendent's salary had been paid in full as usual. The Superintendent preached a sermon that stirred the souls of all who heard him. After the service was over, there was given in honor of our beloved Superintendent a grand reception. Miss B. M. Garrison being the leader. Our loving Pastor and wife, Rev. and Mrs. Jackson were highly respected in this matter and every body enjoyed a nice time. Mrs. Ada Isaac a member of Hope Henry, A. M. E. Church was present and gave a splendid rendition to the delight of all and at the last as tokens of love honor and respect, Miss B. M. Garrison in a ladylike manner with so much grace presented some handsome presents given by the members of the church and friends, viz: handkerchiefs, socks, shirts and our pastor was presented with a small purse as a token of love. The members all seemed to have been in a state of happiness and asked for the return of

Colored men wanted for Detective work. Experience unnecessary. Write J. Ganor, former Government Detective, St. Louis.

WANTED—Colored men to qualify for sleeping car and train porters. Experience unnecessary. Transportation furnished. Write W. W. Boggess, Supt., St. Louis.

BROTHER:—Tobacco is an injurious, expensive, nuisance. Gladly tell you how to overcome the nasty habit easily, inexpensively with pleasant Florida root. It's fine for stomach troubles. Just send address.

J. O. STOKES,
Mekawh, Florida.

their most Christian like pastor, not for one year more but for years to come. May God bless our Superintendent with many years of usefulness and as God blesses him that he may be a blessing to others.—Reporter.

BAY ST. LOUIS, MISS.—The first quarterly conference of the St. Paul M. E. Church was held on Wednesday, February, 28 1923, with the superintendent presiding. It was one of the best meetings we've had for a long time. It was a success from every standpoint. The superintendent delivered a very encouraging address at the end of the business part of the meeting. All of the classes reported in fine shape, with Mrs. D. Fox's class in the lead. Each auxiliary reported. The finances of the evening were \$28. Mrs. James Miller of Bay St. Louis, is spending a few weeks in New Orleans, where her husband is employed. She is missed very much in church work here.—M. T. Young Reporter.

LAUDERDALE CHARGE.—Our first quarterly conference was held at Shiloh M. E. Church, February 23. The pastor opened services by singing Hymn 216. Prayer was offered by Rev. A. S. Spears. After prayer the pastor made some timely remarks upon our work for the year. Then presented our new Superintendent, Dr. B. T. McEwen. The members received him with joy. The District Superintendent gave a wholesome talk upon the work of the church, he called the roll and most of the officers were present. Their reports showed a large increase over last year. The District Superintendent was paid in full, \$26.23, paid pastor \$59.65; total amount raised this quarter \$85.93.—Rev. E. W. Rogers, P. C.—Minnie Mae McElroy, Reporter.

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We will send you a STERLING razor on 30 day trial. If satisfactory, costs \$1.97. If not, costs nothing. Fine Double Swing Horseshoe Strip FREE.
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We will send you a STERLING razor on 30 day trial. If satisfactory, costs \$1.97. If not, costs nothing. Fine Double Swing Horseshoe Strip FREE.
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CRESCENT CITY NOTES

HAVEN CHAPEL—The following named persons were installed as officers of the Merry-Go-Round Social and Aid Club at Haven chapel M. E. church for year 1923 by Rev. John Landry: Lewis Davis president, Emile Lewis vice-president, Frank Cburchill recording secretary, Clinton C. Johnson financial secretary, Alex Manuel treasurer, Johnny Jenkins chaplain, Abraham Delahunt marshal, Wm. Jerome asst. marshal, Joseph Jerome sgt. at arms, Dennis Deaverneaux chairman of finance committee, Henry Washington chairman of relief committee, Louis Smith chairman investigating committee, Edward Davis chairman banking committee. The above elected officers and the following persons below constitute the board of governors: William Tally, Wade A. Williams, Fred Davis, Frank Armstrong, Henry Burby and Norman Smith. Collection, \$25.—J. A. Landry, P. C.

THOMPSON M. E. CHURCH—On Thursday night, March 8, Bro. Willie Isadore preached a very good sermon. At the close of the service, through the efforts of Mrs. E. Lindsay, the pastor was surprised with a clothes basket of choice groceries. Bro. D. Lindsay, in well-chosen words, presented the basket. Then the committee served refreshments. May God ever bless these good people.—Agnes Hagan, Reporter.

SPECIAL NOTICES

SUMTER, S. C.—Laymen of the South Carolina Conference, and Brothers District Stewards: What about those seven District Parsonages mentioned in a previous article?

We suggest that the Sumter District lead off with a memorial parsonage, dedicated to the memory of one of our forefathers in Methodism in South Carolina—namely, Rev. V. H. Bulkley, the first colored Presiding Elder of the South Carolina Conference.

I am suggesting some names of the old pioneers of the church for the benefit of the younger members: Revs. A. Middleton, L. M. Dnnton, E. M. Pinckney, Father Rosemand, A. Webster, A. C. Dutton, Baker, Sashortas, Holloway, Neston, Lewis, Abbott, J. B. Middlean, Wilson, B. James, Lawton, and others.

Let's make a selection and a start. One dollar from every member of the district will build and furnish a parsonage. Let's hear from some of our leading laymen. We have only heard from one Dist. Supt., and he gives his approval to the suggestions.

A. J. ANDREWS,

Pres. Laymen's Asso.,

328 Maning Ave., Sumter, S. C.

To the Pastors of the Baton Rouge District:

You are called to meet at Wesley, Baton Rouge, Wednesday, April 4, at 10 a. m., to report your Centenary collection.

Let every man feel that he is a part of the machinery that helps to run the great church. We need you. Your work tells who you are and what you are doing, brethren. Show yourselves to the church as workmen who need not be ashamed. I am praying for your success.

Your yoke-fellow,

B. J. REDDIX, D. S.

Members of the Upper Mississippi Conference, Starkville District, I am due all respect to you in electing me for your District President of the Woman's Home Missionary Society, and I will lose no time in pushing the work.

I want to say to the Local Presidents, to have success in any thing, we must start in time. Our next meeting will be at Pentistvil at Weir, Miss., in the summer. So let us by the help of God put the program over. To the laymen's department: As I am your corresponding secretary, and want to make that a high day, begin to prepare yourselves along all domestic lines, and don't forget the exhibition.

Mrs. E. A. COLEMAN.

DISTRICT ROUNDS

(Continued from Page 12.)

April 1st, 1923. Members, the pastors need your help, and I ask you to stand by them to the last notch. Thursday, April 19th, each pastor is required to meet at Bay St. Louis, Miss., at 10 a. m. in the District Group Meeting to make his Centenary report. Brethren, leave all excuses at home and come prepared to report your Centenary quota raised in full. This will also be ground-breaking day of the new church at Bay St. Louis, and we ask each pastor to take a free-will offering for the same and bring said amount with you to present at roll call. Bring list of donors also. The District Supt. and each pastor is asked to bring one subscriber for the Southwestern Christian Advocate. Bishop Jones will be present.—R. H. Rembert, D. S.

ATLANTA DISTRICT.

Second Round.

College Park, March 23-25; Ariel Bowen, 25-26; Foss Chapel, April 8-11; Marietta, 8-9; Decatur, 8-10; East Point and Hapeville, 13-15; Palmetto, 21-22; County Line, 28-29; Fairburn, May 4-6; Oakland City, 6-7; Red Oak, 12-13; Battle Hill, 13-14; South Atlanta, 20-21; Central Ave., 27-28; Rockdale Park, June 3-4; Edgewood, 3-8; Oxford, 9-10; Warren Memorial, 17-18.

Dear Brethren: We are entering the quarter of opportunities and accomplishments. Let us give diligence to increasing our membership at least 20 per cent.

Several charges are enrolled as sending Centenary money to Chicago monthly. Why not every charge enroll.

The Pastors and District Stewards had an excellent session at College Park and went on record as standing squarely behind the District Program and putting the Atlanta District in its place among the leaders. Do not be satisfied with any other place.

Looking Ahead.

Special Southwestern Campaign to begin after Easter. Bro. J. L.

Releford was elected Chairman of the District Canvassing Committee. The Town and Rural School begins at Ganmon Theological Seminary April 30th.

Epworth League Anniversary May 13th. Children's Day June 10th or 17th; make it a great day for Centenary and Christian education. The Annual Epworth League Institute will be held on Clark University campus July 16th to 21st. The W. H. M. S. will hold its District Meeting in Marietta March 25th and 26th, and the Annual Meeting in McDonogh the lat-

ter part of June.

The school for the undergraduates in the Conference Course of Study in the Atlanta Area will convene at Claflin College, Orangeburg, S. C. June 11-21.

The Annual Conference orders that Conference Claimants money be paid quarterly. Let us be prepared to do this.

I am ready to come to your church and assist in every way possible the work, for we must succeed.—I am your Brother, J. W. Queen, Dist. Supt. 46 Bowen Ave., South Atlanta, Ga.

LEAKING OUT— AS FAST AS IT RUNS IN!

Very little could be gained if the milk pail, leaking, should lose its contents as fast as the milkmaid milked it in.

So the Southwestern Christian Advocate cannot gain headway in self support if OLD SUBSCRIPTIONS are not promptly renewed.

Pastors can help greatly in this. Our office is now sending out personal reminders to all delinquents. Brother Pastor, kindly urge this among the subscribers of your Congregation.

RENEW TODAY

Your Will Today Is Stronger Than Any Will You Can Prepare For After Death

The best of lawyers cannot draw up a document that will carry out your intentions as well as you can carry them out yourself.

**NOW IS THE TIME TO SETTLE
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"If you want a thing well done, do it yourself."

Let us tell you how **Life Annuity Agreements** enable you to settle your own estate.

WRITE TO

George M. Fowles, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

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Southwestern Christian Advocate

LORENZO H. KING,
Editor

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No. 15.

THE METHODIST BOOK CONCERN,
Publishers

The Semi-Centennial Special OF THE SOUTHWESTERN CHRISTIAN ADVOCATE

Ministering to
Christian Culture and Racial Self-Respect



District Superintendents and Pastors will keep open Sunday, July 1st, 1923. Main line to be clear for Southwestern Christian Advocate Semi-Centennial Special coming at full speed ahead.

All Semi-Centennial quotas should be already raised, accurately listed and sent in, or held in readiness in advance to avoid delay or disappointment in the train's arrival at the station of DIGNIFIED SELF-SUPPORT.

The road-bed and tracks are absolutely secure, and success of the venture depends solely upon the alertness, the faithfulness and the co-operation of the Crew of Superintendents, Pastors and Southwestern Committees of local Churches.

At the dangerous curve of PROCRASTINATION, many a magnificent venture has been wrecked, many a promising project derailed. Prudence of Methodism's Negro group will avoid the disasters of PROCRASTINATION.

Coming for the Quotas to Crown Fifty Golden Years With Dignified Self-Support.

LOGICAL FALLACIES

The unthoughtful and careless use of universal terms in syllogisms is both unwise and unsafe as it often precipitates the reasoner into logical fallacies that are ridiculous and humiliating. Such is the fate of our brother, the editor of the Richmond Christian Advocate, who utilizes well nigh an entire column of precious space in that valuable organ of the Methodist Church, South, in a subtle effort to ridicule "our Colored brethren."

The clipping, he characterizes as "rare and racy reading." It refers to office seeking. We give it in full below:

AN ANNOUNCEMENT

"A number of very close friends have asked me to state whether I have any ambition for Episcopal honors at the forthcoming General Conference. It is a delicate question for a man who may have such ambition to attempt to answer. In a goodly number of the inquiries it is stated that writers so seldom mention my name, and hence the question. A few have inferred that the insignificance of the field, or church to which I am assigned indicates that I am relegated, and hence out of consideration. To set at rest this statement I wish to state that my present charge is as good from the point of support as any ever served and I have served the largest and some of the best in the connection.

"Now, to my friends who know of my work in the church, I wish to state that I am a candidate for the office of bishop in the church in which I was born and reared, and in which I have given thirty years and more of ministerial service. I am not ashamed of my record at any point where I have served. Why my name is not more frequently mentioned is not mine to question. Those who write have the right to mention those whom they desire, and I do not take that to mean a concerted action to ignore me in the least. Every man has a God-given right to seek the office of a bishop in the church under the law of the Bible and the discipline of our church. There is no ban or line of illegibility in the law which would bar me in the least for the office I seek, nor do I wish to have the organic law changed in the slightest degree to further my ambition. Of course I will welcome, on the part of any who wishes to say a word in commendation of my labors with a view of showing my fitness for the highest gift in the church, and I have no quarrel or ill will with any who have their choice in others than myself.

"My work and my life are open to any one, and you may discuss any phase of either that you like.

"I abhor this kind of politics in the church, but we are told to 'seek and ye shall find, knock and the door will be open, to ask and you will be given.' Standing on my record of achievements, my character as a minister of Jesus Christ, and without the slightest boast, my general ability through information and experience, I rest my case with the electorate of the General Conference, but will allow you to see me and know me personally God willing, at many of the Conferences of this present year."

The Editor of the Richmond Christian Advocate says the above clipping which he carries and upon which he comments, is from a "Colored Methodist paper." For his editorial comment on it he takes the subject "The Way Our Colored Brethren Do Things," referring to this Colored candidate for the Bishopric.

Now, in the first place, this piece of political campaign literature was not taken from the columns of the Southwestern Christian Advocate, nor was this electioneering candidate a member of the Methodist Episcopal Church. So that our remarks are not based on

this score. The point at which we take issue is that the Richmond Christian Advocate, through the use of universal terms, "The Way," "Our Colored Brethren," "Do Things," falls into the old stock error, whether intentional or not, of indicting a whole race for re-act in one "way" to "do things." If the editor had restricted his terms to state what is true and just, he would have more accurately phrased his heading like this: "A Way Some of Our Colored Brethren Do This Thing."

That "thing" which he seeks to ridicule is not done by the universal "our Colored Brethren." There are thousands of high-toned Christian gentlemen among "our Colored brethren" who would as scrupulously and conscientiously refrain from such a method of doing "things" as would the ethical editor of the Richmond Christian Advocate. Though he may use his pen and his paper to convince his readers the unethical acts are racial, his readers will insist that he is misleading them, for they know that ethics knows no race lines. In that realm, race lines shade off into the broad human lines of which alone, the Master took account when dealing with problems of ethical conduct.

Moreover there are thousands of Christian "Colored brethren" who would not do the "thing" by any method. If the "thing" did not seek them, they would not seek it. Just now, we are reminded in this connection of the late Hiram R. Revels, former Senator of the United States succeeding Jefferson Davis. Mr. Revels was a distinguished member of the Methodist Episcopal Church, a clergyman and at one time the Presiding Elder of this writer in our boyhood days. When the Southwestern Christian Advocate was established by the Methodist Episcopal Church fifty years ago to interpret and promote the better side of Negro life and character, Dr. Hiram R. Revels was elected its editor, against his protest, and declined the honor after he had been elected. Many instances might be sighted of estimable "Colored brethren" who would not seek actively "the Episcopacy, the eldership, high steeple churches and commercial jobs—"things."

On the other hand among us, as among ALL groups of human beings, matters not what interest may form the basis of grouping, whether black or white, ignorant or learned, poor or rich, Christian or not, there are untold thousands who want "things", and will go after "things", but will make a more ethical and cultured approach to what they want. It is not true that the above clipping is "The Way our Colored brethren Do Things" any more than it is THE "way" our white brethren do things. Time has disclosed that we, both black and white, do the same things in about the same way.

Some white men want jobs and some black men want similar jobs. Some white men will "roll logs" to get the jobs they want and some black men will "roll logs" to get those jobs they want. Some white men are unethical and some black men are unethical. Some black men may suffer their right arms to be severed before they seek a big job and so may some white men. After all the manufactured ridicule of the Negro, "it happened to happen" that we are within that inclusive term, "folks".

If some of us do queer things, just say "SOME Negroes do queer things," just as when some white folks treat Negroes badly, we Negroes must say, "SOME white folks treat Negroes badly."

Personal and General

The Rev. A. W. Wilks, our successful pastor at Camden and Couparie, Mississippi, has recently sent in 10 cash new subscribers to the Southwestern, and writes that his full quota will be raised before the anniversary period closes, July 1st.

Mound Bayou, Mississippi, has not had a jail for the past twenty-five years. Mound Bayou is a Colored town with a \$50,000 school, hospital, bank, Colored citizens only, and Colored city officials.

New Day at Daytona Normal Institute

March 6th was a great day in the history of the Daytona Normal and Industrial Institute, marked by the dedication of the splendid three-story, fireproof dormitory, recently completed at a cost of \$62,000. The dedicatory address was delivered by Bishop William F. Anderson, of the Methodist Episcopal Church, before hundreds of Daytona's best people. Dr. I. Garland Penn, of Cincinnati, spoke on Negro education in the South, which he said is progressing at an encouraging rate, the Southern states having expended thirty-five million dollars for this purpose last year. President N. B. Young, of the Florida A. & M. College, also spoke optimistically as to the educational outlook for the race.

Other distinguished guests and speakers were Mrs. Booker T. Washington, of Tuskegee Institute; Mrs. Mary Church Terrell and Mrs. Julia Coleman, of Washington, and Mrs. Addie Dickerson, of Philadelphia, who brought greetings from their respective groups. The mayor of the city was present and assured the school of the interest and appreciation of the local community.

Opportunity was given friends of the institution to pledge financial support. An aggregate of \$20,000 was raised, including a single gift of \$10,000 from the chairman of the Board of Trust, Mr. James N. Gamble, of Cincinnati.

The founder and principal, Mrs. Mary McLeod Bethune, was given a continuous ovation by speakers and audience, many high tributes being paid to her devoted spirit and remarkable executive ability. Beginning eighteen years ago, without capital, she has built up an institution with assets of over \$300,000, and a student body of 370 girls. Plans are being considered to double the school's capacity and make it co-educational.

President J. S. Clark, of Southern University, Baton Rouge, La., was a recent caller at the Southwestern Office. He reports large enrollment and prospects brightest in history of the school.

In the field of art the work of an American Negro, Henry O. Tanner, is receiving high praise on two continents. One of his pictures, "Christ and the Disciples at Emmaus," has been purchased by the French

(Continued on Page 3)

SOLDIERS OF THE CROSS

"The main task of the Methodist Episcopal Church in regard to its retired ministers is to add \$500,000 to the endowment of the connectional permanent fund," said Dr. Joseph B. Hingeley, corresponding secretary of the Board of Conference Claimants of the Methodist Episcopal Church in his report at the annual meeting of the Board held at Chicago recently.

"The Board of Conference Claimants has in its general fund \$1,549,796.99, and it is this fund which the Board desires to raise at the earliest possible moment or before the general conference to \$2,000,000. The ultimate aim according to general conference action is for a \$10,000,000 permanent fund."

The Strong Must Help The Weak

Dr. Hingeley explained that the connectional permanent fund is the source of the allowance paid to necessitous cases and to the poorer and more needy conferences. The money of the Board goes to those who need it most, relieving want and bringing comfort when the annual conference support is inadequate.

Considerable discussion and emphasis was given to this question of the stronger conferences in Methodism assisting the weaker conferences through its connectional fund in caring for its conference claimants. Some distressing incidents were given where claimants were inadequately cared for by weaker conferences because of their financial inability. Ministers, widows, and children of widows in the weaker conferences, where monetary rewards are small while the pastors are in active service, are doomed when they become pensioners of the church to a small pittance, unless aided by the stronger conferences through the connectional funds.

Growth In Fifty Years

"There has been a remarkable growth in the last fifty years," said Dr. Hingeley. "In practical support of the conference claimants in 1870 the Methodist Episcopal Church contributed through collections in the church \$129,998; in 1880, \$130,944; in 1890, \$137,893; in 1900, \$360,402; in 1908, \$606,000, in 1915, which was the first year after the organization of the Board of Conference Claimants, \$1,225,226. In 1922 the receipts were \$2,586,346, an increase in collections in fifty years for the pension fund of \$1,361,120, or an increase each year of \$194,446.

"The Disciplinary Annuity, increase of the pension of 1922 which should have been paid was \$3,455,599. The total amount actually paid was \$2,424,814, a deficit in payment to these worthy retired servants of the church of \$1,030,785.

Annual Conference Investments

"The annual conferences with the largest investment in cash are: Kansas, \$548,027; Illinois, \$444,000; Central Pennsylvania, \$409,700; Detroit, \$527,162; New England, \$458,792; Baltimore, \$420,716; Nebraska, \$333,000; Indiana, \$315,616; Michigan, \$198,667; Erie, \$192,600; New England South, \$196,000; Central New York, \$208,241; Genesee, \$185,433; New Hampshire, \$165,

767; New Jersey, \$154,900; California, \$128,008; Central Illinois, \$161,526; Central German, \$131,063; Colorado, \$102,660; Chicago German, \$100,000.

Number of Claimants

The number of claimants and the income needed increase from year to year. In 1922 there were retired ministers, 3,400, which was more than in 1921; widows, 3857, 29 more than in 1921, and dependent orphans 861, or more than in 1921, a total of 8118 or 120 more conference claimants in 1922, than in 1921.

Dr. Hingeley, says: "The demands for necessitous cases in the poorer and weaker conferences will steadily increase. Only by a large necessitous distribution can equities be maintained, between the pitifully small amounts paid by the weaker conferences and the liberal amounts paid by prosperous conferences. For those who serve in the hard places, we plead an increased current income and a large connectional endowment."

Amazing Success

The amazing success which has attended the work of the Board during the fifteen years of its existence may be judged by the following figures:

In 1922 the total amount distributed to the 8118 claimants or pensioners was \$2,455,699 or slightly more than four times more than in 1908. The total Permanent Funds invested for preachers' pensions is \$15,923,263 in the annual conferences in the United States, and \$1,433,265 in the treasury of the Board at Chicago, making a grand total of \$17,356,588, or eight times more than when the Board was organized. The average amount paid to the individual claimants was \$340 or more than four and a half times greater than the average fifteen years ago, and the amount raised in the local congregations through the annual collection was \$1,828,533, which is also four and a half times greater than in 1908.

Added to this is the fine advance made along all lines in the year just closed. In spite of the tremendous contributions of Methodism last year for benevolences and local congregational expenses, the total Permanent Funds for old preachers, their widows and dependent orphans, was increased last year by nearly \$2,000,000 the total distributed for pensions was increased by \$262,121; while the amount received from the annual collection in the local congregations was increased by \$51,548, and the total earnings from the Permanent Funds was \$121,410 greater than in 1921.

Annual Meeting Notes

At the annual meeting held January 26, at Chicago, Benjamin F. Adams, second vice-president, presided. Those answering the roll call were Joseph B. Hingeley, Benjamin F. Adams, Henry L. Davis, Robert B. Stansell, Joseph B. Morrell, Samuel J. Greenfield, Charles E. Waterman, C. Oscar Ford, Robert W. Campbell and Robert E. Meader. Thomas A. Stafford, recording secretary and Charles R. Oaten, business representative, and J. T. B. Smith of the Committee on Conservation and Advance were also present.

A suitable memoir of Mr. John O. Pew was read and the bishop's nomination of Mr.

George H. Brown of Cleveland, Ohio, was confirmed as a member of the Board.

Dr. Joseph W. VanCleve resigned as connectional representative on account of ill health.

Officers For 1923

The following officers for 1923 were elected:

President, Bishop C. B. Mitchell; Vice-President, Charles E. Waterman; Second Vice-President, B. F. Adams; Treasurer, R. W. Campbell; Assistant Treasurer and Recording Secretary, T. A. Stafford; Business Representative, C. R. Oaten; Executive Committee; Charles E. Waterman, chairman ex-officio; B. F. Adams, Vice-Chairman ex-officio; R. W. Campbell, Treasurer ex-officio; and the following members at large; H. L. Davis, R. B. Stansell, R. E. Meader.

Resolutions

Among the Resolutions passed was one regarding the services of Dr. Hingeley, who has guided the Board since its organization, and it being the anniversary of his birthday, a suitable resolution was passed and a beautiful bouquet of roses was presented for the Board by Dr. S. J. Greenfield. Dr. Hingeley briefly responded and the annual meeting concluded with a deep conviction that there were better days in store for the old preachers, their widows and dependent orphans in the Methodist Episcopal Church, and that Methodism had a heart for its dependent and worthy soldiers of the cross. The reports and growing interest of the church in this part of its work led one to exclaim, "What marvelous things hath God wrought."

PERSONAL AND GENERAL.

(Continued from Page 2)

government and hung in the Luxemburg Gallery. A collection of his pictures is being exhibited in American cities and receiving high praise.

DID YOU GET YOURS?

We are now mailing the Posters to be placed in the most conspicuous part of your church where it can be seen by everyone. We are wondering if you have gotten yours through the mails? In the event that you have not, just drop us a card and we will mail immediately. We will also supply you with as many Posters as you have churches.

Start at once your Big Drive for the Southwestern. We must crown Fifty Golden years with Dignified Self-Support.

Dr. Robert S. Moton, principal of the Tuskegee Normal and Industrial Institute, has announced that the sixth annual observance of Founder's Day would be held April 5, at which time the principal address will be delivered by Dr. Samuel C. Mitchell, professor of history at the University of Richmond, Richmond, Va., well-known as a writer, orator and educator. For many years he has been identified with large educational institutions and with the Jeans and Slater Funds

(Continued on Page 4)

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



HAVE THE MIND OF CHRIST:

—Let this mind be in you, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Philippians 2: 5, 3.

PERSONAL AND GENERAL

(Continued from Page 3)

Boards. Dr. Moton is urging all graduates, former students and friends of Tuskegee Institute and of the founder, Dr. Booker T. Washington, to be present upon this occasion.

Bishop R. E. Jones is presiding over the Lincoln Conference this week at Fort Scott, Kansas, and will hold the Lexington Conference at Indianapolis, Ind., next week.

Miss Emilie Jane Smith, white, 84, daughter of a former rich merchant of Chicago, died leaving an estate of \$1,000,000, to provide another home for the aged, both men and women, in Chicago. One of the distinct provisions of the will is that there shall be no distinction on account of race or creed.

Summer classes at Morgan College will begin on June 25 and end on August 3. About 25 courses will be offered, including those for teachers. The faculty is now being selected. A strong man is being sought to take the place of the late J. R. Paul Brock, assistant director.

That education of the Negro is "precisely the right approach to the great problem of the Negro's place in American civilization," was the opinion recently expressed by President Harding in a letter to the Negro Educational Congress in session in Washington. The President recommended a national campaign for the educational advancement of the race.

A feeling of unrest, one of the reactions of the war, is still manifest among college students, though among colored students it is not so marked, in the opinion of President

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NEWLY ERECTED PARSONAGE

The accompanying cut is that of a splendid parsonage just completed at Winchester, Ky., by the energetic Pastor of that Charge, the Rev. J. M. Hayden, A.B., B.D., whose cut also appears, and his industrious congregation. The District Superintendent is the Rev. H. M. Carroll, D. D.

Clark Chapel is reported now to be passing through the most progressive period of its history, which fact is to be accounted for largely by the fact that the present pastor is the youngest and most energetic who ever served the church. This work has been accomplished by him within the short period of the nine months that he has been there.

Winchester, Ky., is a town with about 10,000 inhabitants, four thousands of whom are Negroes. Because the Methodist parsonage there was not representative of the denomination at large and of the best element of the congregation, a conference of this Pastor and District Superintendent with the Church officials resulted early in the purchase of an eligible site, 130 x 38 feet on one of the best streets of the city. Pastor Hayden and his building committee, Jerry Evans, Charles Boynter and I. P. Carey concentrated energy and effort so wisely that this splendid structure has been completed and is now being occupied by the pastor to his and the congregation's comfort and just pride. It contains six rooms, bath, pastor's study well appointed throughout and equipped with electric and gas service. The cost of construction was about \$3500.00.

Less than two hundred members accomplished these results in nine months. Only three hundred dollars was allocated to them from the Centenary funds. Concerning the effort, the Pastor writes: "Too much cannot be said of Mrs. Mary Lane, Presi-



REV. JULIUS M. HAYDEN, A. B., B. D.

dent of the Ladies' Aid Society which has raised \$187.00 this year. The District Superintendent has been paid in full; Episcopal fund, Conference Claimants and Pastor's salary are all provided for."

Besides this building project, other features of a well directed and balanced Church program are being carried out with special emphasis on religious education and evangelism. Brother Hayden says "All praying, all working, all paying" will crown the church year with success.

Racial integrity and racial self-respect clamor for a chance to express itself in a masterful achievement for Methodism on July 1st, 1923.



METHODIST EPISCOPAL PARSONAGE, WINCHESTER, KY.

WHY SUCH FEW NEGRO AUTHORS OF THE METHODIST EPISCOPAL CHURCH

By the Rev. Robert M. Williams

The writer was called last summer to a large Methodist summer resort—where Bishop Robert E. Jones and Dr. Charles A. Tindley walked in their glory—to deliver an address to seven hundred young white men and women who had gathered there to study the "Negro Question". At the conclusion of his address, he was asked by the instructor to name the Negro Authors of our church and what they had written. We named the few of our church, discussing their works, but we were forced to tell that body that there were very few authors of our race in the church. The question came, why?

The Question Raised

We were later called into the office of the president of one of our leading colleges. Said the president, "I read one new book a week and I want to read for the next two months books on the 'Negro Question', preferably by Negro authors of our church. I have met Doctor—and Doctor—at general conferences for the last thirty years and would like to read some of their books. Will you recommend ten books for my personal use and some for the college library." The writer anxious that he should have the best written by men of our race—gave much attention to the selection of books. We could find only four books that were up to date by men of our church, he was forced to go to other sources for the other books for his personal use and the use of the library. When we brought the list to him he noticed the absence of the names of the "Big Doctors" whose works he wanted to read. Said he, "What is the trouble with your men, they don't write more; aren't they qualified?" The writer gave some lame excuse and walked out.

At a recent session of the writer's Annual Conference, while standing in the book room looking over the many books on exhibit by the Methodist Book Concern, we were called to the side of one of Methodist preachers who was a visitor at the conference. Said he, "Since reading the 'Trend Of the Races'—this book has created a wholesome appetite on the part of white people for Negro literature—which is being used by one of the auxiliaries of my church, I have become very interested in your race and want to read more of your people." Looking over seventeen books on the Negro Question, said he, "which of these books were written by men of our church." There was but one book written by one of our church. Calling one of the clerks, the great man asked him to name the books he had in stock written by our men." The clerk called to his assistance one other clerk. After much thinking comparable to the thinking used in solving one of the hardest problems in Trigonometry—they referred him to less than five, with the remarks "Very few, Doctor, very few." The great man turned to the writer and placed his hand upon his shoulder, and piercing our very soul with his deep blue eyes, said, "Young man why did a white man have to go into the southland and write for us a

book about your colleges, why did a white man have to write a text book on your race to be used in our Epworth Leagues; don't you know that these books would have made a more lasting impression had they been written by one of your men? Williams what is wrong with your men; I was in school with some and they were as brilliant as any there, but we have not heard from them since. "Why"? The writer could not have been sent to the floor so completely had Jack Johnson struck him a solar plexus blow. We marshalled every lame excuse we could to answer this great man, and lo, he went upstairs unsatisfied. We then went to one of our college presidents who was visiting the conference, for comfort. We talked the matter over for many hours, and lo, we found the big man to be right.

Excuses Our Men Give

As we recall, this was a lively subject in Seminary. The writer remembers asking some of our "Big Men" why they had not written.

One "Big Man" said, "well, young man, the older men have had to fight the hard battles for you younger men. We had to live on the platform fighting your cause; therefore we have not had the time to write. We have prepared the way, now you young men do the writing." Yes, dear father, we know you have fought hard battles for us and we appreciate it, but dear father, men of other churches have had the same battles to fight and fought them single handed, and yet, they have built more beautiful temples whose steeples commune with the sun by day and the stars by night, than we. Yet they have found time to write. The dear father's only reply was, "Oh well", and walked on.

Another dear father when asked the question replied: "When we write (?) we don't want to write anything cheap: we want to write the very best of books." The writer asked the dear father if he meant to write a masterpiece at his first attempt; was he going to walk before crawling. We reminded him that there were very few John Bunyans and Shakespeares. And that most men learn to write by writing. One only needs to read the first works of Quayle, Abbott, Jowett, Harold Bell Wright and others and then read their later works to find this to be a fact.

One of the brilliant young scholars of the church said "All great scholars do not write." The writer reminded him that all our scholars were followers of this type and that we wanted some to follow the writing type.

Said another brilliant young scholar of the church: "If we write who will buy our books? There is no market for them." To the writer's mind this is the most preposterous of all the lame excuses. Writers of distinctively Negro denominations find a market for their books. Two authors of a distinctively Negro denomination wrote two books which rode into Harvard University on the wings of hope singing as they rode,

"Beloved, now are we the sons of art and it doth not yet appear what we shall be." They are still there. One of the authors holds a doctor's degree from the University of Jena, Germany. His book is being sought by the leading universities of the country. To quote the Associated Negro Press, "Boston University (???) is one of the institutions seeking to use Doctor's book as well as to translate it. In writing to Doctor, the university expressed its appreciation of the depth and scope of the work, and also expressed the hope that the doctor may soon take his proper place beside other great American scholars." Yet our great scholar said "There is no market" for our books.

"Dark Water" smiles from more book shelves than we think. "The Trend of the Races" has walked into every missionary society in this country and told the story of the Negro. Gilpin has walked into the minds of our white people and placed on the walls thereof, "Art is no respecter of persons."

One thing the white man has learned to do, viz.: To appreciate Brains wherever found. If you have what the white man wants, he will find you. To paraphrase the words of the sweet singer, "If you have what the white man wants and ascend into heaven, he's there; if you make your bed in hell, he's there. If you take the wings of the morning and dwell in the uttermost parts of the sea, even there shall his hand offer you a price for your brains and his right hand shall take them."

There are some white people in the church who would drink the words of our men with the avidity of a thirsty hart.

To Whom Shall We Look.

The pastors who are rich in experience and literary qualifications could write some simple books, as biographies, books of sermons, etc. Before the writer became a member of a white conference, he often wondered how white ministers could find time to write books. Lo, he came, he saw, and he understood. The leading white pastor is wealthy in able assistants. He doesn't attempt to put over a big program by himself. He has bankers and other business men on his boards who know more about finance than he and relieve him of this burden. He spends most of his summers on the seashore or in the mountains resting and reading; consequently he has more time for study and meditation. The writer knows one great white preacher who reads three new books a week. Our ministers do not have as much time for reading and study. The Negro preacher must be a polyphase man. He must be par-excellent as a preacher, pastor, financier, diplomat and general flunky. If he falls down in any one of these qualifications, the District Superintendent (including Dad), whispers in his ear at the third quarterly conference, "Remember the Ides of March." Consequently, the poor man has not the time nor quietness of mind so essential to writing.

This accounts for our most brilliant scholars, who were trained for the pulpit, to leave it for the school room which affords more time for study and writing.

If we do not look to these brilliant scholars in our school rooms, to whom shall we look?

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"KING KHAMA"

The Christian King of Africa, Friend of David Livingstone Dies at the Age of Ninety-four

By Mortimer L. Fiske



KING KHAMA

"Every Inch a King"—Even though he Doesn't Look It.

"You need not have the wagons watched now. We crossed into Khama's country last night, and none of his people will take anything."

Perhaps that casual remark of a British officer accompanying a party of white people travelling in the heart of Africa, is as fine a tribute to the Christian leadership of King Khama of the Bamangwato, as has ever been uttered. For here in the heart of Africa, (on the edge of the Kalahari desert surrounded by war-like natives, by the Boer colonists, by German settlers and by English traders and developers, King Khama has wrought a state unique in the annals of Africa.

And here he has lived a life unique in the annals of kingship, whether African, European, or Asiatic. On February 21st, this king died in his 94th year and all the world took note. It is not often that an African lives to 94; conditions of climate, of warfare, of living, are against it. It is not often that a king in Africa—or elsewhere for that matter—lives to the age of 94; unusual temptation to lives of excess are against it. But King Khama's story is unique in Africa and unique among kings.

David Livingstone and the Witch Doctor's Boy

To tell the story of Khama one must go back to the days of David Livingstone in Central Africa. Here the great missionary made the first impression of Christianity upon the lad, who was destined to succeed his father as Chief of the Bamangwato people in Bechuanaland. Khama was baptized a Christian much to the disgust and dismay of his father, Sekhome, who was an ardent believer in the efficacy of the witch doctors. In those early years also, the boy became acquainted with Moffatt, McKenzie and Coillard, and their lives. He became more and more convinced that his people and his country needed the Christian gospel. Early in life he married a Christian girl and steadily refused to obey the orders of his father, that he take additional wives.

One day in the year 1862, a runner brought news that the Matabele, a nearby war-like tribe,

was about to attack the capital city, Shoshong. Such news brought terror to the Bamangwato people for it was well known that in these raids the Matabeles spared neither men, women nor children. The people took to the caves and the hills; they drove the flocks into selected pastures. Sekhome turned to the witch doctors for advice and aid, but no help was available. Khama took a few picked men and went aside to pray. After prayer, he selected 200 of the best soldiers of his own regiment, and went out to meet the advancing Matabeles. He came upon them at sunset, and in a fierce battle forced them to retreat back to their own territory. He was hailed as a great warrior by his people, but his father only showed greater hatred.

For ten years the old King tried to force his son to marry other wives. One night, he even brought armed soldiers to slay him. But they turned upon the King, roused the town against him, and finally drove him into retirement. But Khama brought his father back, and the old chief reigned until his death, while Khama himself hid away with his family for a number of years.

The Christian King

With the death of Sekhome, Khama became King, though he had a bitter contest with a younger brother who had been urged by the old Chief to wrest the throne from the natural heir.

At the very risk of his own life, Khama, during his first years as King succeeded in establishing a number of measures that completely changed the whole life of his people. First he forbade witchcraft and banished the witch doctors. The people momentarily expected the gods to punish them and the wonder grew as no calamity followed. Then he put an end to the practice of killing weak and deformed babies. He stopped the burying of live babies with dead mothers. From his own purse he cared for many old people and ordered that no folks be abandoned to wild animals, or starvation. He punished men who killed their wives; before that time any man might do so. He put an end to such extreme punishments as the cutting off of parts of the body. Even those who were prisoners were made to do some form of beneficial work. He established trial by jury. He forced the slave holders of his Kingdom, where many Bushmen were held, to give them good treatment, and to assist the slaves in acquiring their own stretches of land.

African Prohibitionists

But Khama's longest and most difficult battle was with the liquor interests of Africa. "Beer is the cause of all quarrels and disputes", he said, "and I will stop it even though I know I am taking my life in my own hands."

The first struggle was against native beer; it was a long fight, and it did not culminate until the younger generation had grown up without any knowledge of the drink. Then one day he summoned all the natives and all the white people together, and told them of the evils of the white man's whiskey, that it was ruining his country. Said he:

"I fear the white man's drink more than the

spikes of Matabele. The spikes kill men's bodies, and it's quickly over, but drink puts devils into men and destroys both their souls and their bodies forever. Its wounds never heal."

Then Khama decreed that natives should not drink whiskey, and that no white man should give it to them. He permitted the whites within his Kingdom to import it for their own use. But the next year, he called them all together again and decreed that since the white men were violating his orders and whiskey to the natives, it could not be imported into the country for any use whatever. Two white men who owned a liquor store were permitted to leave the Kingdom; when they returned later and went into the same business he arrested them and sent them south to be dealt with by the British.

Khama and Victoria

King Khama was a great admirer of Queen Victoria. Like many other African natives he believed in the sincerity and honesty of the great white queen, but was not so certain of the motives of the government at the Cape. In 1895 when the Boers and Matabeles and the Germans and some other colonists were casting avaricious eyes on this rapidly developing country of Bechuanaland, Khama appealed to Queen Victoria that England become the protector and ally of his Kingdom. He also appealed to her on the grounds that the Boers were coming into his country and enslaving his men, women and children, and that some other people were importing rum into his land. So Bechuanaland became a Protectorate of Great Britain, and very happy relations have existed since that time. In the Matabele war of 1893, and the World War, Khama and his countrymen gave valuable assistance to Great Britain.

Christian Land

Many of Khama's people have embraced Christianity, although there are still large numbers awaiting the gospel message. There is a warm welcome for the missionary and every assistance is given him. When Khama built the new capital city of Serowe in 1903, the \$15,000 stone church paid for by the natives became the central building of this city of 25,000 people. Sometimes the King himself preached from the pulpit of this church. The spring season is opened with prayer and the two-ox plows are to be seen in the fields everywhere. The Sabbath is held sacred and such labor as is not necessary is discouraged on that day. The King leads a simple home life and a recent visitor there telling of his reception by the King, said that nearby was to be seen his wife and his daughter operating a Singer sewing machine. Every morning some of the aged pensioners and others dependent upon the King's personal bounty were to be found at his home. Much of his kingly revenue was spent in these small charities.

At the celebration of his 50th anniversary as king, Khama said: "To the young men, I say the work that has been done here is the work of God. Depart from disputes, think like me, seek to know the Lord, let your hearts depart from drink and from the initiation ceremonies, get to know the true knowledge about marriage, that it is an oath before God. May God bless you white people and my people."

Asked if Christianity made his soldiers b

ter or worse, King Khama is said to have replied, "If I wanted them for a raid, killing men, women and children, they would be worse; but when I want them to defend their country, they will fight better than ever."

The New York Tribune made this editorial comment when it noted King Khama's death: "In days when many looked askance at missionary work, Khama's record is a reminder of some of the really great achievements of modern African history, than that of Livingstone, and not the least tribute to his greatness is found in the career of this one of his followers * * * There have been many kings of pure Caucasian blood far less worthy of sovereignty, and of fame, than Khama of Bamangwato."

NOTICE TO THE MEMBERSHIP OF THE WEST TEXAS CONFERENCE.

1. The great Easter program is now about over, and each pastor who failed to go over the top can give a good reason for his failure.

But since it is over, good reason and better judgment call you to that next step forward.

2. That next step forward is to save our own reputation from being marred by our unanimous vote at San Antonio to put an agent in the field as special representative of the Board of Conference Claimants, whose sole work would be to bring before the people and members of the conference the dire condition of the widows, their children, and retired preachers of the West Texas Conference.

3. To sustain such office, each pastor was to send 3 per cent of his passed salary to Dr. J. B. Hingley, 58 E. Washington street, Chicago, Ill., or Rev. D. C. Lacy, 1802 New York avenue, Austin, Texas.

How well we have lived up to our own vote is shown by the report in the office at Chicago and in Austin, Tex., 1802 New York avenue.

If this 3 per cent is not paid monthly it will mean a recall of the Secretary from the field.

4. The wonder of it all is that such small per cent of the ministers have not sent as much as one dollar of the three per cent of what they have collected for themselves.

It causes us to wonder if this is the general way the ministers of the West Texas Conference take care of their personal obligations and reputation. If so, no wonder that our credit is empty.

5. We voted at each group meeting of the District that we would observe the second Sunday in May as Veterans' Day over the whole conference, including each church. While we have not been able to keep our 3 per cent pledge on account of small income and weather conditions, it is hoped that we will be able to raise the two distinct funds.

First, the 8 per cent of allotment of the Dist. Supt. and pastor's salary for permanent fund, and, second, the 3 per cent of the Dist. Supt. and pastor's combined salary for the local Conference Claimant Fund.

If each pastor can think of the Claimant Fund as a sacred obligation, he will give it

his unstinted support. I trust that, instead of putting off this day for some other cause, we will put off the other cause and give the Conference Claimant Fund the right of way.

We hope that each church will observe the **Veterans' Rally**, as follows:

1. Friday night, May 11th, Veterans' high class concert. Saturday, May 12th, tag day. Saturday night, Veterans' reception and general entertainment for all. Each attendant will wear Veterans' tag.

Sunday, May 13th, will be observed as Veterans' (\$1) one dollar day. When each member and friend will contribute \$1 or more or less. We hope not too much less.

Monday night all monies will be turned in to the pastor and the special committee appointed by him.

Tuesday, May 14th, all money collected (by) from all the churches will be through my office, 1802 New York avenue, Austin, Tex. Money order made out in favor of Dr. J. B. Hingley, 58 Washington street, Chicago, Ill. Same will be forwarded by me to Dr. Hingley. Returned vouchers will be sent to each pastor for his report in annual conference.

This is the only day in the year that I am asking for, and truly hope it will meet the approval of each Dist. Supt. and pastor in our conference.—D. C. Lacy, Field Secretary of the West Texas Conference Permanent Fund. It is hoped that the notice of this Rally will be read in each congregation.—D. C. Lacy, 1802 New York avenue, Austin, Tex.

THE INFANT'S CRY

By Albert A. Hoffman.

"It's mine! It's mine!" cries the infant, as he clasps the plaything to his breast and refuses to let a child-neighbor even so much as lay hands upon it.

And who will gainsay that one of the greatest tasks in bringing up a child is to teach him the distinction between "mine" and "thine"—to teach him to respect the rights and claims of parents and brothers and sisters, to teach him that he is not the center of the universe, but that he is a working, co-operating part in the scheme of things. It is so among individuals, among groups, among nations. They are unwilling to "live and let live;" they "want it all." It is the same cry of infancy, "It's mine! It's mine!" and then struggle and war and oppression.

"It's mine! It's mine!" say the miser clutching at his horde of gold, mistaking wealth for happiness, gold for gladness. In his infant mind, he does not realize that God put gold in the hills not that a few men should store it away, but that it might be used by all men of all classes and races. And when the miser's life on earth is ended, greedy hands squander after the wealth that to him was worse than useless.

"It's mine! It's mine!" says belligerent nations, and then there is clash of arms to decide which will have commercial superiority. Would that they knew the old Chinese proverb, "The Lord never made a child without putting enough food upon the earth to feed it." Would that they could see the utter folly and uselessness in one nation hoarding wealth—whether in land or gold or food—while another is impoverished and starving. But the nations have as yet progressed but little beyond the infant mind with its infant cry.

"It's mine! It's mine!" says the lawyer, gathering in the silver shekels. He forgets the Maker who gave him his clear analytic mind, the disordered state of society and the human wrongs and suffering that make necessary his profession; and he thinks that his own ability is solely responsibility for what he terms "success." Neither his brain



"It's Mine!" Cried the Man with the Padlocked Heart and Mind.

nor his silver does he consider a trust to be held for the use and the benefit of his fellows. Yet he owes it God, the Giver, to use himself and his possessions for those other children of the Father who are impoverished by the same faulty society which enriches him.

"It's mine! It's mine!" says the manufacturer as he sees the ingenious tool patterned in his factory. And he proceeds to demand from his brothers the highest price obtainable for its use. He finds it more comfortable to fail to take into account the facts that God put the metal of that tool into veins among earth's rocks; that through forty years God watched over and nourished the tree from which the handle was moulded; that millions of years ago God buried other trees in the earth and from these were mined the coal that heated the metal so it could be beaten into shape. And he finds it more comfortable not to let his mind dwell for long upon the rights of those other contributors to the process of manufacturing: the miners who delved into the bowels of the earth, the quarrymen who cut the stone, the lumbermen who felled the trees, the railroad men and the boatmen who hauled the raw material, the men and women in the factory who hammered the raw material according to specifications. It is much more comfortable to the infant mind not to concern itself with one's obligations to and partnerships with God and this vast number of assistant-manufacturers. For, if one should stop to

think about these things, he would be apt to reach the conclusion that God and his fellowman had some rights in his wealth, and that some of it might be used for ends other than those connoted by the expression "It's mine! It's mine!"

"It's mine! It's mine!" says the farmer, surveying his fields of wheat and of oats and of corn. They have been planted in the warm bosom of God's earth, nourished by his rain, by his sunshine and by the food-stuffs he has shown in the soil. Suppose God should for a single season withhold but one of these contributions promised by his partnership with man!—what then would become of the farmer's boast of his great crops? God and man together—God doing the greater share of the work—plant and grow and harvest. And if the senior partner designs that all his crops shall be for the benefit of all men and not for a self-elected few, should not the junior partner haste to carry out that divine purpose? Truly stewardship of God's gifts brings great responsibility in administration.

"It's mine! It's mine!" says the church member, as he counts the blessings of his religion, and refuses the while to give of his life, his prayers and his resources to pass those blessings on to others. God sent his Son to save all mankind—not a chosen few. Through nineteen centuries he has handed down the knowledge and the faith possessed by the church people of today. And he expects them to hand it down through other centuries and to other people in other lands—the Christian church and its members constitute God's only channel upon earth for spreading the gospel of Christ. It is the cry of the untrained infant when we say of prayer, of life or of wealth, "It's mine!" and will not share with others. God gave great gifts to men—but he gave them to be used by all men. And he gives to you and to me and to all professing followers of his Son; powers and talents to be used for the extension of his kingdom upon earth.

"The earth is Jehovah's, and the fullness thereof; the world, and they that dwell therein."

"I came that they may have life, and may have it abundantly."

WAYNESBORO DISTRICT GROUP MEETING.

The group meeting of the Waynesboro District, Savannah Conference, met with Brannon chapel M. E. church, Statesboro, Ga., Rev. J. S. Stripling, D. S., presiding. Song No. 388 was lined by Rev. R. Gross; the same offered fervent prayer, after which a few remarks were given by the Rev. J. S. Stripling, chairman. Votes were taken. W. H. Odum, the writer, was elected secretary and reporter to the Southwestern Christian Advocate. The roll was called. All the pastors answered present except two, and many of the laymen were present and took active parts in the discussions. Again, after a few remarks by the chairman, the Rev. D. W. Stephens, pastor of the A. M. E. church, was introduced and spoke encourag-

ing words to the occasion. Centenary reports were given which showed that they were a little in advance of last year.

Rev. J. S. Stripling, chairman, then introduced the Rev. J. W. Moultrie, D. D., Area Secretary, who in his usual manner filled us with Centenary inspiration and enthusiasm. When the doctor was through, we were all more determined to go after the apportion-

ment allotted to our several charges. Dinner was served at the parsonage.

Rev. A. L. Smith and his good people will be long remembered for the way they fed us on the occasion.

Look for the Waynesboro District. We are going over the top this year. Benediction by Rev. D. W. Stephens.—W. H. Odum, Reporter.

THE AMERICAN REVISED VERSION OF THE BIBLE

Address Delivered at the Celebration of the Fiftieth Anniversary of the First Meeting of the American Bible Revision Committee

By Hon. Albert J. Beveridge

To the merely human eye, the strangest thing in the development of literature is the vitality of the Bible. All of us know, of course, that Gutenberg's world-transforming discovery was made less than six hundred years ago; that, for the previous fifteen hundred years, the Bible survived through a succession of manuscripts toilsomely copied and recopied by hand; and that, up to the great revision, the beginning of which we celebrate tonight, the many versions made during the last seven hundred years were merely a continuation of translating from preceding copies; all done by men who, though the ablest scholars of their times, were, when measured by the standards of today, of limited and inaccurate learning.

Yet, human interest in the Bible has never lagged. Among the common people who heard of its message, eagerness to learn more of its reverence have increased in proportion to accessibility; and every advance made by scholarship in restoring the purity of the original text has been met by ever-stronger public faith in, and affection for, the Bible.

Just one-half century ago began the historic labors of those devoted Christian scholars who have given to the world the most accurate version of the Bible that has been made since its words were first set down. For thirty years they toiled without material reward, without public recognition or applause, without the false stimulus of advertising, without any earthly recompense. Like the architects and builders of charters, these consecrated men wrought in faith and love, purely for the good their work might do.

Their equipment for the task was infinitely broader, deeper, and more complete than was the equipment of any of those who made the many previous versions. In precise and extensive knowledge of ancient languages, in richness and accuracy of historical learning, in possession of manuscript sources, in scientific scholarly method, the devout men whose prolonged and meticulous toil resulted in the American Standard Revision, are not equaled or approached by their predecessors in the same field of effort, all put together.

When we reflect that the principal ancient Biblical manuscripts had not even been discovered at the time King James Version was finished, in 1611; that scholarship, in the present meaning of that noble word, can hardly be said to have existed at that time; that, during the three centuries since then, the English language itself has developed that the meaning of many words has utterly changed, other words become entirely obsolete, and new words been evolved, all requiring the publication of

nearly forty dictionaries in that period; when we consider the many elements of the subject of which these are examples, we realize the need of the doing of the monumental task to the performance of which these self-sacrificing Christian scholars gave the ripest years of their lives. We understand, too, the tremendous advantages they possessed over all former translators and revisers.

Moreover, their work was and is free and clean from even the suspicion of the influence of sect or scism. The foremost Biblical scholars of eight Protestant denominations accomplished the supreme achievement, the beginning of which we memorialize and honor in this meeting. With nothing in mind or at heart but to give a truer and more understandable interpretation of the sacred writings, these consecrated men prosecuted and completed their noble task.

Most of us are so absorbed in the fleeting but to us all important transactions of the market place, or so engrossed in the politics of the hour, or so occupied by the pressing duties of our professions, that we have paid scant heed to the lasting, worth while and historic performance of these self-effacing learned men who have raised still higher the standard of scriptural truth.

Yet, in spite of our obsession of material things; in spite of the unintelligent hurry of this era of speeding automobile, plunging train, hastening ship and flying plane; in spite of the whirl of lost motion in our high-pressure period—in spite of all these non-spiritual forces, the Great Revision has won and is winning its way more solidly and rapidly than any version that has gone before. It is already in use in nearly all American colleges, universities, and theological seminaries; in Sunday-school publications of most leading denominations; a large majority of educated preachers, the number of whom steadily increases, have adopted it.

Notwithstanding the shallow influences of present times, humanizing progress has gone forward. Above all else civilization means tolerance; and the advanced tolerance of Christian people is shown in the contrast between the treatment accorded the scholars we now honor and those who did like service in former times.

If, during the lives of those who made this latest and best revision of the Bible, little attention was paid to them and small appreciation of them shown; if the finished product of their labors won no applause at first, but received, instead, peevish complaint—at least they were not denounced as heretics; physical martyrdom was not visited upon them; and, now that they

are dead, their bones are not dug up, cursed and thrown with maledictions into running streams.

This was the varied fate of the most eminent of those who, of old, strove successfully to give the Bible to all the people. Even the good and learned men who made the version authorized by King James, although under royal sanction and safeguard, were branded as disturbers of the faith and defacers of the accepted Word.

The evolution of the English Bible has been a steady growth in beauty of style and richness of phrase, toward accuracy of text and precision of meaning. Not one single version since the Vulgate is entirely new, but each has kept the best of all preceding renderings; and each has approached more closely the exact interpretation of the original.

Moreover, the essentials of Biblical narrative and the elemental Biblical truths have not been altered from the very beginning. All that has been done or could be done, was to purify the text, make plain obscure passages, and set forth precise meanings of words and phrases. As Joseph Penniman truly says: "In spite of the thousands of changes in vocabulary, phraseology, translation and original text, the English Bible of 1384 and of today is the same in every important respect."

Thus all that is most excellent in former translations is found in this last and most scholarly revision. For example, it retains eight-ninths of the very words of the New Testament and an even larger proportion of the words of the Old Testament of the King James Version; and the exquisite style of that superb expression of the English tongue at its best estate is not disturbed, except when indispensable to the clarification of obscurities and to the correction of mistranslations.

So it is that in the Bible we read today there is the vitality of Wycliff, the exactness of Erasmus, the strength of Luther, the beauty of Tindale, the tenderness of Coverdale, the vividness of Whittingham and those who wrought with him at Geneva (the Bible Shakespeare used and quotes), the classic phrasing of Allen and his company of scholars who labored at Douay and at Rheims, the marvelous perfection of English in which the King James Version is written; and, through all, and as the basis of all, the august majesty of Saint Jerome.

No wonder Carlyle declared that "There is no book like the Bible; there never was and there never will be such another."

Our English Bible is the product of the life strivings of godly men, of sanctified loyalty to truth, of suffering and banishment and exile and martyrdom, of pure love for humanity, of infinite toil and sacrifice by the most learned scholars of the Christian era, of the yearning of the people for the inevitable truths of the Word of God.

And back of all, above all, are those everlasting verities set forth in the Bible which alone can guided mankind toward ever better things in ever better days, and which, if those verities prevail, as prevail they must and will, at last will crown the race with the splendor of honorable good will, beneficent peace, and righteousness undefiled.

More still and higher—supremely higher—

the ultimate glory of the Bible; the life, the deeds, the teachings of Jesus and his sure promise to all who heed! Here is the final fruit of the undying tree of truth, which, if availed of, means the healing of the nations and, for all who accept, eternal life.

This, then, is our Bible. More than any need of our times is the study by all men, women, and children, of this master book of the ages. Such study will give us proportion and sanity and patience and steadiness and fortitude and kindness and practical wisdom and tolerance and charity and compassion and the spirit of love.

Such study will afford to every one of us the one thing most neglected and all but lost in our present-day social and economic cosmos—spiritual inspiration. Religion is an indispensable element of all real and enduring human improvement; and it is a serious question whether, with all our churches and churchly services, this divine and vital force is not declining—even disappearing.

Yet, it is to be gravely doubted if the welter of desperate problems, that press upon and distract us, can be solved or even understood without a profound and informed spiritual awakening.

As a cold matter of practical public policy, is it extravagant to declare that the treatment required by the whole world at his very hour is an elemental, genuine, and enduring revival of the religion of Jesus Christ—a revival which, with holy spiritual fire, will burn from human hearts the base impurities which today seemingly at least, curse all mankind?

On another plane, lower than the spiritual yet grandly exalted, is the literary and artistic appeal of the Bible. In variety of incident, in fidelity to human nature, in hard-headed practical counsel, in stirring and dramatic pageantry, in clearness and profundity of thought, in poetic conception and imagery, in conciseness of statement and charm of diction—in all the engaging qualities of literature and art, the sixty-six books that make up the Bible are unapproached by all the other writing of all time.

Where is a short story that compares with Ruth? Where a narrative of combat which equals that of David and Goliath? Where songs so musical and exalted as the Psalms? Where poems of passion so ecstatic yet so normal as those of Solomon? Where oratory so perfect as Paul's address on Mars' Hill? Where legal argument so convincing as the presentation of his case to King Agrippa? Where even newspaper reporting so detailed, picturesque and compact as the account of Jehu's descent on Jezebel and the death of Jezebel? Where philosophy so deep, true, and comprehensive as in the conversation recorded in the book of Job? Where such eloquence, beauty, and vision as in Isaiah? Where practical advice so aptly put as in the Proverbs?

And where, in equal space or form so entrancing, is to be found that color and movement and pageantry which human nature demands? One defect of modern democracy is the dreary monotony of daily life, the dull procession of pallid events. Let reformers beware how they regiment human emotions on the dead, gray level of those whose blood has cooled and imagination decayed—a dead, gray level without adventure, without self-expression,

without hope of escape from an unctuous sameness of life.

If I wished to be a lawyer, I would study the Bible. If I wished to be a business man, I would study the Bible. If I wished to be a diplomat, I would study the Bible. If I wished to be an editor—above all if I wished to be a reporter or correspondent—I would study the Bible. If I wished to be no more than a modern politician, clever, resourceful and adroit, I would study the Bible.

And statesmanship without intimate knowledge of the Bible is an absurdity—it is a contradiction in terms.

If I were a laborer with my hands, if I were a tiller of the soil, the Bible would be still more essential to my every mental, spiritual and even physical need. For it teaches to cast out envy and hatred, proclaims the nobility of toil and declares that the only way upward is through the joy of superior achievement and the beatitude of utmost intelligent effort. "Whatsoever thy hand findeth to do, do it with thy might." No scientific fact demonstrated by Huxley was ever truer than his assertion that "the Bible is the Magna Charta of the poor and the oppressed."

The literary excellence of the Bible would, alone, account for its amazing and increasing hold upon the imagination, interest and affection of every class, condition and occupation of men and women; for it enters into our common speech and life; it is woven into our customs and our laws; it is the source of much of the world's finest art, and has been and is the most decisive influence on letters and learning.

The influence of the Bible on our national thought and speech is one of the strongest forces in the miraculous development of America. In our formative period when books were few and time to read and think was ample, everybody had the Bible and everybody read it and pondered over what they read. Thus the Bible entered into American national life in a manner not experienced by any other people. Unlearned as Andrew Jackson was, he hit upon an American fundamental when he dogmatically asserted that "the Bible is the rock upon which our Republic rests."

Consider the literary style of our early statesmen—the lucidity, moderation, sprightliness and point; the Bible was largely responsible for their superior writing.

The charm of Lincoln's style—its simplicity, directness, purity, and force—is chiefly due to his early and continued reading of the Bible.

Whence comes this broad, deep and enduring human appeal, so like enchantment, yet so natural? It comes from the fact that the Bible was written for human beings by human beings divinely inspired.

It is the product of thousands of years of human experience, thought, and emotion. All kinds of persons and personages were the human authors of it; and it perfectly sets forth every phase of human life, every shade of human aspiration. As always, Emerson was right—"out from the heart of nations rolled the burdens of the Bible, old."

The Bible is woven of toil and reward, of defeat and prevailing, of anguish and of joy, of merriment and sorrow, of laughter and tears, of heroism and cowardice, of hatred and

of love, of sacrifice and selfishness, of hunger and satiety, of intrigue and open dealing, of tenderness and savagery, of mercy and hardness of heart, of justice and dishonor, of faith and disbelief—of every passion, impulse thought, and influence which men and women ever have known or ever can know. Hallam merely stated an obvious fact when he said that "the Bible fits into every fold of the human heart."

Yet, through all, the major motif is righteousness, human fellowship, and the gentler virtues. It was Moses who first said "Thou shalt love thy neighbor as thyself"; and ancient Micah asserted, in the compelling and rhetorical form of inquiry, that our daily rule of conduct is to "do justly, love mercy, and to walk humbly with thy God."

And so in the variations of the Bible, numberless as variations of the heart and mind and soul of man, there is unity. The whole of it leads up to Calvary; and from the Cross radiates the glory that, in the end, will lift up and cleanse and save a perverse world.

WHY SUCH FEW NEGRO AUTHORS OF THE METHODIST EPISCOPAL CHURCH

(Continued from Page 5)

We have in our colleges some of the best trained men to be found anywhere. They hold degrees from the leading universities of the country. We were talking a short time ago with the dean of our leading theological seminary. Said he: "Professor ———'s dissertation for his doctor's degree, was the best it has been my privilege to read: the church expects great things from this young man." Why shouldn't the church expect great books from the pen of this able scholar and not look to scholars of distinctively Negro denominations for their deep books. Why can't these professors lose themselves in study and research along their line, and in time, present the church and world their findings. Why expect these men to run revivals and assist in rallies in the summer when they should be some where studying and playing. Said one of our brilliant professors who sings to the Negro youth of the church in this paper weekly: "All the heights have yet to be climbed. All the sweetest songs are yet to be sung. All the finest poems are yet to be dreamed. The world's greatest books are yet to be written. The most influential sermons are yet to be preached. The greatest discoveries are yet to be made in chemistry, physics, geology, biology, medicine, in education, in all arts." How true all this is which this able professor has said. Why can't some of our professors do some of these things?

There is a third class to whom we can look for writers. The first class is "at the bat," the second class is on "deck," this class is in the "hole." These are the young men and women, fresh from the schools, with a good literary foundation. These could select one line along which they would like to specialize and pursue it diligently for the first fifteen years; by that time they will know some few things about their subject and will be able to present their findings to the church and world.

What Are Our Immediate Needs.

We need an up-to-date history of the Negro in the Methodist Episcopal church. Biographies of "Black Harry," John Steward, M. C. B. Mason and Reubin S. Lovinggood. Let these be forthcoming while our professors are getting ready to write scientific works. Shall we expect a white man to write for us? Will a white man have to take up the pen and tell us about M. C. B. Mason? How will we answer?

PERSONAL AND GENERAL

(Continued from Page 4)

Judson S. Hill, who for forty-two years has been head of the Morristown Normal and Industrial Institute for colored people.

Dr. Hill places great faith in colored students, who, he says, show an equal if not greater interest in their studies and in outside activities as do white students. They have the same love for athletics and share with enthusiasm in the social doings of their schools.

The institute is justly proud of its manual laboring classes. The students are carrying their studies to a practical end by working on the four new buildings now in process of erection at Morristown. Every step in the construction of the building is being done by them, from the cutting of trees and shaping them into planks, to making the bricks in a kiln of their own manufacture. The buildings being constructed are two dormitories, a refectory and a steam-heating plant.

The principles of interracial good will and co-operation were presented by Rev. H. T. S. Johnson before the annual meeting of the Oklahoma Association of Colored Teachers. The message was well received. Dr. Johnson writes: "We are making encouraging headway in getting the Colored teachers committed to interracial co-operation. The big problem of the future will be to get a corresponding interest on the part of the white teachers; for the idea will not fully prevail till the childhood and youth of both races are trained to that end."

PENSION FUND OF VARIOUS DENOMINATIONS.

Dr. Hingeley, Chairman of the Interdenominational Secretaries' Conference, in charge of the Church Pension Fund, announced the following endowment and subscription for endowment:

Northern Baptist, \$9,000,000; Southern Baptist, \$975,000; Congregational, \$5,750,000; Disciples, \$175,000; Luthern, Augustana, \$337,000; Luthern, Missouri Synod, \$2,500,000; Lutheran, Norwegian, \$500,000; Lutheran, United, \$150,000; Methodist, Canadian, \$2,500,000; Methodist Episcopal Church, \$17,500,000; Methodist Episcopal Church, South, \$2,000,000; Presbyterian Church, Northern, \$8,105,000; Presbyterian Church, Southern, \$1,400,000; Presbyterian, United, \$327,000; Protestant Episcopal, \$13,520,000; Reformed Church in the United States, \$191,000; Reformed Church in America (Dutch), \$393,000; United Brethren, \$100,000. Making a total of \$65,423,000.

CASH AND CHARACTER

Conducted monthly by

The Rev. Dr. Luther E. Lovejoy,
Secretary, Division of Stewardship,
Methodist Episcopal Church

The Stewardship Of The Pastorate

I. Shepherd and Flock.

"I was with you all the time.....teaching you publicly, and from house to house.....I shrank not from declaring unto you the whole counsel of God.....I coveted no man's silver.....These hands ministered.....In all things I gave you an example." Paul in Acts 20:17-38.

II. Making Money Look Cheap.

Money is a sacred treasure, coined from the bounteous gifts of God by the calloused toil and sweating brains of honest men. The stewardship of money is a great and holy trust. To make, to earn, to accumulate, to invest, to spend, to give, are privileges to be prized by every child of God who gets the opportunity.

But the stewardship entrusted to the Pastor—the stewardship of the flock of God, is, beyond all compare, greater than the stewardship of money.

"'Tis not a cause of small import,

The pastor's care demands:

But what might fill an angel's heart.

And filled a Saviour's hands."

To hold in one's grasp, and to stamp with one's influence, the virgin gold of infancy, to be entrusted with the royal treasures of youthful character, to direct the spiritual destinies of a thousand fellow men, shrink the enterprises and achievements of multi-millionaires to microscopic proportions. No emperor enjoys so rich a stewardship as the humblest pastor.

III. What a World-Famous Preacher Thinks.

"To unlock the vital energies of immortal souls and set them working in our human world is a work fit for a god. Many a preacher fails because he underestimates the possibilities of his people. All are created in God's image. All are heirs of immortality. . . . They are now sons of God and it does not yet appear what they shall be even this side of death."—Dr. Charles E. Jefferson.

IV. How a Young Missionary Felt.

"Why do you wish to return to the mission field?" asked Dr. J. H. Jowett of a noble young missionary who had been invalided home. "Because I cannot sleep for thinking of them!" the young missionary replied. "But," comments Dr. Jowett, "except when I spend a day with my Lord, the trend of my life is quite the other way. I cannot think about them because I am inclined to sleep."

V. "Proof of the Pudding."

A prominent lay official desires to know if tithing stewards really pay more in the long run to church expenses and benevolences than ordinary givers. This problem's answer just comes to me from Pennsylvania.

In five of the best churches in and near Pittsburgh the following average of giving for the year was discovered:

3386 non-tithers contributed an average

A REGIMENT OF LEADERS

Picture an entire regiment, 2950 strong, marching in review. Then, picture these men, each in a separate needy field, giving their lives in Christian service.

On the rural frontier fields of practically every state in America, 2950 pastors are being maintained in part or in whole by the Board of Home Missions and Church Extension, Methodist Episcopal Church. Each pastor serves from one to four communities; between 6,000 and 7,000 lonely hamlets, that otherwise must be left without religious services or instructions, are ministered to by these Christian leaders. Toward the support of these workers there is a weekly expenditure of about \$20,000 from Centenary funds.

The 1920 Census classifies 51,000,000 people as "rural"—that is, as living in scattered settlements of less than 2,500 inhabitants. It includes such frontier states as Wyoming, where the density of population is 2 per square mile; Arizona, 2.9; Nevada, 7, and Alaska, .1 persons per square mile. Here the pastor is of necessity a "circuit rider," traveling from community to community by horse or by car. Were it not for financial assistance by the Board of Home Missions and Church Extension not only in maintenance of workers, but in the erection of rural churches, a large percentage of these people would never hear the Gospel message.

Through special summer schools for rural pastors and by the organization of "Rural Departments in 29 leading Methodist colleges and theological schools, the Board of Home Missions and Church Extension is raising up a trained Christian leadership for American rural communities. In summer schools and in regular degree courses, young men—pastors and pastors-to-be—are taught



to minister to the whole life of folks in the rural charges. Thus, with a trained pastor, the church is a power for evangelism, a center for all community activity, such as recreation, agricultural demonstration, better health campaigns, civic welfare, good roads movements, etc.

With such a Christian leadership as Methodism is developing, the "trend to the city" will no longer menace our national life, the rural church will be the daily meeting place of contented neighbors.

OFFERING OF THE FOREIGN BORN TO AMERICA'S SHRINE

If anyone should tell you that the foreign born are not helpful to America's life here are a few carefully collected facts about their contributions to this country.

FOUGHT FOR AMERICA: Thousands fought for America in the Civil War in the Spanish War, and over one million of foreign birth and parentage served under our flag in the World War.

FEED AMERICA: They bake one-half of our bread; refine one-half of our sugar, and do more than three-fourths of the work in our meat-packing industries.

BUILD AMERICA: They mine and manufacture three-fourths of the iron for our ships, buildings, machinery and railroads.

KEEP AMERICA WARM: They mine



nearly three-fourths of the coal that fills our furnaces, runs our mills, gives us light and transportation.

CLOTHE AMERICA: They manufacture three-fourths of our clothing and nearly one-half of our silks, woolen and shoes.

CARRY AMERICA: Railroads would not be safe nor could streets be used if it were not for them—one-half of the maintenance work is done by them.

SAVE IN AMERICA: The American Bankers' Association says they own \$4,000,000,000 in savings and the Postal Savings Bank has over \$150,000,000 credited to more than \$750.00 depositors.

SUCCEED IN AMERICA: About one man in every ten in the list of prominent Americans in "Who's Who in America" is foreign born.

PLAY FOR AMERICA: They have taught us nearly all of our folk songs and give us nearly three-fourths of our orchestras, and their compatriots write nearly all of our music.

SPEAK ENGLISH: Two-thirds of all who came here and knowing English have since learned it and they learned it without legal compulsion.

BECOME AMERICANS: They become Americans not by force but by education and meeting native Americans, who believe in "Charity for all, and malice towards none."

of \$7.65; 310 tithers contributed an average of \$54.97.

In this rich territory the tithers give an average of more than seven times as much as the non-tithers.

VI. Answers to Puzzling Questions.

(The Secretary will try to answer all questions.)

Question 6. "Is there any plan for organizing the tithe stewards into local bands for mutual helpfulness?"

There is. The Church, through its Committee on Conservation and Advance, 740 Rush Street, Chicago, has just adopted a Constitution for "The Christian Stewardship Guild," which provides all the information needed for local stewardship organization. Send for a free copy.

Question 7. "Should all the tithe be paid through the local church?"

The councils of the Church have made no pronouncement on that matter. Many people believe that the whole tithe should be paid through the church, many others believe that each tithing steward should be free to direct his own tithe. However, the Church is doubtless better prepared wisely to administer the gifts of the average Christian than any other organization on earth. Besides, the needs of the Church, and of its benevolent enterprises, are far greater than any present supply, while outside philanthropies have many supporters who do not give liberally to the churches. It would seem, therefore, that much the

larger proportion of the tithe, at least, should be distributed through the channels of one's own church.

ANNUAL MEETING OF THE BOOK COMMITTEE

In accordance with the provisions of the Book of Discipline Paragraph 381, Section 2, the Annual Meeting of the Book Committee of the Methodist Episcopal Church is hereby called for Wednesday, April 18, 1923, at ten o'clock a. m., in the Drake Hotel, Chicago, Illinois.

William F. Conner, Chairman,
Ezra S. Tipple, Secretary.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---The Inspiring Example of Joseph.

APRIL 15, 1923

(Gen. 30, 22-24; 37, 2 to 50:26)

The Conquest of Love

There is a story of an emperor of China against whom some of his subjects arose in rebellion. He issued a proclamation threatening if they did not submit to make them sorry that they had disobeyed him. They resisted and were conquered, but instead of being slain, were pardoned. When reminded of his warning the emperor said: "Have I not made them sorry that they rebelled against me?" in this God-like way Joseph conquered his brothers. He spoke to them roughly and dealt with them severely, indeed, but not in a spirit of revenge. He was only trying to find out whether they were duly penitent, or still cruel and selfish. He was satisfied with his examination and gave them the kiss of forgiveness. Really he had forgiven them long before. In his heart there was nothing but the forgiving spirit. It is this forgiving spirit of love that conquers. It is this to which our Master refers when he bids us, when our brother has sinned against us, to go to him and talk the matter over privately, saying, "If he hears thee thou hast gained thy brother."

God's Noblemen

Those who forgive are God's noblemen. The king can make a nobleman, so called, but if he is a little man his title is a misfit. Your real nobleman is he who is big enough to be above all cheap and petty grudges. He forgives because he wants to forgive. It is spontaneous and glad with him. He does not have to be urged and preached at and cajoled to induce him to pardon the one who has offended him. He has sense enough to know that he who forgives unloads. The real burden is borne by him who nurses his wrath and clings to his grouse. Why should any man help his enemy to spoil his own happiness? Why should not every man dump his load into the first ditch of forgetfulness he comes to?

Saving Remnants

To the casual reader the preservation of the family of Jacob and his sons is not of tremendous importance. To all appearances they were just an ordinary gathering of Semitic people, having their own little circle and filled with their own personal ambitions. But to him who looks beneath the surface the saving from starvation of his "remnant" of worshippers of Jehovah was the preservation of a nucleus of people around which should gather a nation. Their influence as holders of the promises of God was to be incalculable. Their preservation made possible the tremendous growth of their descendants in Egypt, the deliverance under Moses, the organization of a nation in the wilderness, the taking of the

promised land, the trying out in human experience of the laws and promises of Jehovah, and finally, the giving to the world of the Saviour of mankind. Very often the opportunity for saving some "remnant" of mankind in a small community, or among adverse conditions, is despised because of the apparently insignificant value of that which is being saved. It is well when such opportunities present themselves to look back, not only to the preservation of the descendants of Abraham through the savior afforded them during this time of famine, but also to the fact, manifest in all history, that it has been through the saving of small things, or individuals, that reforms and other blessings to society have resulted. It is around the personality of the individual that great movements start and attain their deepest significance. Jesus lifted a small group of ordinary folk out of the confinement of Judaism and made them the foundation of a kingdom whose boundaries are spread to the uttermost ends of the earth. His disciples can do no less than to follow his practical example.

MISSIONARY INTERPRETATION. Lesson for April 15, 1923.

"So, now, it was not you that sent me hither, but God."

(By Rev. D. D. Martin, D. D.)

Joseph's brothers did have something to do with their being in Egypt before Joseph as Prime Minister of State. They had not all to do with it. The chief element was he that could have overruled the jealousies of his brethren so that Joseph could have had a place of distinction and influence at home. God did exactly the opposite, and the thing which looked to them as closing every door to his rising again to a place of influence was the thing which brought him the greatest prominence and made him most useful to his own people.

There is a double sense in which the going of Joseph in to Egypt was a strategic missionary movement. It was the only way of saving the Egyptian people from serious calamity caused by famine, and the only way the knowledge of the true God could be so brought before them in a way that would declare Jehovah the greatest of all gods. Notwithstanding all that, Joseph was compelled to pass through, he did not fail to make God known and trusted him for deliverance and help.

Joseph was sent to save a nation, so that his own people might be saved. Here is the great missionary truth this lesson teaches. The question is not will the heathen be saved if we fail to carry the Gospel to them;

the real question is will we be saved if we fail to carry the Gospel to them. The only way to save ourselves is to save others. The only way to save our nation from the vortex of ruin is that we as a people do what we can to save other nations about us. This unselfish ministry of helpfulness will fill us with love instead of hate toward every one, and we will feel toward humanity some what as Joseph did toward his brethren.

Sometimes the door is closed to us in the home land even as it was to Joseph, through jealousy and intrigue. God will cause the wrath of man to praise him, and the greatest blessing will yet come to the church through the foreign field, and the families of God will be reunited even as were the sons of Jacob in Egypt. There is now really more of Christian love and unity among missionaries and native Christians than can be found in this country. There are sons and daughters in all our Sunday schools whom God would send to the mission fields.

District Rounds

GAINESVILLE DISTRICT Second Round

Haynesworth, April 26; Bell and Willerford, April 27; New Newbell and Brooker, April 28-29; Lacrosse and Newbell, April 29; Burnett's Lake and Paradise, May 5-6; Alachua, May 5-6; Sanpulaski, May 19-20; Jonesville, May 26-27; Newberry and Trenton, May 27; Liberty Hill and Bethany, June 2-3; Bennington and Texan, June 3; Arredondo and Newnan's Lake, June 9-10; Pineville and Merredith, June 16-17; Archer and Longpond, June 17; Otter Creek Circuit, June 23-24; Cedar Key and Rosewood, June 30-July 1; Gainesville, July 6-8; Sand Hill and Morriston, July 11; Montbrook and Williston, July 12.

Dear Brother Pastors and Delegates—The district conference, Sunday school and Epworth League convention will convene July 12-15 at Williston, Florida. Let us be ready and make complete reports if possible of the full amount of our Centenary quotas for the year and the subscription for one year to the SOUTHWESTERN CHRISTIAN ADVOCATE. You are now conducting evangelistic services. Bring the people into the fold of the church.

Faithfully,

J. S. TODD, D. S.

MERIDIAN DISTRICT Second Round

Lako Circuit, April 14-16; Hickory Circuit, April 20; Forest Circuit, April 21-22; Haven Chapel, Meridian, May 4-6; Rose Hill, May 5-6; De Kalb Circuit, May 12-13; Lauderdale, Circuit, May 19-20; Southside, May 26-27; St. Paul, Meridian, June 3-4; Scooba Circuit, June 9-10; Preston Circuit, June 16-17; Philadelphia Circuit, June 23-24; Philadelphia, June 26; Union, June 27-28; Meridian Circuit, June 30-July 1; Chunkey, July 7-8; Lillian Circuit, July 11-12; Montrose, July 14-15; Garlandsville Circuit, July 16-17; Rose Hill Circuit, July 18-19; Daleville Circuit, July 21-22; Fort Stevens, July 28-29.

This has been an inspiring round of quarterly conferences in promises and pledging to raise Centenary quotas by Easter. God, who is so rich in mercy, will enable us to realize all of our hopes in this glorious work if we will be faithful and true to Him. Don't forget that we must do our part to make the SOUTHWESTERN CHRISTIAN ADVOCATE self-supporting. Our district conference will be from the 7 to 10th of August, 1923.

Yours for the Kingdom,
B. T. McEWEN, D. S.

HATTIESBURG DISTRICT. Second Round.

Collins, April —; Hattiesburg, St. Paul, 13-15; Bentley Chapel, 21-22; Stringer, 24; Mallieu, 28-29; Hattiesburg Mission, 14-15; West Enterprise, May 5-6; Bay Springs, 12-13; Ellisville, 18-20; State Line, 26-27; Shubuta Cir., June 2-3; Salem Mission, 5; Shubuta Mission, 7-8; Shubuta Charge, 9-10; Matherville, 16-17; Quitman, 23-24; DeSoto, June 30-July 1; Enterprise, 7-8; Hildieberg, 14-15; Paulding, 21-22; Laurel, St. Paul, July 28-29; Wesley, May 27-28.

My Dear Brethren of the Hattiesburg District: I hope you will not forget that the eyes of the church are upon us all, along the lines of church work. Let's not forget the Southwestern Christian Advocate. Let each pastor organize his committees and set to work now to get his entire quota. Our District Conference—the Hattiesburg District—will be held August 15 to 19.—W. H. Smith, D. C.

HELP WANTED

BOLUNT SPRINGS, ALA.—We are in great need of aid now. The old dilapidated building here that was condemned for service has been torn down and we have about 5,000 feet of the framing on the ground for the new building. This is an old building of thirty years standing. All of our pastors have planned to build a new church and failed to do so, but with the big heart of the Rev. C. P. Payne, our pastor, we have made a start. We are out of doors and must have some aid to build. We are doing our best to build and carry on the work of the church. We ask each pastor to take a collection for this cause and forward the same to Rev. C. P. Payne. Please do this, brethren, it will mean much to us here at this place. The plans are already in hand—what we need now is money.

I. B. POINTS,
G. W. MURPHY,
NEAL HINES, C. S. Steward;
STEP CHATMON, Trustee.

CARD OF THANKS.

I wish to thank the good people of Mars Hill for the surprise given me March 11. While at dinner a large crowd, led by Mesdames Ada Robinson and Mary Summers, came in singing, bringing a large number of pounds of choice groceries. The pastor responded and made the crowd welcome to come again at any time.

R. H. JONES,
Forest, Miss.

"LOOK UP, LIFT UP"**Epworth League Department**

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy,
Morgan College, Baltimore.

HOW SHALL WE CHOOSE OUR GOOD TIMES.**EPWORTH LEAGUE TOPIC**

April 15, 1923

(1 Cor. 10:31; Phil. 4:8)

Choosing for Ourselves

Let us pray that this meeting will help someone sign a declaration of independence on the recreation question.

"I didn't want to go to that movie with Helen, at all," said a girl to her mother, "but when she suggested it, I didn't want her to think I questioned her judgment."

Yet it is a pretty safe guess that the same girl would have refused to eat food that she knew would not agree with her, even if Helen had suggested it.

"Yes, I know that 'Greene's' isn't a very good place for a fellow to stick around, but you see Bill goes there a lot and I just naturally go along." That sentiment would be changed quite materially if "Bill's" example consisted of daily walks across a rotten bridge over a ditch of slime, yet that might be less harmful than the hour a day at "Greene's!"

There is a slogan (familiar, it is true, but very expressive,) that each one of us ought to take when we are tempted to go with "Helen" or "Bill." It is this: "The best should lead and not trail."

If your standard of recreation is higher than mine, you cannot, honestly, let me choose your recreation for you. Yet that is exactly what many of us do.

Constructive Recreation

He would be a strange carpenter who would build a house during his working hours, and then, as soon as his day's work was done, spend his leisure time in tearing down the walls.

Someone says to him, "Why do you spend your time in that fashion?" And his answer is, "Well, it's lots of fun."

Yet that is done constantly by some young folks and is a second grave danger point in our recreational lives. We study and work during the day, gaining better minds, clearer judgment, keener perception; but the call of our leisure time brings with it the temptation to dissipate our energies, to overtax our strength, to forego much-needed rest. We are much like the foolish carpenter.

Well Balanced Recreation

No matter how we may enjoy a certain article of food, none of us is so foolish as to try to live without any variety of diet. We are advised, nearly every time we read a magazine, what we ought to eat in order to keep physically fit, and no one thinks it strange that in lists of food the

most important place is not given to desserts. But is not the third difficulty in the choice of recreation that of providing for a balanced "diet"? Instead of choosing amusements that will develop in many ways, we have a single thought which we allow to predominate our play life.

A well-balanced play program will develop the all-round and not a one-sided life. It should include physical activities, opportunity for sociability, and building up of the mental powers.

Play and Character

Play reacts chiefly on one's down character. Therefore, recreation should be chosen for its effect on one's own self. The rule that Susannah Wesley gave to her sons is still valuable today:

"Would you judge of the lawfulness or unlawfulness of pleasure; of the innocence or malignity of action? Take this rule: Whatever weakens your reason, impairs your tenderness of conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is a sin to you, however innocent it may be in itself. And so on the contrary."

Choosing Our Good Times By Christ's Rule

The last and all-inclusive rule is that we should choose good times that can be measured by Christ's standards.

It is not difficult to realize Christ as an unseen spectator of good times at Institutes and other League gatherings; is it too much to expect that we shall be able to realize His presence in all of our recreation?

Ought the Christian young person to be satisfied with less?

Quarterly Conferences

GOLIAD, TEX.—Our first quarterly conference was held February 24, 1923, with Rev. J. G. Brown, District Superintendent, presiding. All officers were present and made very good reports. Sunday morning at 11 o'clock the District Superintendent preached to us out of his soul. Sunday evening again the Christian Soldiers marched through the mud and rain to hear the District Superintendent Brown, and to partake of the Lord's Supper. Amount raised during the quarter \$114. District Superintendent paid in full.—Reporter.

JEFFERSON, TEXAS—Jefferson and Plain charge: Our second quarterly conference was held Feb. 17-18, 1923, with our Dist. Supt., Rev. E. H. Holden, in the chair. The above conference was the most complete one

held on this charge in sixteen years. There was quite a large attendance Saturday to the business session. Sunday night the Epworth League rendered a very timely program, and our Dist. Supt. closed the session with very timely expressions. At 7:30 p. m. our regular services were held and there was a crowded house to witness the services. The discourse was a masterpiece. We the members of Jefferson and Valley Plain have gone over the top in both quarters, have paid the last indebtedness on our church and now we are getting ready to go over the top with our Centenary. We were blessed Sunday to have our Dist. President of the Woman's Home Missionary Society with us in the person of Sister Reese. We are proud of our Dist. Supt. and pastor, Rev. L. A. Greenwood. The choir was indeed on the job to make all things go sweetly through the services.—Rev. L. A. Greenwood, Pastor; Miss Wilhelmina Hawkins, Reporter.

RIPLEY, MISS.—The first quarterly conference was held at St. Paul on March 2nd. A large crowd greeted Rev. Golden, who as usual had a message of cheer for us. The following Sunday morning love feast was conducted by our pastor, Rev. S. J. Mack, and at night Dr. Golden appealed forcibly to a well filled house with a subject of his choice. Total amount raised \$41.00. We are looking forward to a great year's work under our present leadership. We are asking the prayers throughout the district.—Reporter.

HARRISONBURG, VA.—John Wesley M. E. church: Our Dist. Supt., Rev. W. S. Jackson, held the fourth quarterly conference on Feb. 21st, which was a complete success. Every officer answered the roll call. Women's day was a high day. They set their mark at \$100, and raised \$103.24. Sunday was a great day for the men. Their goal was \$100, and they raised \$101.02.—M. W., Reporter.

BROOKMAN, GA.—The second quarterly conference of the Waynesville Charge, which convened March 3-4, was an admirable success. Notwithstanding the small membership, they worked a fine congregation and \$30.00 in all was raised, paying the

district superintendent in full and leaving above \$12.00 for the pastor. Too much praise cannot be given to Mrs. Lula Wright, the leader, and the good people of the community of all denominations for the way they co-operated to espouse a good cause. On the third Sunday of February the pastor's wife, Mrs. B. T. Freeman, was too sick for the pastor to leave the bedside, but this good people under the leadership of Sister Lula Wright raised for the pastor \$12.00 and sent it to him. They never forget their pastor. The pastor has had sickness in his home ever since adjournment of the annual conference, yet he has not forgotten the old cause of the church, and Centenary is far in advance to that of last year. They are planning a drive for the SOUTHWESTERN. Look and see what they will do.—Mrs. Drucilla Simmons.

BRANDON, MISS.—Our first quarterly conference was held at Taylorsville on March 3-4. Dr. L. W. Price, our efficient superintendent, was on time and dispensed the business of the conference with ease. The majority of the officials were present with well written reports. Dr. Price knows how to lead his people. He is on the right place in the great church. We raised \$53.00 during the quarter and paid the district superintendent in full, \$30.00.—F. Smith, P. C.

WEST ENTERPRISE CHARGE.—On March 10 our quarterly conference was held with District Superintendent W. H. Smith in the chair. All reports were good. Dr. Smith preached an inspiring sermon from Psalms 10:2, which seemed to electrify the entire audience. Raised during the quarter, \$44.00. We are thankful to the bishop and the district superintendent, Dr. Smith, for our beloved pastor, who has been faithful trying to go over the top with the Centenary.—Rev. P. A. Taylor, P. C.; S. S. Mack, Reporter.

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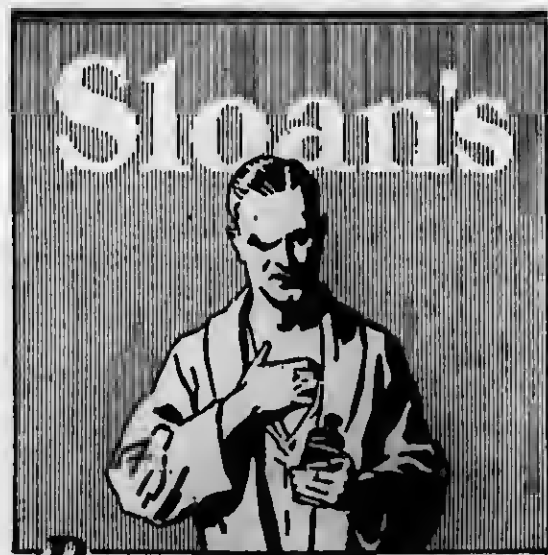
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WHAT THE CHURCHES ARE DOING

JEANERETTE, LA.—St. Paul M. E. church has taken on new life. We have adopted the duplex system, and it is working fine. At our class meeting, Tuesday, Feb. 27, 42 members were present. Our collection was \$19.09, and we thank Bishop Jones for the return of our pastor, and we intend to put the program over on Easter Sunday morning.—Rev. G. G. Woolridge, P. C.; Henry Ewing, Reporter.

CARY, MISS.—Clark's Chapel M. E. church is waking up under the leadership of our new pastor, Rev. W. E. Rucker. On Sunday, Feb. 25th, he preached two able sermons. Two joined the church and many were present, though the weather was unfavorable. Collections, \$26.25. We are planning to go over the top with our Centenary on Easter. Our Sunday school is doing splendid under the leadership of our new Supt., Bro. John Russell.—J. C. Martin, Reporter.

BAYOU GOULA, LA.—On Sunday, Feb. 18th, at 11 o'clock a. m., was the beginning of a new Christian era for the St. Luke M. E. church, Bayou Goula, La., under the pastorate of the Rev. T. H. Sampson. Owing to the bad weather only a few were out to the services. At 8 o'clock p. m. Rev. T. H. Sampson preached his introductory sermon from the 19th chap. of St. Mat., 27th verse, after which 25 devout Christians came forward and partook of the Lord's Supper. Great work is on for the Centenary. Selection by Mrs. T. H. Sampson.—R. A. Parker, Reporter.

PETERSBURG, TEX.—Caldwell Chapel is on the up grade. We are doing our best. Sunday Feb. 25 was a high day. We met in conference Saturday with splendid reports. Sunday at 11 o'clock our District Superintendent, Rev. E. J. Guthrie, preached a wonderful sermon. We raised \$15.91 for the day, and we are planning to raise our Centenary money this year. We are proud to say Rev. E. J. Guthrie is a powerful and spiritual speaker. He has put new life into the church. We closed a very successful day.—Pattie A. Boren, Reporter.

PELAHATCHIE, MISS.—The members and friends of Little Zion M. E. church, Pelahatchie, are delighted to receive our pastor, Rev. W. R. Walker for the third year. He was cordially welcomed by friends throughout the city. Little Zion is alive and will not fall under the administration of such an able leader as Rev. Walker. Pray for our success.—Essie Madison, Reporter.

MOBILE, ALA.—To Our surprise on January 22, the faithful members of Wesley Chapel M. E. Church gave a

storm party for the parsonage. On entering the party sang "We are building up the temple for God," led by Sister Virginia Jackson. Many pounds of choice groceries were laid on the table. The pastor offered prayer asking God's blessing upon the good sisters, and invited them to come again.—Rev. V. D. Oatman, P. C.

MANSFIELD, TENN.—Newhope M. E. Church: This is to say that our church has taken a new start. On Feb. 25 we had a rally for the church. We raised \$64.50, with a small crowd. Our pastor, Rev. J. A. Burnley, preached a wonderful sermon from Acts 27:25. It was enjoyed by all who were present. Pray for our success.—Viola Francis, Reporter.

WASHINGTON CHARGE.—St. Mark M. E. Church: We are all proud to have Rev. A. B. Harris back with us. His return was welcomed by a grand reception in his honor Friday night, March 2nd. Friends and members of all denominations were present. Four hundred pounds of groceries and a purse of \$7.65 was given him. He has the interest of the church at heart, and we are planning to go over the top. Committee: E. Montgomery, Rynle Bihins, Thomas Pirt, B. Pete.—Robert Motte, Reporter.

MEXICO CHARGE.—Our year's work is almost at an end and we are hoping to make a good showing along all lines. We are striving to get our folks to see the importance of having all of our benevolences, and centenary quota in full. The Rev. Dr. S. B. Campbell, Area Secretary for the St. Louis Area was with us Sunday, February 25th, and made a fine impression upon the congregation with a most excellent address, on the centenary movement. Dr. Campbell is a great preacher of the gospel and he brought a great message to the congregation of St. Luke's Chapel. Rev. A. H. Higgs, District Superintendent held his fourth quarterly meeting Sunday February 4th, preaching very acceptable and inspiring sermons in the morning and evening. In the afternoon at 3:00 p. m. Rev. Dr. S. H. Blackshore of the St. Paul's C. M. E. Church, preached a great sermon to the delight of all present. One soul found its way to the Christ by conversions. The Pastor, Rev. Wm. H. Smith is putting forth his earnest efforts and best endeavors to advance the work of the Church in all of its departments. The church membership during the year has been increased to the number of fifteen. The finances up to date amount to almost \$1,000. We hope to be successful in all of our efforts spiritually and financially.—Wm. H. Smith, Pastor.

BONITA CHARGE.—On my return from the annual conference I was met at the parsonage by a large band of members with baskets of meats and pies and cakes, fruits, and many good things. The table was spread and blossomed. Members present: Dochie Gray, Rebecca Williams, Ella King, Rosa Wimherly, Ella Williams, Lee Etta Williams, Marion Smith, Jose Davis, and others.—S. A. Davis, P. C.

BRENNHAM, TEXAS.—The writer has held on to the Texas Conference with varied experiences since 1898. Many hitters and sweets have come to me and mine during these many years, but the most thrilling experience came to us March 2nd that it has been our lot to remember.

People have brought us storms on foot, in huggies, and the like, but the people of "Pleasant Grove Church," Brenham Cir., sent us a storm on wheels, by express, prepaid. They sent us about 250 lbs. choice groceries. A partial list of donors is as follows: Messrs. E. D. Roberts, George Guyton, Albert Lockett, J. H. Moore, Henry Lipscomb, James McGregor, Luther Allen, Willie Roberts; Miss Edna Roberts; Mesdames Martha Dever, E. A. Roberts, Lillie Stamps, E. L. Roberts, Catherine Johnson, C. C. Moore, Mattie Williams, C. Fashion, Rosia McGrogor, Eliza Spats, and Mrs. Addie Roberts. Considering the bad weather and roads, and the fact that we live at Bellville, 25 miles away, words are inadequate to express our appreciation for this kind remembrance, coming as it did.—E. W. Hayes and family.

SUNDERLAND, MD.—Thursday evening, March 8, the seating capacity of Mount Hope Church was overcrowded with spectators to witness the greatest feature of the winter festivals, the "Million Dollar Wedding." The church was very artistically decorated with long streamers of white crepe paper with a large hall suspended through the center, adding much to the occasion. As the strains of Lohengrin's "Wedding March" were played, the several bridal parties in lovely attire proceeded to the altar to receive the ceremony, which was performed by Mr. J. C. Hicks, Jr. The brides entertained the audience with classic recitations and songs. Mrs. Olivia W. Smith reported the largest amount of money was awarded a \$5.00 gold piece for her effort. Amount raised by the brides was \$322.00. Grand total for the evening, \$361.00. The proceeds will be used for the erection of the new church.—Rev. Edgar D. Hall, Pastor.

HARTSVILLE, TENN.—The missionary program of the Junior Children on March 5 proved a success. In spite of the inclement weather, every child was present. The program was conducted by Mrs. William Harris, a very consecrated Christian always doing service for the Master. This being the first missionary program of Green Top Street M. E. Church, it was enjoyed by everyone. A neat little sum was realized. On March 10-11 our second quarterly conference was held. The superintendent, Rev. J. B. Boothe, was present. On Sunday at 9 o'clock he instructed the class in Sunday school and taught the great lesson. At 11 o'clock he preached an able sermon

on "Tithing." At 7 o'clock he taught the great lesson of how to prepare and care for the young folks. Every heart was made to rejoice. We thank God for such a man, also the amount raised, \$28.00.—Reporter.

EUDORA, ARK.—Sunday, March 4, was a high day for Peeble's Chapel M. E. Church. It was banner day for the Sunday school. Classes 1 and 2, who have been working under the banner for January and February, respectively, were forced to give up the banner to Class 3, the smallest in the school, it having raised the largest collection on that day. Our pastor, Rev. J. Murray Smith, preached in the morning to an appreciative crowd. Collections good.—Miss Lillian Smith, Reporter.

TUPELO, MISS.—While my family and I were sitting quietly in the parsonage Thursday night, March 8th, a storm came with much wind against the parsonage, singing was heard at the door, "Somebody Is Knocking at Your Door." The door was opened and in came a crowd of the leading members of St. Paul church, led by Sisters Lucy Rogers, L. A. Gladney, Willie McKenzie, Brothers S. R. Rogers, M. J. Tolston and Ellis Ellison.

They marched into the dining room and loaded the table with all kinds of edibles. The writer thanked them in a few brief words, Rev. S. C. Mack, pastor of Ripley, led in prayer. After prayer they sang "God Be With You Till We Meet Again," and left the pastor and wife full of smiles. A most hearty welcome was extended to them to come again.

We are grateful to Miss Lela Clifton and Sister Lucy Rogers, who were the promoters, and to the many friends who took part. Remember you are always welcome.—B. F. Woolfolk, Pastor.

INTERLACHEN, FLA.—We have just closed a series of meetings for souls. Seven were united with the M. E. Church during that time. The pastor was assisted by Sister Washington during the meetings. We ask the prayers of the church.—Rev. A. E. Williams, P. C.

BILOXI, MISS.—Biloxi Charge is alive. On March 1, 1923, our first quarterly conference was held in St. Paul M. E. Church. Rev. P. H. Rembert, the ideal district superintendent, was on time, preached a good sermon, held the quarterly conference the same night, and returned to his home at Pass Christian, Miss. All the quarterly conference members were present with good reports. Financial reports: Class No. 1, John Scott, \$4.00; No. 2, Mrs. C. L. Brown, \$4.50; No. 3, Wm. Moore, \$4.20; No. 4, Albert Proctor, \$5.00; No. 5, Mrs. L. Gaines, \$5.50; No. 6, Elijah Harris, \$3.00; No. 7, Mrs. Ella Johnson, \$5.01; Sunday school, \$1.00; Epworth League, \$1.00; Ladies' Aid, \$1.00; Woman's Home Mission, \$1.00; Bible Band, \$1.00. Total, \$36.31. Our faithful officers and members and energetic pastor, J. A. Patterson, worked faithful and went over the top. Rev. S. L. Harrison, our pastor of Handshoro, Miss., was with us and made a good talk.—Albert Stidman, D. S.

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

CARDWELL—Mr. John B. Cardwell, Jr., was called from labor to reward Feb. 27th at the home of his parents, Mr. and Mrs. John B. Cardwell, of 300 Second ave., N. W., Roanoke, Va. Mr. Cardwell was an industrious young man, a student of Hampton High School, and a member of St. James M. E. church at Roanoke, Va. He was faithful until his health failed him. He was 25 years of age and was well thought of by white and colored. One of his best white friends, Mr. Moure Wayna, of Roanoke, acted so nicely towards him. He carried him large wreaths of flowers. Mr. Cardwell will be greatly missed among the many friends, who join with the grief-stricken family. He leaves to mourn their loss, mother, father, and one sister, Mrs. Olive Cardwell-Martin.—Mrs. Dock Blackstock, Reporter.

REDMOND—Brother S. Redmond, a member of Spring Hill M. E. Church, Lexington, Miss., departed this life on Feb. 17. He was one of the founders of Spring Hill. Age 75 years. A wife, two sons and three daughters survive him. The funeral services were conducted at West Grove Baptist Church and many friends attended.—Rev. W. S. Leake, P. C.

WILLIAMS—Brother Sam Williams, member of Lawson chapel M. E. church, Bonita, La., departed this life March 3, 1923, in full triumph of faith. He was one of the founders of Lawson chapel, under the pastor age of Brother Matt Lawson, a local preacher. He leaves to mourn his loss one sister, four daughters, two sons and three sons-in-laws, one brother-in-law and wife. He was 72 years of age. Funeral services were conducted by his pastor, Rev. S. A. Davis, assisted by Rev. W. C. Williams.—Sham King, Reporter.

ANDERSON—Sister Amanda Anderson, of McComb City, Miss., was born in 1868 and died Feb. 21, 1923, age 55 years. She was a faithful member of Liberty M. E. church for 39 years, and was loved by all who knew her. She leaves two sisters, eight children, many relatives and a number of friends to mourn her passing. Her body was deposited in the Liberty cemetery. Funeral was attended by the pastor, Rev. W. J. H. Clark.—Reporter.

WILSON—Sister Laura Wilson of Statesboro, Ga., was born Dec. 23, 1879, and departed this life Feb. 20, 1923. She confessed a hope in Christ while young, and joined Brown's Chapel M. E. Church, of which she was a member for twenty-nine years. She leaves to mourn her loss twelve children, four grandchildren, one sister, four brothers and many friends. The funeral was attended by Rev. A. L. Smith and the remains were

laid to rest in Leo cemetery.—J. H. Hall, Reporter.

LEWIS—Sister Julia Lewis, an old member of McCabo Memorial M. E. Church, departed this life Saturday, Feb. 24, 1923, at her humble home, and was buried Monday, the 26th. The pastor, Rev. W. L. Duncan, attended her funeral. The funeral was largely attended by relatives and the many friends. She was born in 1797 in the state of Mississippi, and was brought to Texas during slavery. The day of her death she was 126 years old. She was the mother of sixteen children. There are many relatives and friends to mourn her loss, and daughters and grandchildren, who live in Beaumont, Texas. Having served the Master faithfully here on earth, she has gone to her reward.—Rev. W. L. Duncan, P. C.

THURMAN—Brother J. C. Thurman, one of the oldest members of Wiley Chapel M. E. Church, departed this life Feb. 27, 1923, in full triumph of faith. He lived 89 years. He decided for Christ in his early manhood and became a member of the Wiley Chapel M. E. Church, and was an active member until death. He served as Sunday school superintendent forty odd years and as a class leader the same. He served in almost every office of the church. He leaves a wife, three children, one sister and several grandchildren and friends to mourn his loss. "Asleep in Jesus, blessed sleep, from which none ever wake to weep."—S. A. Gamble, Reporter.

BELL—Mr. Roy Bell came to a sudden death Friday, Feb. 23, 1923, at Pascagoula, Miss. Mr. Roy Bell was the youngest brother of Sister Rosa Boyd, organist of Ryley Chapel M. E. Church. Mr. Bell had just started out in life and came to his death at the age of 23 years. His funeral was conducted by our new pastor, Rev. S. L. Harrison. He leaves a mother, seven sisters and brothers, and friends and relatives to mourn his loss.—Rev. S. L. Harrison, P. C.

DICKENS—Sister Hattie Dickens of Georgeville M. E. Church, Goodman, Miss., departed this life Feb. 15. She was a faithful member for twenty-six years. She leaves a husband and eight children to mourn her loss. Her funeral was attended by the pastor, Rev. G. W. Weatherly, assisted by Rev. G. W. Hunt. We feel our loss is heaven's gain.—Nellie Lomax, Reporter.

FIELDS—Sister Louisa Fields departed this life Feb. 28, 1923. Age 74 years. She was a faithful member of St. John M. E. Church, Leakesville, N. C. She leaves a host of friends to mourn her loss.—Mrs. W. E. Hairston, Reporter.

JACKSON—Sister Fannie B. Jackson, a member of Zion M. E. Church, Marion, Ala., departed this life Feb. 4, 1923. She was a faithful member and served her day and generation, and has gone to receive her reward. Peace be to her ashes. She was 75 years old.

SMYLEY—Augustus Smyley, a loyal preacher in Zion M. E. Church, departed this life March 4. Many years Brother Smyley stood firmly for God and righteousness. His life was a fine example of Christian

character. His funeral was largely attended. The Rev. E. E. Johnson was master of ceremonies. The Rev. L. D. Daniel and Randal Jones assisted the pastor in the funeral service. His was a glorious end. He was 80 years old.

SPEED—Sister Sarah Speed, granddaughter of Augustus Smyley, slipped away to her long home on March 5, in Birmingham, Ala. She joined the church when 12 years old. Lived a beautiful Christian life to her last day on earth. Her end was peaceful. She leaves a husband and friends to mourn her passing.—P. P. Wright, Pastor.

MONTGOMERY—The death of Miss Trula Montgomery, a member of St. Paul M. E. Church, Columbus, Ga., occurred on March 4, 1923. When the lamp that had lighted the days of this good woman failed, the angels rejoiced over a new companion who had come to spend eternity with them. Our human hearts cry out in grief: Why should this lovely life be ended just in the maturity of its usefulness? Miss Montgomery represented that sterling class of American womanhood whose aim is always to uplift. In the school she was a powerful force in discharging the responsibilities incumbent upon her there. In her community she was ever among the first to aid in developing the church. With a rare nature, she forgot self in a quiet performance of those things which came to her hand to do. It is very hard to give her up, but out of the weary heartache comes a still small voice saying, "That surely the hand that had so great a purpose accomplished by lending her to the earth must also be purposeful in taking her away." "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."—Rev. D. F. Vance, P. C.

WOOLLY—Brother Wesley Woolly of Bude, Miss., passed from labor to reward on Feb. 12. He was a member of Thirkeld Chapel. Age 65. He departed this life in full triumph of faith. He leaves a wife, five children, three sisters, two brothers and a number of grandchildren and friends to mourn his loss. The funeral was conducted by the pastor, Rev. Robinson, and Rev. A. Dixon of the Baptist church.—Myrtis E. Davis, Reporter.

WRIGHT—Mrs. Bettie Elizabeth Wright, of Temple, Ga., was born in Randolph county, Alabama, Nov. 19, 1856. She lived and labored with us 66 years, and was the mother of eleven sons and four daughter. Sister Wright was a fervent and zealous Christian. She loved her church and pastor, was at all times willing to do her best in advancing the kingdom in the community in which she lived. Ten sons, two daughters, 32 grandchildren and two great grandchildren, many relatives and friends, mourn her passing. Five years ago her health failed her, and 3 months ago she took her bed, never recovering, and died Feb. 16th. Services were conducted by her pastor, Rev. G. W. Hatcher, assisted by Brothers Hayes and Sumlin of the Baptist church.—Reporter.

MARRIAGES

COLEMAN-GRESHAM—On March 4th, 1923, Mr. Robert Coleman and Mrs. Emma Gresham were united in holy matrimony at the home of the bride. The bride is a strong active member of Lynch's chapel M. E. church, Forest, Miss. The groom is an industrious man. After the marriage a fine supper was served. The ceremony was performed by the pastor, Rev. R. N. Jones.

THOMAS-HOWELL—Mr. Roy Thomas of Lewisville, Ark., and Miss Estella Howell, daughter of Rev. C. H. Howell, our pastor at Hope, Ark., were joined in holy wedlock March 12 at the residence of Mr. Crump of Lewisville. Many friends of the bride and groom witnessed the ceremony and wished for them a happy sail o'er life's sea. Rev. H. Bright, P. C., officiated.

MOORE-HALL—On March 11, Mr. Booker T. Moore and Miss Tansie Hall were united in holy wedlock. The wedding took place at St. Mark M. E. Church, Philadelphia, Miss. They were both bright stars of St. Mark's.—E. G. Webb, P. C.; Ed Stephens, Reporter.

INQUIRY.

I wish to inquire for my three sisters. We were owned by Dr. Blackman, in South Carolina; were given to Dr. Mims; then brought to Louisiana, in 1860. Our mother's name was Mrs. Easter Blackman. The sisters that were left were: Mandy, Harriet and Sarah Blackman. Sarah was the eldest daughter, and she had two children, Troney and Addison Blackman. Any information concerning the whereabouts of these persons will be greatly appreciated by

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CRESCENT CITY NOTES

Thompson M. E. Church: The Ladies' Aid gave for the benefit of the Centenary fund a choir rally on Sunday, March 18, at 3 p. m. St. John Divine Baptist Church, Howard Congregational, First Street, Beecher Memorial and Scott Chinn church choirs were present and rendered selections for the program. Revs. M. Williams and C. S. Stanley were present and gave very interesting talks. The service was enjoyed by all present. Collection, \$17.37.—Agnes Hagan, Sec.

We desire to express our appreciation to the members and friends of Peck M. E. Church for the genuine surprise given us on Tuesday, March 13. Many pounds of choice groceries were bought and also a purse. The presentation speech was made by Miss Lillian Roberson, who in choice words expressed the satisfaction and joy of the congregation for the return of their pastor. The promoters of the surprise were Misses Laura Brazil and Lillian Roberson, president and secretary of the Sons and Daughters of the Conference, and Brothers Frank Narcises and Eugene Stanley. Cake and cream was served and all had a delightful time. Mrs. Price, who is still ill, could not be present, but the pastor in responding expressed also her appreciation with many thanks to the promoters and invited them to come again.—Rev. and Mrs. W. J. M. Price.

SPECIAL NOTICES

SAVANNAH DISTRICT—The first big drive for Southwestern subscrip-

tions throughout the Savannah District will terminate the fifth Sunday in April. Immediately after Easter this rally will begin and each pastor is to get his number, not being even one short. This victory will help make a more efficient charge. Dear brethren, we must be equal to our task.—C. W. Prothro, D. S., Savannah District.

BELTON, TEXAS—Pastors of the San Angelo District and sisters of the Woman's Home Missionary Society are called to attend the group meeting to be held in Belton, Tex., May 17-18, inclusive. I earnestly request every Home Mission president to be present at this meeting or send your report.—Mrs. L. E. Gilmer, Dist. Pres.; Mrs. E. Spriggs Ratliff, Cor. Sec.

CARD OF THANKS

The pastor, Rev. John A. Lindsay, of Warren M. E. Church, and wife, take this method of thanking the Sunday School, under the supervision of Brother H. B. Thomas, for a very large and very much needed cooking stove for the parsonage. God bless these little folks and their very efficient corps of teachers and officers. The pastor and wife are also very thankful and highly appreciative of the granite shower which was so successfully carried out by Mrs. Ada Clark, wife of the late Rev. P. W. Clark, assisted by Mrs. M. E. Benoit, the faithful and loyal organist; Miss Burley, the talented and accomplished pianist and chorister, and Mrs. Marietta T. Brown, the wife of Rev. T. A. Brown. May heaven's choicest blessings rest upon these faithful workers and their friends. All of these good things came to the parsonage Feb. 23-24.—John A. Lindsay, Pastor, Lake Charles, La.

I wish to thank the good members of Bond and Wiggins charges for a fine suit of clothes and silk shirt, led by the following members: T. Carr,

Sisters H. Seabrow of Bond, Mary Griggs, Mary Coe and Mary Williams. These tokens were given in appreciation of service rendered during the past year. May the blessings of God go with these people.—Rev. D. Ray.

I wish to thank the following members of Longview Charge for the storm party led by Mr. J. P. High and Mrs. Bardwell, followed by a great crowd, who made our hearts rejoice with the many pounds of choice groceries which amounted to 100 pounds, and also Zion Cypress members for a hat, led by Mrs. C. Canidia, and Bell's Chapel members for 30 pounds of groceries, led by Mrs. Yates and Mrs. Moore. We pray God's blessing upon these people.—N. L. George.

I wish to thank the good members and friends for their kindness shown me in my preparations to meet the annual conference recently held at Orlando, Fla., and also for their request for my return to serve them for the 5th year. Mrs. Mary Myers and Mrs. M. L. Davis gave several nice presents; Mrs. T. E. Demery \$7 on a suit of clothes; and many friends of other denominations from \$1 to \$2. May God bless you all.

Rev. A. L. JACKSON,
Clearwater, Fla.

We take this means of thanking our friends who came with sympathies in the hour of bereavement when shadows of the darkness of death of our beloved husband and father, the Rev. C. A. Taylor, fell across our pathway. Ministers, members and friends of our own church, ministers, members and friends of the Baptist and Presbyterian churches, and all the Methodist families who came with words of cheer and respect and tokens of flowers offering to brighten our pathway.

We forget not those who sent telegrams and letters of condolence.

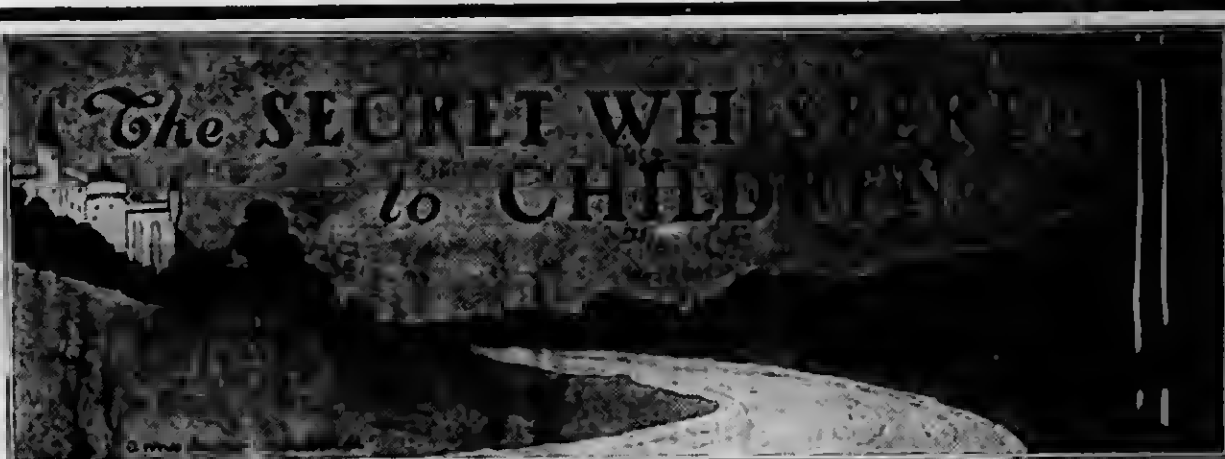
Friends, we thank you.
My address in the future will be 1804 East 13th St., Kansas City, Mo.
Mrs. C. A. TAYLOR, Children and Grandchildren.

We wish to express our sincere thanks and heartfelt appreciation to the members of May's Chapel M. E. Church of Kiln, Miss., also the good Baptist friends, for their many acts of kindness shown us in the past also for the great surprise party that came to the parsonage on Feb. 19, 1923. This party was led by the following: Brothers H. Jones, J. Brown, J. McNair, J. W. Wright and T. P. Stallworth; Sisters Nettie Jones, P. M. Stallworth, R. Curry, Mattie Wright, Thompson and Lucy Harris. They left more than 100 pounds of choice groceries on the table and cash purse. May God's richest blessings ever remain upon these good people.—J. J. Ford, P. C.

I take this method to thank the good people of Sumrall and New Augusta, Miss., for a suit of clothes and Mr. Waits, Mr. Watts, Mr. White and Mrs. Dora Murphy for various articles of clothing. May these good people live long to make others happy.—Rev. A. M. Quinn.

WOMAN'S COLUMN

KOSCIUSKO, MISS.—The Ladies' Aid Society of Wesley M. E. Church recently had electric lights put in the parsonage at a cost of \$22. The ladies did not cease with lighting the inside of the parsonage, but added a porch light which is not only attractive but very useful. The pastor, Rev. G. M. Chisholm, and family take this method to assure the members of the Ladies' Aid that these lights are highly appreciated. With such an efficient president Sister L. A. Presley, the Ladies' Aid work goes forward by leaps and bounds.—Mrs. L. S. Chisholm, Reporter.



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Publishers

A Little Spark Of Light

'Twas but a little light she bore,
While standing at the open door;
A little light, a feeble spark,
And yet it shone out through the dark
With cheerful ray, and gleamed afar
As brightly as the polar star.

A little light dispels the gloom
That gathers in the shadowed room
Where want and sickness find their prey,
And night seems longer than the day,
And hearts with many troubles cope
Uncheered by one slight ray of hope.

It may be little we can do
To help another, it is true;
But better is a little spark
Of kindness when the way is dark,
Than one should miss the road of heaven
For lack of light we might have given.—ANON

A CHALLENGING CHART

For the past two weeks, we have given over our columns largely to a tabulation of detailed reports by Conferences, Districts and Local Charges on the Semi-Centennial Anniversary effort now under way.

The present article is a summarized statement of these same facts according to Episcopal Areas and Annual Conferences. Primarily the patronizing territory of the Southwestern Christian Advocate embraces all of the Colored work within eight Episcopal Areas as follows: The New Orleans, Atlanta, Chattanooga, Washington, Philadelphia, Indianapolis, St. Louis and Denver.

Divisions of these several Areas by Annual Conferences, and new Anniversary Subscriptions to March 1st, are as follows:

NEW ORLEANS AREA

Bishop Jones

Conferences	Number of Districts	Church Members in each Conference	Sent in on Quota
Central Alabama	5	15,170	130
Mississippi	6	22,461	618
Louisiana	6	18,991	366
Texas	6	19,527	348
Upper Mississippi	7	22,257	564
West Texas	6	14,740	274
Totals	36	113,146	2,295

ATLANTA AREA

Bishop Richardson

Conferences	Number of Districts	Church Members in each Conference	Sent in on Quota
Florida	4	5,604	54
South Florida	2	3,005	40
Atlanta	5	20,919	197
South Carolina	8	57,228	163
Savannah	4	10,247	119
Totals	23	97,003	573

CHATTANOOGA AREA

Bishop Bristol

Conferences	Number of Districts	Church Members in each Conference	Sent in on Quota
North Carolina	4	14,927	211
Tennessee	4	9,413	50

East Tennessee	4	6,830	92
Totals	12	31,170	353

WASHINGTON AREA

Bishop McDowell

Conference	Number of Districts	Church Membership	Sent in on Quota
Washington	6	38,718	359

PHILADELPHIA AREA

Bishop Berry

Conference	Number of Districts	Church Membership	Sent in on Quota
Delaware	5	38,449	456

INDIANAPOLIS AREA

Bishop Leete

Conference	Number of Districts	Church Membership	Sent in on Quota
Lexington	5	23,600	304

ST. LOUIS AREA

Bishop Quayle

Conferences	Number of Districts	Church Members in each Conference	Sent in on Quota
Central Missouri	3	10,476	232
Little Rock	5	6,991	258
Totals	8	17,467	490

DENVER AREA

Bishop Mead

Conference	Number of Districts	Church Membership	Sent in on Quota
Lincoln	3	3,603	102

GRAND TOTALS

Conferences	Districts	Church Membership	Sent in on Quota
20	98	364,156	4,932

EASTER HAVING PASSED, it now remains for every Methodist unit of Negro membership to lend their ears to put the Southwestern Christian Advocate on a basis of dignified self-support. Public and private utterance and personal canvass should be constantly made. Every Pastor should ORGANIZE his Church, and work with vigor and determination for his Quota until July 1st is over. **IT WILL BE DONE NOW OR NEVER. IT IS THE SOUTHWESTERN'S TURN NOW!**

Personal and General

The new address of Rev. W. H. Williams is 2253 Sherman Avenue, N. W., Washington, D. C.

To Crown Fifty Golden Years of Southwestern Christian Advocate Service with Dignified Self-Support, is the object of the Southwestern's Semi-Centennial Anniversary which occurs July 1st, 1923.

Mr. and Mrs. Stephen H. Dix, the daughter and son-in-law of Vice President and Mrs. J. W. E. Bowen, of Gammon Theological Seminary, have had come into their home a thriving and lusty baby boy. He is to bear the name of Stephen Handy Dix, Jr. Mr. and Mrs. Dix live in New York City.

When Bishop Thomas B. Neely looked in on the Philadelphia Conference, after his recent illness, the preachers and the audience gave him a most enthusiastic ovation, and later, with a unanimous rising vote, adopted a most cordial and appreciative resolution.

The resolution read:

"Resolved, that we declare our joy at the presence, in this session of the Conference, of our honored and beloved brother, Bishop Thomas B. Neely, whom it has been often the pleasure of this Conference to honor; that we rejoice that our Heavenly Father

has spared his distinguished life; and we assure Bishop Neely of our prayers that he may fully regain his health, that he may continue many more years his unusual and useful life, and that the best blessings of Heaven may enrich his remaining days."

Don't make any engagement for July 1st, 1923. Keep that date open. The Church has designated it as Southwestern Christian Advocate Semi-Centennial Anniversary Day, when it is expected that 365,000 Negro Methodists will put their Church organ on a basis of Dignified Self-Support.

A special conference of workers in the field of Missionary Education will be held April 11 in connection with the Convention of the Religious Education Association at the Hotel Cleveland, Cleveland, Ohio, April 11-14, 1923. Those doing educational work in local churches and communities, together with representatives of the various missionary and educational boards will unite for a very practical discussion of problems and methods of missionary education. Those who are interested in this matter are urged to be present and participate in the discussions.

The Negro's appreciation of the Church's ministry to him for fifty years thru the indispensable medium of Church publicity will be put to the test on July 1st, the Semi-Centennial Anniversary Day.

North Carolina spent last year for Negro education approximately three million dollars. About \$600,000 was invested in additional buildings and equipment at the three Negro Normals, \$115,000 was put into the State A. & T. College, and \$330,000 was invested in eighty-one Rosenwald school buildings. A \$60,000 colored high school was recently dedicated at Salisbury and a similar plant is now under way at Greensboro. In the appropriations for 1923 the A. & T. College comes in for nearly half a million for further expansion. The Negroes of the state have been greatly encouraged by this liberal policy and are contributing from their private funds more than \$100,000 a year to aid in building schools and lengthening the term.

The Reverend Leon Wood, of Evanston, Illinois, assistant secretary of the Stewardship Department of the Committee on Conservation and Advance of the Methodist Episcopal Church, has accepted an appointment as church editor of the St. Louis Times, St. Louis, Mo.

Mr. Wood has been with the Stewardship Department of the Methodist Church for seven years, since its organization. He was with the department at New York, removing to the Centenary office in Chicago in 1920. He will begin his new position on April first. He was for some time editor of the stewardship magazine, "Men and Money," which

(Continued on Page 4)

UNIFICATION AGAIN

To this live question of unification of American Methodisms, there are many phases and angles. A close and critical study reveals both this fact and the stupendous issues involved in whatever final committals are made by the contracting groups.

One phase, one of the most delicate, was considered by the last General Conference and provision made for its study, by the appointment of what is known as a "Commission on Comity and Co-operation." The personnel of this commission is Bishop F. M. Bristol, W. L. McDowell, I. T. Roach, W. F. Burris, C. A. Titus, W. M. Short and A. S. Bennett.

At a joint meeting of this Commission with a similar commission of the Methodist Episcopal Church, South, held in Cincinnati, Ohio, on February 12th 1923, the following recommendations were adopted by the Joint Commission:

"In beginning these negotiations, we desire to emphasize the fact that no step should be taken in the interest of either Church that may be a detriment to American Methodism.

During the progress of the negotiations of the Joint Commission on Unification of the two Churches we recommend:

1. That no plans looking to the exchange of territory in the home field be attempted by this Commission.

2. That there shall be the largest possible enterprises of the two Churches.

3. That to this end, the Executive Committee of the Board of Home Missions and Church Extension, and the Board of Sunday Schools of the Methodist Episcopal Church, and of the Board

of Missions and the Sunday School Board of the Methodist Episcopal Church, South, or such sub-committee from the same as the bodies involved may mutually agree upon and appoint, shall meet in joint session with a view to reaching such agreements in regard to co-operation and the occupation of unoccupied territory as may seem wise.

4. That neither Church shall organize a new society in any community in which the other Church has a duly organized society, except by the consent of the Quarterly Conference of the existing society.

5. That we deem it wise to call attention to the fact that in certain portions of the field where both our Churches are now actively at work, marked and rapid developments are taking place which are constantly opening up new opportunities. We recommend that our administrators, and especially those of them who by our Church laws are made more or less directly responsible for the occupancy of such fields, use special care to observe comity, to avoid even the appearance of competition and overlapping, and to co-operate in such a way and to such degrees as that all the doors shall be entered and all needy fields occupied without duplication or overlapping."

That the Church at large may be informed, due publicity will be given to such matters from time to time, our Bishops being requested to present the information to the several conferences over which they preside.

my employees and without confidence of my church or of my community.

The Methodist Episcopal Church is exactly in that position. Its members cannot do as individuals without loss of religious and moral standing, that which the church as whole has been doing since 1908,—fifteen years.

I shall not take space to recite paragraphs but to ask all to read the whole discipline chapter on Ministerial support.

Concisely the facts are,—

Our ministers all in one class, are for support divided in four sections. (1) Bishops, (2) District Superintendents, (3) Pastors, (4) Superannuates, (Conference Claimants). Provision for support of all is by budget plan:—one budget, in each pastoral charge. Each of the four ministerial sections to have ratio share based upon respective claims. If any shortage each to bear ratio of shortage.

(1) The Book Concern estimates claim for the Bishops and apportions to the Annual Conferences. The Annual Conferences apportion to the respective individual churches of the Conferences. The Bishops thus should and do get their support.

(2) The District Stewards estimate claim of District Superintendents and this is apportioned to the respective churches of each district and the District Superintendents should do in this way get their support.

(3) The quarterly Conference of each individual church estimates claim of its pastor then apportions to the membership of the church and the pastor should and does in this way get his support.

(4) For the Superannuates the annuity claim is positively stated. They are the "Preferred Stockholders" of the church. Each annuitant shall have one seventieth of the average salary of his conference, multiplied by his years of service. The Annual Conference Stewards shall compute the amount required and shall apportion to the respective churches of the Annual Conference. This should and would give annuitants the full amount of the Discipline pledge if it were apportioned but the apportionments are not made.

Now let us emphasize the fact that this is a positive contract upon the part of our church. When young men stand before the altar at sessions of the Annual Conference and renounce secular opportunities, and dedicate themselves as Ministers of the Methodist Episcopal Church, they do not renounce the comforts of home, the affection of wife and children, and solicitude as to the time when they will be incapacitated.

They do rely upon the pledge of the church as clearly set forth in its Discipline to give them a comfortable support and in disability or old age, a life annuity. That is a solemn pledge, a positive contract, just as sure as any contract that I have ever made or ever will make with my employees when they begin and continue service with me.

The church cannot disregard this obligation with integrity any more than I can disregard a business obligation with integrity. There is no call for church funds that can take prior claim to this obligation. Home Missions, Foreign Missions, Church Extension, Hospitals, any call, every call is second as a

(Continued on Page 4).

OUR DISHONORED DEBT

By Marvin Campbell

The title page of the Western Christian Advocate of January 10, 1923, has the caption "Our Debt of Honor." Not to lightly pass from consideration of the debt to which it refers, that of the Board of Foreign Missions, it suggests a caption for that of which I have wanted to write to my Methodist brethren, i. e. our "Debt of Dishonor" or our "Dishonored Debt." I refer not to the debt or obligation of any board but of our church as an organization.

To make myself startling plain and unmistakably clear, I say that if as an individual I were to treat my debts of honor, my promises to my employees, my obligations by contract, with the same lack of fidelity as does the great Methodist Episcopal Church, I would retain no standing in my church or my community as a reliable honest man.

Does this seem like a strong statement from one who for more than forty years has been upon the official board of my church and been a lay delegate in the last five sessions of the General Conference. I mention these concrete relations as emphasizing my interest in our church and as carrying the assurance that I would utter no word of criticism prompted by any spirit but the hope of benefit.

I have purposely made the statement strong (1) because it is a fact. (2) Because I want

all who have read thus far to further read proof of the facts. I especially want Bishops, District Superintendents, and ministers to read all that I am about to say for upon them, (the Annual Conferences) rest the responsibility of conditions as they are and in them is the remedy, not by suggesting new church laws but observing laws we now have. Now to concrete facts.

I am President of two manufacturing corporations. I own a large majority of the Capital stock of both of these corporations. I control them. I am responsible for the dishonorable way in which they meet their obligations. We have employees to whom we pay a bonus at the end of each six months based upon certain conditions.

If at the end of any six months, or worse if repeatedly and continuously at the end of a series of six months, I would say to these people, "You have met all conditions upon which we agreed to pay these bonuses, but we have paid an unusual amount to hospitals, Orphan Homes, Colleges, Associated Charities, missions at home and abroad, we have increased our own salaries and we have decided that these are justifiable reasons for not paying to you that which we promised to pay." Now I repeat, that kind of treatment of my employees even once, but especially through a series of years would leave me without integrity standing with

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GOD'S PLEASANT SURPRISES:—Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Corinthians 2:9.

OUR DISHONORED DEBT.

(Continued from Page 3)

matter of integrity to the obligation which is written in the Discipline. It is the only positive, fixed amount, contract obligation in the Discipline. All others are suggestive, and dependent upon conditions. This one is mandatory and must be in honor met if to do means that every suggested expenditure must be ignored. I repeat, the Superannuate who has met his conditions for forty years or more of service, or is 65 years or more of age, or is incapacitated for itinerant work, is a Preferred Stockholder entitled by contract to the amount pledged, nothing can excuse the payment except insolvency.

Now in practice what are the facts? This pledge of budget support was made by the General Conference of 1908. It was first approved by a commission that was appointed in 1904 of three Bishops, three Ministers, and three Laymen. I was one of the Laymen, with slight amendments by later General Conferences making the claim more positive it has been repeatedly ratified. I have been upon the Conference Claimants Committee of every General Conference since that time. I know the intent to uphold and emphasize this claim. As to this contract the language of the Discipline has no ambiguity, no uncertainty.

Fifteen years have passed and only 12 per cent (13) of the Annual Conference according to the last report, paid 100 per cent of the Discipline Annuity. 20 percent (21) of the Annual Conferences paid 75 per cent of the Discipline Annuity. 48 per cent (50)

of the Annual Conferences paid 50 per cent of the annuity promised. 22 per cent (24) of the Annual Conference paid less than 50 per cent. So there are 68 per cent of the Annual Conferences that paid 50 per cent and less of this positive annuity contract of the church.

It will not do to say that our church does not have the ability to meet its contract. Our church is financially a solvent church. Millions and millions of dollars are paid by request, this is glorious, but liberality has no religious or moral right to intrude upon contract obligations.

If any Annual Conference is not in a position to meet this contract pledge to its superannuates it is not in a position to pay a dollar for benevolences until it has met this pledge. But every Annual Conference can do both. Then again, if it does find that it must apportion to the Superannuates but 50 per cent of claim, then it should take the same position and apportion to Bishops, District Superintendents, Pastors, and those in detached work, 50 per cent of their claims so that all classes of the ministry may receive a like ratio of claim. This would be equity, it would be religious honesty, it would be following the Discipline as to sharing in ratio of shortage.

Why am I so earnest about this, why do I put the facts so plainly, well it is possible that I know the facts more closely than does the large body of the church. My work with the Commission that studied this question and upon the Committees in each General Conference since, may have impressed upon me the facts of the law more intensely than is true as to the casual reader. I am charitable enough to grant that.

The church as a whole may be interested in so many other things and so zealous along other good lines that they simply overlook this one obligation which is basic and not with honor to be ignored. I can conceive of no other possible excuse and do not grant it as a valid excuse.

I am offering this to all of our church papers. I do not believe it will be rejected. I know all of the Editors in a personal way, in an affectionate way, and they may be at perfect liberty to criticize or commend as judgment prompts.

I do hope that our church papers, our officials, and pastors will together demand of our church such regard for its promises, its contracts with our ministers. (without whom the church organization cannot exist) as is true of the Methodist Church of Canada, the Wesleyan Church of England, the United Church of England, and the Methodist Church of Australia:—will demand that our church as a composite whole shall meet its contracts with that fidelity its expects shall obtain in the conduct of its members in relation to their individual contracts.

South Bend, Indiana

We have been observing Centenary Days, Children's Days, Lincoln's Days, Easter Days, Trustees' Days, Stewards' Days—the next day should rightfully be Southwestern Semi-Centennial Day, July 1st, 1923.

PERSONAL AND GENERAL

(Continued from Page 2)

was published in New York. Mr. Wood was with the stewardship department with Dr. Cushman in New York during the two Centenary years, and was also assistant to Dr. Harvey Reeves Calkins. Dr. Luther E. Lovejoy writes that Mr. Wood retires with the high esteem of all fellow-workers and to the regret of all. He is one of the best informed men in the United States in the matter of Christian stewardship.

A special snappy Semi-Centennial Anniversary program is being prepared for free distribution by the thousands among the Pastors to be used in the Churches on July 1st, 1923.

THE FORTIETH ANNIVERSARY COMMENCEMENT AND CORNER STONE LAYING AT GAMMON THEOLOGICAL SEMINARY

The Commencement Exercises of Gammon Theological Seminary will be signaled this year, beginning Sunday, April 22nd and extending through Wednesday 25th, as the Fortieth Anniversary of the founding of the Seminary and the laying of the Corner Stone of the New Administration Building, and Chapel.

The Baccalaureate sermon will be preached Sunday, April 22nd by Bishop W. P. Thirkield, D. D., LL. D., one of the Founders and first President of the Seminary.

The Stewart Missionary Anniversary will take place Sunday evening the 22nd, at which time an address in memory of Mrs. W. F. Stewart will be delivered by Vice President J. W. E. Bowen.

The Commencement Address will be delivered Wednesday, April 25th at 10:00 a. m., by the Reverend William H. Crawford, D. D., LL. D., President Emeritus of Allegheny College, Meadville, Penn., and a former professor in the Seminary. The Corner Stone laying of the New Administration Building, will take place at 3:00 p. m., Wednesday 25th, at which time Bishop E. G. Richardson, D. D., LL. D., President of the Board of Trustees will preside.

Among the other speakers of the occasion are, Bishop W. F. Anderson; Bishop R. E. Jones, Dean H. C. Minnich of Miami University, Oxford, Ohio; Dean Thomas F. Holgate of Northwestern University, Chicago, Ill.; Bishop W. P. Thirkield; President Philip M. Watters; Doctors, I. Garland Pinn and P. J. Maveety.

ANNUAL MEETING OF THE BOOK COMMITTEE

In accordance with the provisions of the Book of Discipline Paragraph 381, Section 2, the Annual Meeting of the Book Committee of the Methodist Episcopal Church is hereby called for Wednesday, April 18, 1923, at ten o'clock a. m., in the Drake Hotel, Chicago, Illinois.

William F. Conner, Chairman,
Ezra S. Tipple, Secretary.

HELPING OR HINDERING?

By L. M. Hagood, D. D.

Our people of superior intelligence ought to be willing to answer this question with avidity. It is no secret that we, the colored people, are anxious to secure all the right of American citizenship for ourselves and for our future generation. The old "bug bear" of "social equality" bothers no one save a few cranks whose only stock in trade is a fairer skin. Decent colored people prefer to associate with their equals of the race, both as to eating, riding or sleeping. Those who would make comparisons between the lower element of our race and the higher race of the whites are unfair and unphilosophic.

Now the question is are we helping in this matter or hindering? A report says that an effort is to be made to get the entire educational affairs of the race in our hands in Ohio. The plea is that it will give more colored people employment. Now will this help or hinder the race? Will it tend to break down race prejudice or discrimination and grant us and our children the rights and privileges guaranteed by the constitution?

It is true that the disadvantages and impositions we are now subject to must continue ad infinitum or give way before a tidal wave of democracy that shall wipe out the color line and prohibit unjust discrimination. Or will it set back our dial a hundred years? As leaders of the race we must remember the destiny of the race is in our hands and its success or failure to secure its rights depends upon how wisely we plan for the future. Let us be careful lest our selfishness hedge up the pathway of the future generations of our race.

Now Satan may have thought he was right when he decided that to reign in Hell were better than to serve in Heaven, but we do not think that way.

Now are we wise to ask for those things which will hedge up the pathway of our children and mark them deeper than Cain. Take for instance our request for a Military Academy separate for ourselves. No sooner that the fact came out "hazings" at the Academy became more pronounced. When it was granted that no more colored youth may enter West Point and the White graduate from West Point will forever consider himself—and who can blame him—the superior of the colored graduate.

Now in many places where we have mixed schools, petitions are coming in asking for separate schools for our people. Their plea is that some colored person will be at the head and some others get a job. Now most of such petitions are gotten up by some one too lazy to work or some one who has a child they want a job for. At Los Angeles, Calif., this happened but the Board demurred. At Indianapolis it is said some ambitious colored person is behind the movement to have a separate High School that some one may be head of it and get a good salary. At Nashville, Tenn., it is said a colored man who worked at a white laundry was persuaded by them to open a laundry for colored folks. He succeeded, without much trouble in getting the white laundries to refuse colored

work. Now if this is not helping the race like one who has the Devil in him, I'd like to know why?

Everyone who understands this question knows that no Military Academy, High or common school separate from the other schools has the same curricula or all the facilities of the other schools, if so they are but few. Now such separate schools may boom some institution and bring money into it, but at the same time makes a breach between the races and draws a color line that may never be filled or wiped out. Personal contact is worth more to a people than a fat salary for a few individuals. Separate schools are more expensive and less efficient than mixed schools. It is better for a child to be "hazed" than to be humiliated because of its color. Proper gradation and classification will settle most of the perplexing questions.

Now let us stop for a moment and think whether, as leaders we are helping or hindering our race progress! Do not demands for separate schools find their correlation in separate hotels, separate railroad accommodation, and separate churches? How can we elevate our race without personal contact with those who all along have had intelligence and culture? Are we willing to go selfishly building Chinese walls about our children which they will be unable to surmount or break down. Are we helping or hindering the race?

WARREN M. E. CHURCH WASHINGTON CONFERENCE PITTS- BURGH DISTRICT.

Notwithstanding, we are just out of a struggle where we paid five to ten dollars each, in an attempt to raise four-hundred dollars (\$400.00), to put two of our members in the Old Folks Home, namely the Green sisters, we were asked by our Pastor to reorganize for the purpose of raising seven hundred and fifty dollars, (\$750.00).

After the eleven o'clock services, he asked the men to meet in the Sunday School room, where S. E. Henderson was elected Chairman and John White Jr., Secretary.

The names hereafter mentioned are the male members and opposite their names the amount paid:

Rev. R. W. S. Thomas, \$5.00; S. E. Henderson, \$11.00; John W. Hopewell, \$3.00; John White, \$3.00; Frank Eccles, \$1.00; J. H. Alexander, \$3.00; Lee Bassil, \$5.00; James E. Boone, \$3.00; Alexander Colbert, \$1.00; David H. Cathey, \$3.00; Walter Edmonds, \$5.00; Isaac Fossett, \$5.00; John Gray, \$3.00; William Grigsby, \$5.00; James A. Heard, \$5.00; Oliver Highate, \$1.00; A. P. Jones, \$3.00; Adolph Miller, \$5.00; Joseph Wilmore, \$5.00; A. Castler, \$2.00; H. D. Walker, \$3.00; Thomas Reid, L. P. \$3.00; John W. Hendrickson, \$5.00; N. D. McCormick, \$3.00; Charles Hammond, \$3.00; C. S. Whitaker, \$3.00; Isaac Bolden, \$5.00; Thomas R. Jones, \$2.00; Charles Doleman, \$3.00; Grant Dean, \$10.00; Ransom Ellis, \$5.00; William Garrett, \$3.00; Julius Smith,

\$1.00; David Dorsey, \$3.00; Otto Brown, \$3.00; Ednest Dandridge, \$2.00; E. Wilkes, \$10.00; R. J. Arrington, \$1.00; Walter Tucker, \$3.00; E. Garrison, \$1.00; Fred Jackson, \$1.00; J. H. Samuel, \$5.00; Charles Ogen-tee, \$3.00; H. Barth, \$1.00; E. D. Jones, \$3.00; W. A. Watson, \$1.00; W. M. Meadow, \$1.00; Thomas Gather, \$10.00; Ben Bates, \$1.00; Edward Hill, \$1.00; Henry D. Jones, \$5.00; Albert S. Knott, \$1.00; Wythe McCloud, \$6.00; H. R. Robinson, \$3.76; Robert E. Vaughn, \$5.00; Hermant Watson, \$4.50; C. H. Huff, \$2.00; J. Lowe, \$1.00; John F. Carter, \$3.00; Robert W. White, \$3.00; J. H. Hawkins, \$1.00; John Dudley, \$1.00; L. Marshall, \$3.00; W. W. Childs, \$3.00; Isaac Butler, \$5.00; Samuel G. Penn, \$5.00; Henry Jones, \$1.00; Creed Ward, \$3.00; William Moon, \$3.00; H. G. McCutcheon, \$2.00; John White, Sr., \$5.00; Charles Alfred, \$1.00; Raud Arter, \$2.00; John B. Brown, \$3.00; George Crampton, \$1.00; Lewis Bennett, \$1.00; William Robinson, \$1.00; Mr. Grant, \$5.00; Henry Taylor, \$5.00; A. Garrett, \$2.00; Charles Adams, \$2.00; William Grant, \$7.00; J. A. Sands, \$1.00; Samuel Durant, \$3.50; C. K. Vinson, \$5.00; Nelson Biggs, \$1.00; Solomon Jones, \$1.00; Floyd H. Porter, \$2.00; Lemanuel Williams, \$1.00; H. S. Latimer, \$2.00; Thomas Hamlin, \$1.00; W. M. McClannahan, \$5.00; A. Butler, \$1.00; E. Arter, \$1.00; C. B. Barrow, \$3.00; By cash \$3.00; Total, \$307.26; Other collections, \$73.77; Grand Total, \$381.03.

EASTER AT GEO. R. SMITH COLLEGE

Easter Commemoration began at Geo. R. Smith College with the rendering of Handel's "Messiah" on Good Friday night. A crowded house of citizens heard the production and were loud in their praise of the same.

Prof. Geo. C. Woodson, Miss Carter, Mrs. McFeders, Mr. H. L. Thompson, and Mr. Overton Buckner were unusually good as soloists. It seemed as if the choruses, both special and general, could not have been better. The choruses, "Worthy of the Lamb" and the "Hallelujah" were especially good. Miss Viola Watkins played the "Pastoral Symphony" very sweetly.

Special credit is due Miss Aurora Smith and Prof. Geo. S. Murray, directors, for the creditable rendition of the "Messiah."

A tableau of Passion Week, by the Sunday school Sunday morning, was very effective. Dr. D. D. Martin, of South Atlanta, gave an interesting exposition on "The Walk to Emmaus." The Junior Chorus furnished the music. The work was planned by Miss A. B. F. Smith, Superintendent.

Sunday afternoon the Queen City Commandery, No. 18, and Queen Easter Star Chapter, No. 47, were the guests of the college for their Easter services. Special music was rendered by the Easter Star Choir under the direction of Mrs. Irene Walker, and the College Chorus, directed by Prof. Murray. President Hayes, Eminent Commander, preached the sermon. Mrs. Marie H. White is Matron of the Star Chapter.

Among the distinguished visitors were Grand High Priest J. P. Moffite, of Royal (Continued on Page 9)

PROCEEDINGS OF WASHINGTON ANNUAL CONFERENCE

The sixtieth session of the Washington Annual Conference met in St. Paul M. E. Church, Roanoke, Va., March 21, to 26, Bishop Wm. F. McDowell, presiding. Roanoke is one of the large industrial cities of Virginia, it is the Southern terminal head quarters of the Norfolk and Western Railroad. They have their repair shops there in which our group finds employment in various capacities. Consequently our people have many splendid homes on good streets. They have several very large churches; four denominations. There is a commodious graded and high school well located. It was said in the welcome address, that race friction is nil in Roanoke. There was every indication that this is true.

The Pastor, the Rev. and Mrs. M. W. Clair, Jr. and the official board and entertaining committee spared no pains to make it comfortable and pleasant for all. The sessions were well attended. Drs. Hughes, Coggins, McRossie, Butler, Penn, Editor King, Swartz and others addressed the Conference at different times on their respective interests. The Rev. R. F. Coates was elected treasurer of the conference, and Dr. C. S. Harper Secretary. The deceased this year were, ministers, J. H. Watson, J. A. Holmes, R. P. Lawson, W. A. Grigsby and J. W. Colbert; and wives, deceased, Martha Nash, Mary E. Hogsett, Mary Matthews, Clara L. Nichols, Mary Brown, Emma J. Young, Ethel Cole and Annie R. N. King.

The following brethren were admitted to membership and ordained, H. A. Parker, E. E. Swanson, Percy O. Middleton, P. C. Butler, W. H. Howard, Ernest Johnson, J. F. Monroe, Perry G. Myers, Chas. E. Tolson, Walter E. Williams, J. A. Jackson, J. H. Woods, V. C. Key, John Edwards, C. J. Robinson, H. Hilliary, M. J. McKenney. Ordained Elders, Levy C. Chase, Grant Centee, Nathan Minor, D. M. Pleasant, E. D. Hall; Local Deacons, J. H. Lee, A. C. Smith, Jos. Spencer, A. J. Monerlyn, J. N. Barnes, J. L. Boardly, A. Middleton, Levi Woolford, J. H. Holland.

The Bishop's addresses to the conference were up to the highest mark inspirationally. The total Centenary collection went above \$50,000. The next conference will be held in Baltimore, Md., at Ames Church. The conference endorsed the Southwestern program in a Southwestern Day, and full quota of subscription from each charge by July 1, 1923.—C. E. Queen, Reporter.

APPOINTMENTS OF THE WASHINGTON CONFERENCE.

Pittsburgh District

M. J. Naylor, Superintendent—Cumberland, R. A. Hart; Fairmount, J. D. Brown; Frostburg to be Supplied; Grafton, L. H. Revels; Keyser, Nathan Minor; Morgantown, W. Va., I. L. Johnson; McKeesport, Pa., J. E. Dotson; Pittsburgh, Warren, R. W. S. Thomas; Pittsburgh, Grace, C. W. Burnett; Pittsburgh, Camphor Mem. A. D. Brown; Verona, D. M. Gordon; Washington, Pa., F. A. Love; Wheeling, C. E. Hodges; Woodlawn, W. E. Jefferson; Beaver Falls, R. E. Burnett, Johnstown, C. A. Brady; Midland and Coke Regions, W. N. Holt; No. Side Pittsburgh to be supplied; Piedmont,

W. Va., R. M. Pleasants; Uniontown, Pa., E. D. Swanson.

Charleston District

W. A. English, Superintendent—Charleston, A. H. Whitfield; Charlestown, Ernest Johnson; Alderson and alcot, J. C. Scarborough; Buckhannon, Chalmers J. Robinson; Clarksburg, Eli L. Lofton; Harpers Ferry, W. H. Kent; Hedgesville, J. Harris; Hinton, to be supplied; Huntington, C. S. Harper; Inwood, Levi C. Chase; Louisville, I. H. Berry; Martinsburg, E. W. Holland; Montgomery, J. E. Tanzy; Moorefield, W. E. Brooks; Mt. Hope, Ezra E. Williams; Parkersburg, R. M. Williams; Pt. Pleasant, L. M. McKenny; Richmond and Trout, B. B. Martin; Riverview, J. H. Anderson; Romney, J. C. Norris; Ronceverte, J. G. Grant; Selbert and Horrock, J. H. C. McPherson; Shepherdstown, W. M. Minor; Sistersville, C. W. Matthews; Union, W. T. Key; Guyan Valley, Va., Evangelist T. P. Thomas.

Baltimore District.

J. S. Carroll, Superintendent—Annapolis, Asbury, A. J. Mitchell; Atholton, A. J. Balentine; Baknew, J. M. Beane; Baltimore, Asbury, S. H. Brown; Asbury Mission, L. C. Nixon (supply); Centennial, C. S. Briggs; Eastern, J. W. Warren; Gillis Memorial, R. R. Robinson; John Wesley, J. H. Jenkins; St. Paul, L. P. Miller; Brooklyn and Patapsco Park, D. W. Hays; Broadneck, J. H. Goodrich; Catonsville, T. S. Tildon; Chesapeake and Friendship, Frank Giles (supply); Churchton, J. H. E. Carter; Davidsonville, G. H. Booze; Eastport, C. C. Brown; Ellicott City, I. H. Carpenter; Glenburnie, J. W. Dockett; Huntington, Elijah Ayers; Lancaster, to be supplied; Lusby, W. E. Williams; Magothy & Halls, C. A. Johnson; Mt. Hope, E. D. Hall; Mt. Zion, C. H. Arnold; Mutual, J. H. Lewis; No Point, S. H. Harris (supply); Prince Frederick, J. W. Langford; So. River, J. B. Arter; Sparrows Point, J. C. Allen; Waterbury, G. A. Davis; Weems, Jos. Spencer (supply).

North Baltimore District.

E. S. Williams, Superintendent—Aberdeen, L. A. Carter; Balto., Ames Memorial, Ernest Lyon; Balto., Arlington, A. J. Smith; Balto., Metropolitan, B. T. Perkins; Balto., Mt. Zion, S. A. Virgil; Balto., St. Matthews, R. A. Green (supply); Balto., Sharp St. Memorial, W. H. Dean; Balto., Whatcoat, R. F. Coates; Belair, F. F. King; Buckleystown, J. N. Yearwood; Centerville, R. L. Ball; Chase, R. A. Griffin, Jr.; Churchville, C. E. Jones; Fairview, R. R. Boston; Fallston, J. H. Ruff (supply); Frederick Hill, to be supplied; Gettysburg, to be supplied; Green Springs and Mt. Washington, J. F. Monroe; Hagerstown, H. A. Johnson; Harrisburg, R. S. Bedford; Hereford, C. C. Nelson; Libertytown, J. J. Thomas; Lutherville, C. G. Cummings; Middletown, A. T. Middleton; Mt. Gregory, H. L. Demman; Mt. Winans, J. M. Barnes (supply); New Market, Stephen Fields; New Windsor, S. A. Lewis; Reisterstown, Matthias Williams; Sykesville, J. L. Brown; Westminster, J. A. Reid; Williamsport, J. H. Johnson.

Richmond District.

Walter S. Jackson, Superintendent—Alex-

andria, C. C. Gill; Bedford, C. E. Smallwood; Bedford Springs (supplied); Bridgewater, R. B. Smith; Brownsbury, J. H. Holland; Buckanan, J. W. Jenkins; Charlottesville, T. B. Dunable; Covington, E. M. Dent; Falls Church, E. D. Venture; Grottoes, W. H. Polk; Halls Hill, J. W. Carroll; Hamilton, Eugene Williams; Harrisonburg, T. N. Austin; Highland, W. H. Tyler; Leesburg, R. R. Vauls; Leesville, John Brashears; Lexington, C. H. Matthews; Lincoln, R. J. Curtis; Lynchburg, E. A. Haynes; Pittsville, L. A. H. Moore; Richmond, Asbury, F. E. Nicholas; Richmond, Leigh St., A. L. Jenkins; Roanoke, M. W. Clair, Jr.; Salem, P. G. Myers; Staunton, G. E. Curry; Stewartsville, E. D. Hall; Strasburg, J. D. Parker; Upper-ville, Moses Lake; Waynesboro, B. P. Jordan; Winchester, Jos. Wheeler; Woodlawn, J. D. Moats; Woodstock, G. W. Cohen; West Staunton, T. A. Thomas.

Washington District.

D. D. Turpeau, Supt.—Barnesville, W. Dorsey; Bowie, D. L. Washington; Boyd, C. A. Randall; Brandywine, C. H. Toulson; Brookville, J. W. Hardesty; Charlotte Hall, J. N. Barnes (supplied); Colesville, Benjamin Gross; Chicamuxen, Rudolph Wheeler (supplied); Damascus, Alfred Jackson; Fort Washington, Bradley Johnson; Lanham, P. C. Butler; La Plata, B. F. Gant; Laurel, L. E. S. Nash; Laytonsville, E. P. Moon; Linden, M. F. Hayling; Mt. Airy, J. M. Roan; Nottingham, (supplied); Oxen Hill, J. C. Love; Pisgah, C. D. Hughes; Pomonkey, J. W. Hollins; Poolesville, Percy O. Middleton; Rockville, J. S. Cole; St. Inigoes, J. H. Edwards; Sandy Springs, V. E. Johnson; Scotland, (supplied); Upper Marlboro, L. L. Williams; Vally Lee, (supplied); Waldorf, (supplied); Washington, D. C., Asbury, J. U. King; Wash., Bennings, C. E. Queen; Wash., Central, W. J. Tyler; Wash., Ebenezer, J. W. Waters; Wash., Fairmount Heights, J. H. Woods; Wash., Stewart Memorial, Grant Contee; Mt. Vernon, A. J. Carr; Mt. Zion, C. Y. Trigg; Nash Memorial, V. N. S. Hughes; Randall Memorial, (supplied); St. Mark, S. H. Norwood; Simpson Memorial, W. H. Williams; Haven, William Brown; Washington Grove, Nathan Ross; Wayside, H. A. Brooks; Woodville, R. S. Reid; St. Luke, J. W. Howard.

The Department of Church Extension of the Board of Home Missions and Church Extension, 101 Arch Street, Philadelphia, Pa., is prepared to furnish at actual cost a very serviceable and attractive steel sign, "15x30" in size, containing in large white letters the words "Methodist Episcopal Church" on a black sanded surface. The sign is also painted on the back and is punched ready for placement. This will be found very suitable for smaller churches or where there is but one Methodist Episcopal Church in the community. If orders for a total of fifty are received, the price by Parcel Post, prepaid, east of Denver, will be \$1.90.

WHITFORD L. McDOWELL,
Superintendent.

THE METHODIST REVIEW—MAY-JUNE—1923

Before the first of May the subscribers of the Methodist Review will have received their third number for the current year. As June 17th is the anniversary of the birthday of John Wesley in 1703, and May 24th of his spiritual birth in 1738, this May-June issue devotes over forty pages to various phases of Wesley and his work.

"John Wesley's Use of the Bible," is a most thorough and exhaustive analysis of the writing of Mr. Wesley as to his use of Holy Scripture, made by the Rev. Wm. C. S. Pellows, A. M., of Detroit, Mich. Dr. E. Robb Zaring, editor of the Northwestern Christian Advocate gives a charming study on "John Wesley's Discourses upon Old Age" based upon interesting extracts from his Journal. Professor William W. Sweet of DePauw University, tells with historic accuracy and interestingly the story of "John Wesley in Ireland."

A leading article is one by Professor Albert C. Knudson, D. D., of the Boston University School of Theology, and address which he delivered this month before the annual meeting of the Theological Society in New York, on "The Significance of Religious Values for Religious Knowledge." Another professor in Boston University, Emil Carl Wilm, Ph. D., presents a profound philosophical study on "Self and Person." "The Relation of the New Psychology to Religion" is discussed by Marion Hiller Dunsmore, of the Pacific School of Religion in a far more spiritual way than most of our psycho-analysts. A Baptist Layman, a college professor, concludes the able Analysis begun in the March number of the Review in "Some Relations between Current Secular and Religious Thinking."

Students of Methodist polity will be stimulated by reading "Methodism—An Inside View" by Bishop Adna W. Leonard, of San Francisco. He is conservative but not dull. His paper includes a new plan for control of the Conference Course of Study and the appointment of its Commission. Dr. Bertrand M. Tipple our able representative in Rome, in an article on "The Emigration Crisis in Italy" gives a wealth both of facts and principles which must be of high service to those studying our American problems of Immigration.

There are Two Pages of Poetry—including a poetic parallel between "March and May", a beautiful and eulogistic sonnet to "William A. Quayle", by the Rev. A. L. Koenke of Pekin, Ill., and a somewhat satirical burlesque of that form of cosmical emotion called solipsism, entitled "The Reflections of a Cosmical Cuss."

The Biblical Research department contains an erudite discussion on "The Fourteenth Chapter of Genesis" by the deceased Dr. W. W. Davies, who furnished that material for the Methodist Review for many years. The Foreign Outlook faces the question "Why should we Commence Missionary Work among Protestant Populations in Europe?" It is written by one of our ablest workers among our foreign speaking populations in America, the Rev. E. D. Beynon of Detroit, Mich. He specializes on the need of doing

such work among his native countrymen the Magyars in Europe.

Twenty six pages are given to Book Reviews—among which are notices of some of the principle publications of the current year, such as Pratt's Matter and Spirit, Papini's Life of Christ, Winchester's The Old Castle and Other Essays, Hertzler's History of Utopian Thought, Simpson's Man and the Attainment of Immortality, etc.

Besides his own editorial on "Wesley and His Work," the editor gives two brief disquisitions on Pentecostal themes. His House of the Interpreter furnishes two brief expositions, one of the 85th and the other of the 137th Psalm. He hopes to inspire more Scriptural exposition in our pulpits.

THE OXFORD CLUB OF AMERICA.

The Oxford Club of America is still in its infancy, but what a husky infant it is. Although only organized nationally a little more than a year ago it now has in its membership 225 men, all preparing for the Christian Ministry, in different American Colleges and Universities.

A year ago last November representatives of the ministerial students of nine mid-western colleges and universities met in a two-day convention on the campus of Northwestern University. At that convention a constitution for a national organization was perfected, and the Oxford Club of America sprang into being.

The possibilities of such an organization as the Oxford Club can be readily seen. The more important of these are well summed up in the preamble to the National Constitution:

"We the members of The Oxford Club, in order to promote the challenge of the Christian Ministry by giving mutual aid, encouragement, and inspiration to college and university students who either have definitely pledged themselves to the ministry as a life work, or contemplate doing so, and also by actively recruiting for the ministry among students who are of intellectual and spiritual promise, do hereby establish this constitution for The Oxford Club of America."

The Oxford Club is eager to get in touch with local organizations which gave a similar purpose and feel that they would like to be affiliated with a national organization. The secretary is prepared to give careful attention to all inquiries which may be addressed to him at 2106 Maple Avenue, Evanston, Ill.

The Oxford Club has chapters in the following institutions: Albion College, Baker University, College of Puget Sound, Dakota Wesleyan, DePauw University, Evansville College, Hiram College, Hedding College, Iowa Wesleyan College, Lawrence College, Nebraska Wesleyan, Northwestern University, and Ohio Wesleyan University.

The officers of the National organization are: President C. F. Ault, Evansville College; Vice President, C. C. Uhl, Ohio Wesleyan; Treasurer, Philip Bohi, Iowa Wesleyan College; Secretary, Wesley Cook, Northwestern University.

GEO. R. SMITH COLLEGE QUARTETTE AT SWEET SPRINGS, MO.

The series of entertainments given in the Sweet Springs Circuit of the Sedalia District, Central Missouri, by the Invincible Four Quartette of Geo. R. Smith College, and their most renowned director, closed with appalling success at Houstonia, Mo., March 26, 1923.

The first entertainment on the circuit was given Feb. 5th., at the Star Theatre in Sweet Springs, Mo. The theatre was crowded to its capacity and the audience was most excellently entertained. The musical numbers were well arranged, rendered and appreciated. A minister of one of the local churches (white) was heard remarking, "If I could only hear 'Swing Low, Sweet Chariot,' once more." Prof. Geo. C. Woodson and Mr. Theo. Rice started as soloist. The program closed with a wish for their return soon. They were entertained immediately after the program at an informal banquet in the home of Mr. and Mrs. R. L. Miller. There were about thirty persons present, who attempted to show their graciousness, love and wishes for a return soon of the quartette.

The wish ceased March 24th, when they appeared at Salt Pond, Mo. Here Mr. Overton Bucker and Mr. Harry Thompson were at their best as soloists. The program was an inspiration to all hearers, and a helper to those athirst for good music.

Their third appearance was at Houstonia, Mo., March 26th. There an appreciative audience welcomed the "Invincible Four." All participants were at their best. One cannot display the qualities of his voice without being trained. Should we not shower blessings, best wishes and hearty praise upon Prof. Geo. S. Murray, the director of such excellent, harmonious singers? His appearance at each program was one of thrill and enthusiasm.

The success of an organized body depends on its leader. Our praises and hearty thanks must be given their most excellent manager, Prof. Geo. C. Woodson. We are indeed indebted to him for his willing answer to our call.

Pres. R. B. Hayes, the head of the school, we thank for his kindness to us and honor him for having such splendid, masterful and pleasing co-workers. May God send a host of blessings upon the entire body is our earnest prayer, and strengthen the Invincible Four that they

May print upon the Sands of Time
Music that will be sublime.

—Anna Lucas, Reporter.

PINE BLUFF DISTRICT RETREAT MEETING

The District Superintendent Dr. A. H. Miller with the Ministers and Laymen, held the retreat meeting of the Pine Bluff District, in St. James Methodist Episcopal Church, Pine Bluff, Ark., March 7 to 8.

The meeting was opened with Devotion by Rev. S. J. Brown of New Edinburg Charge. The program for the day was adopted.

Open Discussion: How to make our

evangelistic work effective in our district. Lead by Rev. Dr. A. T. Stephens. In his opening discussion, among other things, he said "I am very much pleased at results for the short period of my itinerancy during the past conference year, but we must do more during the present year for the advancement of the Master's Kingdom, and we must make our plans consistent with the program as laid down by the general church and drive to them." He emphasized the importance of winning souls for Christ. The subject was discussed by several of the pastors, each giving his method. It was finally decided to adopt the plans as handed down by the church, in addition to other measures that would enable us to succeed as long as our method was right. The discussion was closed by singing, "We are marching on," led by District Superintendent, Rev. Miller.

Business Session was opened for all pastors and laymen to make reports. The reports were made by charges. Altheimer, Rev. A. T. Stephens, Centenary funds raised to the present time \$14.00; Clarendon, Rev. H. Albright, \$1.00; Dermott and McGehee, Rev. J. W. Terrell, \$6.00; Union Grove, Rev. W. T. Bowen, \$2.55; New Edinburg, Rev. S. J. Brown, \$5.00; Pine Bluff-St. James, Rev. Stokes, \$14.50; St. Mark and Rison, Rev. James Roberson, \$2.00; Conference Claimant funds raised up to present time. St. James, Rev. Stokes, \$3.00; Episcopal funds, Union Grove, Rev. W. T. Bowen, 25 cents; General Conference expense, Dermott McGehee, \$1.30; Annual Conference expense, S. J. Brown, New Edinburg, \$1.00; J. W. Bowen, Union Grove, Wabbaseke, \$2.00; J. Roberson, St. Mark, \$2.25; Hodges Chapel, Helena, M. M. Wilbur, \$1.00; A. Albright, Clarendon, \$2.00; J. A. Smith, Eudora and Loke Village, 50 cents; J. W. Terrell, Dermott and McGehee, \$3.00; Wm. Hanna, Carthage, \$2.00; L. H. Lones, Layman of McGehee, \$1.00; District Superintendent, Rev. A. H. Miller, \$1.00; Stokes, St. James, \$1.00; B. F. Young, Pine Bluff Circuit, \$1.00; The session was closed with song. Benediction by Rev. S. J. Brown.

The evening session opened at 2:30 p. m. Devotion by Rev. A. T. Stephen. District Superintendent called for all unfinished business. The Laymen reported that the District assessment was raised from \$750.00 to \$1,000.00 for the Conference year.

The district was divided into groups as follows for the evangelistic work of the District. The chairman of each group was elected. The Southwestern Group: Johnville, Carthage, Jecente, Bison, New Edinburg, Peace, Rev. S. J. Brown, chairman. The Central Group: Pine Bluff Circuit, Altheimer, Wabbaseka, St. James-Jine Bluff, St. Mark-Pine Bluff, Rev. Stokes chairman. The Northeastern Group: Helena, Marvell, Clarendon, Rev. H. Albright, chairman. The Southern Group: Meroney, Gould, Avery, Dumas, Eudora, Lakevillage, Marvell, Sunshine, McGehee, Rev. J. W. Terrell, chairman.

The session was closed with a great spiritual awakening among the ministers, all the sessions were enjoyed by the visitors.

On the second day at the evening session, Dr. J. H. Greer of the Lexington Conference, of Louisville, Ky., was received as a

honorary member of the meeting. Dr. Greer made a very interesting talk on why the people did not take to the church program.

The program had not been made fully clear to the people and many of them did not understand the program, and the responsibility fell upon the pastor's to explain the program to their congregation. He said he was thankful for the advance program of the church, for the church is waking up.

A splendid program was rendered by the choir and laymen of St. James M. E. church, Mrs. Bessie Terrell, Master of Ceremonies, Inst. Solo, Miss Hellen Moon; Welcome Address, Mrs. D. Jones; Response, Rev. J. Sims of the A. M. E. Church; Duet, Mr. D. Holmes and Miss Hellen Moon; Violin Solo, Mr. James Vinegar accompanied by Miss Georgia Freeman.

Rev. A. Sherill of Hot Springs, made a very timely talk on the advance program of the Church. The District Superintendent of the Little Rock District was with the retreat meeting.

Dr. Hodges has always found a warm corner in the hearts of the people on the Pine Bluff District whom he served for six years. They are always glad to have him in their midst.

The entertaining committee was brought before the meeting, and a warm hand shake was extended to each of them for the splendid service which they gave in making it pleasant for every one who attended the meeting.—H. Ingram, Reporter.

Mr. Lewis E. Larson, Superintendent of the Methodist Sunday School Wilmette, President of the Chicago Methodist Social Episcopal Union and member of the Board of the First Methodist Episcopal Church, Chicago, mysteriously disappeared on March 7, 1923. He was 48 years of age, height 5 ft. 9 in., weight 220 lbs., had Masonic Emblem on coat lapel, wore heavy Masonic 32nd Degree Ring, carried an open face watch with full name on inside of case.

The First Methodist Episcopal Church has offered \$1,000.00 reward for the finding of Mr. Larson, communications to be forwarded to Rev. John Thompson, pastor of the First Methodist Church, 58 E. Washington Street, Chicago.

GROUP MEETING HATTIESBURG DISTRICT

The following charges comprise the first group meeting for the eastern division of the district: Enterprise, West Enterprise, DeSoto, Paulding, Shubuta Mission and Quitman, All Sunday Schools, Epworth Leagues and Young People's Societies are cordially requested to come and spend a few days in a Christian revival. Bring your bibles, songs and help to make the league go. Everybody is invited to participate, pastors please announce. A. Buckley, chairman; Mrs. O. L. Jack, Mrs. Willie Mae Hough, Miss Olivia Chapman, E. A. Chapman, D. P.

Keep That Day Open! The first Sunday in July is Semi-Centennial Anniversary Day of the Southwestern Christian Advocate. It should be kept open for that sole purpose.

CINCINNATI AREA Cincinnati District

A Deaconess Educational Conference of unusual interest was held in the Memorial Chapel of Bethesda Hospital in Cincinnati, Ohio, on the 12th and 13th of March. Representatives were present from every conference in the Cincinnati and Indianapolis areas, and also from other and more distant fields. Lectures upon various activities of the Deaconess Vocation were given by Dr. Ivan Worthley of the Life Service Commission; Dr. C. E. Schenk, President of the Cincinnati Training School; Mrs. Louise Golden, Superintendent of Bethesda Deaconess Motherhouse; Mrs. Martha Lebens, recently returned from China; Dr. L. F. W. Lesemann, President of the Chicago Missionary Training School and Dr. N. E. Davis of the Board of Hospitals and Homes. Other leaders on the program were Dr. D. W. Howell, General Secretary of the Deaconess Board; Dr. C. B. Koch, Superintendent Cincinnati-Louisville District; Dr. W. H. Wehrly Superintendent of the Cincinnati District and Dr. John Mayer, District Superintendent of the Ohio Gaman Conference. One feature of special interest was the Round Table Discussion led by Mrs. Jessie E. Arbuckle of the Life Service Commission and another the singing of a hymn written for the occasion by the Rev. H. A. Reed of General Conference and adopted as "The Deaconess Hymn of Service."

SONGS OF A VOCATION

The Deaconess Hymn of Service Tune, Lancashire, 408

We thank Thee God our Father
For all Thy love and grace:
That service in thy Kingdom
Find everyone a place.
We thank Thee for the favor
That marks our work and call,
That makes our life vocation
A ministry to all.

We pray Thee give us guidance
To save lives gone astray;
And strength to share with others
The burdens of their day:
And music for the children
Their songs of life to sing;
While to the homes of sorrow
May we Thy comfort bring.

In homes and halls of mercy
Where love with knowledge shares
The joy of healing bodies,
And sickened minds, of cares:
We pray! Oh great Physician
Thy knowledge of man's needs;
That purpose may be perfect
And faith be crowned with deeds.

In Church and shop and schoolhouse,
We meet from alien lands,
Our comrades of the future,
New comers to our strands.
Give to us, their new teachers,
That they our land may love,
The light by which we see light,
The wisdom from above.

To Thee, Oh gracious Master,
Thou Christ of Calvary—
This life of love and service
Our offering shall be.
Be Thou our guide and pattern,
Be Thou our strength and stay.
Till earth shall end in Heaven,
And Time, in endless day.

—HENRY A. REED.

THE NEW HOBBS CHAPEL M. E. CHURCH ANCHORAGE, KY.



Hobb's Chapel M. E. Church, Anchorage, Ky.

Every Epworth League Chapter Should Observe Anniversary Day, May 13th, 1923.

You will enjoy following the program that has been prepared, and we are sure you will enjoy the play:

"And There Came One Running."

A sample copy of both the program and supplements (which contains the play, an installation service, and suggestions for an Anniversary Day Talk) will be sent for 25 cents.

Ten copies and one supplement for \$1.00.

One hundred copies and ten supplements for \$6.00

Order from the nearest depository of The Methodist Book Concern.

COMMERCE FOLLOWS RELIGION

Memorial Hall, one of the landmarks on the Campus of Northwestern University and of Garrett Biblical Institute, will have new occupants this Fall. For almost forty years (40) it has served as the home of Garrett Biblical Institute, but with the coming of the new school year—the old building purchased by Northwestern University, will be remodeled to serve the purposes of the School of Commerce of the University.

The faculty and students of Garrett Biblical Institute hope to occupy, in the Fall, the Administration and Recitation building of the Institute, now under construction, on Garrett's new Campus, several hundred feet North of the present location of Memorial Hall.

Don't wait until July 1st, 1923, to raise the quotas. Get them before hand. Let Anniversary Day be one of joyous elation over a great and notable achievement.



Rev. W. P. Kellogg



Mrs. W. P. Kellogg

The opening of Hobbs chapel M. E. church, March 25th, took place at 3 p. m. The main addresses were delivered by Bishop Isaih B. Scott, Dr. John Lowe Fort, Dr. R. F. Broadus and Dr. H. M. Carroll

The Rev W. P. Kellogg, pastor, and his wife, Fannie L. Gassaway Kellogg, deserve much credit for having led the people of Anchorage thus far, in erecting a modern church at the cost of \$14,000, with all departments, social hall, dining room, kitchen, and ladies' rest room.

The outlook for Anchorage in the future is bright. The people of Louisville, Ky., are buying property near the church. Four years ago this property could not be bought by Negroes. Rev. W. P. Kellogg is a Gammoneite, and his wife a Clarkite, having spent six years in Thayer Home during Miss Flora Mitchell's superintendency. These two young

people have made good in the Lexington Conference.

Just three months remain before the Anniversary Date, July 1st, 1923. Pastors and Superintendents who have not started to raise their quotas are dangerously near the failure point. Now is the time to raise the quotas.

EASTER AT GEO R. SMITH COLLEGE (Continued from Page 5)

Arch Masons; Associate Grand Matron, Mrs. M. Smith, of Harmony Grand Chapter; Grand Generalissimo, J. T. Ferrill, Past Imperial Potentate of the Shek Temple of the Mystic Shrine; D. L. White, Past Sublime Commander in Chief Queen City Consistory and Imperial Potentate Shek Temple Mystic Shrine; Imperial Commander in Chief of Queen City Consistory, C. C. Hubbard.

Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 18.	East German	Brooklyn, N. Y.	Wilson
Apr. 18.	Maine	Bangor	Hughes
Apr. 11.	New York, East		Nicholson
Apr. 18.	Northern New York	Oswego	Burt
Apr. 18.	St. Johns River	Lake Worth	Richardson
Apr. 25.	Vermont	Barton	Hughes
FOREIGN CONFERENCES			
Date	Conference	Place	Bishop
June 13.	Denmark	Kallundborg	Bast
June 20.	Korea	Seoul	Welch
Aug. 23.	Finland	Vuoksenlaksen	Bast
Apr. 19.	Italy	Florence	Blake
June 13.	North Germany	Zwickau	Nuelsen
June 13.	Norway	Frederikshald	Bast
June 13.	South Germany	Heilbronn	Nuelsen
June 7.	Switzerland	Thwil	Nuelsen
Aug. 15.	Sweden	Stockholm	Nuelsen
MISSION CONFERENCES			
Date	Conference	Place	Bishop
Apr. 12.	Angola	Quessua	Inhson
May 23.	Austria	Vienna	Bast
July 25.	Baltic	Reval	Nuelsen
July 25.	Cnnng.	Kapanaga	Johnson
May 16.	Hungary		Bast
June 10.	Jugo-Slavia	Staribeci	Blake
June 12.	Rhodesia, Africa	Old Umtali	Johnson
Aug. 31.	Russia	Petrograd	Nuelsen
May 15.	Southeast Africa	Kambini	Johnson
MISSIONS			
Date	Conference	Place	Bishop
May 31.	Bulgaria	Levetah	Blake
June 21.	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.

Signed L. B. WILSON,
Secretary.

RURAL LEADERS MEET

Rural Leaders And Representatives of Rural Missionary Societies In Session At Evanston, Illinois, March 26-31, 1923

The first conference of Rural Missionary Societies of the Methodist Episcopal Church, combined with the fourth annual meeting of the Rural Leadership was held at Garrett Biblical Institute, Evanston, Illinois, March 26-31.

Rural Societies Organize

One of the outstanding events of the meeting was the perfecting of a national organization of Rural Societies for the mutual encouragement of workers and the dissemination of rural conditions. The plan includes five regional groupings centering at Pittsburgh, Chicago, Denver, St. Louis and Atlanta. Five district superintendents from these five general regions and five laymen constitute the executive committee, with Dr. Paul L. Vogt, Superintendent of the Department of Rural Work of the Board of Home Missions and Church Extension, as chairman. The district superintendents already elected to this committee are J. B. Hawk, John F. Jones, G. M. Edgerton, J. C. Hanson and J. W. Golden. This is the first attempt of the various Rural Missionary Societies, provided for by the General Conference of 1916, to get together for mutual aid and encouragement. It is a factor which should have an important bearing on the effectiveness of the rural program of the Methodist Episcopal Church in the years to come.

Rural Needs

That there is need of vigorous handling of our rural work was brought out clearly in the papers and resulting discussions of the conference. For the first time in our national development, we have reached the stage where there is an actual scarcity of good land for settlement. Rural migrations, which were formerly from well populated regions to sparsely-settled frontiers, are now tending toward the city. Under present conditions and standards of living rural populations fare the practical alternatives of improving agricultural or migrating. As a matter of fact they are doing both. Millions of acres of land are unprofitably employed in agriculture and rural people pay the price in reduced standards of life and in other ways. Into this situation the church comes, not as the economic expert, but as the agency for infusing into all of life those moral and spiritual values for which it stands.

The Foreigner On The Land

One of the factors with which we must deal is the large influx of foreigners into our rural agricultural and rural industrial communities. Already five and one-half million foreign-born immigrants dwell in rural

America. One out of every eleven farmers in the United States is foreign-born, and, in one state, the proportion of foreign-born farmers reaches fifty per cent of the total. The Armenians in California; the Czech settlements of Wisconsin and nineteen other states; the Finns of Wisconsin, Michigan and other sections; the Italians in both the East and the West; the Japanese of California; the Jews of New Jersey; the Mexicans of the Southwest; the Poles of Pennsylvania, Connecticut and Wisconsin; the Russians of the Middle West and Far West, and the Slovaks of Pennsylvania—these are but suggestions of the multitudes of foreign groups which have found their way into our rural regions. Here they are often more completely segregated than in our great cities. Their presence is a constant challenge to the rural church.

The Rural Minister.

If a worthy rural ministry is to be maintained there must be larger recognition of our rural pastors in the organized life of the church and there must be better pay and improved conditions. Local communities can do much by showing greater appreciation of rural ministers, by co-operating more loyally in plans proposed and by endeavoring in every way to help make the life of the rural pastor an attractive one.

Rural Health.

The importance of interesting people in matters of health and of establishing sanitary and health ideals in the community was stressed. In making this work effective, the rural community nurse is playing an increasingly important part.

Religious Education.

No one subject received more frequent mention of larger emphasis throughout the week than that of religious education. There is a growing feeling that there is no more fundamental need in our rural churches than for a newly conceived and greatly enlarged program of religious education. We are discovering that the Daily Vocation Bible School, week day religious instruction, organized recreation, and other features of an educational program which have for some time characterized work in our cities are equally well adapted to rural fields.

An encouraging demonstration of what can be accomplished has been made in the Chicago Northern District. Here a full time Director of Religious Education for rural fields has been employed with an assistant. The aim has been to develop leaders in each

local church so that the people might carry on an effective program by themselves. Religious education institutes have been held, six-weeks leadership training courses given and pupils enrolled in correspondence training courses. Hundreds of personal interviews have been held, better educational literature has been introduced, and schools have been graded and stimulated to provide improved equipment. College-trained girls have gone out, and are going out again this summer, to hold Daily Vocation Bible Schools in rural fields. Schools have been departmentalized, expressional activities have been instructed, programs of worship developed, and plans for encouraging and directing community recreation for the young people have been put into effect.

Community Organization.

Types of community organization were discussed and their relative advantages and disadvantages weighed. The conviction seemed to prevail that no "cut-and-dried" plan can be recommended—rather, the plan of organization, to be effective, must grow directly out of community needs as revealed by a thorough accurate community survey, and be adopted to meet the needs thus revealed.

The New Day.

The new day in the country is not to be introduced by any spectacular methods, but by a persistent, carefully-planned, efficiently executed program, which demands the highest type of thoroughly trained and consecrated leadership.

ARE YOU INTERESTED IN TITHING

If Yes, write us for 30 large page, close printed pamphlets, 240 pages, their work, by more than 25 authors. Three pamphlets are included.

If you decide to keep them, send us 30 cents. If not, return them in the same envelope. We will pay return postage.

If you send 30 cents with your order and decide to return the pamphlets, we will fund the 30 cents.

Please mention the Southwestern Christian Advocate; also you give your denomination. The Layman Company, 35 North Dearborn Street, Chicago, Illinois.

Send in your full District and Church quotas before the Anniversary Day, if possible. Every quota is expected to be in hand by the close of Anniversary Day, July 1st, 1923.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Moses: Liberator and Law-Giver.

APRIL 22, 1923

(Ex. 2:1-9:25; 32:1-33:23; Deut. 34:1-8)

In the temporal order the third of the most outstanding characters in the history of Israel was Moses. And in the influence on the history of his people and on world history in general he is easily the most important character whom we have met in our studies this quarter. In our last two lessons we have seen that Abraham founded the people of Israel and Joseph preserved them from an early extinction. But Joseph's preservation, coming in the way in which it came, was a salvation from one evil which made possible another misfortune. In a certain sense this misfortune was a blessing in disguise and was followed by a still greater blessing through Moses.

For a time all went well with the Hebrews in Egypt, as the country was at this time ruled by foreigners from Asia, like the Hebrews who had displaced the native Egyptians in power by force. But after a time the native Egyptians drove out the foreigners and themselves came into power again. Then, chiefly for political reasons, the Hebrews remaining in the country were reduced to abject slavery—not to private individuals as it usually has been, but to the government. There was no one then to induce the government to manumit them. And there was no occasion for a civil war out of which their freedom might come. They were redeemed by one of their own men—Moses.

He was much favored above the others of his race, even from infancy. Who does not know the beautiful story concerning his infancy? This, however, is probably a mere story attached to his name, as we find a similar story to the name of other men of the ancient Orient. But it may be that for some reason he was adopted by one of the king's daughters. At any rate his was a favored position. He received the best education that one could get in that age. Then Egypt led the world in education, much as Germany does today. Now comes out one of his best characteristics: his education did not diminish his love for his ignorant and oppressed people, but it made him love them all the more, and plan the more intelligently how he might be of some service in their redemption. How little did his educators think that they were educating a Hebrew to be the leader of the Hebrews from bondage! How little did they think that they were educating a man who was to be the founder of a religion which was destined in one way or another to develop into the greatest religion of the world which would save the social world from destruction, and

which would bring a spiritual redemption to all men!

One day in vindicating the natural rights of one of his people in altercation with an Egyptian he did a rash deed which necessitated his fleeing the country to save his life. He went to Midian, in the neighborhood of the Sinaitic peninsula. The people there were worshippers of Jahweh (Jehovah). While there he became done with his former religion and converted to Jehovah. Just what his religion was in Egypt we know not conclusively. Being reared at court, he probably was, avowedly at least, an adherent of the Egyptian religion and worshipped Ra. Doubtless the Hebrews were polytheists (worshippers of more than one god). At any rate they had not known Jahweh: (Ex. 6:3; Josh. 24:2, 14.) Mount Sinai was an abode of Jahweh. It may have been a volcanic mountain. Or it may be that there were frequent thunder storms around it. At any rate fire came to be associated with Jahweh. And throughout the period before the exile fire was regarded in Israel as one of Jehovah's chief weapons. It was this that later gave rise to the idea of hell. We see, therefore, why Moses received his commission from Jahweh in the presence of a "burning bush."

There he made a covenant with Jehovah that if He would help him liberate his people he would win them to allegiance to Him only. Fully persuaded that He would be with him, he returned to Egypt to undertake the work. His first attempt at his people's release was to persuade the king to let them go for a few days into the wilderness to worship with a feast their new God about whom he had told them. Of course the request was refused. For the king doubtless saw in this a scheme to get his slaves out of his hands forever. Different plagues and pests came upon the land. And Moses, with the eye of the true prophet of that age, was not slow to see and explain these evils as a visitation of Jahweh because the king would not let the people go to worship Him. Do not many religious men explain similar evils in a similar way today? While these evils lasted the king's heart was softened, but as soon as each was over he became a hard-hearted again. Failing in the power of persuasion, Moses decided upon another plan: to get the people away secretly by night. In this he was successful. He could have led the people to Palestine by a much shorter route; but because they were more likely to be overtaken and captured on that route, and because he wanted to bring them

to Sinai and there are His holy mount consecrated and dedicated them to the service of Jewish, he took the longer route. At Sinai in the midst of hard peals of thunder and keen flashes of lightning he bound them to Jewish forever, and gave them ten simple laws of their new religion which had come down to us in a slightly modified form as the "Ten Commandments." Of course, he gave them many addresses and exhortations and counsels at different times, the substance of which are handed down by tradition in a developed form in different parts of the first five Books of the Bible. From Sinai he led them to the border of the country which was to be their future home of freedom, and there died. Moses liberated his people, converted them to Jehovah, and established them in those principles by which they were to be governed (though with some back-sliding and returning) throughout their history. In a sense he was more to his people than either of the great American Washington was to his.

We have already mentioned above one of his most important characteristics. We wish here to mention one or two others: first, his great patience in dealing with a stubborn people who wanted freedom, but who were not willing to suffer much to come into it; secondly, his great faith in the divineness of his mission, his firm belief in the success of his cause. And all this was due to his triumphant confidence in the power, goodness and integrity of his God. He was exemplary.

J. LEONARD FARMER.

Rust College.

MISSIONARY INTERPRETATION.

Lesson For Sunday, April 22, 1923.
"Speak unto the Children of Israel that they go forward."
(By Rev. D. D. Martin, D. D.)

This was a testing time with Moses and his followers. Shall they venture the waters are before them and beyond the waters the wilderness; in and beyond the wilderness are enemies concerning whom they have startling reports. God says "go forward." The situation is desperate. The Egyptians are in the rear with tempers heated to the point of destruction for Israel, they must make their escape. Through Moses God commands them to go forward.

God's people in this age have come to the crisis. To remain where we are is to perish; for the forces of evil are about us, and in the rear. If we turn aside from the path of obedience in winning this world we shall perish in the pitfalls on either hand. If we say we will relax and quit the struggle, the enemy in our rear will carry us his captive back into the world of sin. There is but one thing for the church to do and that is to "go forward."

We cannot go forward at the same old place. In religious matters as well as in social and commercial aspects of life we are compelled to go at high speed in order to remain where we are. Life is so intense, and every thing in our environment is moving so rapidly that if we would lead in being the aggressor in the

world's doings we will be compelled to go at yet higher speed. To win young people to Christian service we must meet them where they are and present the claims of the Gospel, or they will become attached to other activities in life in which there may be no Christ, and no opportunity for service to mankind.

The condition on the field demands that we go forward now. The fields are ripe for the harvest and there are so few workers. The vast orient is rapidly becoming infidel or agnostic because we do not hasten with the Gospel message. Africa is rapidly becoming Mohammedan, and it ought to be Christian. We cannot save Africa to Christ unless we do it speedily. We have tarried too long for our own good and are leaving our souls in jeopardy. The King's business requires haste. Let us go by every possible means as God directs, in the language of David Livingstone "any where only so it be forward."

Gammon Seminary

District Rounds

PULASKI DISTRICT

Third Round

Christianburg, June 23-24; Draper Circuit, May 12-13; Dublin, June 2-3; Glade Spring Circuit, April 7-8; Independence Circuit, June 9-10; Marion, April 14-15; New River, July 7-8; Pulaski City, May 5-6; Pulaski Circuit, May 26-27; Radford, June 16-17; Rural Retreat, April 21-22; Wytheville, April 28-29.

Pastors and Laymen—Start and keep the revival fire burning. The convention of auxiliaries will meet at Pulaski Circuit, May 30-June 3, Needmore Church. We are now celebrating the fiftieth anniversary of the SOUTHWESTERN. Raise your full quota of subscriptions. It will be disloyalty to the church and kingdom, a gross injustice to the race, if we fall here after the passing of half a century, to put this organ on a basis of self-support. Our district conference meets at New River, Va., July 4-8.

W. L. SANDERS, D. S.

LAKE CHARLES DISTRICT

Second Round

Leesville, April 28-29; Shady Grove, April 29; De Ridder, April 30; Spring Creek, May 11-13; McNary and Oakdale, May 13-14; Waxia and Palmetto, May 18; Eola and Sunflower, May 19-20; Teche, May 25; Washington, May 26-27; Opelousas, May 27-28; Eunice, May 29; Coudan, June 7; Crowley, June 8; Briggs, June 9-10; St. Martinsville, June 14-17; New Iberia, June 15-17; Cade, June 18; Lafayette, June 19; Iowa, June 22; Welsh, June 23-24; Lake Arthur and Jennings, June 28-29; Lake Charles, July 8-10; Lake Charles Mission, July 12.

JOHN W. TURNER, D. S.

MURFREESBORO DISTRICT

Third Round

Gordonsville, April 1-2; Livingston, April 14-15; Sparta, April 28-29; Cooksville, April 7-8; Stonewall, April 21-22; Sparta Circuit, April 29; Dechard, May 5-6; McMinnville Circuit, May 12-13; McMinnville, May 20-21; Alexandria, May 26-27; Tullahoma, June 2-3; Manchester, June 12.

(Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

April 22, 1923.

(Luke, 13:20, 21; Matt. 18:16-10.)
COMMUNITY RECREATION.

The Leaven of the Church.

The reference for this lesson should be Luke 13:20 and 21.

The church has been like the leaven sending out into the community the ideal of Christian living. Working conditions have been improved, health has been given more attention, children have been considered of more importance as the church has taught the principles of Christ, and its members have set standards for communities.

It is true of the recreational life of a community, as it is of any other phase, that it may be influenced and even radically changed by the church.

In a certain small town was a group of boys whose chief amusement consisted of smoking and card playing, and card playing and smoking. Night after night found them in a back room engaged in their usual amusement. But one day a preacher with a real love for boys was sent into that town. He won the friendship of some of them and started a club under the direction of the Sunday school.

The story of the first party that club held is still told. About half of the "bunch" arrived, armed with cigarettes and playing cards. The minister had brought some of the interesting, worthwhile games that most boys love, and, gathering a little group about him in one of the rooms, they started to play. A few of the boys had promised each other that they would not play any of his games, but, as the fun grew more intense, one boy after another left the disgruntled group in the kitchen and went to the door just to see what was happening. Somehow, before that evening was over, the whole crowd was playing together games of the right sort, and never again did they go back to their former idea of a good time.

How Can We Help?

Now it will not always work out like this, but I wonder whether or not we have not been a bit backward about trying a leaven of good amusement in our communities.

What can the church do to influence the recreational life? Mr. Powell in his book has given some suggestions:

I. We should attempt to discover what agencies are operating in the parish.

II. We should endeavor to discover how boys and girls and young people are spending their leisure time.

III. We must try to evaluate the by these agencies.

When that has been done, we are kind of recreation that is promoted ready to ask at least three questions about are community recreation.

1. Are the needs of all ages being met?

How often we hear the statement young people will not come to the church for their good times. That problem could have been solved a few years ago when these young people were boys and girls. Is your Junior League crowd being cared for?

2. Do all of the young people have a chance to join in helpful recreation, or are there some groups whose only opportunity is found in unwholesome environment?

Are we our brothers' keepers in their leisure time, as well as during working hours or in a Sunday school class?

3. What should be done with the existing recreational agencies in your community? Do they need to be eliminated altogether, or can they be improved, or should some substitute be provided?

For the meeting it perhaps would be interesting and valuable to list on the blackboard the agencies that are ministering to the play life of young people, indicating those which are helpful and those which are harmful and showing also the needs of the community.

Quarterly Conferences

HARRIMAN, TENN.—Our second quarterly conference was held February 18th. This was the best quarter that we have held on this charge. Rev. Hughes preached at Kingston, and our pastor, Rev. Downs, at Harriman. Rev. Hughes preached for us at Harriman Monday night. Rev. Starnes, pastor of the Baptist church of Harriman, brought his congregation and preached a soul-stirring sermon. We raised \$20 at Harriman and \$21 at Kingston.—Rev. S. Downs, pastor; Henry Johnson, Reporter.

BATEVILLE CIRCUIT—The second quarterly conference of the Bateville Circuit was held March 17-18 under the leadership of the pastor, Rev. J. W. Winston. We have taken on new life. Our quarter was held Saturday night by our own District Superintendent, Dr. L. G. Hodges, with all the officers present with round reports. Paid the Dist. Supt. in full. Sunday was a high day; the Dist. Supt. preached at the 11 o'clock service, which was enjoyed by all. The pastor preached at 3:30. Raised during the quarter, \$23.23. Pray for our success.—S. H. Shell, Reporter.

MONROE, LA.—Mount Sinai: Our first quarterly conference was held

March 9-10-11, 1923, at Mount Sinai M. E. Church. We had a successful meeting, which was called to order by our faithful district superintendent, Rev. T. A. Hampton. All officers were present with good reports. Total raised \$137.00. Paid the superintendent in full. On Saturday after the quarter a host led by the district superintendent returned to the parsonage with about 90 pounds. We estimate for the pastor this year \$1200.00.—C. L. Sumler Reporter

PLEASANT GROVE CHARGE—The second quarterly conference convened at Pleasant Grove M. E. Church, March 17-18. The district superintendent, Rev. T. W. Davis, presided and gave some helpful remarks concerning the church and its program. J. C. Boddie was elected secretary. Twenty answered to the roll. All reports were good. The district superintendent remarked that this was the best quarter he has held at this point since he has been on the district. The pastor, Rev. S. P. Walker, in his remarks stated that he was proud of the fact that our new church is paid for. Rev. Davis preached to us out of his heart.—J. C. Boddie, Reporter.

LIBERTY HILL CIRCUIT—Liberty Hill Circuit held its first quarterly conference March 3-4. Our district superintendent, J. H. Pinkney, was with us and preached two able sermons, with which we were well pleased. Raised for the district superintendent, \$17.45; raised for the pastor, \$56.77. Our pastor is doing good work and stands at the head in the Centenary meeting held in Forsyth. We hope for him great success and are sure we have a competent leader who has had many years of experience in leading his people. All visitors are cordially invited to attend our services.—Miss Bertha Gardner, Reporter.

BASTROP, LA.—The first quarterly conference was held at Mount Nebo, March 2-3, by Rev. T. A. Hampton, D. S. The majority of the officers were present and rendered good reports. Sunday, March 4, the spiritual tide ran high. We were delighted to hear the district superintendent preach two great sermons. The church was packed to its utmost. The congregation seemed to be delighted with the message he brought them. The quarterage was paid in full. Total collection \$68.46.—T. P. Norris, Pastor.

FORREST CITY, ARK.—The first quarterly conference was held at Kynett M. E. Church on March 18-19, inclusive. Sunday morning at 11 o'clock our district superintendent, Rev. Z. R. Fields, delivered a very able and thoughtful sermon on "Prayer," after which the sacrament of the Lord's Supper was administered to a very appreciative congregation. On the evening of March 19 at 8 o'clock the business session of the conference was held. Creditable reports were made by the pastor and all other officers. Four new subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE were reported, which diminishes the number of our quota to one. We are hoping, planning and praying for a great and successful work during the year.—Miss Renette Hodges, Reporter.

HAZLEHURST, MISS.—Our first

quarterly conference was held March 8th, with Dr. G. W. Smith, D. S., in the chair. Reports of leaders and officers showed the work to be in good condition. Mrs. Daisy M. Buckley, our national field secretary of the W. H. M. S., was also with us, and spoke to the delight of all who heard her. Her lecture was indeed a great one. We paid the Dist. Supt. in full. Raised for Mrs. Buckley \$6. Hazlehurst is still alive.—Ora Brown, Reporter.

GEORGETOWN, TEX.—St. Paul M. E. Church: Our second quarterly conference convened March 18-19, 1923, with Rev. A. D. Jacques, D. S., presiding. He brought to us some inspiring messages. Rev. Jacques is worthy of being District Superintendent. The Lord's Supper was administered to 22. Although the weather was inclement, officers were present with very good reports. St. Paul M. E. church has licensed two exhorters, Bro. John Callahan and Bro. Cleo Brown. Raised for the quarter \$51. Rev. J. N. Hovey is worthy of all praise as a Christian minister and pastor. So we ask you to pray for our success.—W. L. Webb, Reporter.

BERTIE, LA.—Woodlawn M. E. Church: Our first quarterly conference was held March 3-4. The Rev. W. G. Alston, D. D., our district superintendent, was in the chair. All members of the conference were present and read good reports. Dr. Alston preached to the delight of all, for he is a great preacher and leader. Collection for the day was \$45.00. One convert. We have the pastor, Rev. C. E. Bradford, and will go over the top for Easter.—Clance Mono, Reporter.

HANDBORO, MISS.—Our first quarterly conference was held Saturday and Sunday, March 4-5. The business session was held Saturday; all of the officials were present with good reports. We had a successful quarter. On Sunday the Supt. preached two heart-searching sermons at 11 o'clock and at night. Over forty dollars were raised and the Dist. Supt. was paid in full. We are always glad to have him visit us.—Edward Smith, Reporter.

SYLVANIA, GA.—The second quarterly conference of the Waynesboro District of the Sylvania Charge was held at Oak Grove Church on March 3-4, with Dr. J. S. Stripling, D. S., presiding. Telling reports came from all sources of the charge, which showed the work in a most excellent condition. Both sermons on Sunday morning and night by the district superintendent were masterpieces. The full claim was raised and a splendid purse given the pastor. This charge will always go over the top as long as Rev. W. H. Odum is pastor. Total collection, \$65.00.—W. S. Lawton, Reporter.

SEALY, TEXAS—The second quarterly conference of the Sealy Circuit, Navasota District, was held March 10-11, Dr. R. B. Reid presiding. The business session was held Saturday at San Felipe, Texas, at Downey Chapel M. E. Church. The business of the conference was dispatched in a brotherly way, though owing to the disagreeable weather during the month of February reports

(Continued on Page 15.)



WHAT THE CHURCHES ARE DOING

HATTIESBURG, MISS.—St. Paul Methodist Episcopal church, of Hattiesburg, has raised for Easter collections eight hundred seventy-three (\$873.00) dollars, and will meet Southwestern quota also.—J. R. Ross, Pastor.

LAKE CHARLES, LA.—Warren chapel, Lake Charles, La., "Over the Top." Our Easter services were exceptionally high from every view point. Every service was well attended. The weather was the best that we have had for three weeks. Every member seemed to have the Easter spirit, and the best that could be done, all things considered.

At the close of the day our total collection netted \$881.52. Our Centenary quota was \$505. Every one is happy, even the pastor. We are planning big things ahead. "Watch the paper! Watch the paper!" We solicit your prayers for our future success. The members of Warren chapel are to be complimented for their loyalty and service. They are working as Trojans.—Rev. J. A. Lindsay, Pastor.

GADSDEN, ALA.—The Sweet Home M. E. church went over the top on Easter by practically doubling its Centenary quota. It was a high day with the Sweet Home church on Easter day, beginning with the Sunday school and continuing through the day.

At 7:30 an interesting Easter program was rendered to an overflowing audience which was conducted by Mrs. Coleman, our pastor's wife, and Mrs. Lee W. Lynn, followed by a talk upon the need of contributing to the Centenary cause, by the pastor, the Rev. Chas. Coleman.

The sixteen unit leaders came forth and made their reports as follows: Mrs. Mamie Taylor, \$42.25; Mrs. Esmer Collins, \$80.55; Mrs. Minnie Todd, \$33.15; Mrs. Estella Passmore, \$43.75; Mrs. Alice Adair, \$38.35; Mrs. Willie Johnson, \$28.51; Mrs. Victoria Williams, \$29.45; Mrs. Margaret Wofford, \$62.07; Mrs. Estelle Huston, \$18.45; Mrs. Dilly Jackson, \$47; Mrs. Jessie Gipson, \$54.25; Mrs. Essie Boldmore, \$15.50; Mrs. Iwela Blount, \$12.80; Mrs. E. L. Rush, \$15.01; Mrs. Joel Hammonds, \$5.25; Mrs. Julia Huggins, \$60.10. Grand total for the day, \$630.

The Rev. Chas. Coleman, our efficient pastor, is a live wire and is known in Gadsden.—J. H. Redricks, Reporter.

ST. MARTINVILLE, LA.—Our first quarterly conference and Easter drive for Centenary is history. This is the record: Reports of officers excellent. Dist. Superintendent Turner preached a great sermon with

telling spiritual effect; several persons came forward for prayer; two joined the church. The pastor's salary was again fixed at \$1200, house rent included. District Superintendent paid in full, \$30. In the early morning service on Easter Sunday, District Superintendent Turner was present and added color to the occasion. Rev. J. A. Williams, our pastor, preached with unusual power one of the most thoughtful sermons on the resurrection of our Blessed Lord that we had ever listened to.

The climax came in the 11 o'clock service prior to the administration of the Lord's Supper, when the nine unit leaders appointed by Pastor Williams made the following reports: Mrs. Annie Drake, \$50; Mrs. S. B. Philip, \$41.20; Mrs. Asparie Williams, \$32.50; Mrs. P. J. Charles, \$31.10; Mrs. R. Carlson, \$31; Mrs. Alma Kerligand, \$30.10; Mrs. Daisy Hypolite, \$24.35; Mrs. L. Patterson, \$22.50; Mrs. Mathilde Tyler, \$15.50. Total, \$278.35. Other collections, \$39. Grand total, \$317.35.

Pastor Williams in his positive way has called for a forward march to the goal of our quota of S. W. C. A.—(Miss) Alberta Drake, Reporter.

BIG STONE GAP, VA.—A program was rendered Friday night, March 9th, under the auspices of the Epworth League. A contest was held and the following young women were the participants: Misses W. L. Wood, M. E. church; Mae Warner, Presbyterian church; Rosa Walker, First Baptist church. Three young men were called to solicit votes for the candidates of the contest. Mr. H. Martin was the judge. The votes were taken at a penny apiece. Miss W. L. Wood won, 700 votes; Miss Mae Warner, 502 votes; Miss Rosa Walker, 221 votes. The prize, a five-dollar ring, was awarded Miss Wood. Rev. Mr. B. C. Hood, the pastor of the Presbyterian church, presented the prize. Twelve dollars was given the pastor for Centenary. We thank the League and its president for their good work from time to time. After the program and contest the ladies from the Presbyterian church served refreshments to everyone.—Mr. S. S. Bettis, Pres.; Rev. J. G. Nash, P. C.; Mrs. J. G. Nash, Reporter.

FERRIS, TEXAS—The grand opening of the new St. Delight M. E. church, 1212 North Shawnee street, Innis, Texas, Sunday, March 11th, 1923. At 2:30 prayer service was conducted by the pastor, Rev. S. D. Mosely. Dr. F. W. Scott, of the Fourth Baptist church, preached an able sermon. The pastor Rev. Mosely, talked fifteen minutes on the same subject. All of the churches blended their forces to make this event a

success. Brother Holmes, a representative of Bethlehem Baptist Church, gave \$8.25; Dr. Lockett, New Hope Baptist Church and congregation gave \$5.00; Rev. F. W. Scott and congregation, \$11.00; Prof. Stevenson, \$8.00; Dr. Baker, \$1.20; collection, \$3.02; representatives of Quarles Chapel M. E. Church, Ferris, Texas, Miss T. Clark, Miss Daniel, Rev. S. D. Mosely, pastor, \$10.05; K. of P. Lodge, S. B. Crenshaw, \$1.00; O. Martin, of Lodge No. 125, \$4.00; Sister Annie Carrie, Court of Calanthe, 75c; Club No. 1, Sister E. E. Mosely, \$26.12; No. 2, Maggie Belcher, \$37.00; No. 3, Maudora Hubbard, \$14.00; No. 4, Sister Miles, \$16.08. Total collection was \$145.57.—J. P. Allen, Reporter.

HEARNE, TEXAS—On the night of Feb. 17th a great storm struck the parsonage with a terrific blow under a clear sky. This little band was led by Sister Martha Harden and Sister Rosa Ray of Hamilton M. E. church. They marched into the dining room and placed upon the table many pounds of groceries and a little cash. The pastor and wife were made to feel happy. God bless the little band of Hamilton M. E. church of Hearne. Come again.—A. R. Luster, P. C.; Mrs. Eva Luster, Reporter.

PELAHATCHIE, MISS.—Mrs. Daisy M. Buckley, the Field Secretary of the W. H. M. Society of the Methodist Episcopal church, came to Pelahatchie, and with her gift of speech and in that Christ-like way of delivering her speech, has lifted Pelahatchie's people up to the idea of doing bigger things. May God bless her.—W. R. Walker, Pastor.

EVER GREEN CIRCUIT—We the members and friends of St. Paul M. E. church conducted a leaders' rally to pay an indebtedness on the church. The reports were as follows: No. 1, Robert Matthews, Sr., \$10; No. 2, Toney McCrary, \$8; No. 3, Robert Matthews, Jr., \$6.10; No. 4, Toney Andrews, \$17.75; No. 5, Will Rodgers, \$11.25; No. 6, Henry Matthews, \$33.75; No. 7, L. Rett, \$3.50; No. 8, A. Fountain, \$3.60; No. 9, S. M. Davis, \$4; County Training School, \$4.50; special offering, \$2. Total, \$104.45.—Rev. A. D. Moon, P. C.

BREMOND CIRCUIT—Methodism is wide awake this year under the leadership of Rev. R. A. Appling. We were thankful to Bishop Jones in his Godly judgment; and to Dr. T. H. Wyatt our District Superintendent in his recommendation for having sent to us this wide awake Pastor. All auxiliaries have been reorganized; the whole church is spiritually alive. Our first Quarterly Conference was a success despite the bad weather. Mrs. M. J. Appling the Pastor's wife is a safe leader for women. We are now in a big drive for Easter. Bremond must go over the top this year. A few days ago a storm struck the parsonage led by Mrs. Mary Blankinship, followed by a host of young people. The door was opened and 50 pounds or more of choice groceries were laid on the table. Remarks were given by the Pastor and prayer was offered by his wife. We are striving to reach the goal. Rev. R. A. Appling, Pastor, Mrs. M. L. Weatherspoon, Reporter.

BRANDON CIRCUIT—We take this method to thank the following people for their generous gifts, through the effort of Miss Beulah

Flowers. The following amounts were subscribed and paid. Charlie Everett, \$2.00; Katie Evans, \$1.00; Ina A. Taper, \$1.00; Bulah E. Flowers, \$1.00; Mary Grimes, \$1.00; Author Milliner, \$1.00; Alfred Dukcs, \$1.00; Junior League Treasure, \$1.72; Genora Shephard, \$1.00; Dr. L. W. Price, District Superintendent, 50c; Sarah Jackson, 50c. Home Mission Treasure, 50c; Joe Evans, 50c; Mr. Archie Shields, (White) 50c. Eunice Agnes Finch, \$50c; Bertha Smith, 50c; Sarah Jones, 50c; Luther Proctor, 50c; Oscar King, 50c; W. Williams, 5c; Oscar Brown, 25c; Rosla Jones, 25c; Matilda Flowers, 25c; A. B. Black, 25c; Etta Mayers, 25c; Charity Hunter, 25c; Calile Spence, 25c; Ruth Hoard, 25c; Osla Branch, 50c; Mary Lou Byrd, 50c; Eliza Lewis, 25c; Elnora Handy, 15c; Ollie Jones, 15c; total, \$21.02, which we have used to purchase chairs for choir. We are very proud of our pastor, Rev. F. Smith. He has things well in hand for an over the top Easter. We feel safe to say that if we follow him we will succeed. Pray for us.—Mrs. Ina A. Taper, Reporter.

ANDERSON, TEXAS—We wish to make mention of the wonderful sermon delivered by our worthy pastor on March 4. All were glad to greet him after a week's vacation. We are proud of our pastor and pray God's richest blessings upon him. He took for his text 2nd Samuel, 12:13. McKenzie Chapel is waking up and the choir is making splendid progress.—Reporter.

SAVANNAH, GA.—Mount Zion M. E. Church, Rev. W. J. Hamilton, Pastor: This church has taken on new life. At one time the members had become discouraged, but every thing is moving forward. We have only nine members, but they are working hard to accomplish great things. On Monday night a beautiful program and social was carried out. This program was under the management of Mrs. Vallie L. Moon and



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Mrs. Mollie E. Floyd. After the program the Sunday School was treated by the committee to ice cream, cake and candy. Our Sunday School is one hundred per cent in attendance. It was organized on the first Sunday in January, 1923, with only three scholars, but through the untiring efforts of these consecrated women it has grown very rapidly. The Woman's Home Missionary Society is also doing a great work. Some clothes have been secured and furnished to some of the children of the neighborhood so that they can attend Sunday school. Mrs. Floyd is the efficient leader for the good work that is being accomplished. The committee that furnished the program and social follows: Mesdames Vallie L. Moon, Janie Russell, Frances Aikin, Emma Charlton, Mr. Charles N. Charlton, Mrs. Mollie E. Floyd, Mr. John Moon. Everyone was well pleased. Pray that we may do a great work.—John H. Moon, Reporter.

ST. MARY'S, GA.—The members and friends of Trinity M. E. Church and Carnegie Chapel are working with the spirit under the leadership of our beloved pastor, Rev. W. W. Clemons, who has been returned to us for the fourth year. He was cordially welcomed by everyone. The second quarterly conference was held at Carnegie Chapel. The district superintendent, Rev. Prothro, delivered an able sermon. We had a glorious time. The sum of \$270.07 was raised. The Ladies' Aid is wide awake at Trinity. Had quite a success at the Valentine social. The sum of \$12.69 was raised. We are planning to commence as early as possible to make some necessary repair work on our church.—A. V. Long, Reporter.

COOKEVILLE, TEXAS — Wright Chapel: Our pastor, Rev. Holden, was with us at our regular Sunday service and preached at 11 a. m. to the delight of all present. At 3:30 Rev. Tallie visited us by the request of our pastor and preached a splendid sermon. Our business session was held at 6 p. m., and at 7:30 the pastor preached an able sermon. Nine were taken into full membership and one from another charge. Collection for the day \$21.35. We are alive and doing work for the Master.—J. S. Leeper, Reporter.

EUTAW, ALA.—St. Maria: This little church with its small membership of only twenty-four is doing a great work. On the first Sunday in March our district superintendent R. R. Williams, held his second quarterly conference at Johnson Hill and preached at St. Maria at 3 o'clock. The amount assessed for the quarter at this church, being \$10.00, was raised. The following Sunday, which was the regular pastoral day, the pastor administered the sacrament and preached a wonderful sermon. We also raised \$10.00 for the pastor and took subscriptions from each member and friend for remodeling the church. The subscriptions were as follows: Rev. B. J. Brooks, pastor, \$5; Brother Major Tyree, \$10; Brothers Elias McCracken, \$5; Leroy Hewitt, \$5; Cleveland McCracken, \$5; Mack Chambers, \$5; Cephus Crawford, \$5; John Crawford, \$5; Hollis Thomas, \$5; Simp Reynolds, \$5; Tom Hardy, \$5; Sisters Sophronia Hewitt, \$2; Clara Chambers,

\$2; Pinkie Jones, \$2; Sallie Hardy, \$2; Lula Tyree, \$2; Bettie Tyree, \$2; Hattie Richardson, \$2; Ella Chambers, \$2; Sarah Crawford, \$2; Sarah J. Mard, \$2; Mary Thomas, \$2; Asilio Chambers, \$1; Gilcey Chambers, \$1; Almn Chambers, \$2. Total, \$86. The following young men and women are not members of any church, but seem to be profoundly interested in church work. They subscribed as follows: Messrs. Moses Reynolds, \$5; Phillips, \$4; Cleveland, \$5; John Hicks, \$5; Dufflo Mard, \$5; Roosevelt McShaw, \$5; Dug Ferguson, \$5; George Cooks, \$1; Herbert McShaw, \$5; Webster Richardson, \$5; Jack Chuman, \$5; Melchi Chambers, \$5; Mrs. Mary J. Cooks, \$2; Mrs. Reola McCracken, \$1; Mrs. Mary J. McCracken, \$1. Total, \$59. We feel that we have made one step up the hill, and solicit your prayers in the interest of our work. Our pastor is doing a great work and we feel that it is our duty to co-operate heartily with him and do what we can for him, for he is as efficient church worker.—Sarah Crawford, Reporter.

HOUSTON, TEXAS—On March 9 a great old-fashioned candy pulling was given. Mallaleu M. E. Church by the Ladies' Aid. We raised \$21.85 and donated the pastor \$10 on a suit of clothes. We are doing a great work in our Aid and art expecting to do bigger things.—Mrs. M. Franklin, Pres.; Mrs. S. Young, Sec.

GOODMAN, MISS.—Walton Chapel M. E. Church: On March 10 a storm struck the parsonage and when it was over the pastor, Rev. G. W. Weatherly and family found 100 pounds of choice groceries. The storm party was led by Sister Maggie Thurmon, L. Hester, M. J. Moses, M. Nelson, Fannie Moses and others. A number of the Baptists were present, led by Sisters M. Johnson, Amanda Johnson, Sarah Crawford, Ella Lee and Walter Nelson, and left one yearly subscription to the SOUTHWESTERN.—L. Hester, Reporter.

WINSTON-SALEM, N. C.—St. Paul M. E. Church: Sixteen young people met Monday night, March 12, at the call of Prof. G. W. Harris and organized the St. Paul orchestra. These young people will join the choir and their music will accompany the large pipe organ and thirty-two voices of the choir. The Epworth League of St. Paul has ordered quite a number of "Victory Songs," the standard song book for the league. They are getting ready for the Spring Revival, which starts with Easter Sunday and will continue for at least ten days. Prof. U. S. Mumford, the District League president, gave to the local league an excellent lay sermon last Sunday night, March 11. The Ladies' Aid, under the presidency of Mrs. Lula Allen, has taken on new life. Their aim is to aid the church both financially and spiritually. We are constantly growing along both of these lines. Both branches of our Women's Home Missionary Societies met the state secretary, Mrs. Constance Peeler, at May's Chapel last Sunday afternoon and listened to a very instructive and inspiring talk concerning the work of the women of the conference and of the church at large. We are pushing for our quota of the

SOUTHWESTERN CHRISTIAN ADVOCATE. Look out for our list in the early spring.—Reporter.

LAFAYETTE, ALA. — Powell's Chapel M. E. Church has taken on new life under the leadership of its new pastor, the Rev. Mr. I. B. Points. The second quarterly conference was a success. Dr. J. N. Wallace was at his best. All of the folks are thanking him for his great service rendered them. On the third Sunday in February, one of the coldest days of the year, we raised \$117.00 to pay on the old current expense debt of the church, which stood at \$265.00 with several judgments pending. There have been a number of frictions in the church that hindered its success. But now the congregation is getting together. We see nothing but success under the leadership of the pastor we have now. He has planned a rally to pay the Centenary in full this year and to remodel the church at cost of more than \$2,000.00. Everybody is at work. All officers and members accepted this plan with enthusiasm. Powell's Chapel is moving on to a new stand.—D. A. Marable, Reporter.

FAYETTEVILLE, ARK.—On the 6th of March while the pastor was ill with influenza a storm party was given for him, led by Mrs. Cornell Payne, Mrs. Sarah Moton, Brother Charlie Payne and others. Fifteen dollars worth of choice groceries were given. They were invited to come again.—P. H. Myers.

NORTH FORT WORTH, TEX.—Thompson Chapel M. E. Church: Under the leadership of Rev. S. E. Blackwell our church is moving on. We have organized a SOUTHWESTERN CHRISTIAN ADVOCATE club, which means our church paper in every home. We have just completed and paid for a modern six-room parsonage and our pastor is now living in it. When we say modern, we mean convenient in every respect, as we believe that our preacher should have a comfortable home. We are now rebuilding our church which was destroyed by fire. We have purchased and paid for two additional lots so as to give us plenty of room on the corner of 28th and Prospect avenue. Our pastor, Rev. S. E. Blackwell, knows how to do big things. He is a recent graduate of Gammon Theological Seminary and his method for doing things should be an inspiration to all young men who are contemplating going into the ministry. Go to Gammon Theological Seminary and get prepared for the job. We do not say Gammon Theological Seminary from a selfish standpoint, but we are simply using what we have as our basis. Asking your prayers for continued success.—Ellon Downs, Reporter.

PLEASANT HILL CIRCUIT—On March 10 and 11 Mrs. Lucy Davis, district president of the Woman's Home Missionary Society, was with us and rendered splendid service. Her visit was a treat indeed. We believe the Rev. William Emmett is the right man in the right place, and we thank Bishop Jones for sending him back to us for another year.—Mrs. Henrietta Johnson, Reporter.

FRANKLIN, LA.—Asbury M. E. Church: We are thankful to our heavenly Father for the glorious beginning of a new conference year.

The sisters had a surprise party for Rev. and Mrs. J. D. David. It was an agreeable one. March 4, 127 communed and were baptized. Collection, \$44.65. Everybody is working in peace and harmony for the Centenary. SOUTHWESTERN quota is assured.—Mrs. Maggie Young, Reporter.

GALILEE M. E. CHURCH OF TEXAS CITY HOLDS GREAT MEETING

What was pronounced to be the greatest day in the religious life of Galilee Methodist Episcopal Church, Texas City, was held last Sunday. Hundreds gathered there and joined in with the pastor, Rev. Edgar Thomas, and the loyal membership, and glorified God.

At the 11 o'clock service the Rev. Dr. A. W. Carr, district superintendent of the Houston District, preached a strong and powerful sermon, using as his text: "I am the true vine, my father is the husbandman." At the close of the sermon the Lord's Supper was administered by the district superintendent.

At 3 o'clock the Christian soldiers returned to greet the Rev. J. C. Calhoun and a large number of his members from West Point Free Mission Baptist Church, Galveston. The sweet singing choir of West Point, under the direction of Mrs. C. Gamble, rendered some choice selections, which electrified the souls.

Rev. J. C. Calhoun, in his natural way, took his text and preached a soul-stirring sermon. Out of his spirit-filled soul came the message—a burning message of the rich gospel truths.

A collection of \$25.00 was taken. Rev. Martin and his membership from the First Baptist Church were present and rendered great service. This was a day of jubilee in the religious life of Galilee Methodist Episcopal Church. This is the beginning of a greater and grander increase for Methodism in Texas City.

We are thankful and appreciative of Rev. Calhoun and his great membership, and also Rev. Martin and his congregation.

REV. EDGAR THOMAS, Pastor.

McMINNVILLE CIRCUIT—Dr. J. C. Sherrill, our area secretary of the Chattanooga Area, made his first visit on the McMinnville Circuit, March 18, and made three very interesting addresses on the general church. He spoke at Smith's Chapel at 11 a. m., Bolden Green at 3 p. m., and at Leasburgh at 7:30 p. m. The members and friends of McMinnville Circuit feel very grateful to Dr. Sherrill for the splendid service rendered, which will not soon be forgotten. We hope to have him come to us again. May he live long to render much service to the church and race.—J. S. Nance, P. C.

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

JOHNSON—Sister Eliza Johnson, faithful member of St. Paul M. E. Church, has gone home to rest. She was treasurer of the Foreign Missionary Society and a member of all the auxiliaries of the church, and was faithful until death. Rev. J. Leggett, our beloved pastor, preached the funeral service.—Nannie B. Polard, Reporter.

McDUGLE — Sister Martha McDugle, a member of the M. E. Church and a good class leader, passed to the beyond March 8, 1923. Age 49 years. She leaves a mother, father, eight children, two sisters, five brothers and other relatives to mourn her loss.—Beatrice James, Reporter.

GREEN — St. Stephen's M. E. Church, Yazoo City, Miss., has lost one of its oldest members recently. Sister Everlina Green died Dec. 16, 1922. She joined the church forty-five years ago. She was faithful until her death. She leaves two daughters and one son to mourn her loss.

Sister Hannah Brickel died Dec. 26, 1922. Another one of the founders of the church in Yazoo City. Sisters Green and Brickel helped to build three brick churches on the same site.

Brother Robert Turner died Feb. 8, 1923. He joined the church more than 35 years ago and lived faithful until death.

Sister Emma Ralph died March 14, 1923. She was one of the most faithful members of St. Stephen's M. E. Church. The Lord will take care of his own.—N. W. Ross, P. C.

KING—Rev. J. D. King departed this life March 7, 1923. He was a Christian minister and a loving husband and father. Rev. King was loved by all who knew him. He leaves to mourn his passing a loving wife, eight children and a host of relatives and friends. He was laid to rest in the Lauderdale cemetery.—Penkie Coleman, Reporter.

McNEIL—Brother A. G. McNeil, one of the founders of Red Springs M. E. Church, whose son was its first minister, in the person of Rev. John M. McNeil, passed peacefully to his reward Jan. 29, 1923, after sixty or more years of service in the Master's vineyard. Brother McNeil had passed his 82nd milestone. He was a good father and husband and will be missed. There were present at the funeral services Rev. J. D. Murphy and Rev. Holdman of the Presbyterian Church, Rev. Green of the Baptist Church, Rev. Jones of the A. M. E. Zion Church, and the pastor. The principal address was made by Rev. J. D. Murphy.—Reporter.

SAMPSON—Sister Kizzie Sampson of Harrison passed to her reward Jan. 6, 1923. She lived a consistent Christian and died in full triumph of

the Christian faith. She leaves a loving husband, who gave his time and service and spared no pains in doing all that he could, and Sister Ella Earl, who was so faithful, stood by her bedside until the death angel came and called her to her final reward. She was a devoted wife. She leaves to mourn her departure a husband, mother, one brother, three sisters and a host of friends. Her remains were laid to rest in Harrison Chapel cemetery. The funeral was conducted by the pastor, Rev. A. Lee.—E. L. Duvall, Reporter.

GRANT—Sister Dorcas Grant, born Jan. 15, 1874, died Feb. 25, 1923. She joined Pleasant M. E. Church when quite a young girl, gave her life to God, and lived a faithful and consistent Christian till the end came. She filled every office in her church. She leaves one daughter, husband, one sister, mother, father and many friends to mourn her passing. Lodge No. 142, Atascosa Court, gave honor. Funeral conducted by her pastor, Rev. J. P. Priestly, Pleasanton, Tex.—L. B. Priestly, Reporter.

BLAND—Mrs. Winnie Bland, formerly a member of Bethlehem M. E. Church, passed away quietly to her reward at Calvert, Texas, on a recent date. The greater part of her life was spent in Hempstead, Texas, during which time she was very active in the Christian work. Her doors stood open to the poor and needy at all times, and she always found time and money to help those in need. Her remains were shipped to Hempstead and appropriate funeral services were held in Bethlehem M. E. Church, the writer officiating. Funeral services were under the auspices of the S. M. T., which order she had been a member of for thirty-three years. Interment was in Oakwood cemetery.—G. W. Carter, Reporter.

HILLARY—Rev. and Mrs. Riley Hillary, our pastor at Madisonville, Texas, are pained over the death of one of their triplet babies, Aaron, which were born to them Oct. 4, 1922. He was stricken with that much dreaded disease, influenza. All that loving hands could do for a week or more was done to stay the power of this foe. But all to no avail. For on March 20 the little infant succumbed. Ago 5 months and 3 weeks. May the almighty Father sustain the parents in this sad hour.—G. W. Carter.

BAKER—Sister Viney Baker of Bastrop, La., departed this life on March 21, 1923, at 12:20 p. m., in the triumph of faith. She lived a consistent Christian, faithful to all of the obligations of the church. She was converted twenty-one years ago. She leaves a husband, four brothers, a mother and four children to mourn her loss. She was a member of Mt. Nebo Church. The funeral was attended by the writer, assisted by Rev. Joe Smith of the C. M. E. Church and Rev. S. V. Mason of the Baptist Church.—Timothy P. Norris, P. C.

SMITH—Little Lenora Smith, age 16, departed this life Feb. 22, 1923. She joined Brooks Chapel M. E. Church under the brilliant leadership of Rev. H. F. Cook and proved herself faithful until the end. She took a decided stand for Christ in her

early childhood and joined the A. M. E. Church, after which her father brought her to Crowder, where she joined the dear old M. E. Church. We miss her—yes, we miss her; her little chair is vacant and the number in our family is broken; but we are glad to know that she is gone to Him who gave himself for her. She leaves to mourn her loss a host of relatives and devoted friends. Her remains were laid to rest in Oak Grove cemetery. The funeral was attended by Revs. M. Boyles and M. Cooper.—Mrs. Lula B. Smith, Reporter.

BROTHERS—Mr. Henry Brothers died at Holly Springs, Miss., Jan. 6, 1923, at 2 p. m. He was a faithful member of Asbury M. E. Church. For a number of years he served as assistant superintendent of the Sunday school. He also served as superintendent of the Sunday school. He was a member of the Odd Fellows. For a number of years he was connected with the faculty of Rust University as the industrial and training teacher of the boys. He was a devoted husband and father. He leaves to mourn his loss a faithful and devoted wife, a dear little grandchild and six other grandchildren, one brother, two sisters-in-law, one son-in-law, a number of near and dear relatives, and many dear friends. His funeral was conducted by the pastor in charge, assisted by Dr. Davage, president of Rust University, and Prof. E. H. McKissack. Our loss is heaven's gain.—Reporter.

GONE BUT NOT FORGOTTEN.

SMITH—The Rev. Nathaniel Smith, who was assigned to Canfield, Ark., in the Tekarkana District, Little Rock Conference at the last session by Bishop M. W. Clair, in Helena, Ark., December 10th, 1922, passed away at 3 o'clock Thursday morning, March 15th, 1923, at Dermott, Ark., and was buried Friday, the 16th. Brother Smith went to his work once after the conference; finding that his health was giving away, he came back to Dermott, his former charge, and tried to help himself, but he continued to go down until the end came. He served the following appointments while in the Little Rock Conference: Carthage, Dermott and McGehee, and the last appointment he made one visit. Brother Smith was a man that everybody seemed to love. He leaves a wife, brothers and sisters to mourn his departure. His funeral was preached in Brown's chapel M. E. church, Dermott, Ark. The following ministers took part in the services: The Revs. F. I. Jones lined the hymn "Asleep in Jesus, Blessed Sleep;" L. Dupree lead in prayer. These belong to the Baptist church. The Rev. J. W. Carter, the pastor of the A. M. E. Zion church, of Dermott, read the Scripture. The writer preached the funeral, and the remains were buried in the cemetery in Dermott, Ark., to wait for the final day.—J. W. Terrell, Pastor.

IN MEMORIAM.

In memory of Miss Ophelia Johnson, who departed this life March 22, 1922.

"Ophelia, dear, we miss you, More than tongue can express, But this our consolation is, We know that you're at rest. To part with you was bitter pain, It caused us much distress, But our loss was Heaven's gain, And we know you're with the blest. The year seems as but yesterday, But the Lord knew best, And this our consolation is, You're mingling with the blest. Mother, Sisters and Brothers.

QUARTERLY CONFERENCE

(Continued from Page 12.) were not as good as they could have been. Sunday the district superintendent preached a soul-stirring sermon to the delight of a crowded house at San Felipe, from Matt. 5:6. At night the service was held at V. M. Coje Chapel, Sealy, where the Rev. Reid proved himself again to be a man of God. Despite the fact that this is the second time the quarters of the A. M. E. and the M. E. churches were in Sealy the same days with other services going on at the same time, we had a successful quarter. The claim of the superintendent is \$17.50 per quarter. We paid him \$18.00 and donated \$1.75 to Brother Bumpers for his splendid service. Other collections, 85 cents, making a total for Saturday and Sunday of \$20.60. Sealy is a town with less than 500 colored people and five churches in a radius of three blocks.—T. H. Edwards, P. C.

POTTS CAMP CIRCUIT—Our first quarterly conference was held March 9 with Dr. W. M. Redmond in the chair. He left no stone unturned, but looked into every feature of the work. He preached a great sermon at night, to the delight of all present. Many of the officers were present with good reports.—F. M. Foster, P. C.

DUCK HILL CIRCUIT—Our first quarterly conference was held March 17-18 at Binford chapel M. E. church. We had a successful quarter; the officers made splendid reports. Total collection raised \$60. On Sunday our Supt., Rev. W. N. Redmond, preached a wonderful sermon from Luke, 18:1.—Rev. L. F. Young, P. C.; J. E. Haskins, Reporter.

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CRESCENT CITY NOTES

THE PEOPLE'S CHURCH—The Holy Week services at the People's church were successful in adding several new members to the church. The sermon preached by Bishop Jones Good Friday night was one of deep spiritual insight. Following the sermon the large ten-foot Electric Cross was unveiled in the presence of over five hundred persons. This cross has sixty-four lights in it, which send forth a flood of light.—A. D. Posey, Reporter.

SCOTT CHINN—We the members of Scott Chinn M. E. Church, can gladly say that we were benefitted by Rev. Walker, our district superintendent's sermon on Easter Sunday, April 1. We highly appreciate his coming to assist us during the illness of our pastor. Rev. Walker was with us throughout the day. Our Easter rally was quite a success. The reports are as follows: State of Texas, Governor Sister Elodie Burdis, \$228.55; Louisiana, Governor Sister Rosa Davis, \$92.00; Mexico, Governor Sister Henrietta Kennedy, \$70.30; Georgia, Governor Sister Lizzie Mitchell, \$62.70; Tennessee, Governor Sister Frances Lyles, \$35.00; Illinois, Governor Sister Amelia Reid, \$29.00; New York, Governor Sister Elizabeth Williams, \$11.25; California, Governor Sister Rosa Gray, \$10.00; Virginia, Governor Sister Carmelite Poree, \$26.55. The Sunday School raised \$15.00. Collections for the day were \$600.00. We have planned a great year's work and hope to do many things for our church. We ask your prayers for our success.—A. Mitchell, Reporter.

SPECIAL NOTICES

To the Pastors of the Marshall District—Dear Brethren: The inter-conference summer school of theology will be held at Wiley University, Marshall, Texas, June 12-22, for the benefit of the undergraduates of the Texas, West Texas and Louisiana conferences. This school is under the direction of the commission on course of study (New York) and is one of the two being held in the New Orleans area to better prepare our undergraduates for more efficient service. Among those who will serve on the faculty are Dr. W. J. King, dean; Bishop Jones, Dr. Melton, New Orleans College, and Dr. Harman of Drew Theological Seminary. Meet me there.—E. H. Holden, D. S.

The address of Rev. A. L. Holland has been changed from No. 79 Brennan Avenue, Natchez, Miss., to Summit, Miss.

DISTRICT ROUNDS.

(Continued from Page 11)

3-4; Murfreesboro Circuit, June 9-10; Dilton, June 16-17; Murfreesboro, June 24-25; Butler's Mission, June 24-25; Smyrna, June 30-July 1.

Dear Brethren—Allow me to thank you for the way in which you stood by the church Easter Sunday. After all, we did not come up to the standard by any means, when we consider our resources. Now, brethren, let us put on the campaign from now until October in full to get in the unpaid subscriptions. By all means we should work at this each week, and by Children's Day we can report in full. This is the last year of the five years, so let us finish it with joy and the church can say well done. The SOUTHWESTERN CHRISTIAN ADVOCATE quota is 315. Please appoint your committee and let us work until we can get our number, because our people should have this paper in every home. Keep your Sunday school alive, put on a Sunday school membership campaign, and try to get more people in the Sunday school. Let us pay the conference claimant and Episcopal fund in full. Remember general conference expenses. The world at large is working and watching should we do less. Remember that we have planned to purchase a district parsonage. Come to the district conference prepared to pay your assessment on the same July 25.

Faithfully your brother,

F. N. COLLIER, D. S.

HELP NEEDED

SARDIS, MISS.—On Thursday evening, March 15, a cyclone which will long be remembered left many families of the town of Sardis destitute and homeless. Some could only claim the clothes which they wore at that time. Trees were blown right and left, fences were downed, and houses were either blown away or so completely demolished that as soon as excitement died down carpenters who had been out of jobs for months were eagerly secured to repair the damage done. Among the houses blown completely down and nothing left except the floor was our district superintendent's home, Rev. M. C. Pulliam, who was away from home at the time. His wife and the little girl staying with her crawled out from among the debris after the rain had nearly ceased. Having been in his home only about two months, one can readily see his need for the help of his friends at this particular time, so I am asking those who read this to send either a contribution to him or me. Any amount will be gladly accepted. Please send contributions to Rev. M. C. Pulliam, Box 265, Sardis, Miss., or Mrs. Dicie Isaiah Coleman, Box 282, Sardis, Miss.

MARRIAGES

WALKER-PRICE—The Rev. S. T. Walker, pastor of North Carrollton M. E. Church, North Carrollton, Miss., and Miss Pinkie Lee Price of West Point, Miss., were united in the holy bonds of wedlock Feb. 14, 1923, at the home of Rev. A. E. Tyler. Miss Price is a product of Rust College and a teacher of Clay county. Rev. Walker is a prominent pastor of the Upper Mississippi Conference. We wish for them a happy journey through life.—J. L. King, P. C.

JAMES-JONES—Mr. Houston James and Miss Lizzie Jones were happily joined together in holy wedlock March 10 at the home of the bride's mother. Both parties are loyal members of Casly Chapel M. E. Church, Spring Creek, La., and are actively engaged in all the activities of our community work. May theirs be a pleasant sail upon life's sea. They received many beautiful presents. Rev. R. F. Long, pastor, officiated.

PINY-BURK—The following marriages have taken place recently at Bay Spring, Miss.: Mr. Primus Piny and Miss Lottie Burk were united in holy wedlock on Jan. 25; Mr. D. Rhode and Miss Susie Whitehead were married on Feb. 25, and Mr. D. Noble and Miss Mattie Quence were married on Feb. 11. Rev. C. R. McCormick officiated.

STARKE-BROWN—Mr. Isaac Starks and Miss Bessie Brown, of Bellville, Texas, were united in holy wedlock at the home of the bride's parents, Mr. and Mrs. J. R. Brown, on March 17, at 7:30 p. m. Rev. J. C. Beal officiated.

Woman's Column

MASS MEETING OF W. H. M. S. TEXAS CONFERENCE

During a recent visit of Mrs. E. W. Seeds, secretary of Negro Work in Texas, and Miss Clara I. Kiug, superintendent of Eliza Dee Home, Austin, Texas, Deaconess Brown, social worker of Boynton, bestirred herself in getting together a great mass meeting of the women of the Houston District at Trinity M. E. Church, for the purpose of hearing a helpful and wholesome message from these distinguished representatives of the society.

The presidents of the various local auxiliaries were present in full numbers, and the representatives of the work of the young people came to be recharged for greater service in their respective fields. The following impromptu program was rendered: Prayer, by Rev. E. O. Woolfolk, pastor of Trinity; song, "Stand Up for Jesus;" introductory remarks, Mrs. R. A. Carr; address, Mrs. E. W. Seeds; duet; address, Miss C. I. King; solo, little Miss Kathryn Woolfolk; instrumental solo, Miss Johnnie Mae Newton; remarks, Deaconess Brown; benediction, by Rev. F. T. Lee.

At this point all were invited to the reception rooms, where refreshments were served in abundance. Mes. Woolfolk and Scott furnished the music for the occasion and we closed out feeling that we had spent a very profitable evening.—Mrs. R. A. Carr, Reporter.

MISSISSIPPI PROGRESSIVE CLUB COLORADO SPRINGS, COLO.

The Mississippi Club, of which the Rev. G. Logan, the district superintendent of the Topeka District, is organizer, was entertained by Mrs. Minnie L. Chatters, formerly of Clarksdale, Miss., at the Lincoln Sanatorium, January 26. This being the fourth meeting of the club, it marked a deal of interest and enthusiasm, as the membership was greatly increased. Rev. Logan, through his divine anticipation and his care for

humanity and the building of a civilization, saw an agency of this kind as a potent factor. He has organized a Mississippi Club on several points of his district, and this one is a live wire with Prof. H. C. Davis as president, and we cannot refrain from saying that we have a wonderful president with an extensive experience and a heart full of care for the young people, who is thoroughly competent to master all perplexing problems that may arise. Owing to this, success and great work has been accomplished by the Mississippi Progressive Club. It was organized at the People's M. E. Church in November with five members, and it was so well accepted that the membership is more than twenty-five in number. We expect it to be one hundred strong in a few days. We will publish next the aim and purpose of the club.—William G. Leake, Press Agent.

CARD OF THANKS

Rev. and Mrs. C. Spears and daughter, Anna Belle, wish to thank the members and friends of Wesley M. E. Church, Lake Charles, La., for a surprise party tendered them Tuesday night, March 12. Three hundred and fifty pounds of choice groceries and a purse of \$3.50 were left at the parsonage. The party was led by Sisters Emma Braxton, Lovie Montgomery and Cassie Fields. May the choicest blessings of the Almighty go with the good people of Wesley. Many thanks. Call again.

I wish to thank the members and friends of St. Paul M. E. Church at Yarhor, Texas, for their kindness. A storm struck the parsonage on Feb. 28, led by Brother Frank Spencer and wife. Many pounds were laid on the table for the comfort of the pastor and family. Thank you. Come again.—O. C. Tolbert, Pastor, Stoneham, Texas.

I wish to thank the members and friends of Owen chapel M. E. church for the fifty pound box of choice groceries sent to the residence of the pastor on February 19th. Too much praise cannot be given them for their kindness.

Rev. W. B. ROGERS, Pastor.

INQUIRY

I wish to inquire of the whereabouts of my sister, Meely Crawford, whom I left in Pickens county, Alabama, a number of years ago. When last heard of she was in Mississippi on the place of Nelson Crawford. She formerly worked for George Grimes. When I left my sister I was known as Cora Crawford, and am now Cora Hardy. Any information concerning her will be greatly appreciated.—Cora Hardy, 8 Athea St. West Point, Miss.

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Southwestern Christian Advocate

LORENZO H. KING,
Editor

Vol. 50

New Orleans, April 19, 1923.

No. 17.

THE METHODIST BOOK CONCERN,
Publishers

The Call Of The Christian

Not always as the whirlwind's rush
On Horeb's mount of fear,
Not always as the burning bush
To Midian's shepherd seer,
Nor as the awful voice which came
To Israel's prophet bards,
Nor as the tongues of cloven flame,
Nor gift of fearful words,—

Not always thus, with outward sign
Of fire or voice from Heaven,
The message of a truth divine,
The call of God is given!
Awaking in the human heart
Love for the true and right,—
Zeal for the Christian's better part,
Strength for the Christian's fight.

Nor unto manhood's heart alone
The holy influence steals:
Warm with a rapture not its own,
The heart of woman feels!
Ase she who by Samaria's wall
The Saviour's errand sought,—
As those who with the fervent Paul
And meek Aquila wrought:

Or those meek ones whose martyrdom
Rome's gathered grandeur saw:
Or those who in their Alpine home
Braved the Crusader's war,

When the green Vaudois, trembling, heard
Through all its vales of death,
The martyr's song of triumph poured
From woman's failing breath.

And gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass,
Leaving their token strange and new
Of music or of shade,
The summons to the right and true
And merciful is made.

O, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human-kind;
If, brooding over human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own;

Though heralded with naught of fear,
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well,—
Thy Father's call of love!

On to Louisville! Conference of City Workers
to be held at Louisville, Ky., May 9-13, 1923

COMPLACENTLY RIDICULOUS

Concerning the rather disturbing social phenomenon of wholesale Negro migration to the more just and humane latitudes of the North, the Memphis News-Scimitar says: "It is nothing over which to become alarmed. It is merely one of the problems continually arising for solution."

The Scimitar's difficulty as a student of social conditions is not in its failure to apprehend the proportions and scope of the problem. For it recognizes that during the last four or five years 750,000 of the South's population have left her cotton and corn fields, her rice farms and sugar plantations for northern territory chiefly. It also recognizes that the bulk of the South's land holdings is in farm and timber lands whose value is absolutely dependent upon an adequate number of tenants and laborers to till the soil and fell its timbers.

It amuses us to observe this paper's suggested solution. Herein lies its economic and general sociological blindness. In substance, the Scimitar says: this country must go to Europe to find its farm lands and timber workers. Let Congress lift or loose restrictions on foreigners that they may be imported to the farms of the South; if need be let there be a special agreement outside the immigration laws that will admit foreigners here for agricultural purposes. Says that editor, chafing and proposing this bold reprisal against Negro labor, "When the country accepts the theory that there is farm labor much more valuable for scientific crop cultivation than Negro labor, and after it sells small farms of from 40 to 100 acres to each family, gives them a start and helps to put them on their feet, the South will thrive, production will increase and prosperity such as the country has never known will be realized."

Note, after the South sells these foreigners small farms and gives them a start and helps to put them on their feet, the South will thrive. Of course so, perhaps. But why has not the South all these years given the tried and trusty Negro, its indigenous laborer, such cumulative help as that editor herein proposes for the foreigner. Upon the brawny bronze back of the Negro for the past three centuries, have largely been built up the colossal landholdings and other economic goods of the nation, chiefly of the South. And nobody ever yet heard the press of the South advocating as a policy, selling "honestly" to the Negro family a farm, and giving them a start and helping to put them on their feet as an economic factor in the community. Well does that editor observe that this solution "contemplates a revolution in the existing form of agriculture. It can not be worked out on the principle of large land ownership and tenant farming as agriculture has been engaged in for so many years in the South."

We know this full well. Your imported farm labor will not submit to the outrageous tenant farming system that has been grinding the life out of the Negro tenant farmer for the last fifty years. This will be one of the major difficulties of the scheme to import foreign farm labor to take the Negro's place.

Another, will be the impossibility of holding to the farm those who might come over, should

any come over on the South's invitation. Before the war, foreigners were coming to this country at the rate of a million a year. To how many of these did farming conditions in the South appeal with sufficient force to constrain them to colonize in agricultural groups in the farm quarters, and cane plantations and turpentine camps, and as lumber jacks in the Southland. And where in the world's history has there ever been tried such an experiment as this which proposes to import from their native land into a foreign land three thousand miles away for the drudgery work of another group holding the infallible dogma of fundamental superiority, large numbers of nationals of another civilization, another clime and another religion? Such feats may have been possible in "ye olden days" when victorious nations forcibly led conquered peoples under the yoke through triumphal arches to become the slaves or serfs of their conquerors. But never free people agreed voluntarily to emigrate three thousand miles across seas to do the drudgery work of another group while that other group basked in the consciousness of having inferiors to perform their menial labors, to build the superiors' fortunes. Herein is an obstructive psychosis. "Who would fardels bare." The Scimitar must not deceive the South. It would be well for that editor to tell his constituency that "it were better to bear the ills they have, than fly to others they know not (?) of."

There seem to be no large bodies of people anywhere feverish to come to the South. And should these immigrants come and tarry, there will be precipitated in a most aggravated form questions social, political, religious, etc., etc., etc.

Negro labor is the best labor for these United States. It has been proven. It is the most dependable, the most productive, the most easily satisfied. It is the labor of the light heart, the singing soul. It is national in its interest, patriotic in its motive. It is not bolshevistic, not involved in the socialistic or anarchistic methods that are just now giving grave concern to the governments of the world.

But Negro labor is becoming conscious of its value to society. That it has economic worth and is a commodity he has learned. That it wants better pay, better conditions under which to work, a higher standard of living, a share in the proceeds therein, that it refuses longer blindly to be exploited, should surprise no one at this late day. For the Negro is just a human being at work like all other human beings who work. He wants no more and will now have no less than the foreigner whom the South would bring in.

Whether the Memphis News-Scimitar knows it or not, the Negro knows that he has a monopoly on the agricultural labor of the South and he justly intends to procure therefrom every legitimate, economic and political and civic advantage possible. No power or device of man can stop this upward, forward urge of the Negro. It is a part of the cosmic urge generated by the onward sweep of human events, and under God, will eventuate to the good of society, and to his race.

Nor is this Negro migration a mere matter

of economics. Neither is it primarily commercial economics. It protrudes into the realm of the moral and aesthetic. Underneath the restlessness and rumbling of souls is the volting, throbbing sense of suffering from ethical and moral injustices. Moreover, it is not only the agricultural laborer who is leaving the South; thousands of our best race men and women are going. The simple inextinguishable love of home, of free democratic institutions, or the beautiful, of conscious inner development in contact with harmonious outward environment such as is impossible in the Southland; all this lures the Negro away.

Of these artistic qualities in the Negro, the dominant civilization of the South takes note only by way of repression. She has no place under her skies for any Negro who chooses not to be an agricultural laborer or one of the domestic type. This, some Negroes decline to be. All Negroes will never be common laborers. No force evermore could make them so. And this aesthetic, this intellectual, this professional, (to use Plato's classification) Negro of the philosopher's class feels that his interest is inseparably wrapped up with his black brother in the humblest walks of life. Both will go up or down together. The migration touches all groups of us and whatever solution is offered affecting one class will be adjudged and measured by its value for the whole.

Race consciousness is at work for total race betterment. It cannot be counteracted by specious political devices. The race must henceforward be dealt with in a rational, respectful way. We will be farmers, hod-carriers, ditch-diggers, domestics, machinists, engineers, doctors, merchants, lawyers, professors, publicists, statesmen, preachers, scientists, litterati, inventors, bankers, Bishops—anything for which we are severally capacitated—just as any other race. We will not all be ditch-diggers or doctors, because we cannot. God did not make any race-occupation. No race in the world has ever been able to narrow itself to any one occupation.

So if Southern civilization insists on making the whole race "hewers-of-wood," etc., and holding us as its servile subjects, it is a ridiculous procedure. We will not submit to such treatment; we will migrate. It will be even as ridiculous for the South to attempt to fill our places with foreigners. The scheme is impracticable. If the white South will treat with the black South as with men like themselves, its farms will not be depleted or its lands growing up in weeds. Let's stop the ridiculous and let's get down to business. As the mountain labored and brought forth a mouse, so does the Memphis News-Scimitar, in its effort to solve the problem of Negro migration.

District Superintendents and Pastors are respectfully requested to co-operate with the Publishers, and the entire Southwestern Christian Advocate family ask the co-operation of Superintendents and Pastors in the Semi-Centennial effort, by leaving July 1st, 1923, open on their District and local church programs for this year.

THE LIBERAL RELIGIOUS ATTITUDE AND THE SOLUTION OF THE WORLD PROBLEM—AS APPLIED TO RACIAL ANTAGONISMS

By Dr. John O. Spencer, Ph. D.

It is not my purpose to define the Liberal Religious Attitude, but leave that to the distinguished speakers on the platform. Indeed, in the minds of some I might not be able to qualify as a liberal, but whether liberal or conservative, I love my fellow man so sincerely that I am willing to clasp hands with men of every faith, of every race, of every class, to help establish and maintain the commonwealth of truth, of right, of justice everywhere. If this is liberalism, put me down as a liberal.

In the British Parliament some years ago in a discussion over religion, one member repeatedly used the word "orthodoxy" and "heterodoxy." Another member asked, "What do you mean by these terms?" He received the reply: "Orthodoxy is my doxy and heterodoxy is the other fellow's doxy." Things are hardly different today except that there is a steady increase in the number of those who wish to work with all who love their fellowmen.

The first step in reducing racial antagonisms is this frank recognition of the Fatherhood of God and the brotherhood of man. It should be constantly and consistently kept before us that our difficulties are human difficulties, that our relations are human relations, that we can never, never meet the claims of the world except on the broad platform of a common humanity.

It is absolutely necessary in making real progress to recognize as our brother even the man we do not like. If we are to be controlled by our prejudices and our passions, if we are to let racial conceit and arrogance dominate our minds, we can make no real progress in the solution of the heart-breaking problems of the world. This means co-operation, working not *over* or *under* or *for* people, but *with* them, that the human touch may be felt, that the heartbeats of genuine friendliness may be manifest.

The time at my disposal permits only the most limited suggestions on an unlimited theme. Let us ask each other four questions:

1. Do racial antagonisms exist?
2. Why do they exist?
3. Do they hinder the solution of the world problem?
4. How may they be eliminated?

To ask the first question is to answer it. When we see the pogroms, the wholesale deportations, the massacres abroad, do we not comprehend the fatal significance of these things? When we note the chasing of men through swamps and jungles by bloodhounds, and when the victims are caught, searing their eyes with hot irons, torturing in unnamable ways, and then burning at the stake without the slightest protection of the law—and this in our own country—do we doubt the existence of racial animosities?

And what shall we say when we see one of our greatest universities, one that has been a pioneer in establishing justice, right-

eousness and fair play, refusing men the privilege of an education for no reason except that of race? Shall we not ask ourselves whither are we going? Are we to establish and buttress by all the strength of education, yea, even of religion, the racial antagonisms that already exist, and mayhap create other antagonisms perhaps quite as deadly?

Further, it is not always in the big national things that racial antagonisms are shown. It is in the smaller but daily essential things, affecting the common affairs of life that bad feeling is aroused.

Some of these are the denial of hotel accommodations on any terms; denial of equal travel facilities though the same fare is paid; denial of access to places of amusement and even tacitly to places of worship; denial of housing and health accommodations; inferior schools in many states and cities; lack of representation of some races on boards of health, education, police and public betterment, and many, many more discriminations prove beyond the shadow of a doubt that racial antagonisms do exist and that they are for the most part unnecessary, vicious and cruel.

2. But why do these racial antagonisms exist? Four reasons:

(1) Largely through selfishness and fear that the dominant element will lose its power.

(2) Through pride, racial and personal, which fosters a sense of superiority.

(3) Through a combination of the above which creates prejudice, blind unreasoning prejudice.

The reason commonly advanced to justify discrimination is the preservation of racial purity. Ethnologically speaking, there are no pure civilized races. Mighty mixtures have occurred in ancient and modern times. In these days those who chant loudest the horrors of mixing are practically most active in doing the mixing. We are not in favor of the mixing of the races, but if a man is the father of children by the woman of a race which he considers inferior, he should be obliged to publicly acknowledge the fatherhood of the children, give them his name, and support them and the mother. If a woman is good enough to be the mother of his children she is good enough to have that relationship known and acknowledged. We have no objections to racial purity, but it must be mutually respected.

(4) Through the almost inhuman human tendency to establish a caste system, thus making exploitation easy. I have no time to develop this point, but will refer to a suggestive article, "The Caste System of North America," in the March number of the Atlantic Monthly.

3. Do these racial antagonisms hinder the solution of the world problem? Most emphatically "Yes!"

Right now at least half of the influences

preventing world peace and harmony are racial in their origin. Mixed up in these latter days with oil and coal, with forests and fisheries, with minerals and merchandise, the ages-old racial animosities are flaming forth with all the intensity of early contact. "Turkey for the Turks—" "India for the Indians!" "Ireland for the Irish—" "Egypt for the Egyptians!" "Palestine for the Jews!" "China for the Chinese!"—and even "Africa for the Africans!"—are a few of the slogans which we hear.

The populations of many of these lands are so mixed racially that there is small hope of autonomy for any one race. If, therefore, racial animosities cannot be curbed and controlled, the world is in for unlimited war and strife. Think of trying to unscramble the racial eggs of the Balkans, of parts of Russia, of Poland, of Palestine, of India. If the various races of these and other lands, not excepting our own, cannot live together in peace, there will ultimately develop wars of extermination. This is too horrible for the enlightened human to contemplate, and, yet, just this has been attempted in parts of the world within the past five years.

That these antagonisms do hinder the solution of the world problem, I will cite a few examples now in the public eye. When our observers at the Lausanne Conference proposed the setting aside a territory for the home-land of the Armenians, one of the Turkish delegates remarked that he would propose the setting aside of the State of Texas as a home for the Negroes of the United States. The racial question between Japan and the United States has prevented peaceful negotiations in the past and may again prevent them in the future.

The racial animosities between England and Ireland have been a tragedy for many years and have widely affected international relations.

4. Is there no way in which these racial antagonisms may be eliminated? Must what we call civilization go staggering on to devilish doom? Yes, there is a way. It is based upon the principle of the Brotherhood of Man. The proofs of this brotherhood are, broadly—

I. (a) Biological. Racially our similarities are infinitely more numerous and important than our dissimilarities. However we arrived biologically, we are *here* substantially alike biologically. I am tempted to develop this extremely interesting and greatly neglected topic, but I spare you. It is shown conclusively with regard to the laws of health and hygiene. The influenza bred on the wind-swept plains of Russia may claim its victim in the United States. The diphtheria bred in the alleys occupied by our colored people often claims its victim on the avenue. Mankind is biologically one, and there is a brotherhood of pain as well as of pleasure.

II. (b) Sociologically. Under the myriad forms of development, with every conceivable variation of environment, with struggle against paralyzing cold and enervating heat, by seashore and in the mountains, in the jungle and on the desert, mankind has clung to fundamental sociological principles. Some

(Continued on Page 4).

Southwestern Christian Advocate

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



DO GOOD TO ALL MEN:—Let us not be weary in well doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Galatians 6, 9, 10.

Personal and General

The Student Body of Alcorn A. and M. College has just closed a campaign in which they realized \$551.02 for the purchase of a radio outfit. The campaign lasted only ten days.

Clear the way for the Southwestern Christian Advocate—50 years old—on July 1st, 1923. Let it have an opportunity to perpetuate itself as an advocate of righteous, Christian public opinion.

The Rev. T. B. Oville, pastor of Saint Paul at Birmingham has just closed a most successful rally in which he reports more than \$5,000 in cash. Doctor Oville says it is real cash. Not figures and pledges.

Rev. Clyde B. Stuntz, the son of Bishop Homer C. Stuntz, tells of the arrival on Feb. 25th, in their home in Lahore, of a lad whom they have named Homer Clyde Stuntz, Second. They are in their eighth year in India and expect to take a furlough next year.

In making out their year's program of activities, District Superintendents and Pastors will please leave July 1st, 1923, an open day for the Semi-Centennial Anniversary of the Southwestern Christian Advocate.

On April 5th and 6th there was held in the City of Baltimore, the Spring Conference of the Association for the Study of Negro Life and History, directed by Dr. C. G. Woodson. The program covering two days

offered an opportunity for the discussion of every phase of Negro life and history. Prominent among the speakers were Prof. Kelly Miller, William Pickens, Miss Nannie H. Burroughs, Drs. James H. Dillard, Pezavia O'Connell, J. O. Spencer, W. E. B. Dubois and R. R. Moton.

PASTORS WHAT NOW.

Easter has passed and your Centenary has been raised and we are waiting for you to name your **Southwestern Day** at which time you plan raising your full quota. Sunday, July 1st, is the Semi-Centennial Anniversary and you should have your number before or not later than that day. Why not start today, so that your church will not be last when the general count is made.

Organize, Plan, Collect!

Don't Forget Sunday, July 1st, is the Semi-Centennial Anniversary of the Southwestern Christian Advocate. Pastors raise your full quotas.

Every church, on every district, in every Conference, of every Area observing the Semi-Centennial Anniversary of the Southwestern Christian Advocate on the same day, July 1st, 1923, will certainly put this paper on the basis of **Dignified Self-Support**.

The Randolph Anti-Lynching Bill is now a law in the State of New Jersey. The bill was recently signed by the Governor, and under the law any city or county which permits mob violence makes itself liable to a \$5,000 penalty.

Racial integrity and racial self-respect clamor for a chance to express itself in a masterful achievement for Methodism on July 1st, 1923.

THE LIBERAL RELIGIOUS ATTITUDE

(Continued from Page 3)

sort of a family, some way of recognizing the right of property, the pursuit of pleasure, the avoidance of pain, the recognition of right and wrong, some religious notions, some idea of a God, of a being outside of and superior to ourselves. All these and more prove a sociological brotherhood of man.

III. (c) Economically there is a brotherhood that we are beginning to recognize. In the early stages of civilization, when there was little racial contact, and that mostly of a hostile character, the economic aspect of racial brotherhood did not appear. Now we are beginning to recognize the economic interdependence of races. Some years ago in a financial panic the great decline in the purchasing power of the Indian rupee caused the closing of some New England cotton mills and led to a great expansion of cotton growing and weaving in India.

It has been figured that the addition of two inches to the length of a Chinaman's shirt would spell prosperity to Fall River, Mass. If the Indians of South America and the Negroes of Africa cease to carry rubber to the coast, the prices of your automobile tires will soar. If trade, commerce, industry break down in Russia, Germany or France, the wheat stays in the elevators and the mills

close to manufacture in the United States.

Dr. Booker T. Washington remarked: "If you lynch men in the spring you cannot expect them to pick cotton for you in the fall."

Gradually there is growing up an economic and industrial brotherhood, and we who believe in it should not turn it over to the destructive forces of the world. But it will be turned over to them unless we take steps to meet world needs.

IV. (d) In the Ethical brotherhood we probably have the solvent for our world problem by tempering through united ethical forces the racial antagonisms and the bringing of a real world of man into existence. I would like to use the word **religious** rather than ethical, but the word religious has been so abused, and now connotes so much of strife and confusion, that I used the word ethical, but in this I would include the loftiest and purest religious principles. Real worship of God, real service to man.

To properly apply this ethical test of brotherhood we must learn to respect the personality of every man. We frequently hear the quotation, "For East is East and West is West, and never the twain shall meet" ... but I ask you to go on with the quotation—

"... But there is neither East nor West,

Border nor breed nor birth,

When two strong men meet face to face

Though they come from the ends of the earth."

And we must reform our common everyday language and speech if we would win our brother. We must respect the personality of every race, avoiding coarse jokes and coarse slurs in the theatres and movies. In this all are sinners, Jew against Gentile, Protestant against Catholic, and vice versa, begetting scorn in the child that grows into hatred for life. Hatred never accomplished anything good.

Such terms as Jap, Chink, Dago, Sheeny, Greaser, Nigger, indicate a low ethical standard in racial matters, and lower still in matters of courtesy. We must recognize racial achievements wherever found. In art, science, religion, travel and exploration, we are all debtors to all the world. In recognizing this debt we shall not only be gentlemen but statesmen of good will.

Allow me to quote: "All the terrible lessons of the past decade show most clearly that the most insuperable obstacle to peace, progress, happiness and growth of the people is their incapacity to receive the blessings that are ready for them—if they will but take them. The world is full of hatred, strife and murder today because of the incapacity of millions of people in organized states to receive the truth that is being spread throughout civilization, and which is to be theirs in centuries to come—but they are not ready for it. That is a matter not of intellectual power, it is not a matter of learning, it is not a matter of precept; it is a matter of the development of character. The development of character must come through the exercise of the virtues that make human character—mercy, compassion, kindly consideration,

(Continued on Page 9)

REV. DR. W. H. BROOKS TENDERED FAREWELL RECEPTION AS HE RETIRES AT END OF TWENTY-SIXTH YEAR

Three Thousand Members and Friends Crowd Historic St. Mark M. E. Church and Hear Life of Noted Pastor Extolled. Citizens in All Walks of Life Testify to His High Character and Ability. Great Triumph in Methodism Key-note of Speeches—Rev. Dr. John W. Robinson, New Pastor of St. Marks Gets Hearty Welcome.

By Cleveland G. Allen

Rev. Dr. W. H. Brooks, one of the most widely known clergymen in Methodism, and who for twenty-six years has been the pastor of historic St. Mark's M. E. church, was tendered a farewell reception on Monday evening, April 9, when 3,000 people crowded every space in the church and heard the life of Dr. Brooks extolled and praised as one of the most remarkable achievements in present day churchdom.

It was one of the most remarkable and sincere tributes that has ever been paid to a retiring pastor by the members of any church, and every department of the church was represented and joined in wishing their retiring pastor comfort in his declining years. Together with the members and officials of St. Mark's, prominent clergymen from other denominations, and well known citizens in all walks of life, of both races, joined in testifying to the remarkable pastorate that Dr. Brooks was bringing to a close. Dr. Brooks was praised as a churchman, as a noted citizen, as a soldier, as a friend to youth, as a social worker, and as a friend to man. The keynote of the speeches was, that it was a triumph in Methodism. "While the incoming pastor, the Rev. Dr. John W. Robinson, formerly pastor of St. Mark's M. E. church in Chicago, and who was told that the church would stand by him as it did by Dr. Brooks.

The exercises in the church began when the choir fully robed marched in singing "Auld Lang Syne." This brought tears to the eyes of many because it expressed the sentiment that the vast audience had in the minds and hearts toward Dr. Brooks. Rev. Norman Holmes gave the invocation, and Mrs. Maude G. Hall presented Luther B. Jones, one of the trustees, who presided. In a brief address of welcome he told of the sorrow felt by every department of the church on the retiring of Dr. Brooks from active pastorate. Miss Minnie Brown sang a solo. David W. Parker who was the first speaker represented the fraternal organizations. Mrs. M. C. Lawton, President of the Empire State Federation of Women's Clubs, represented the women of New York, and told of the help that Dr. Brooks had given to all movements fostered by women. Dr. R. W. Bagnall spoke on behalf of the National Association for the Advancement of Colored People; and Col. Arthur J. Little, of the 369th Infantry, told of the service that Dr. Brooks had rendered as chaplain while serving the regiment in 1917-18. Dr. P. M. Murray, who represented the Medi-

cal Profession, said that Dr. Brooks overtaxed his strength in his desire to serve his people.

Hon. W. E. Wibecan represented the Citizens of Brooklyn, and J. E. Hubert told how Dr. Brooks has helped to establish the work of the New York Urban League. Solos were then sung by Miss Georgia Harris, Charles Waters and Norman Willis.

Rev. Hutchins Bishop, rector of St. Philip's P. E. church, spoke on behalf of the clergymen of the city. The following departments of the church were represented: Ladies' Aid, Miss Josephine Holmes; Parsonage Committee, Mrs. Minnie Dyer; Foreign Missionary Auxiliary, Miss M. L. Yonca; Home Missionary Society, Mrs. Carrie Griffin; Floral Circle, Mrs. Lizzie Archer; Mothers' Club, Mrs. Alice Perkinson; Brotherhood, James Bishop; Sunday School, Arthur W. Handy; Silver Spray, Miss Ruth Whitehurst; Ushers' Club, Nathaniel Townsend; Class Leaders, Jacob Tinson; Stewardness, Mrs. Emma McGrue; Choir, Miss Minnie Brown; Lyceum, John E. Robinson; Epworth League, Thomas Skinner; Interstate Bible Class, D. E. Strother; Young Men's Bible Class, A. Winfred Monroe, and Trustees Relief Association, Mrs. Belle Pitcairn. As a recognition of the services that have been rendered to the church by Mrs. W. H. Brooks, a tribute was paid to her by Mrs. Mildred Turner. The parting word to Dr. Brooks was given by Walter Handy. One of the touching incidents in connection with the exercises was the presentations made by the officials of the church as a tangible evidence of the esteem in which Dr. Brooks was held. He was presented with a beautiful large modern clock and a purse of over \$700. Dr. Brooks was not able to attend the reception in his honor, but if he had been present he would have seen one of the most magnificent gatherings ever met to do honor to one who has earned his right to be called great. He leaves the church one of the best organized in America, with property valued close on to \$500,000, and a loyal member. He will retire to his farm in Maryland.

Noted Welcome to New Pastor, Dr. John W. Robinson.

While the reception was arranged to tender farewell to Dr. Brooks, it was also held to welcome the incoming pastor, the Rev. John W. Robinson, who was formerly pastor of the St. Mark's M. E. church, in Chicago. No pastor coming to a new charge ever received a welcome as genuine as what the members of St. Mark's and the citizens of New York gave to Dr. Robinson. His reputation as a noted clergyman and one of the strongest men in Methodism had preceded him, and he began his work under conditions most favorable, and all indications point that he goes to a united church. Dr. Robinson was welcomed to St. Mark's on behalf of the church by Miss Lottie Wilson, one of the oldest members, who presented him with a beautiful bouquet of flowers. He made a striking response,

and when he rose to take up the work of his predecessor he was given an ovation that was touching and sincere. Dr. Robinson is a man of fine pleasing personality and comes to the New York Conference with a fine background for his work in New York. He is affable and easy to approach and impresses one as being interested in the problems that confront the race, the church and the nation. Your correspondent in an interview with Dr. Robinson found him to be a man of large training and vision. He has been the pastor of St. Mark's church in Chicago for seventeen years, during which time he gave the church a ranking place in Methodism. When he went to the church there were only twenty-five members, but today the church has a membership of 2,500 and owns property valued at \$75,000. The church has been run on the institutional plan, having a modern community house, two recreational workers, and a church secretary. Dr. Robinson was born in Shelbyville, Ky., and began his education in the public schools of that city. He then entered Indiana University, from which he graduated.

Dr. Robinson has pastored with success in the following places: Owington and Covington, Ky.; Bloomington, and Evansville, Ind., of the Louisville District, and in Chicago. He was a delegate to the General Conference in 1912, fraternal delegate in 1920 to the A. M. E. conference, Supreme Representative of the Knights of Pythias, President of the Interdenominational Preachers' Conference, and the Vice-President of the Douglass National Bank of Chicago.

The reception closed with a banquet to Dr. Robinson in the lecture room of the church. Rev. Stanley E. Grannum, pastor of our church in Boston, was toastmaster. At the banquet there were several notable features that were noted. Addresses were made by Revs. A. C. Garner of the Grace Congregational Church, H. H. Proctor of the Nazarene Congregational church, F. A. Cullen of Salem M. E. church, Richard C. Bolden of Butler Memorial church, Norman Holmes of the Lincoln Settlement, and Rev. George W. Allen. Dr. Robinson made the response stating that he realized the task that was before him, and that he pleaded for a loyal and united church. Dr. Robinson was received into the New York Conference on Tuesday morning, April 10. The program committee was made up of Mesdames Maude G. Hall, Mildred Turner and Garfield Warren Tarrant.

Dr. Robinson will set himself to the task of completing the work of Dr. Brooks, and that is to take steps for the election of the new church in Harlem. Ground has already been broken for the new edifice, and the church when completed will be one of the most modern structures owned by colored people. It will cost in the neighborhood of \$400,000, and when ground was broken for the new church last October it marked an epoch in pastorate of Dr. Brooks. It is located on an ideal site.

The Southwestern will keep its readers (Continued on Page 10.)

THE SECOND ANNUAL MEETING OF THE CONFERENCE OF CITY WORKERS

Under The Direction of The Bureau of Negro Work of The Board of Home Missions And Church Extension.

Louisville, Ky., May 9-13, 1923.

As many as two hundred delegates, both lay and ministerial, will be in attendance at the second conference of city workers to be held in the Bishop R. E. Jones Methodist Temple, Louisville, Ky., May 9-13.

It will be remembered that the first "Conference of City Workers" was planned and assembled by Dr. W. A. C. Hughes, director of Negro work, with the Board of Home Missions and Church Extension.

The purpose of the meeting was to study the task of the City Church, North and South, and evolve a program which would challenge the Church to more definitely relate itself to its membership and community in a social, and economic as well as a spiritual ministry. Representative men and women of the Methodist Church, from nearly every part of this country and especially from the cities where our denomination has in any large way, the responsibility of leadership, assembled in Atlanta, Ga., as the guests of the Atlanta City Mission Society and the Central Avenue M. E. Church, and for four days worked in a real students conference facing squarely the need of an awakened Church and a well thought out program of Community Service in our great urban centers.

Leaders of the race who for years have felt that the city Church should move out of its "four walls" and find its neighborhood and relate itself to folk in an every-day

service, pronounced the Atlanta Conference the beginning of the working out of the most constructive program of service the Negro Church has yet conceived. It was the unanimous judgment of those in attendance that the Board of Home Missions and Church Extension should support an annual meeting of this character. In response to this request and a very generally expressed need of more meetings of this kind, the Bureau of Negro work is busy working out the program for the Louisville Conference.

Rev. I. Garland Penn., Jr., who has charge of all local arrangements, has lined up the city of Louisville in great shape. The remodeling of the Bishop R. E. Jones Methodist Temple is being rushed to completion, which if done, will provide one of the most complete community Churches in Methodism as the place of meeting.

The Mayor of Louisville has expressed himself as being anxious for this gathering of churchmen for he would have it go to the world that the most constructive Negro church program was formulated in Louisville. Negro bank presidents and business men generally have pledged their support and the local church officers and members are contributing their very best to make this meeting wonderful in every way.

The entire program, which is being built around experts in church and social work, will be printed in the Southwestern Christian Advocate.

THE SIXTEENTH SESSION OF THE PHILIPPINE ISLANDS ANNUAL CONFERENCE

By Rev. Otto H. Houser.

Bishop Charles Edward Locke closed the 16th session of the Philippine Islands Annual Conference on March 5, when he read the appointments at what was his third annual conference as presiding bishop. Throughout the six days of the Conference, the long experience of Bishop Locke as pastor of great American churches showed itself in the lofty spirit which he breathed into the devotional hours, the address which he made to the incoming class of preachers and the able and genial way with which he handled the business. The Conference happily adjourned in anticipation of the celebration in January 1924, of the 25th Anniversary of the founding of Methodism in the Islands.

It was gratifying that death did not enter the ranks of the Conference members during this year. That 12 preachers were ordained as elders on Sunday afternoon stimulated the Conference. There are 55 young men in the schools taking course leading to the work of the ministry. And with the more than 100 men at work in pastoral charges the Conference is shown to be in a healthful condition.

The report of the statistician revealed some heartening facts. The membership of over 64,000—an increase of about 2000 over last year—shows advance. A growth in of-

ficers and teachers in the Sunday Schools by 150 indicates movement. That an increase of over \$6,500 marked the efforts of the churches at self-support in a total amount of about \$33,000 gives an idea of the responses of the people to the financial obligations placed upon them.

A new triumph in the work of mission cooperation marks the year's work. It is well known in America that the various denominations of the Islands have worked for many years, in territory assigned by mutual agreement without hampering each other by overlapping. In the course of the years however, an adjustment grew necessary with the Christian Mission in our Methodist portion of the Islands, which is that part of Luzon north of Manila. In January a Conference of representatives of the two missions convened in Vigan and amid the most tender fraternal spirit the Christian Mission relinquished its work in the Cagayan Valley while the Methodist Church leaves the province of Ilocos Norte. Everybody is happy at the fine way in which the matter was arranged. The achievement must go far to suggest to our churches at home adjustment of church overlapping is both wise and feasible there as well as abroad.

The Conference was deeply stirred in anticipation of the approaching celebration of

the 25th Anniversary of the founding of Methodism in the Philippines. For three years the Committee has been working in preparation for this even. It is proposed to spend eight days in January 1924, in observation of such a supreme occasion in the annals of Filipino history. In his remarks upon the plans of the Committee Bishop Locke paid a beautiful tribute to the statesmanship and fidelity of Bishop James Thoburn, who when the news of Dewey's victory reached London took ship immediately for Manila and while the bullets were yet flying preached the first Protestant sermon in the Empire Theater, Manila, to a great audience. The gavel used by Bishop Locke in the Conference was made from a pillar used in the old theater where Bishop Thoburn ministered during those stormy days.

The work of the institutions of the Conference is most commendable. Especial note is taken of the influential place Mary J. Johnson Hospital occupies in the city. This Christian hospital of the Woman's board treated 26,000 cases last year. 972 babies were born there. It expended about \$38,000 in keeping Manila well and in aiding to evangelize that most thickly populated portion of Manila called Tondo. "Who will help us make Tondo sanitary," pleaded Dr. Rebecca Parish in making her report.

Harris Memorial Training School has reached its year of vision. Three fine buildings are in the course of construction for the benefit of this institution that for 20 years has been equipping young women for the work of deaconesses. 144 graduated for work among women in the Islands.

It is planned to attempt the erection of the first unit of the Student Church to Manila as part of the celebration of the Quarter-Centennial of Filipino Methodism. Funds for this great project, among the five thousand students living at the church doors, are being urged from the home churches. Manila, a city of 300,000 people has 70,000 students. Our student church with a membership of over 700 has seating capacity of about 200.

Said one of the pastors in reporting his work at the Conference, "I have to swim one river three times to get around my circuit." Asked if he were not afraid of crocodiles, he replied, "God blessed me with skill in swimming. He will also take care of his pastor." Said another preach, "I built a chapel this year. It cost \$45.10." America must wonder what kind of church a \$45.10 chapel must be and for what the ten cents was spent. But let it be remembered that heaven swings as low in a \$45.10 church anywhere as in one costing a million. Blessed God for that! Tragic indeed that white skinned Christians demand so much to lift them to God and God so often denied the little He asks for his brown faced children!

The Conference adjourned in a happy mood—the preachers departing for their assignments, some by train, some by boat and others to reach home after many days of travel by auto, ox-cart and afoot. Bishop and Mrs. Locke, Dr. Cottingham and his wife, D. D. Alexandrol leave in a few weeks for Central Mission Conference at Singapore.

TWO HUNDRED NEGRO PASTORS



Two hundred Negro pastors, carefully chosen leaders of their race, are ministering to their brethren in the great northern and industrial cities of America,—their salaries being paid in part or in whole by the Board of Home Missions and Church Extension, Methodist Episcopal Church, from Centenary funds.

The great influx of Negroes into northern and western cities since 1915 is the most notable migratory movement in America within 50 years. Discontent in the South, high wages during war-days in the North, brought it about. As a result we find in New York 153,000 Negroes—130,000 in the compact Harlem section constituting a city as large as Des Moines, Iowa, or Springfield, Mass. Philadelphia has 134,000 Negroes, Washington 109,000, Chicago, 109,000, Baltimore 108,000, New Orleans 100,000, St. Louis, 69,000.

The few Negro churches in the large cities could not begin to meet the needs—religious, social, educational, physical—of these hundreds of thousands. It was soon apparent that if this unchurched population was to become other than a menace to the cities, religious leaders must be provided and church homes established. So the Board of Home Missions and Church Extension of the Methodist Episcopal Church surveyed the needs of the several cities and still aids financially in supporting these 200 pastors recruited largely from our colleges and seminaries.

Besides providing these 200 young pastor-leaders, the Board of Home Missions and Church Extension is providing additional Centenary money for church buildings to house large Negro congregations in New York, Brooklyn, Philadelphia, Chicago, Detroit, Baltimore, Galveston, San Antonio, Dallas, Annapolis and other cities.

PARAGRAPH PICTURES FROM THE HOME PARISH

Indian Humor. Has the Indian a sense of humor? Well, listen. When the Superintendent was visiting the missions of a certain locality he found a church with a leaky roof. On rainy Sunday the pastor finds it necessary while preaching to hold an umbrella over him. The Superintendent asked one of the laymen why they did not repair the roof. Instead of confessing the congregations inability to do so for lack of funds, he replied, facetiously, "O, we let the roof remain that way to prevent the preacher from becoming dry." Yes, Indians can laugh, and these Indians would laugh heartily if some generous person should provide funds sufficient to roof their church.

New Churches. In the Bellingham District of the Puget Sound Conference, we had, prior to the Centenary period only three good church buildings adapted in any way to meet the needs of neighborhoods in which they are located. On the Vancouver District we had only two or three such churches. In the Columbia River Conference, with one or two exceptions, the only good churches which we have are those that have been constructed with Centenary income. Exactly the same statement could be made with reference to Utah. It should be remembered that in Salt Lake City the Mormon Church has erected and is main-

taining forty ward chapels costing from \$40,000 to to \$250,000 each. These churches are modern and completed in every regard.

Neglect of the Mines. There are said to be forty mining communities averaging in population from 1,000 to 2,000 in the Monongahela Valley between Fairmont, West Virginia, and the Pennsylvania line, in which there are practically no churches. The one or two communities in which there are small churches they are either Catholic or, if Protestant, do not minister in any sense to mining people. The same thing can be said of the neglect of the coal situation of Southeastern Kansas, Southeastern Kentucky and large sections of West Virginia and New Mexico.

The City Moves. Doubtless one of the largest and most difficult tasks before Methodism is that of keeping pace in the development of the church in the city with the rapidly increasing and changing population. To realize something of the magnitude of this task one has but to remember that in 1840 only 4 per cent of the population of the United States was in cities. Now more than 50 per cent of our population is urban. In 1840 the total population of six of the largest cities in America was only 400,000. Today we have one city alone which within its metropolitan area has one tenth of Amer-

ica's population. To cope with this problem the strength and efficiency of our church organization in the city must keep pace with its growth and the change that comes in the character of its population. But the facts are that in the missionary sections of our great cities our church organization is not as strong and efficient as it was a generation ago. The encroachment of business and new peoples has forced our church constituency out of the downtown section into the suburbs. The church has quite often lost out at both ends of the line. Our people have left the downtown sections. They have gone into the suburbs and the downtown city churches have declined. We have not been able to care for them in suburban communities because the church has been slow in its suburban developments and we have lost them there.

D. V. B. S. Advantage is being taken of the Daily Vacation Bible School Movement by practically all of our Methodist missionary institutions working among immigrants, but its program is being used especially by our English-speaking churches in order to reach foreign-speaking children in the neighborhood. One hundred and fifty-six churches conducted such schools in the year 1921, having in them 20,000 pupils and the help of 1,000 instructors. Forty-nine nationalities were included in this work. It is conservatively estimated that the Daily Vacation Bible School program for the year 1922 has been at least doubled in size.

The Evangelist's Job. It was West Virginia mud of the muddiest kind through which the District Evangelist and the pastor rode for two long hours to the church in the valley, where the meeting was to be held. As they journeyed the conversation turned upon the prospects, conditions, etc.

"How many members have you got here, preacher?"

"I can find no more than four."

"Any Sunday School?"

"No! They tried again last year to hold one but have not had any now for nearly six months."

"Any Epworth League?"

"No!"

"How much are they supposed to pay you here?"

"One hundred dollars."

"Paid up?"

"No. Only \$12 for six months."

"Hm-m-m. That's bad."

"Yes—They told me when I came last October that during the last two years they had only two preaching services."

The church had enjoyed a glorious past, many and great had been the manifestations of God's power to save. But now, alas, how changed! The church roof leaked badly. It just let the rain pour in upon the few gathered there, completely spoiling the organ. The meetings began with sympathetic condolence of the skeptical Job's comforters lounging on the solitary store's front porch.

"There ain't much chance for a meeting here!" The first night on which an conversions took place—it was the fourth night of the meeting—two thirds of the whole congregation were converted. Two men and a boy had ventured in through the rain! After that only one night passed by without conversions; and on the closing Sunday night

all the little fellows were crowded around the pulpit in order to accommodate the people who came. A Sunday School was fully organized with an enrollment of forty. The membership was increased over 800 per cent. Then an Epworth League with an enrollment of forty-five.

Joe W. Joe W., a splendid cobbler, but thrown upon the industrial scrap heap because he was 75 years old, tramped the whole city looking for work and finally landed at the Goodwill Industries in Milwaukee. He has worked here for more than a year supporting himself and aged wife. He has given himself to the Master and joined the Polish Methodist Episcopal Church. Joe takes part in the chapel services every morning raising his voice to God in prayer in his own language.

The Negro in Mississippi. The Southwestern Christian Advocate, in a recent issue, publishes an open letter written by Attorney S. D. Redmond of Jackson, Mississippi addressed to the Commercial Appeal of Memphis, Tennessee, in which the writer points out that "There are, for Whites in Mississippi, 400 City High Schools, 49 Agricultural High Schools, 525 Consolidated Rural Schools and 2,000 automobile school trucks costing \$99,447 per month; but there is not one such school or automobile conveyance for Negroes. The last Legislature appropriated \$3,529,479.64 for the higher education of Whites and \$50,000 for Negroes. There are no public libraries, parks or play grounds provided for Negroes out of public funds. These conditions lead the church to face a problem which is social and economic as well as religious. The task of the church, therefore, is to provide leaders capable of lifting the masses along mental, moral and religious lines."

Churches Needed in Montana. During the three years of the Centenary period the Board of Home Missions and Church Extension has assisted in an average of something more than four building enterprises in each Annual Conference District throughout the Church. This is a very strong program and if that pace can be maintained, in a few years our situation will be greatly improved.

Most of our Methodist churches on the frontier were erected in pioneer days and were simply old one-room frame buildings, making it entirely impossible to provide for neighborhood needs. Montana has been in the midst of a drought for a five-year period or more. It has not been possible there, to do much building during the Centenary period. It has taken practically all of their missionary income to maintain their work on its present basis. In the Glacier Park District of the North Montana Conference, where out of twenty-four ministers seventeen are college and theological graduates, we have not more than one, or at most two, good church buildings. We have one of these fine ministers serving a charge or which there are twelve preaching places and nine Sunday schools, and we have not a dollar's worth of property for the entire charge. We have eighty-five congregations in the State of Montana without church buildings, in which to worship.

A Want Ad. "I was reading a few days ago the Memphis Commercial Appeal. I

finally turned to the "Want Ad" columns because these columns have a human interest because they tell what people actually want. There were two advertisements that struck me very forcibly: one calling for a certain type of colored skilled laborer and assuring that standard wages would be paid. This is a step forward because it means equal wage for equal services in different race groups. The other advertisement that interested me was for farm hands, Belzoni, Miss., and one of the inducements was that the neighborhood offered good churches. Turning to my files I found that the best church in that community was a Methodist Episcopal Church towards which a Centenary appropriation had been made. Here is where Church Extension has an economic value in that it makes contentment among laborers and our church work is of sufficient importance as to induce the landlord to mention it in his advertisement for farm labor."—Bishop Robert E. Jones.

Don't wait until July 1st, 1923, to raise the quotas. Get them before hand. Let Anniversary Day be one of joyous elation over a great and notable achievement.

DEDICATORY AND INAUGURAL SERVICES OF WALDEN COLLEGE TO BE UNIQUE AND SIGNIFICANT OCCASION.

Alumni, students, faculty and friends of Walden look forward with unusual hope and interest to the dedication of the beautiful new site and the inauguration of the new president, which will take place on the Walden College Campus, Tuesday morning, April 24th, at 10 o'clock.

The program on the occasion will be replete with short addresses by Bishops and distinguished educators, and with music by the Choral Society and the Orchestra of the college. The occasion itself will mean indisputably the beginning of a determined and irresistible drive for the Greater Walden.

Among the distinguished men of the cloth and educators, who are expected to be present, may be mentioned Bishop Frank M. Bristol, of Chattanooga; Bishop W. F. Anderson, President of the Board of Education for Negroes; Bishop I. B. Scott, President of the Board of Trustees of Walden College; Secretaries I. Garland Penn and P. J. Maveety, of the Board of Education for Negroes; Dean H. C. Minnich, of Miami University, Oxford, Ohio, and Dean Thomas F. Holgate, of Northwestern University. Other Bishops, leading educators and college presidents will be present.

The Board of Education for Negroes, of the Methodist Episcopal Church, the Board of Trustees of the College and the Faculty, are putting forth every effort to make the services auspicious in every way.

Keep That Day Open! The first Sunday in July is Semi-Centennial Anniversary Day of the Southwestern Christian Advocate. It should be kept open for that sole purpose.

GROUP TWO, LA TECHE DISTRICT, HOLDS MEETING.

Group No. 2, La Teehe District, Louisiana Conference, met at Thibodaux February 15th, and arranged the itinerary for the remainder of the month and also for March. Five pastors were present: Revs. J. B. Johnson, president; C. E. Bradford, W. H. Davis, D. L. Davidson, and the writer, who is secretary. Revs. D. L. Davidson and W. H. Davis preached at 7:30 p. m. Rev. G. B. Billups, pastor of the A. M. E. church was with us.

February 25th, we exchanged pulpits as follows: Revs. W. H. Davis went to Napoleonville; J. B. Johnson to Woodlawn; C. E. Bradford to Viron; L. H. Smith to Beattieville; D. L. Davidson to Thibodaux. The people and pastors all were happy and enjoyed the changes so much that each pastor was invited to come again.

February 28th, we met at Viron. The President and Secretary preached at 7:30 p. m. March 14th we met at Napoleonville. The District Superintendent, Rev. W. G. Alston, D. D., was present for the first time. His presence added much to the meeting. Rev. Wash Nelson of the A. M. E. church was with us. Revs. C. E. Bradford and H. F. F. Charles brought great messages at 7:30 p. m.

March 15th found us at Woodlawn, one of the best country churches in our Conference. The District Superintendent followed us to this meeting and expressed himself as being highly pleased with the way we are doing things. With such an inspiring leader as Rev. Dr. Alston we can not do less than big things ourselves, Revs. D. L. Davidson and J. B. Johnson preached at 7:30 p. m.

The climax was reached at Beattieville March 22nd. Too much praise cannot be given the Rev. Wm. Rainey, pastor of the Eagle Right Baptist church. Rev. W. H. Davis and J. B. Johnson preached. The writer extended the invitation and twenty came forward for prayer.

Our itinerary was ended at Houma, March 23rd. Despite the sudden changes in the temperature we had an excellent service here. Again we were favored with the presence of our A. M. E. brothers in the person of Rev. J. L. Thomas, pastor of Houma and Doner. Revs. D. L. Davidson and J. B. Johnson preached at 7:30 p. m.

As a result of these meetings the pastors reported to me April 2-3 the sum of \$1165.00 for this group.

Now that we have put the Centenary Program over we are in the midst of revivals.

Our next drive will be to put the Southwestern Christian Advocate "over the top." Thibodaux is over already.

We appreciate having the co-operation of the ministers of the other denominations.

On the 10th of May we will have our Centenary Workers Banquet at Thibodaux. The officers and Centenary Workers of each charge in our Group will come together and rejoice over what was accomplished Easter Sunday and in our revivals for our Lord and His Christ.—Rev. J. B. Johnson, President; Rev. L. H. Smith, Sec. and Reporter.

GROUP MEETING OF THE SAVANNAH DISTRICT.

A group meeting composed of the pastors and laymen of the Savannah District met at Brunswick, Ga., on March 23, 1923, Rev. C. W. Prothro, presiding, F. R. Bridges, our pastor of Palen Church, Savannah, Ga., was unanimously elected secretary. Dr. J. W. Moultrie, Area Secretary was present with a burning message. The Secretary called the roll and a large number of the pastors were present and answered to their names. Each pastor reported the amount of money for Centenary and sent to Morris W. Ehnes. Dr. Moultrie gave an inspiring address, he laid the message on our hearts with burning words.

At 1:00 o'clock we adjourned for dinner. The great and good people of Brunswick, and the good pastor, J. W. Moore, who is a great leader gave us a great feast of good things. Dr. Moultrie spoke again at 8 p. m. He urged that we raise our full centenary quota. Both laymen and ministers went away determined to put forth every effort to pay their centenary pledges weekly, and saying the Savannah District cannot afford to come up behind. Let us pray and plan and pay.—F. R. Bridges, Reporter.

THE LIBERAL RELIGIOUS ATTITUDE

(Continued from Page 4)

brotherly affection, sympathy with fellow-men, unselfish willingness to sacrifice for others."

Who said this? Not some clergyman, not even a liberal clergyman, but the Hon. Elihu Root, one of America's leading statesmen.

We have something definite to do. When we see men suffering in Hayti, in Georgia, in Africa, in Armenia, in anywhere, on account of racial antagonisms, be assured if we let it pass without protest it will arise to vex us in the settlement of world problems. When some Americans protested to Japan because of her treatment of the Koreans, the Americans were reminded that even American civilization treated men worse in Georgia.

If we are to move the world for righteousness and justice we must go with clean hands. It is for the religious teachers, lay and clerical, of all faiths and of every shade

of helief, to create a truly liberal and humane spirit that shall dominate society, direct legislation, inspire education, encourage open and honest diplomacy, and make it possible to settle great world problems in a way to bless mankind.

Will this be easy? Is it a job for the perfumed dilettante? It will require the keenest brains, the clearest vision, the warmest hearts, the most courageous souls the world possesses. Men and women of all races who see the vision, who hear the voice. The Savanorolas, the Wendell Phillipses, Abraham Lincolns of a new day, the day of righteousness.

And shall we not bring into practice the principles of the Man of Galilee, who said, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbor as thyself"?

Wealth will not save us as a race nor as a nation. Battleships will not protect us from the moral decay within. Armies refuse to march when honeycombed with disloyalty and treason. Banks and commerce are only instruments of honorable trade and the expression of a nation's life. We shall be saved, not by these material things. Not even by education, technically so-called, but by adherence to the principles of righteousness and truth—the gift of God eternal.—

President Morgan College, Baltimore, Md.

MINISTERS, SUNDAY SCHOOL WORKERS AND EPWORTHIAN OF THE CENTRAL ALABAMA CONFERENCE ATTENTION!

The Epworth League and Sunday School Institute for the Central Alabama Conference, will be held at Central Alabama Institute, Birmingham, Ala., May 28-June 3. This Institute is fostered by the Central Office of Chicago and highly endorsed by Bishop R. E. Jones. The Faculty will be a strong one; most of the Teachers coming from several of the General Boards of the Church. This will be the first Institute of its kind held within the bounds of this Conference. Let us make it one of the best Institutes of its kind held anywhere.

President H. H. Sutton, Manager. S. C. Walker, Dean.

CENTENNIAL CHURCH NOTES, KANSAS CITY, MO.

During this conference year we can justly boast of some of the best achievements in the history of our church in this city. Rev. W. L. Lee, our worthy pastor, has been our "Moses" indeed, and with his optimistic belief that with God in the movement nothing is impossible, we have been lead from one noble accomplishment to another. There has not been one Sunday without one or more accessions to our membership. The best revival held in this church was conducted at the beginning of this calendar year. The various departments of the church have all kept up a good working spirit and their financial success has surpassed all previous records. At present four clubs are at work each trying to attain

first place in a rally enterprise which comes to a close in June.

One of the most noticeable features of our Sunday worship has been the large number of men, both young and old, who have been found in the congregation, especially in the morning service.

Brother J. W. Council, our District Steward, purposed in his mind to make this the best year financially for our quarterly collection. Never once did he lose faith or courage, but by his excellent example and untiring effort our fourth and last quarterly collection totaled \$275.18, bringing the yearly total from this one source to \$1009.68.

Our chief aim is to bring about a miraculous increase in the Centenary Fund this year, and should we be successful in this undertaking, we shall be able to call this our banner year, both spiritually and financially since the establishment of historic Centennial.—E. Berneice Ellis.

THE CHRISTIAN STEWARDSHIP GUILD

By Luther E. Lovejoy

The Christian Stewardship enrollment in the Methodist Episcopal Church is steadily mounting toward the first million, and, unless all signs fail, this temporary goal will soon be left behind, giving place to the only rational objective, "Stewardship Unanimous in Methodism."

Almost from the beginning of the movement the desirability of organizing enrolled tithing stewards into local bands, for mutual helpfulness and encouragement, and for the promotion of stewardship instruction and practice among the members of the Church, has been recognized, and various plans of organization suggested.

Even before the Centenary period, under the leadership of Dr. Harvey Reeves Calkins, some progress was made in the organization of "The Christian Stewardship League," while a considerable number of churches had adopted the method of Stewardship administration which has come to be known as the "Storehouse Plan." This plan achieved conspicuous success in the case of Wesley Chapel, Cincinnati, and in Dr. Ralph S. Cushman's church in Geneva, New York. A similar successful experiment was later worked out in the church at Waverly, New York, and the "Storehouse Movement" spread to a large number of the churches of Wyoming Conference.

A Church-Wide Call

The calls for plans and methods for local stewardship organization have grown in frequency, as the number of interested pastors has increased and the stewardship enrollments multiplied. The Division of Stewardship of the Committee on Conservation and Advance has frequently been solicited to provide a systematic plan which could be used by local churches in binding together for such mutual helpfulness and expansion all the tithing stewards enrolled in the church.

Up to the very recent past, however, it has seemed wise to employ all the energies of the Division of Stewardship in the work

Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 18	East German	Brooklyn, N. Y.	Wilson
Apr. 18	Maine	Bangor	Hughes
Apr. 11	New York, East		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 18	St. Johns River	Lake Worth	Richardson
Apr. 25	Vermont	Barton	Hughes
FOREIGN CONFERENCES			
Date	Conference	Place	Bishop
June 13	Denmark	Kallundborg	East
June 20	Korea	Seoul	Welch
Aug. 23	Finland	Vuoksenaksen	East
Apr. 19	Italy	Florence	Blake
June 13	North Germany	Zwickau	Nuelsen
June 13	Norway	Frederikshald	East
June 7	South Germany	Hellbronn	Nuelsen
June 7	Switzerland	Thwil	Nuelsen
Aug. 15	Sweden	Stockholm	Nuelsen
MISSION CONFERENCES			
Date	Conference	Place	Bishop
Apr. 12	Angola	Quessua	Johnson
May 23	Austria	Vienna	East
July 25	Baltic	Reval	Nuelsen
July 25	Congo	Kapanaga	Johnson
May 16	Hungary		East
June 10	Jugo-Slavia	Staribed	Blake
June 12	Rhodesia, Africa	Old Umtali	Johnson
Aug. 31	Russia	Petrograd	Nuelsen
May 15	Southeast Africa	Kambini	Johnson
MISSIONS			
Date	Conference	Place	Bishop
May 31	Bulgaria	Levetah	Blake
June 21	France	Paris	Blake
Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.			
Signed L. B. WILSON, Secretary.			

of promoting general stewardship instruction in the churches and in the task of enrolling the first "Methodist Million" of tithing stewards. The difficulties, too, in the way of launching a definite plan, were very considerable. No plan had been provided by the General Conference. Great diversity of view prevailed, among those recognizing the need of organization, as to the extent and character of organization desirable. Some believed that a full program of financial administration, such as is carried out in the "Storehouse Plan" should be provided for and vigorously encouraged in all churches. Others were fully persuaded that this method would be less effective in the development of stewardship character and initiative, and would be unwelcome to many pastors and members of the church, and these preferred to confine the activities of any such organization to the promotion of stewardship interest and instruction.

The Problem Solved

The solution of this difficulty seems to be at hand, in the constitution and plans of the new "Christian Stewardship Guild."

This "new thing in Methodism" provides for an organization so simple and so easily effected that it can by no possibility add weight or friction to the machinery of the Church. And at the same time the plan is so flexible as easily to be adapted to large or small churches, to stewardship groups who wish to confine their activities to teaching, testimony and mutual helpfulness, and to those groups who desire to organize themselves for a full administration of their tithes and other offerings to the Church. The possibilities before each local guild range from the simplest form of union to the most ample application of the storehouse plan. The plan thus accords to every church and every pastor the fullest possible liberty of action.

These plans of the Division of Stewardship were presented to the Council of Boards of Benevolence at their regular meeting in Chicago in January and to the Bishops and Area Secretaries, receiving the complete approval and the hearty endorsement of all present. It was felt that a plan of organization had at last been devised which would accommodate the most divergent views, and make possible a church-wide organization which would guarantee the future stability and success, and the ultimate permanency, of the stewardship movement in our Church.

Some Striking Features

One of the chief recommendations of the Christian Stewardship Guild is its extreme simplicity. A handful of tithing stewards in the smallest country church can organize themselves into a Guild. Only four officers are needed, and these, together with the pastor, constitute the executive committee of the organization, which is charged with the responsibility of providing its program and carrying on its activities. No fee is required, but provision is made for extending and financing the work is desired. The covenant is the simple statement of purpose used on the familiar "Methodist Million" card, and already accepted by a large proportion of the Church.

One of the chief opportunities of the Guild

is the privilege, where requested by the Quarterly Conference, of performing the functions of the Stewardship Committee provided by that body. This makes possible complete unity of action, on the part of the entire church, under the leadership of the Pastor and the Guild, as this organization is also charged with the duty of co-operating with the Sunday School, the Epworth League, the Woman's Foreign and Woman's Home Missionary Societies, and other organizations, in the promotion of stewardship in the local church. Where requested it may also have charge of stewardship instruction on Church Training Night.

One of the most promising features of the Guild is the provision for regular and frequent meetings of its members, monthly or quarterly, for the purpose of carrying out a program of inspiration, social enjoyment, mutual helpfulness, reading, study, testimony, etc., and in formulating plans for the extension of stewardship principles. Where the Storehouse feature is included this regular meeting also gives opportunity to carry out the financial plans of such association.

Not the least valuable function of the Guild is its provision for making a complete enrollment of all the tithing stewards in the charge and of transmitting copies of these lists to the Pastor, for entry in the Church record, to the general stewardship office in Chicago, and, where desired, to the statistician of the Annual Conference. Provision is also made where Bishop and District

Superintendents approve for the organization of District and Conference Guilds.

A small booklet, outlining the work of the Christian Stewardship Guild, and embodying a form of Constitution for such as desire it, has just been issued by the Committee on Conservation and Advance, and sample copies are rapidly going out to Area Offices, District Superintendents, Pastors and other workers.

REV. W. H. BROOKS TENDERED FAREWELL RECEPTION

(Continued from Page 5.)

informed on the progress that is being made at St. Mark's and other points of interest to Methodism in this section. In a future issue your correspondent will write further on the life and works of Dr. Brooks. Rev. J. R. Cooper and Dr. Frank Mason North sent letters of regret.

Easter was widely observed throughout the city. In all of the churches special exercises were held in honor of the day. At St. Mark's M. E. church the Easter sermon was preached by Rev. Norman A. Holmes, the director of the Lincoln Settlement in West Sixty-third street. For the first time in twenty-six years Dr. Brooks was absent from the Easter exercises and services. He began his work at St. Mark's twenty-six years ago on an Easter Sunday, and on each Easter he preached an Easter anniversary sermon.

APPOINTMENTS OF THE LINCOLN CONFERENCE

Guthrie District

C. R. Ross, District Superintendent, Box 533, Guthrie, Oklahoma. Altus, L. S. Shaw; Anadarks and Crescent, J. W. Brown; Ardmore, W. L. Darius; Caldwell and Kar, Luther Wright, (Supply); Chandler and Meridian, N. Coburn; Chickasha, A. G. Thompson; Cleveland, To be supplied; Davis and Sulphur and Wynnewood, A. W. Talbert; Dudley and Iowa Chapel, B. F. Whitaker, (Supply); Guthrie, To be supplied; Hennessey and Truelight, John Leake; Jones and Depew, Wm. Frazier, (Supply); Lima, Seminole, Arthur Jackson; Luther, Willis Johnson; Oilton and Cleveland Brickyard, J. E. Austin; Oklahoma City, G. S. Sawyer; Shawnee and Earlsboro, Paul Prewitt, (Supply); Wellston and Purcell, A. L. Woodward; Wichita, Kansas, W. Brown.

Muskogee District

W. C. Conwell, District Superintendent, Postoffice, Muskogee, Okla. Boley, T. S. Saunders; Calbert, Henry Butler, (Supply); Chekatak, Bresh Hill and Eufaula, J. O. Murphy; Chelsea and Panther Creek, G. T. Holman; Coffeetown, Kansas, J. J. Cabbie, (Supply); Grand River, W. T. Lawrence, (Supply); Hugo and Grants, W. M. Meals; Independence, Kansas, R. D. Gatewood; McAlister, T. C. Butler; Muskogee, To be supplied; Nowater and Big Creek, W. J. Stanley, (Supply) Okmulgee, J. D. Gihson; Oswego, Kansas and Chetopa, Kan. W. H. Hamilton; Porter and Taft; To be supplied; Sapulpa, T. J. Walker, (Supply); Tulsa, D. G. Franklin; Weleetka and Wewoka, S. L. Deas.

Topeka District

G. G. Logan, District Superintendent, 629 N. 22nd St., Omaha, Nebraska. Alma, McFarland, Wabunsee, Richard G. Collins, Armourdale, To be supplied; Bonner Springs, E. M. Madden; Burlingame and Osage City, A. G. Russell; Chanute and Mound City, A. W. White, (Supply); Clay Center, O. G. Moss; Colorado Springs, Colo., J. Blaine Walker; Council Bluffs, Nebraska and William Street, To be supplied, Denver, Colorado, Samuel A. Stripling; Dunlap, B. J. Donnell, (Supply) Eldorado, T. W. Price, (Supply); Fort Scott, W. H. G. Rowe; Grand Island, Nebraska, Jeremiah Allen; Hinton Mission, To be supplied; Kansas City, Mason, P. A. Morrow; Lincoln, Nebraska, George W. Carter; Manhattan, E. C. W. Cox; Omaha, Nebraska-Grove, To be supplied; U. Street, A. Gamble; Pueblo, Colorado, S. H. Johnson; Rosedale, J. H. Streeter; Salina, A. J. McAllister; Syracuse, To be supplied; Topeka: Asbury, E. J. Turner; Mount Olive, Alexander Talbott; Valley Falls, J. J. Johnson, (Supply).

The Publishers are requesting that every Negro District Superintendent, every Pastor, and every congregation in Methodism make July 1st, 1923, the most historic day in this Church year by Crowning Fifty Golden Years of Service with Dignified Self-Support of the Southwestern Christian Advocate.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Ruth, The Faithful Daughter

APRIL 29, 1923

(The Book of Ruth)

The story of Ruth is a household one—it is so well known. But we may recount its main contents briefly: Once there occurred a famine in Judah. And, to escape the hardness of the times, Elimelech took his wife, Naomi, and their two sons and migrated into the heathen country of Moab where a better living could be earned. While there the two sons married heathen girls, Orpah and Ruth. Later one misfortune after another befell the family in the successive death of the father and each of the sons. Great grief! As the famine in Judah was now passed, Naomi decided to return to her homeland to spend her remaining sorrowful years. She could reasonably expect more sympathy and charity from her own people than from those in a country where she was a foreigner. But she could not think of taking her daughter-in-laws with her. They were not Jewesses, and would be foreigners in Judah. Hence they could reasonably expect to fare better in their own country among their own people. Furthermore, they were yet young, and could reasonably expect to marry again should they remain in Moab. Consequently she advised them to remain. Orpah heeded; but Ruth would not under any circumstances be separated from her mother-in-law. She was willing to undergo any suffering and embarrassment that might befall her—anything just to be with Naomi. They returned to Judah. At first their living was a pitiable one of abject poverty. Ruth had to make the living as best she could by gleaning. But ere long one of her husband's kinsmen, Boaz, fell in love with and married her, notwithstanding the fact that she was a destitute foreigner. From this union came Obed, the father of Jesse, the father of David who was the founder of the Hebrew nation (not the Hebrew people), the greatest king that the Hebrews ever produced, and one of the greatest kings that the world has ever produced. It is a very beautiful story of a very fine girl, a true heroine.

The story is doubtless based upon historical facts. But there were probably some embellishments: the author probably idealized the facts somewhat for literary purposes. At any rate all must admit that he was a gifted story writer. But what was the purpose of the story? He certainly did not write simply for the literary enjoyment of his readers. Some have thought that its purpose was to advocate intermarriage between Jews and Gentiles, or, rather, to argue against the law forbidding such intermarriages. But it seems quite clear to us that its purpose was not so much social as religious. The author wanted to show that God cares for the Gentiles, and will ac-

cept and bless them if they will accept and serve Him truly and wholeheartedly. In the case of Ruth He blessed her with a blessing which any Hebrew might well have coveted.—He made her, a Gentile who had accepted Him, the ancestress of the royal line in Judah whose kings were usually regarded as in a sense the vicegerents of God on earth. It is an argument against the narrow, racial idea long prevalent in Israel that God was interested only in the Israelites, an idea which most of the greater prophets beginning with Amos found occasion to oppose, which opposition culminated in the "Go ye into all the world and preach the gospel" of Jesus. And Jesus was himself a lineal descendant of Ruth, being of the family of David. But there are two or three other questions which we would love to ask:

First, why was Ruth so determined to go with Naomi? Was it because she loved Naomi? But, unless we are to suppose that her unmarried life at home was an unhappy one, she must have loved her own people at least equally as much. Or was it because of her sympathy for Naomi in her aged widowhood with no one to help her earn a living? That doubtless had something to do with her decision. But we are quite sure that her chief reason is a religious one. At any rate we think that is what the author intended for us to believe. "Thy God shall be my God!" Those two girls had become worshippers of Jehovah while living in this Jewish family. Should they return to their people, they would necessarily return to their people's god, Chemosh, who was worshipped with human sacrifices. Whether or not Ruth was able to appreciate any fine distinction between Chemosh and Jehovah, we cannot say positively. But this we know: she did not want to return to the worship of Chemosh. Doubtless she loved her mother as well as she loved her mother-in-law. But she loved her mother-in-law's God more than she loved her mother's God. Hence she was willing and determined to entrust her future life into Jehovah's care—for better or for worse, for richer or for poorer, for a blessing or a curse—thy God shall be my God! She was done with Chemoshism; and she could not bear the thought of going back to it. So then

Secondly, what are the qualities or characteristics of Ruth deserving of most emphasis from us to-day? They are here filial love and sympathy for her aged mother-in-law, and her filial love for and loyalty to the true God whom she has come to know. To these loves was due all her specific conduct. She was more than seven husbands to Naomi because she loved Naomi. And she loved Naomi for a

good part because of Naomi's God whom she represented in her daily life. But back of all this is the girl herself, the personality that she was. Orpah had Ruth's privileges; but Orpah was not a Ruth. It is doubtful if one can find anywhere in literature a more ideal young woman than Ruth as she is portrayed to us in the Book going by her name. May her tribe increase.—J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, April 29, 1923
"Thy people shall be my people
and thy God my God"

(By Rev. D. D. Martin, D. D.)

Ruth was a Moabitess woman on whom Naomi, a Jewess, had made a deep impression. They had lived intimately in the same home and had every opportunity to know each other in joy and in deepest sorrow. They loved each other only as the pure in heart and life can love. When providentially Naomi is called back to her own land, Ruth refuses to return to her people and to their gods. She has discovered the richer and truer life in Naomi.

The strongest influence for righteousness in the foreign mission field is the home life of the missionary. Multitudes of heathen people have been convinced of the value and truth of Christianity by what they see in the home life of the missionary. Particularly is this true when sorrow or death visits the home. The Christian hope so far outshines all that the heathen faiths can effect with their weird conceptions of immortality that the heathen life is moved to accept the Christian's faith.

Many missionaries have come home from the foreign field with converts so attached that they have begged the privilege of coming with them. This attachment has held many missionaries to the field to die there rather than be compelled to leave those who were so committed to their abiding fellowship in Christ. This is keeping Miss Anna E. Hall in Africa now, when she should be in this homeland to save her life and health. She just feels she cannot leave the work at Garraway Mission.

David Livingstone remained with his faithful boys until he died in the wilds of Africa, and then these lovers of his bore his desiccated body hundreds of miles to the coast that a remnant of the precious dust might be carried to his friends in the home land and honored among the great of earth. It is the pull of a holy and consistent life that will win this world to Christ. More representatives of the Naomi type will reveal the Ruths of every land who will say to the Christian missionary: "Thy people shall be my people and thy God shall be my God."

GAMMON SEMINARY.

District Rounds

HOUSTON DISTRICT.

Third Round.

Mallalieu, May 4-6; Second Ward Mts., 4-6; St. James, 6-7; East Trinity, 11-13; Ind. Heights, 12-13; Sloan Memorial, 13-14; Trinity, 20-21; Har-

risburg, 20-22; Laport, 20-24; St. Paul, 25-27; Wesley Tabernacle, 27-28; Dickinson, June 2-3; Sweeny Ct., 9-10; Mt. Vernon—Convention, 14-17; Springs, 23-24; Humble and Oak Grove, 23-24; Thompson Ct. 30-31; Angleton and Columbia, July 6-8; Richmond Ct., 13-15; Kendleton, 14-15; Texas City, 14-15; Anahuac Ct., 21-22; St. Marks, 27-29; Boynton, 29-30.—A. Wade Carr, Dist. Supt.

JACKSON DISTRICT
Second Round

Brandon, May 5-6; Pelahatchie, 12-13; Morton, 19-20; Central, 18-20; Benton, 26-27; Carthage, June 2-3; Pratt Chapel, 8-10; Jackson Circuit, 9-10; Lamkin, 9-10; Craig, 16-17; Wiseton and Double Springs Circuit, 21; Yazoo (St. Stephen), 22-24; Yazoo Circuit, 23-24; Couparie, 23-24; Tyler Chapel, 30-July 1; Canton, 6-8; Canton Circuit, 7-8.

My Dear Pastors, Local Preachers, Exhorters, Officers, Members and Friends of the Jackson District—Let us give the finishing touch to our Easter drive in raising our full quota against reporting day in New Orleans, April 25. Get the cashier's check to me by that time, made out in favor of Morris W. Ehnes, 740 Rush street, Chicago. The SOUTHWESTERN DRIVE is the next big thing before us. Let every church have the semi-centennial program July 1. Send for program and all information at once. Dr. King and Mr. R. H. McAllister will furnish you the quota for each church. The district is behind—450 must come if she is to go over the top. The Jackson District can't fail and must lead. The Jackson District Conference will convene at Brandon in the Wesley church, July 24-29. Let us all have round reports.

L. W. PRICE, D. S.

WAYCROSS DISTRICT.

Third Round.

Barnesville, May 5-6; Liberty Hill, 12-13; New Zion, T. A. South, 12-13; Macon Station, 18-20; Macon Station, 3 p. m., 20; Forsyth, 26-17; Eastman and Helena, E. T. Michael, June 2-3; Waycross Mission, 2-3; Douglas Mission, 5-6; Fitzgerald, 7; Waycross Station, 8-10; Cordele, 16-17; Valdosta and Sparks, 23-24; Bainbridge, June 30-July 1; Manor Mission, 3-4; Traders Hill, 7-8; Blackshear, 14-15; Patterson, D. R. Cooper, 21-22.

Dear Brethren: Let each of us stay on the job. The second Sunday in June is Children's Day. Get your programs and plan to make it a success. Send in your Centenary money monthly. Remember the S. W. Christian Advocate; send in your quota at once. The District Conference, Sunday School and Epworth League Convention, South end, will meet at Blackshear, Ga., July 12-15; North end, Forsyth, Ga., July 26-29. All pastors, local preachers, exhorters and delegates are expected to be present. Yours for the Master—J. H. Pinkney, D. S., Box 453, Forsyth, Ga.

ST. LOUIS DISTRICT.

First Round.

Clarksville Ct., April 14-15; Elsherry Ct., 21-22; Buffalo, Ill., 28-29; Springfield, Ill., 27-29; Peoria, Ill., May 5-6; St. Charles, 5-6; Jacksonville, Ill., 12-13; Webster Grove, 19-20; Howard Place, 20-21; Kinlock, 20-22; East St. Louis, Ill., 26-27; Union Memorial, June 3-4; Gratiot St., 2-3;

(Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC
April 29, 1923.

LEADERSHIP FOR SERVICE.
(Exod. 3:7-12; 4:10-12)
Leadership For Service.

This is the ideal motive for true leadership. Some meek leadership and power for their own selfish purposes. But this was not the motive that stirred Moses. It was all for the sake of the people. Read of his agony and how he asked to be blotted out for the sake of the people. Exod. 32:30-22.

It was Christ's ideal. He humbled Himself. Phil. 2:4,5.

It was Paul's ideal. Note how he delights to call himself the servant of the Lord Jesus and you servants for Christ's sake.

But This is Institute Sunday

The theme is appropriate because the Institutes of the Epworth League are the training camps of Methodism. Here the leaders of tomorrow are to be trained. Just as the Epworth League of the last generation was the training ground for many great leaders of our church today, so the Institutes of today must train us leaders for tomorrow.

Get the Institute number of the Herald (February 10) and locate the Institute nearest your chapter. Secure from the manager advertising material and post it in the League room.

Study the Institute objectives which are:

A better knowledge of the Bible.
A better knowledge of the needs of the world in the light of God's word through Mission Study.

A better understanding of the significance of Christ's great commission and our relation thereto through the study of Christian stewardship.

Better methods of work in Junior and Senior Leagues, the Sunday School and the Church.

A better understanding of the work of our Church at home and abroad and the needs of our Church in men and money to do the work.

The promotion of evangelism among young people through the study classes and the Win-My-Chum campaigns.

The development of wholesome, constructive recreation.

The enlistment of those who feel a call to Christian life service under the direction of the Church.

In order to reach these objectives the program includes four major divisions: devotional hours, class study periods, recreation and inspirational services.

The Institute Purposes:

1. To revitalize the Church through its trained and consecrated youth.
2. To furnish it with new leaders in the ministry and laity.
3. To lead in a new and joyous dedication of all life to Jesus Christ for the sake of the Church.

Quarterly Conferences

DUBLIN, GA.—Our first quarterly conference was held at the First M. E. Church on February 18-19. Rev. J. S. Stripling, District Superintendent presided. He preached two soul-stirring sermons Sunday at 11:30 a. m., and at 8 p. m. As Sunday was one of the coldest days we have had during the winter, we were few in number but I am sure we can say with assurance that our hearts were made to burn within us while we sat and listened to such an eloquent speaker. We lacked one dollar in paying the District Superintendent's claim. On the following Sunday, which was February 25th, the trustees had a small rally in which they raised \$25.—Mrs. L. M. Howard, Reporter.

ROSE HILL CIRCUIT—The first quarterly conference of the Rose Hill Ct., Moridian District, Mississippi Conference, opened at Mt. Olive M. E. church Saturday, March 3rd, at 2 p. m., with the District Superintendent, Dr. B. T. McEwen, in the chair. The officials were all present with good reports. The District Superintendent was paid in full, \$24. The entire circuit is overjoyed with the new Presiding Elder and thank the Bishop most heartily for his wise selection, and we are making things hum under his administration.—F. L. Williams, P. C.; Selma Kelley, Reporter.

DAVIS, OKLA.—The district superintendent, Rev. C. R. Ross, has made his last round. The quarter was quite a success. All claims were paid in full. A social ropast was given in honor of the district superintendent and the board of trustees of this place. Rev. Brown preached his final farewell Sunday. He is leaving the church in high spirit.—Mrs. E. M. Russell, Reporter.

COLOGNE CIRCUIT—Our first quarterly conference was held March

3rd and 4th at Matlaleu Chapel M. E. church, with Rev. J. G. Browne, Dist. Supt., in the chair. The three churches were represented in an official way with good reports from all points. Sunday was a high day spiritually. Our District Superintendent preached three able sermons. One soul was added to the church. The District Superintendent was paid in full, \$25.—Rev. Esau, Pastor; E. Hackett, Reporter.

PHILADELPHIA, MISS.—Our first quarterly conference was held March 10-11 with our new district superintendent, Rev. B. F. McEwen, presiding. The business of the quarter was expedited in a befitting way. The roll was called and all reports were good. On Sunday the district superintendent spoke to a full house of both races. Raised during the quarter, \$111.27. Paid district superintendent in full. We left uplifted over the good work that is being done. Our pastor organized a Sunday school at Burnside, five miles from Philadelphia, and on returning home a storm struck the parsonage, led by Brothers Ell Jones, Ed Stephen, Knox and Hayes, and Sister Sarah White, and a number of members and friends. They left on the table at the parsonage many pounds of choice groceries and a shirt for the pastor. We welcome these friends again.—E. G. Webb, P. C.; Ed Stephen, Reporter.

LOTTIE, LA.—Green chapel M. E. church: On March 10th our first quarterly conference was held by the Dist. Supt., Rev. B. J. Reddix. All officers were present with good reports. The Supt. gave an encouraging talk on the church program. A reception was given by the Ladies' Aid on Sunday night. The Supt. preached a great sermon. The Lord's Supper was administered by the Supt. and pastor, Rev. J. L. Augustus. Supt. was paid in full. Pray for our success.—M. A. Nohle, Reporter



A Program for Children's Day

By Elisabeth Edland

Truly a children's program. Pieces for them to speak, songs to sing, and some musical rhythms that bubble over with the rollicking spirit of little folks.

Get your Children's Day plans under way.
Write for a sample copy of this program today.



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WHAT THE CHURCHES ARE DOING

WASHINGTON, D. C.—Holy Week was observed with the most beautiful and impressive service in Mount Zion Methodist Episcopal Church, Washington, D. C. On Monday night the pastor, Rev. C. Y. Trigg preached on Christ's Faithfulness; Tuesday on Christ's Courage; Wednesday, Christ's Self-Control. These sermons were helpful and inspiring to the large congregation which came each night.

Friday night the choir rendered "Mauder's Olivet to Calvary." This rendition surpassed all previous efforts of the choir. The day and the interpretation of the music made the Crucifixion of Christ doubly impressive. On Sunday morning Rev. Triggs' subject was the Self Denial of Christ from which the story of the Resurrection was portrayed to the delight of the large congregation. The Holy Communion was administered after the sermon. At 8 p. m., there was a joint service by the Sunday School and choir. The excellent service of song by the choir and the Easter Offering of the Sunday School brought to a close the best Easter service in every respect ever held in Mount Zion. There were six additions to the Church.

MEMPHIS, TENN.—The Rev. H. P. Gordon, pastor of Warren Chapel M. E. Church, Memphis, Tenn., was at his best Sunday, March 4, 1923, when he preached a powerful sermon to a crowded house. His text was taken from the 21st chapter of Genesis, the 16th verse. We felt it was providential when we learned that the Conference had assigned Rev. Gordon to Lebanon Station, and on his way home reappointed him to Warren Chapel, but now we know it to be so. This makes six years he has been with us. We want him to say six more. Sunday, March the 4th, we had one hundred and twenty-six (126) communicants who knelt silently and reverently at the altar. One lady from the Rock of Ages Baptist Church came forward and joined the church. The collection was \$44.25. The pastor urged on every member to subscribe for the Southwestern Christian Advocate.—Miss Mira Fields, Reporter.

CLARKSDALE DISTRICT—Master John Wesley Simpson, the 14 year old orator and local preacher of the Clarksdale District and the son of Rev. R. A. Simpson, our Pastor at Philipp, Miss., has asked to be given a quota of One Hundred Dollars (\$100), to raise for the Centenary 1923, which has been granted by the District Superintendent. The Rev. J. M. March. The young orator is planning when out of school to visit many points on the Clarksdale District and Upper Mississippi Confer-

ence and speak from the following subject, "The Centenary as compared with other civil and religious movements of the world." He has turned in his \$5.00 for Easter and a few dollars on the \$100.—D. S.

WINSTON-SALEM, N. C.—Mt Pleasant M. E. Church: The members of the Ladies Aid Society and other members of the church surprised the pastor on the evening of March 5, 1923, as he made ready to thank the Heavenly Master for the privilege of seeing another birthday. Several valuable presents were presented to the pastor after which he reception committee took charge of the parsonage, and kitchen, and a first order reception was enjoyed by all present. May God's richest blessings rest up those who succeeded in their effort to make the pastor happy on this occasion.—W. C. L. Scarborough, P. C.

TRIANA, ALA.—St. Paul M. E. church. Easter Sunday was a spiritual feast to the people of Triana. Our beloved pastor, the Rev. R. H. Cox, preached a sermon which was full of logic and gospel truth. Dr. Cox used for a text Rev., 1st chap., 18th v.: "I was dead, and, behold! I am alive forever more!" As a result of its effect the collection broke all previous records. We are thankful for this strong leader. We pledge ourselves to follow him as he follows Jesus on to success. Our pastor organized the church into clubs and unit loaders, with two captains, and he being commander-in-chief: Bro. George Harris, captain No. 1, \$87.25; Rev. E. J. Caudle, No. 2, \$47.90; Club No. 1, Sister Alice Williams, \$23.86; No. 2, Sister Charlotte Barnes, \$5.14. Rev. George Toney, Star Leader, his class is banner class, \$12.25; Sister Alice Williams won first prize, \$5; Sister Charlotte Barnes won second prize, \$2. They gave them to the church for Centenary. A fine program was rendered Sunday night by the Supt., Mr. Geo. Harris, conducted by Miss Hodio Mae Cox, a teacher in the public school. Rev. McDowell, of the C. P. church, gave a wonderful lecture to the delight of all who heard him.

A card of thanks to the good members of the Baptist church and the members and Sunday school of the C. P. church for their warm co-operation with us in the program, helping us to go over the top. We thank each leader and member of Et. Paul for your loyal support. Our pastor left for Decatur this morning, smiling, to render his report for Easter.—Geo. Harris, Sec.

DONALDSONVILLE CHARGE.—A grand reception was recently tendered the pastor Rev. Arthur Robinson and family by the members and

friends of this church. The program consisted of ten young girls, dressed in white, with caudles in their hands, marching to the tune of the music, representing the Ten Virgins of biblical history. The church was nicely decorated. Many speeches and songs were in evidence. One of the surprising features of the reception was the presentation of 450 pounds, by sisters Carrie Henry and a purse by sister Stella Dugas, to the pastor, who responded in well fitting words. The promoters of this affair were Sisters Ethel Turner, Louise Hampton, Carrie Henry, Rose Turner and Isabella Johnson, also Mr. C. S. Breaux, Joseph Francois and Prof. Ed. Wright.—Ethel Turner, Reporter.

JACKSONVILLE, FLA.—Dr. Thos. H. B. Walker of the Florida Conference, Pastor of Simpson M. E. Church, Jacksonville, Fla., opens his new year's work by preaching in one of the finest corners in Jacksonville, 124x109½ where his congregation will erect a \$50,000 church. Work has already begun on it and hope to run a great revival in the basement by May 1. He was one of the 200 per cent Centenary reporting pastor at his last Conference. He also built a stone and brick church in Fernandina last year, laying the corner stone in April and dedicating a completed Church in October free of debt.—Reporter.

SHUQUOLAK, MISS.—A great surprise came to the parsonage a few nights ago, led by Brother Albert Carter, R. L. Ballard, Lulu Pugh, Mrs. C. B. Troupe and many others. Pastor and wife take this method of thanking them for more than 100 pounds of choice groceries. Come again—H. N. Saulter.

KENNER, LA.—For five years the little church at Kenner has been without window glasses but since the arrival of the Rev. S. J. Jackson, new life has been taken on. Thursday night, February 22nd, was the night set aside to raise funds to purchase the glasses and to the pastor's surprise, a few faithful members laid on the table \$10.50 and a few pounds of groceries. We thank the Bishop for giving us Rev. S. J. Jackson. A new hanging lamp has been put in each church.—Reporter.

MILLICAN, TEX.—On the night of March 10th, the Woman's Home Missionary Society of Brook's Chapel M. E. Church, Millican, Texas, surprised the pastor with a knapsack parade. This procession, led by sisters A. B. Renchle, President; Lina Lawson, Anna Hackney and others, marched in with banners and songs and with their knapsacks laden with 80 pounds of select groceries and a most delicious pound cake. The presentation speech was made by Miss Viola Berry. After which words of appreciation were expressed by the pastor. We feel very grateful to these generous people for their tokens of friendship and generosity. This surprise made glad the hearts of the pastor and wife, and we extend to these good people our prayers and thanks for this very kind deed.—Mrs. William Runnels, Reporter.

ALTHEIMER, ARK.—Sunday, April 1st, was a high day at Newman chapel Methodist Episcopal church. We had Sunday school at the usual hour. At 11 o'clock we had a nice program rendered by the Sunday school. After the program the fol-

lowing addresses were made: "Why We Celebrate Easter," Prof. J. S. Wallace; "What Easter Brings Forth," Mrs. Hattie Hughes. Music was rendered by Mrs. Hughes. The following ladies rendered solos: Mrs. Sadie Cook, Miss Alma Gleen, Miss Owens and Mrs. Alice Carter. After the program Rev. A. T. Stephens, our beloved pastor, made a brief talk. We then raised a collection for Centenary of \$127.30. When the collection was announced everybody was made to feel glad. We are praying for God's blessing on our church.—L. C. Carter, Reporter.

McCOOL, MISS.—Whites M. E. church: We are doing a great work under the leadership of our efficient pastor, Rev. J. T. Cannon. On Easter Sunday, April 1st, we the members and friends of said church put on a class rally for Centenary. Class No. 1, Cora Knox, \$12; No. 2, C. L. Alston, \$7.50; No. 3, I. S. Carter, \$15.50; No. 4, S. P. Knox, \$16.25; No. 5, Alice Lowery, \$12.65; No. 6, M. L. Knox, \$12.45; No. 7, S. A. Knox, \$3.25; No. 8, Harret Hannah, \$7.40. Total raised for all purposes, \$96.58. We plan to do a greater work for the Master than ever before. Pray for our success.—C. I. Knox, Reporter.

HUBBARD, TEX.—Lawson chapel is still climbing the ladder of success. It is the second church in the whole West Texas Conference to have a playground. We have a noble pastor and success is ours. Our Passion Week program was rendered by the various auxiliaries. On Friday night, Rev. B. S. Peoples preached a noble sermon. At 4:30 Easter Sunday morning a Resurrection sermon was preached by our beloved pastor, Rev. J. W. Stone, Jr. He also spoke to us again at 11 p. m. The Sunday school rendered a splendid program at 8 p. m. Amount raised during Passion Week for the pastor, \$15.75, and \$62.08 for Centenary. We solicit your earnest prayers for our success.—J. W. Stone, Jr., P. C.; R. V. Davis, Reporter.



Stops Backaches at once—so comforting

A tiring day on your feet. Stooping, lifting, running up and downstairs—does your back feel tied in painful knots?

Apply Sloan's to those sore, tired muscles. That warm, penetrating glow brings immediate comfort. Almost before you realize it the pain and stiffness are gone.

Wherever congestion causes pain—use Sloan's. Sloan's is protection against pain. All druggists carry it.

Sloan's Liniment—kills pain!
For rheumatism, bruises, strains, chest colds

ACKERMAN, MISS.—We are all thankful to the Lord that we were permitted to enjoy another pleasant Easter. We went over the top with the Centenary, \$161. Our pastor, Rev. J. H. Wesley, was present. Rev. Scarborough preached a great sermon from Rev. 1:18. Our Sunday school, under the leadership of the Supt., rendered a splendid program at 3 p. m. We ask that God will continue to guide us.—Ethel Lee Gordon, Reporter.

MEDILL, TEX.—I take this method to thank the good family of Reeses for a volunteer surprise tendered us March 29th, when Sister Ella Reeso and her daughter, Miss Alma Reese, visited the parsonage and left for the benefit of the pastor and his family 50 lbs. of flour, 10 lbs. of lard, 1 gal. home-made syrup, and 2 lbs. of butter, and the previous day, from the same kind hands, a 15-lb. ham. May God bless these good people, our prayers go out for their future success, and a hearty welcome is extended them always from the pastor and his family. These are some members of St. Paul church, this circuit, but live about 8 miles distant, and for the benefit of their children they have organized a Sunday school in the family known as the Home Enterprise Sunday school. This Sunday school is never without our own church literature, regularly furnished on every quarter, and on Easter Sunday took the banner. Paid for Centenary purpose, \$5, as a donation from the Sunday school. St. Paul Sunday school paid \$1, Reed's chapel \$1. Total raised for all purposes to date, \$23.—J. H. Mann, P. C.

SO. HIGH POINT, N. C.—Sunday, April 1st, was a glorious day with Brooks Memorial M. E. church. Sunrise prayer meeting was held from 5:30 to 7 a. m., during which time the pastor, Rev. J. E. Brower, spoke on the "Resurrection." Those present seemed to have been greatly inspired. Sunday school was held at 9:30 and well attended. At 11 o'clock the pastor preached a soul-stirring sermon on "The Resurrection." Subject, "Why Christians Believe in This as a Reality, and Its Influence on Their Lives." The Sunday school rendered a very beautiful program at 8 p. m. with Mrs. Francis Hands, our church organist, at the piano. We made a special effort to raise our Centenary quota for the year on Easter Sunday, and our people came up promptly. Total collection for the day, \$142.51. We are now able to pay our Centenary 100 per cent for the year. Our aim is to make our church 100 per cent for the Southwestern Christian Advocate also in the near future.—Reporter.

OPELOUSAS, LA.—St. Mark M. E. church enjoyed a great service Easter Sunday. The spirit of God was with us. One was baptized at the altar. We are praying for the time when we can enter a new building for it is needed at this place. The members of St. Mark are a loyal set of Methodists. Collection, \$305.70. We are preparing for a Southwestern drive. Pray for us.—W. J. Hampton, Pastor.

ANDERSON, TEX.—Sunday, March 4th was regular pastoral day. Rev. F. D. Mays preached a strong sermon to a well crowded house. The

sermon made a great impression upon all who heard it. The pastor took his text from 2nd Samuel, 12:13; the collection good. The officers paid as follows: Class, No. 1, C. Fountain, \$2.25; No. 2, W. C. Cshoun, \$3.10; No. 3, D. Msson, \$2.75; No. 4, N. Freeman, \$3.10; No. 5, Ed. Williams, \$1.25. The pastor, Rev. F. D. Mays, keeps quite busy in doing neat service for the Lord. The Sunday school is in good shape and has a good attendance.—M. B. Pratt, Reporter.

COUNTY LINE CIRCUIT.—Easter was a real success on the County Line Circuit of Atlanta, Ga. At White's chapel a most excellent program was rendered under the leadership of our efficient Supt., Bro. Martin. Amount raised at White's chapel, \$54.15. Total amount raised on the circuit, \$120.70.—I. C. Rucker, Jr., Pastor.

OAKLAND, CALIF.—The members and friends of Taylor M. E. church spent a very pleasant evening Feb. 22nd. We celebrated the birth day of George Washington, Abraham Lincoln and Frederick Douglas. The program was rendered at the Swedish Baptist church, which we hope to purchase in the near future and name Taylor M. E. Memorial church, in memory of Bishop William Taylor. Master of ceremonies for the evening was D. P. Jones. The program opened with singing the Star-Spangled Banner and Onward, Christian Soldiers. Prayer by Rev. Koffman. Instrumental solo by Mrs. Kendall. Rev. Lovell, of the A. M. E. Zion, spoke about the life of Frederick Douglas. Solo by Miss Ruth Ramey. Reading of the Emancipation Proclamation by Mr. George Martin. The audience joined in singing America. Mr. P. E. Smith introduced the speaker of the evening, Rev. J. R. M. Williams, of San Francisco. The speaker spoke about the lives of George Washington and Abraham Lincoln. Selections by the Jubilee Quartette of Taylor M. E. church. Dr. Meli made a few remarks, and a liberal offering of \$17 was collected by Rev. N. Pryor of 15th Street A. M. E. church, and Rev. C. N. Elliott of Parke chapel A. M. E. church. Closing hymn, Battle Hymn of the Republic. Mrs. Gertrude Obee Jackson presided at the pipe organ. Benediction by Dr. Meli.—Mrs. G. Ohee Jackson, Reporter.

GOODMAN, MISS.—Walter's chapel: The leaders and stewards' meeting was held and the officers were elected. Our new pastor was present and preached for us Sunday and Sunday night. We paid him \$21; \$4 was raised for the sick; total, \$25. As we are small in number, we ask that you pray for our success.—L. Hester, Reporter.

CHARLESTON, S. C.—The members and friends of Centenary M. E. Church are jubilant over the results of a recent rally conducted for the purpose of liquidating an old and embarrassing debt on the property of the church. The matter was laid before the membership of the church by the trustees and pastor. The women became aroused, organized themselves into clubs with captains, and for four weeks carried on an intensive campaign with the cancellation of this debt in view. They walked by day and night, endeavoring to find every member whose name

had a place on the church records. Assemblies with which these women went at this work seemed to have been divinely inspired. Those members who could readily be found were seen, the purpose of the rally explained, and an envelope left in their possession to be turned in on March 11, 1923, the closing day of the rally. We kept the "drive" before us in our prayers. The four weeks drew to a close. March 11 came. The pastor preached a special sermon on stewardship. Following is the result: Mms. Sarah Morrison, \$50.60; Susan Grant, \$61.00; C. B. Holloway, \$51.75; Irene Noisette, \$44.50; R. C. Ball, \$34.20; Emma Pinckney, \$48.00; A. P. Smith, \$61.20; Anna De Costa, \$37.25; M. Thayer, \$45.10; Ella Jones, \$49.50; Emma J. Carr, \$14.25; Julia Stevens, \$28.50; L. L. Whitaker, \$61.65; H. Meli, \$48.50; H. Mickey, \$26.00; E. Noisette, \$17.00; H. Green, \$21.25; Jennie Heins, \$9.05; Abram Smith, \$36.50; C. M. English, \$44.00; E. Gourdin, \$38.60; Misses Susan B. Dart, \$57.50; Mattie Simons, \$26.95; Alice Holman, \$35.00; Lillian Johnson, \$34.25; Lurline Hymes, \$11.66; W. H. Grayson, captain of trustees, \$73.00; H. C. Nelson, captain of stewards, \$44.00; John D. Whitaker, captain of leaders, \$51.50; Ladies' Aid Society, \$25.00; Friends, \$4.00; Supplementary, \$27.00. Total, \$1218.26. The rally was suspended on the 11th in order that the approaching Easter occasion may have the right of way. The financial aftermath of this rally will be reported.—Rev. John D. Whitaker, P. C.

FARMINGTON, MD.—St. Paul M. E. Church had on a grand new appearance Sunday, March 18. The fourth and last quarterly meeting was held by the district superintendent, Rev. Leroy Woolrich. Receipts for the day were \$24.00. A new rubberized aisle rug was purchased by the ladies of the church and presented to the trustees, for which they were very proud. Sunday, April 1, marked the closing of Rev. Robert Woods' second conference year with us. We are expecting his return, for the church under his leadership has made wonderful improvement, spiritually, financially and numerically. Receipts for the year for all purposes \$995.48.—Bessie Woods, Reporter.

HAZLEHURST, MISS.—Easter was a success. Collection was taken by groups. Group No. 1, Mrs. Emma Orsborn, \$3.00; No. 2, Mrs. M. T. Turner, \$8.32; No. 3, Mrs. Mary Brantley, \$2.11; No. 4, Mrs. C. J. Simon, \$22.30; No. 5, Mrs. Ora Brown, \$8.05; No. 6, Mr. H. Huff, \$3.40; No. 7, Mrs. C. Huff, \$16.60. The following paid \$5.00: R. L. Carpenter, W. G. Hunter, M. C. Collins, Caroline Huff and C. J. Simon. Total collection \$76.00. Mount Sinai, \$69.89; Gallatin, \$6.11.—Mrs. Ora Brown, Reporter.

CHATTANOOGA, TENN.—Wiley Memorial Church: The Ladies' Aid Society entertained the people last month on the 27th with a mock conference. A very pleasant evening was spent. Refreshments were sold and we realized a neat little sum of \$23.65.—Mrs. S. H. Cothran, Pres.; Mrs. G. F. Tipton, Sec.

TOOMSUBA, MISS.—Sunday, April 8, was a high day at Pleasant Grove M. E. Church. We went over the

top. Club No. 1, Miss Alberta Barfield, \$15; No. 2, Miss Bertha Miller, \$43.79; No. 3, Miss Essie May Clark, \$27.51; No. 4, Miss M. V. Parker, \$31.25; No. 5, Miss Ora Rogers, \$23; No. 6, Miss Emily Johnson, \$18.72; No. 7, Miss E. D. Thornton, \$23; Rev. A. Spears, from Little Hope Baptist Church, and members, \$46.80. Total amount raised, \$282.56. We, the members of Pleasant Grove, are proud of the Rev. E. W. Rogers. He knows how to put things over. Rev. E. W. Rogers, Pastor.—Essie May Clark, Reporter.

LINEVILLE, ALA.—Easter Sunday, April 1, was a high day at Bethlehem M. E. Church. At 11 o'clock Rev. G. D. Ivey, our beloved pastor, preached a soul-stirring sermon from Jonah, 1st chapter, 2nd verse, "Arise and go." There was a crowded house to hear him. At 7 o'clock p. m., the children of the Sunday school rendered a most excellent program, conducted by the superintendent, Willie Mae Burney. Mrs. Francis Harrison, Mrs. Izora Austin, Mrs. Eva Burney, Mr. James Burney, Mr. Jessie L. Burney and Mr. George Burney took an active part in the program. We raised during the day \$56.16. May God have a blessing on our pastor, who is striving to push things forward. He has the work at heart and is putting forth every effort for the advancement of the church and the kingdom.—Miss Willie Mae Burney, Reporter.

OWENSBORO, KY.—Asbury M. E. Church: Hats off to faithful workers of Asbury M. E. Church, who assessed themselves within their circle from 75c to \$2.00 per week to meet their engagement on the heating plant. Mr. Thomas Martin, Mr. Edward Earle, Mrs. I. P. Buckner, and Thomas Bartley, trustees, each put in 25 bushels of coal. Many thanks.—I. P. White, Pastor.

WEST POINT, GA.—On March 5th the members of Goodsell M. E. Church were highly honored in having with them the Tuskegee singers. They rendered pleasing music to an overcrowded house. More than two hundred white people were present to hear them sing. The purpose of this entertainment was to help on the indebtedness of the church. The proceeds were \$277. The pastor and members worked hard during the week to make that night a success. We hope to do great things this year under the leadership of our good pastor, Rev. D. D. Dyer.—H. Robleson, Reporter.

BATON ROUGE, LA.—Wesley M. E. Church: The services Sunday and Sunday night will long be remembered. Our hearts were made to rejoice. Each service was well attended and very impressive. On Sunday night the Dist. Supt. assisted the pastor in giving communion; 141 persons communed. Wesley is alive. Collections for Sunday totaled \$118. On Monday night the Dist. Supt. quarter was held. The amount of his quarterage was collected, \$50. The members of Wesley see nothing but success this conference year. Our pastor, Rev. C. Spears and family have joined in with us to make Wesley shine 100 per cent. Six precious souls have been added to the church.—Alma J. Winnfield, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

RICHARD—Departed this life on Saturday, April 7th, Frank A. Richard, a life long member of Mt. Zion M. E. Church. "Whosoever makes himself little in this world for the sake of the word of the law, will be made great in the world to come, and whosoever makes himself a slave in this world for the sake of the word of the law, will be made free in the world to come.—E. J. Lacals, Reporter.

JONES—Sister Lucy Jones, a faithful member of Pleasant Valley M. E. church, Heidelberg, Miss., is dead. She lived up to the church until she was stricken with heart troubles. One morning she made some visits, went to cook dinner, while preparing for her summer sale at the store, she soon passed away. She was the mother of 16 children, 9 living, sisters and brothers survive her. The funeral service was preached by the writer. Her body was laid to rest in the Heidelberg cemetery. Servant of the Lord, well done.—W. L. Mills.

WHITE—Sister Lucy White, the wife of Rev. Mose White, who was one of the old pastors of the Mississippi Conference, goes to her reward. She lived to a ripe age and died with her sister at Sandersville, Miss. She was stricken with the dropsy; after lingering some time she passed into her long home. She leaves three brothers, sisters, to mourn her. Funeral was preached by the writer. Her body was laid to rest in the cemetery in Sandersville, Miss. Servant of the Lord, well done.—W. L. Mill, P. C.

SPHERES—Sister Mary Spheres, a faithful member of Thompson M. E. Church, died February 17th at Baker, La. Funeral was attended by her pastor, Rev. F. R. Butler and Rev. F. H. Clark of the Shady Grove Baptist Church. Our loss is heaven's gain.—Reporter.

ANDERSON—Brother Matthew Anderson, a trustee of Thompson M. E. Church, Baker, La., was killed February 18th, by a passenger train at Wilson, La. Age 68 years. He was always faithful to his duty. The funeral was attended by the Pastor F. R. Butler and the remains were laid to rest in Shady Grove Cemetery. He was the father of Rev. Chas. Anderson, our pastor at Shreveport, La., and the brother of Rev. G. J. Rogers of Jenerette, La.—Reporter.

RAY—Brother Clem Ray died at his home, Wednesday, February 13th. He was one of the oldest members of the First Baptist Church. He lived a devoted Christian life until death. The funeral was conducted at the Baptist Church by Rev. E. B. Young. He leaves a host of relatives and friends to mourn his death.—Edward Smith, Reporter.

JACKSON—Brother Tim Jackson departed this life March 11, 1923. He was a member of Shady Grove M. E.

Church. He was a faithful member and lived a consistent Christian, a fact known by all who knew him. He was a member of the Knights of Tablo. The funeral services were conducted by the pastor, Rev. S. M. G. Taylor, assisted by Rev. W. C. Hayward. Mr. Robert C. Hayward sang a solo, "No Night There." His leader, A. B. Kidd, spoke of him as a Christian, and Mr. Sanders spoke of him as a faithful member of the order. He leaves to mourn his loss three daughters, four sons and a host of relatives. It is our loss, but heaven's gain.—Beulah Johnson, Reporter.

WILLIAMS—Mr. A. Williams of Starkville, Miss., died March 11, 1923. He was a steward in Rock Hill M. E. Church for twenty-one years. Age 65 years. He leaves a wife, eleven children, two brothers, four sisters and five grandchildren to mourn his loss. The neighborhood has lost a friend and the church has lost a good member. The funeral was conducted by Rev. E. D. Cameron, P. C., and the Rev. W. W. Winston of Ebenezer Baptist Church.—Savannah Higgins, Reporter.

WHITE—Mrs. Jane White, age 85 years, died at her home, Rochelle, Fla., Tuesday, March 20, at 6:30 a. m., after several weeks' illness. Mrs. White was a member of Hall's Chapel M. E. Church for fifty years. She leaves seven daughters, one son and twenty-eight grandchildren to mourn her passing. The funeral was conducted at Hall's Chapel by Rev. W. B. Hester on Wednesday at 1 p. m. Interment was made in Oak Hill cemetery.—Rev. W. B. Hester, P. C.

PRICE—Our dear beloved Brother Frank Price, member of Wright's Chapel, Cookeville, Tenn., departed this life March 1, 1923, age 53 years. He leaves to mourn his passing a wife, two children, one brother and a number of friends. His funeral was conducted by his pastor, Rev. Wm. Holden.—J. S. Leeper, Reporter.

HAMPTON—Adeline Hampton, a faithful member of St. John M. E. Church, departed this life March 8th, in full triumph. She leaves two sons, three daughters, one brother and many friends to mourn her loss. She lived a consecrated life, told her friends to meet her in heaven. At time of her death she was a class leader. Her remains were deposited at the St. John Cemetery. Funeral conducted by her pastor Rev. F. L. Woods.—Fannie Woods, Reporter.

GARDINER—Sister Mollie Gardiner, departed this life February 13, 1923. She was a member of Maple Springs, M. E. Church on the Louisville Circuit. She was an invalid for a number of years and bore her illness with patience. She leaves a husband, seven daughter and six sons to mourn her passing. Harvey Gardiner, her son is now attending school at Rust College. The funeral was conducted by Rev. A. A. Wright, P. C.

RANDELL—A wave of sadness passed over the community of Sealy, Texas, when the death angel came and called Sister Cressie Randell from labor to reward, the night of Feb. 26. She was a member of the New Zion Baptist Church for forty-two years, during which time she lived true to her church and God. The funeral was held from her

church and was largely attended by both white and colored. The body was photographed upon request of some of her white friends, that the memory of her dear life may ever live within them. Very appropriate solos were sung and papers read in honor of her. The pastor of the church being absent, Rev. S. Eills was called to deliver the funeral sermon, assisted by Revs. A. R. Moore, Newsom Upshaw, and Murphy of the Baptist church and the writer. She was buried with the honors of the S. M. T. She leaves to mourn her death Mrs. Havanna Simon, Mr. Bowman Randell, son, and other relatives. Interment was made in the Sealy cemetery.—T. H. Edwards, Reporter.

BELL—At a recent date the Death Angel came to the home of one of the oldest colored residents of Handsboro, Miss., and took a kind loving father and husband, Bro. Lem Bell. His life was one of patience and goodness; he acknowledge his acceptance of Christ as his personal Savior and lived a consistent Christian to the end. A wife and eight children survive him at his death; age 80 years. Funeral was attended by Rev. W. L. Marshall and Rev. H. L. Kenery. A voice at midnight came. "He started up to hear. A mortal arrow pierced his frame. He fell but felt no fear."—Rev. S. L. Harrison, P. S.

MEADOWS—The Sunday school and church, Haven Chapel, Meridian, Miss., are sad over the loss of little Lois Helen Meadows. She was born Friday, Dec. 10, 1920, and passed away Saturday, April 7, 1923. She was two years, three months and twenty-seven days old. She leaves a mother, father, sister, brother and a host of friends to mourn her loss. The funeral was conducted by the pastor, Rev. J. D. Wbeaton.

GWYNN—Mrs. Ruth Hughes Gwynn departed this life March 10, 1923, at Oakville sanatorium, Memphis, Tenn., where she had been ill since last December. Her remains were shipped home to Starkville, Miss., for interment. She was of a quiet disposition, trying always to do the right thing. She joined Griffin Chapel M. E. Church during the pastorate of Rev. J. W. Winbush. After going to Memphis she connected herself with the membership of Lane's Chapel, of which Rev. R. L. Langford is pastor. She was a member of the choir and vice-president of the W. H. M. S. She requested that "Meet Mother in the Skies" and "Beautiful Isles of Somewhere" be sung. A mother, five sisters, one brother and many other relatives and friends are left to mourn her demise. Some beautiful floral offerings were sent from Memphis and Jackson, Tenn. Service was conducted by Dr. E. R. Miller, P. C. Our loss is Heaven's gain.—Rosebud O. Bell, Reporter.

MARRIAGES

DISMUKES—WHITE—Mr. Willie Dismukes and Miss Henrietta White were united in holy wedlock at the home of the bride's parents, Louisville, Miss., on February 18th, Rev. A. A. Wright officiated.

HAYNES—McCURLEY—On March 13th, Mr. Luther Haynes and Miss Chessie McCurley were united in holy wedlock at the home of the bride's parents, Louisville, Miss. Rev. A. A. Wright, Pastor, officiated.

BEDFORD—GATES—The following marriages were performed by me on the Pleasant Hill Circuit: Mr. Will Bedford and Mrs. Hattie Yates; Mr. A. B. Allen and Miss Bertha Williams; Mr. Kelley Warmsey and Miss Joana Price; Mr. Robert Williams and Miss Alberta Price; Mr. John Murvey and Mrs. Eliza Walker. We wish the couples a prosperous and long life.—Rev. Wm. Emmett.

MORGAN—GOVAN—Mr. Isidore Morgan and Mrs. Francis Govan, of Bay St. Louis, Miss., both members of our church, were joined together in holy matrimony on the 29th of March in St. Paul M. E. church by the pastor, Rev. A. H. Lathan, before a large congregation. Many beautiful presents were given them; reception was at the home of the bride in St. Charles street, where refreshments were served in abundance to all present.—Reporter.

CLAYTON—ASHWOOD—The wedding ceremony of Willie Clayton and Miss Irene Ashwood was beautifully solemnized at the home of the bride's parents, Mr. and Mrs. J. D. Ashwood, on Wednesday, March 28. Both the bride and groom are of Wiggins High School, class of 1922. The groom is a member of the M. E. church and an aggressive class leader and Sunday school worker. The bride is a member of the First Baptist church and secretary of her Sunday school. A host of friends and the High School faculty were present to bid them God speed on a happy marriage voyage. The wedding march was played by Mrs. Janie Jimerson. After a short trip on the Gulf coast they will be at home in Wiggins, Miss. Rev. D. Kay officiated.

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CRESCENT CITY NOTES

MOUNT ZION—Mount Zion M. E. Church held its first quarterly conference with Dr. Walker, D. S., presiding. All auxiliaries are doing splendid work and all reports were very flattering along all lines. Our choir is doing its best to charm the hearts of men and enhance the service. Miss O. E. Smith is chorister and organist. Our Sunday School, with Miss Gertrude Green, superintendent, is doing splendid work; also the Epworth League, with Mr. Jos. Steward as president. In fact all departments of the church are showing marked improvement along all lines and our pastor, Rev. Cornelius Johnson, seems to be well pleased with his charge and is aiming at making many improvements. We had a welcome visitor in the person of Rev. Brown of Grace M. E. Church and his remarks were well received. Come again. A cordial welcome is extended all to visit Mount Zion.—E. J. Lacals, Reporter.

THOMPSON M. E. CHURCH: Easter Sunday was high day in lowly Thompson chapel. High in spirit; high in service. The day was begun with a good spiritual Resurrection sermon by the pastor. After the sermon several persons re-united with the church and one earnest sinner came for prayer. At the close of the service Sister Isabelle Richards presented the pastor an Easter basket, which contained a real treat in chicken, vegetables, fruit and other things, together with a small sum of money. At 11 a. m. and 7 p. m., there was preaching and speaking. The sacrament was administered at each service. Our high day closed with Thompson over the top in raising her Centenary quota. Reports for the day follow: Assessments paid by members, \$121.60; Woman's Home Missionary Society, \$15; Sunday school, \$20; Stewardess Board, \$23.60; Ladies' Aid, \$25; by classes, \$25; public collection, \$22.48; Old Folks Home, \$2.47. Total, \$255.15.—Agnes Hagan, Reporter.

MOUNT ZION M. E. CHURCH: It is very gratifying indeed to note that we had as welcome visitors Crescent City Lodge No. 299, B. P. O. Elks who had their memorial services preached by our pastor, Cornelius Johnson. A highly colorful and exceptional program was put over. We also had as welcome visitors our beloved Pastor V. Chapman and wife. It is hardly necessary to say that our choir did justice to the occasion by their enchanting and awe-inspiring music. Special mention is made of our Wm. B. Taylor for his masterly welcome address. Come again. More anon.—E. J. Lacals, Reporter

CARD OF THANKS

To our friends and acquaintances of Starkville, Missa, and Memphis, Tenn.: You have our heartfelt thanks for your kindness in our recent bereavement, the death of our daughter and Sister Ruth G.—Mrs. Mattie Quinn, Carnegie Bell, Henry Lee Quinn, Longworth Quinn.

SPECIAL NOTICES

The pastors, Sunday School Superintendents and Epworth League Presidents of the Huntsville District, will please take notice that our Epworth League and Sunday School Convention will convene at Trianna May 10-13, 1923. All of you are expected to be present with at least two delegates from your charge. Our honored District Supt. will be with us as usual with his helpful talks and suggestions, and he is anxious that we make this a meeting of real interest. Let us make this convention a source of inspiration and the means of creating throughout our district a greater zeal for Sunday school and Epworth League work.

Two of the outstanding features of the convention will be a substantial collection for the Centenary and a nice bunch of subscriptions for the Southwestern. Definite quotas will be assigned each League and Sunday school, and we are counting on you to help put over the program of the convention.—L. G. Fields, President.

NOTICE TO ALUMNI OF GAMMON THEOLOGICAL SEMINARY

Dear Brothers—This is to remind you that each member of the Gammon Alumni Association is requested to pay one dollar annual dues to the association. I am the financial secretary. Will you kindly remit your dues to me so that I may be prepared to make my report to the association on the 25th of this month. Thanking you in advance for your remittance.—J. F. Demery, 16 Martin Ave., So. Atlanta, Ga.

PINEVILLE, LA.—Our church and parsonage at Pineville stood the cyclone that swept over this city April 4. Many of our people lost everything they possessed and are in great need of food and clothes. The deaths among my members was one Mr. Charlie Davis. A few were hurt from debris. Great damage was done in the business section of the town. The report shows great loss of property. Pineville will rebuild.—W. L. Dyas, Reporter.

To the Officers of the Meridian District Convention: Please keep ever in mind and before the people the date of our convention, May 18-20, 1923, Forest, Miss. Every officer is expected to be there with report of work done. We are expecting every Sunday School, Epworth League, Ladies' Aid, Foreign Mission and Woman's Home Mission and all societies of the church on the district to have a delegate with \$5.00 at the convention on the first day. We are expecting the co-operation of every pastor in this work. Our motto is, "All at it, always at it."—Louise Webb, Dist. Pres.

TO THE SISTERS OF THE DALLAS DIST., WEST. TEX. CONF.

Dear Sisters: Remember the Group Meeting will be the 17-18-19 of May, in Belton, Texas. So please come on time. I am expecting each conference officer to be present at the opening and ready with her report. Sisters, let us come to this meeting filled with the love of Christ and not with evil aims, for, remember our motto, For the love of Christ, and His Name let us work and pray to make this a great meeting, as there

will be many things of importance brought before this meeting.

MRS. L. A. RICHIE,
Dist. President.

GADSDEN, ALA.—The Birmingham District Sunday School and Epworth League Convention of the Central Alabama Conference will be held at Oneonta, Ala., Thursday and Friday, the 14th and 15th of June. Let each Sunday school and Epworth League in each pastoral charge send a full delegation, headed by the Pastor, Sunday school superintendent, and Epworth League president.

Let each Sunday school and Epworth League chapter send the assessment that has been assigned to them; it is a worthy and needy cause. Special invitation is extended to all the general officers and church workers. Yours for success.—J. H. Redrick, Pres., P. O. Box 327, Gadsden.

Pastors will please take notice and make provision for the entertainment of our Field Secretary of the Woman's Home Missionary Society, National, of the Methodist Episcopal church, Mrs. Daisy McClais Bulkley, who will visit each charge named and speak in the interest of the society. Please have conveyance to carry her to the church where it is remote from the station. A free-will offering will be expected. We hope that the pastors will co-operate with the women in making Mrs. Bulkley's visit to your church a pleasant and profitable one, as this is her first itinerary in our conference, and I am sure you will agree with me in saying we need her. Watch the date for your place and be prepared for her: West Point, April 22; Ackerman, 23; Weir, 24; McCool, 25; Kosciusko, 26; Durant, 27; Pickens, morning, 29; Goodman, evening, 29; Varden, 30; Winona, May 1; Duckhill, 2; Grenada, 3; Water Valley, 4; Oxford, morning, 6th; Holly Springs, evening, 6; Rust College, 7; Vincent, 8; Victoria, 9; Millers, 10; Mineral Wells, 11; Hernando, 13; Sardis, 14; Falcon, 15; Darling, 16; Lambert, 17; Tutwiler, 18; Rrew, morning, 19; Ruleville, evening, 19; Moorehead, 20; Indianola, 21; Greenville, 22; Mound Bayou, 23; Clarksdale, 24; Webb, 26; Minter City, 27; Phillips, 28; Greenwoods, 29; Itta Bena, morning, May 30; Shellmound, evening, 30; Mathison, Bennett Col., 31; Houston, June 1; Pontotoc, 2; New Albany, 3; Ripley, 4; Corinth, 5; Tupelo, morning, 8; Nettleton, evening, 8; Amory, 9; Aberdeen, 10th; Okolona, May 11th. Yours for the cause.—Mrs. S. K. Phillips, Conf. Pres., Upper Miss. Conf.

DISTRICT ROUNDS.

(Continued from Page 11)

Poplar Bluff, 6-7; Frederick Town, 8-9; Farmington, 10-11; Desota, 16-17; Festus, 23-24; Samaritan, June 30 to July 1st; Ashury, July 7-8; LaSalle, 14-15; Quincy, Ill., 14-15.

Dear Brethren: We did not accomplish all that we desired, but we tried to do our best; and I trust that we may so labor this conference year that we may have the satisfaction of knowing that we did what we could for the advancement of our Master's kingdom. The district stewards will meet in Webster Grove May 2, 1923. Let us have a great meeting. The District Conference and Epworth League Convention will meet in Kin-

lock Park, Mo., Wednesday, August 15, 1923.—LeRoy Woolrich, D. S.

MONTGOMERY DISTRICT. Third Round.

Theodore, May 2-3; Chickasaw and Wesley, 4-6; Mobile, Warren St., 9-11; Fleming chapel and Lit. Zion, 12-13; Pensacola, 15-17; Brewton and Pollard, 18-21; Castiberry Cir., 24-27; Evergreen Cir., June 1-5; Montgomery, 8-10; Lomax, 15-17; Booth, 22-24; Mountain Creek, June 29-July 1; Electric Cir., July 6-8; Wetumka Cir., 13-15; Union Springs and Brown Gro., 20-22; Troy and Aberfoil, 23-24.

District Conference will convene at Troy July 25th to the 29th. Dear Brothers: I hope that by the District Conference there will be no claim of the General Church unpaid. Let us all work to that effect. Some of the churches are doing very well along all lines. We hope that the same will be kept up all the year. Sunday, July the 1st, is to be given to the Southwestern. Please insist on every one of your reading families to subscribe for Our Church Paper. The report on it just now is not complimentary. I am always ready to help you whenever I can.—Joel C. Carson, District Superintendent.

GREENWOOD DISTRICT Second Round

Indianola, April 28-29; Inverness, May 5-6; Lexington Ct., 12-13; Lexington, 19-20; Carrollton, 26-27; Goodman, June 2-3; Greenwood, 8-10; Pickens, 16-17; Richland, 17; Heads and Shaw, 20-21; Greenville, 22nd-24th; Itta Bena, June 29-July 1; Belzoni, July 6-8; Morgan City, 12-13; Moorhead, 14-15.

Dear Brethren: Easter is over and a few charges went over the top. The fight is still on for a round report on Centenary. Brethren, the program of the Church must be put over this year. Don't forge the fiftieth anniversary of the Southwestern Christian Advocate. Let each pastor on the Greenwood District put the Southwestern over the first Sunday in July.

The District Conference will be held August 15th on the Lexington charge. Yours faithfully.—H. B. Hart, Dist. Supt.

KANSAS CITY DISTRICT First Round.

Armstrong, April 21-22; Glasgow Ct., 28-29; Glasgow, May 5-6; Gilbiam, 8; Slater, 12-13; Malta Bend, 19-20; Blacghurn Ct., 26-27; Kansas City, Centennial, June 2-3; Clark, 9-10; St. Mark's, 12; Independence, 16-17; Lexington, 23-24; St. Joseph, June 30-July 1; Marshall, 7-8; Orkaloosa, Iowa, 14-15; Marshalltown, Ia., 21-22; Mason City, Ia., 28-29; Des Moines, Ia., Aug. 4-5; Wellington, B. H.; District Stewards' meeting May 12th, at Slater, Missouri, M. E. church, 1:30 p. m.

Dear Brother Pastors: You remember the Bishop's words relative to the district and the support of the ministry. Therefore we wish to have a good representation from every charge at this meeting. Every District Steward should be present.—A. H. Higgs, Dist. Supt.

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Southwestern Christian Advocate



LORENZO H. KING,
Editor

Vol. 50

New Orleans, April 26, 1923.

No. 18.

THE METHODIST BOOK CONCERN,
Publishers

"Let Down Your Nets"

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.

But the Master's voice comes over the sea,
"Let down your nets for a draught" for Me!
He stands in our midst on our wreck-strewn strand,
And sweet and royal is His command.

His pleading call
Is to each—to all;

And wherever the royal call is heard,
There hang the nets of the royal word.

Trust to the nets and not to your skill.

Trust to the royal Master's will!

Let down your nets each day, each hour,

For the word of a King is a word of power,

And the King's own voice comes over the sea,

"Let down your nets for a draught" for Me!

—Selected

On to Louisville! Conference of City Workers
to be held at Louisville, Ky., May 9-13, 1923

"LYING DOES NOT PAY"

Such is the rather tardy conclusion reached and publicly announced by the secular press at a meeting of the Press Congress of the World held in the City of St. Louis.

"Before the next war comes, if it comes, Governments and nations must be convinced that, in the long run, lying does not pay." But hasn't it taken a long time for the Press of the World to rise to the conception—not the practice—of the ethics of that old Mosaic law, "Thou shalt not bear false witness against thy neighbor." Lying was largely responsible for the last war. It constituted a large percentage of the propaganda whip employed to lash the passions of the combatants into vicious and destructive fury, the one against the other. Much of the alleged atrocities was played up for effect. Even hitherto, more shrewdly than adroitly has Germany been clumsily wielding this diabolical weapon upon Colored colonial Frenchmen.

Generally this is the "art preservative" of the traditional passions and prejudices which are kept in a state of ready combustion against the Negro of America. *The greatest enemy the Negro confronts in this country today is an inimical, bitter, truth-defying public press that finds its chief diversion in the matter of social adjustment to be, a systematic conscienceless campaign of ridicule and misrepresentation of the Negro and his ambitions.* There are some publicity organs and news channels that will stoop to any level of slander if thereby they

may be able to set up in the minds of their readers, distorted and damaging concepts of the Negro and of his "racial ambitions."

It is a marvel of the age that the Negro has made such progress as history accredits him, in the face of such vigorous, virulent newspaper and press opposition as has confronted him for the past fifty years. It reflects his inherent racial vitality. It is also a credit of everlasting glory that his own press has been established, and developed within practically the last fifty years to such a point of efficient service as to greatly neutralize the attacks and aspersions of his enemies.

Due credit must be given here also to the Christian Church press of the nation which, while not as alert and courageous as it should have been to descry and disprove this vulture of press slanders, has nevertheless, for the most part been charitably inclined toward the upward struggles of the race. Now that the Executive Committee of the Press Congress of the World has averred the fact that "in the long run, lying does not pay," it is confidently hoped that those writers of "books" and those news-garblers who have been purchasing their titles to fame by way of specious falsehoods told artfully and artistically even against a race struggling upward, will desist from the unethical practice of bearing false witness against their neighbor. In the long run, it will not pay them.

WAR'S ENERVATING TOLL

No tabulation is necessary to prove the silliness and destructiveness of war other than the following compilation of figures setting forth its cost to the nations from the monetary standpoint, and this merely sets forth that fraction of it which is our country's toll from the other nations: Armenia, \$13,637,174; Austria, \$26,942,394; Belgium, \$437,197,129; Cuba, \$7,740,500; Czecho-Slovakia, \$106,292,205; Estonia, \$16,088,771; Finland, \$9,294,362; France, \$3,844,132,250; Great Britain, \$4,746,682,560; Greece, \$15,750,000; Hungary, \$1,888,135; Italy, \$1,932,715,485; Latvia, \$5,775,864; Liberia, \$29,518; Lithuania, \$5,728,872; Nicaragua, \$170,585; Poland, \$153,281,676; Roumania, \$41,992,590; Russia, \$232,313,968; Serbia, \$59,098,683. Total, \$11,656,932,737.

Just when these several nations will be able to liquidate their indebtedness to the United States doth not yet appear. Eleven billions six hundred millions of dollars is a sum more easily spoken of and written about than visualized and handled. In actuality, transfer of such fabulous sums is affected only by figures on paper. The truth is that this sum will never be wiped out within the memory of living men. Just now, for instance, an agreement has been reached which makes possible the payment by Great Britain of her debt of four and three-quarter billion dollars to this country. The terms of payment cover a period of 62 years, with Great Britain paying us at the rate of a half million dollars a day every day during 62 years. Think of the task!

And so the toll of war falls heavily upon

our sons and upon their son's sons. Verily, the iniquities of the fathers are visited upon their children unto the third generation. And what of the toll in lives. Various this is estimated at from ten to fifteen millions of human beings—the Armageddon of human history.

All this apart from the injury done society and its institutions, which have been shaken from their very age-long foundations. The unleashing of the passions of anger and hate and prejudice, the multiplying of devices of destruction, the arranging of group against group will require a century for its counteraction.

If war had done nothing more by way of destruction, it has accomplished vastly much of this in the blow it has dealt human faith in regard to religious authority and the sanctions of things sacred. An impetus was thus given unbelief and sacrilege that will require generations to check. Indeed the war swept us from our intellectual and moral moorings out into the depths of uncertainty whence it will take new divine revelations to rescue us.

Among the tolls of war these are the most costly, though not all. Paying such a debt, it is to be hoped, and fervently let us pray, humanity may never again so lose its head and its heart as to be swept again into such a needless, destructive maelstrom of irrational, unethical passion.

Racial integrity and racial self-respect clamor for a chance to express itself in a masterful achievement for Methodism on July 1st, 1923.

Personal and General

Doctor C. A. Tindley has been returned to the pastorate of East Calvary church for his twenty-first year, and next year the Delaware Conference will be entertained in his new church.

Send in your full District and Church quotas before the Anniversary Day, if possible. Every quota is expected to be in hand by the close of Anniversary Day, July 1st, 1923.

Forty major operations were performed and more than 250 patients were treated at the John A. Andrews Memorial Hospital of Tuskegee Institute during the twelfth annual clinic of the John A. Andrew Clinical Society which closed Saturday, April 7th. More than 100 physicians and surgeons were in attendance.

Doctor J. H. Reed, District Superintendent of the M. E. Church of the Monrovia, Liberia, West Africa District, and editor of the Liberia Methodist, is returning to the United States after eighteen years of service in the foreign fields.

The Negro's appreciation of the Church's ministry to him for fifty years thru the indispensable medium of Church publicity will be put to the test on July 1st, the Semi-Centennial Anniversary Day.

Tuskegee Institute has received \$99,418 from the residency of Albert M. Post Mitchell, it was revealed in transfer tax proceedings last week.

On Wednesday, April eighteenth, Prof. J. W. Randolph, and Mrs. M. E. J. Randolph, of Pass Christian, Miss., celebrated their golden wedding. Prof. Randolph is principal of the Pass Christian Public School. His career as citizen, public servant, teacher and staunch layman, is notable. Mrs. Randolph is an active church worker and has been for many years. They have been successful in bringing up their children, two boys—Joseph B. Randolph, now President of Claflin University, and Oliver Randolph, a successful attorney in Newark, N. J., and a member of the New Jersey Assembly. Prof. and Mrs. Randolph are happy in the host of friends by whom they are held in the highest esteem.

Don't make any engagement for July 1st, 1923. Keep that date open. The Church has designated it as Southwestern Christian Advocate Semi-Centennial Anniversary Day, when it is expected that 385,000 Negro Methodists will put their Church organ on a basis of Dignified Self-Support.

Mrs. B. M. Johnson, a member of Wesley M. E. Church, Vicksburg, Miss., and Matron at Alcorn College, was instrumental in raising \$60 among the students last year and \$30 this year for the Centenary. The amount being sent to her church at Vicksburg.

In a recent drive for the Musical Department of Haven Institute and Conservatory of Music, President Shaw reports that the

(Continued on Page 4)

THE CHURCH MUST PROVIDE FOR LEISURE

By Rev. James E. Crother,

Pastor of Arch Street Methodist Episcopal Church, Philadelphia, Pennsylvania.

A would-be poet once envisioned a new social order wherein man would have—

Eight hours for work,
Eight hours for play,
Eight hours for sleep,
Eight shillings a day.

That Utopian dream has already in some measure become a fact in the economic order. The eight shillings have become eight dollars, and the eight hour is the established order in the enlightened industry of the civilized world.

If one-third of a twenty-four hour day, or one-half of our conscious life, is to be devoted to leisure, it follows that its wholesome utilization, for the goods of the individual and of society, is one of the paramount questions of the day.

There are three important uses in which leisure can profitably be employed.

Recreation.

Recreation is re-creation. It ministers to much more than physical well-being. It is being "born again" in all that pertains to the total personality. It is not a luxury but a necessity. The significance of rest and recuperation is embodied not alone in the primitive story of the world's creation and in the Mosaic legislation, but it is engraved also in the unchanging laws of the universe.

Recreation has an even more profound significance for the youth of the land, especially of our cities. Here is one of our mightiest opportunities and greatest perils. John Collier affirmed some time ago that for every wage-earning young woman who patronizes the Y. W. C. A., the Social Settlements, and kindred organizations of New York City, no less than twenty are found in the commercial dance halls.

We do well to heed the warning of that apostle of the strenuous but playful life, Theodore Roosevelt. He said on one occasion, "No Christian and civilized community can afford to show a happy-go-lucky lack of concern for the youth of today, for, if so, that community will have to pay a terrible penalty of financial and social degradation in the tomorrow."

Anna Howard Shaw declares that "one of our weaknesses as Americans is that we play so little, and even when we might play, we sit around and let other people play for us."

And yet, if we are to experience, through all the wintry years of old age, what Browning calls, "the wild joys of living," it will be necessary for us to carry the play instinct down to the last sunset of life.

If recreation has such significance for the individual, it follows that our national life will be profoundly influenced by the wise or unwise investment of leisure in this sphere. "I believe," says Henry Van Dyke, "that the new social State, whatever it may be, will not endure, nor be worth preserving, unless it has room within it for simple play, pure fun, uncommercial joy, and free, happy, wholesome recreation."

The majority of criminal offenses against

society are committed by uneducated young men and boys in their leisure time. Jane Addams declares that most of the juvenile delinquency in a certain well-to-do suburban community, was traceable to inadequate and unwholesome recreational facilities. "Amusement," she says, "is stronger than vice, and it alone can stifle the lust for it."

Judge Ben B. Lindsey corroborates this opinion with the affirmation that, "playgrounds are better preventatives of delinquency than courts." Another western judge remarked concerning the change wrought in a young hoodlum who had long been a nuisance in the community. "We have kept Bill so busy stealing bases this season that he has had no time to steal anything else."

The wide experience of Jacob Riis in America's metropolis as a reformer entitles him to a respectful hearing on this subject. He says: "So long as there is a child in our land who toils in shop or tenement when he should be out at play, whose school is without a playground, and whose out-of-doors is bounded by the gutters of the public street, so long the masses will hate the classes; the policeman be to the boy an enemy instead of a friend; and the republic has not had a square deal. To give the boy back his childhood is more than justice and common sense. It is sane government."

One of the most amazing developments in our day has been in the realm of commercial amusement. Within a single generation it has taken rank as the second largest commercial interest of the United States. It is said that the weekly attendance on commercial amusement in cities like San Francisco and Kansas City is equal to their entire population.

Whatever the statistics may reveal on the subject of attendance, there can be no serious dispute that the ideals of a vast proportion of our population are being modified, and to an alarming extent, impaired, by various forms of commercial amusement and recreation. They constitute a menace to the stability of our country in their present form.

After a most painstaking and exhaustive study of the whole question, Richard Henry Edwards declares in his book on "Popular Amusements," that "the prevalence of professionalism, commercialism, and immorality, necessitates a public awakening and an improvement of conditions by the pressure of public opinion."

Public opinion may find expression in either or both of two ways. It may demand and effectuate restrictive action. The purpose of such action is to suppress impropriety and indecency. It defines what shall not be permitted. Its reliance is upon agitation, legislation, regulation, and prosecution.

The second course, constructive action, requires the discovery of the normal play instincts, and then the creation of opportunities for their natural, wholesome expression. This is possible only by the reconstruction of public opinion and the organization of public

co-operation. Constructive action is based upon a firm belief in the value, the valor, the virtue of play.

Twenty years ago only eighteen cities in the United States could boast of public playgrounds. Today there are over five hundred that, in addition to playgrounds, have a paid leadership for their recreational activities. There are over eleven thousand trained workers employed to direct public play in this country.

Hartford, Connecticut, has provided in its parks whole villages of play-houses or miniature dwellings, equipped with furniture and toys, so that the children may indulge their desire to play house. Detroit, in opening sixty summer playgrounds last spring, was following the behest of Josiah Strong when he said: "The universal impulse to play is a Divinely ordered thing. If God gives the instinct, men ought to provide the playground."

Los Angeles has established three municipal camps in the nearby mountains, in which four thousand men, women and children, from every walk of life, spent their vacations last summer. All along the Pacific coast municipalities are providing tourist camps, equipped with sanitation electric light, shower baths and fuel, all free, thus fostering the love of out-door life among the people.

Other cities, like Minneapolis, St. Paul, Denver, and Montreal, to mention but a few, are capitalizing the rigors of their winter climate by organizing winter sports of a wholesome and invigorating nature. The movement to provide public facilities so that people may entertain themselves is but in its beginnings. It should be encouraged by every pulpit in the land.

Education.

The discussion of the use of leisure would be very incomplete if limited to the field of pleasure and recreation, however lofty and profitable it may be. It would be a great mistake to assume that leisure time is to be devoted only to enjoyment. No program of daily living will be adequate unless it makes provision for the more serious cultural pursuits. The culture of the mind must keep pace with that of the body.

Secretary of State Hughes has said: We want to have prosperity, but, in order that prosperity and material gain shall not prove a curse instead of a blessing, we must do all we can to promote the refining influences of life—proper means of recreation, wholesome enjoyment, the cultivation of capabilities for delight and pleasure which alone make the gains of prosperity a blessing to the human soul."

The use of leisure for the acquisition of education has its national, as well as its personal aspects. Culture is not simply an ornamental copestone on the national structure. It is the cornerstone of national security. Said Thomas Jefferson: "If a nation expects to be free and ignorant, it expects what never was and never will be."

The value of culture for our national future can scarcely be overstated. It is not alone that we must have an aesthetic demo-

(Continued on Page 8)

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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LET US GIVE THANKS:—

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.
—Revelation 7: 12.

PERSONAL AND GENERAL.

(Continued from Page 2)

faculty and students raised one thousand, one hundred fifty dollars.

The Rev. G. W. Smith, District Superintendent of the Brookhaven District, Mississippi Conference, was in attendance at the first conference of Rural Missionary Societies of the Methodist Episcopal church, held at Garrett Biblical Institute, Evanston, Ill., March 26-31. Doctor Smith reports a great trip and comes back filled with information.

We have been observing Centenary Days, Children's Days, Lincoln's Days, Easter Days, Trustees' Days, Stewards' Days—the next day should rightfully be Southwestern Semi-Centennial Day, July 1st, 1923.

The Rev. A. G. Cole, our energetic pastor of St. James at Columbus, Miss., raised \$400 in his Centenary collection on Easter and sends word that his full quota of Southwestern subscribers will be reported Sunday, July 1st. Reverend Cole has been invited to deliver the Alumni Address at Haven Institute and Conservatory of Music May 14th.

A special snappy Semi-Centennial Anniversary program is being prepared for free distribution by the thousands among the Pastors to be used in the Churches on July 1st, 1923.

Prof. R. S. Grossley, Assistant State Supervisor of Negro Schools in Mississippi, and who resides in the Capital City, was a welcomed caller at the Southwestern Office during the week. Prof. Grossley has recently been elected to the Presidency of Dover State College, Dover, Delaware, and plans leaving this climate soon to enter upon his duties there.

SUMMER SCHOOL FOR TOWN AND COUNTRY PASTORS

Gammon Theological Seminary, Atlanta, Georgia, April 30th to May 19th, 1923.

Conducted by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Dr. David D. Forsyth, Corresponding Secretary; Dr. Paul L. Vogt, Superintendent of the Department of Rural Work.

In co-operation with Gammon Theological Seminary, Philip M. Watters, President; M. T. J. Howard, Director of Rural Leadership.

Faculty.

Ernest G. Richardson, Bishop of the Atlanta Area.

Philip M. Watters, President, Gammon Theological Seminary, Atlanta, Georgia.

W. A. C. Hughes, Superintendent of the Department of Negro Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church.

George H. Trever, Professor of New Testament Exegesis and Christian Doctrine, Gammon Theological Seminary.

John W. E. Bowen, Vice-President and Professor of Historical Theology, Gammon Theological Seminary.

M. T. J. Howard, Director of Rural Leadership, Gammon Theological Seminary.

Dempster D. Martin, Professor of Christian Missions, Gammon Theological Seminary.

Newell W. Edson, Associate Director of the American Social Hygiene Association, 370 Seventh Avenue, New York City, N. Y.

W. W. Willard, Pastor, Robertsdale, Pa.

W. C. Staatz, Professor of Rural Leadership, Central Wesleyan College, Warrenton, Mo.

J. R. Van Pelt, Professor of Practical Theology, Gammon Theological Seminary.

Willis J. King, Representative of the Board of Sunday Schools.

J. Phil Campbell, Director of Extension Work, University of Georgia, Athens, Georgia.

L. N. Duncan, Director of Extension Work, Auburn, Alabama.

Daily Program.

7.40—8.00—ChapelPresident Watters

8.00—8.45—BibleProf. Trevers

8.50—9.35—A Financial Policy for a Local Church.....Mr. Willard

8.50—9.35—Principles of Teaching in Religious EducationProf. King

9.40—10.25—Rural Church Methods.....Prof. Staatz

9.40—10.25—EvangelismProf. Martin

10.30—11.00—RecreationProf. Howard

11.00—11.45—The Rural Industrial CommunityMr. Willard

11.00—11.45—Rural EconomicsProf. Bowen

11.45—12.30—Pastoral Work.....Prof. Bowen

11.45—12.30—The Church and Community Welfare.....Prof. Staatz

2.00—3.00—Public Health and Hygiene

Prof. Howard and Extension

Workers of the U. S. Department of Agriculture.

3.00—4.00—Home and Community Improvement.

Prof. Howard and Extension Workers of the U. S. Department of Agriculture

4.00—6.00—Organized PlayProf. Staatz

7.00—8.00—Church Music.....Prof. Van Pelt

8.00—9.00—Social HygieneMr. Edson

Additional Speakers.

Bishop Richardson will give a lecture on Wednesday evening, May 16th, and Thursday morning, May 17th. Dr. Hughes, Superintendent of the Bureau of Negro Work of the Board of Home Missions and Church Extension and other national church leaders, will be present to speak.

Expenses.

The cost for meals will be 70c by the day or \$12.60 for the entire eighteen days. There will be a registration fee of \$3.00, which will cover local expenses, including lodging, while at the school.

Mail.

Have mail addressed care of Gammon Theological Seminary, Atlanta, Georgia.

Recreation.

Gammon Theological Seminary is located on a large and beautiful wooded campus. The time spent on this beautiful campus will bring rest and recreation as well as new methods and a new message for the pastors who attend.

From 10.30 to 11.00 A. M. and from 4.00 to 6.00 P. M. the time will be spent in such organized play and games on the Seminary campus as can be used at church social gatherings and community meetings in local parishes.

Personal Conferences.

The faculty will be available at any hour during the afternoon for personal conferences with the pastors to take up any individual or parish problems.

Dean.

President Philip M. Watters will be Dean of the school.

The Library.

Gammon Theological Seminary is equipped with one of the most beautiful libraries in the South. A large collection of most valuable books on Rural Church Work, Religious Education, Health, Recreation, and Evangelism will be found there.

Information.

For further information address President Philip M. Watters, Gammon Theological Seminary, Atlanta, Georgia, or Rev. Ralph A. Felton, 1701 Arch Street, Philadelphia, Pa.

District Superintendents and Pastors are respectfully requested to co-operate with the Publishers, and the entire Southwestern Christian Advocate family ask the co-operation of Superintendents and Pastors in the Semi-Centennial effort, by leaving July 1st, 1923, open on their District and local church programs for this year.

LOUISVILLE READY

For Conference of City Workers in Colored Conferences To Be Held May 9-13, 1923

The members and friends, under the leadership of Rev. I. Garland Penn, Jr., Pastor Jackson Street Methodist Episcopal Church in Louisville, are on tip-toe of expectation concerning the forth-coming Conference of City Workers scheduled to be held in their church May 9, 10 and 11.

This is the second of such meetings called under the Department of City Work of the Board of Home Missions, through the leadership and indefatigable efforts of Dr. W. A. C. Hughes, of Philadelphia, Director of the Bureau of Negro Work. The first meeting was held a year ago in Atlanta, Ga., and was pronounced a most successful one. Rev. Penn and his followers, assisted by the people of Louisville, Ky., from Mayor Quinn down to the last man, propose to make the Louisville meeting the most successful that may be held for years.

The methodist leaders of the city have organized a city missionary and church extension society with Dr. R. B. Scott a well-known physician and Methodist as president, Rev. Mr. Greer, Pastor of New Coke M. E. Church as secretary and Dr. J. A. Emerson, a popular dentist and Methodist, as treasurer. These officers and their associates and members of Jackson Street M. E. Church, are putting forth every effort to support the entertaining pastor in making it comfortable and profitable for the city pastors and workers who will attend.

No better city than Louisville could have been selected for this conference, because of the recent purchase of the new church property for the future Jackson Street M. E. Church, which, following its occupancy, sometime during the summer of this year, is to be known as the R. E. Jones Methodist Temple.

Three years ago when the present pastor, Rev. I. Garland Penn, Jr., took charge of Jackson St. Church, he inaugurated a movement for a new church site, so as to do the best and most up-to-date religious and social work possible. His officers and people backed him in this laudable effort. The Resident Bishop F. D. Leete and the board of Home Missions and Church Extension have all been enthusiastic to get Methodism on a forward move in Louisville. The local church membership has rallied to the standard and raised large sums of money which attracted the help of the Board and made possible an answer to the appeals of the Pastor, supported by Bishop Leete, District Superintendent Broadus on behalf of the church.

Fortunately when the strategic hour came and a church being vacated at 6th and Walnut Street, could be bought, the Jackson Street congregation was ready to make the purchase. In so doing they are to be in the heart of the best and most influential Negro section in the city, directly across from the

city armory where the General Conference of the African Methodist Episcopal Church will convene in May, 1914, and within two blocks of the business section of the city.

The new church property will seat 2,000 in the main auditorium with additional rooms for Sunday School, Epworth League, Social Service activities of various kinds.

In fact the new church property will enable the Conference of City Workers to get an accurate idea in the concrete, of what the modern church should be doing in this day, seven days in the week to evangelize and save the people.

No conference of Christian workers has a more important task upon them than the City pastors and workers. To the problem of reaching the masses must be brought the greatest resourcefulness in plans and methods so that importance and it is gratifying that the city is the Louisville meeting will be of the utmost looking forward to the forthcoming meeting with such interest.

A side trip has been arranged to the famous Mammoth Cave. It is well that the visitors set aside seven dollars which will cover all railway fare from Louisville to the cave, entrance into the cave and dinner during the day's visit. On to Louisville is the word and those intending to attend the conference should write Rev. I. Garland Penn, Jr., 531 South 15th Street, Louisville, Ky.

CONFERENCE OF CITY WORKERS LOUISVILLE, KENTUCKY, MAY 9-13

Plans are progressing rapidly for the Conference of Negro City Workers to be held at Louisville, Kentucky, May 9th to 13th, under the auspices of the Bureau of Negro Work of the Board of Home Missions and Church Extension. A fine list of speakers has been secured and the inspiration, fellowship and training which the Conference offers, promises to be most worth while. The program follows:

Wednesday Morning—May 9th

- 9:30-10:00—Devotions, Willis J. King.
- 10:00-10:30 — "Evangelism Interpreted," George B. Dean.
- 10:30-10:40—Greetings, I. Garland Penn, Jr.
- 10:40-10:50—Greetings, R. F. Broadus.
- 10:50-11:15—Meeting the Challenge of the City Through the City Society as the Organized Agency, M. P. Burns.
- 11:15-11:45—"The Call of the New Age to the Ancient Church." W. A. C. Hughes.
- 11:45-12:30—Appointment of Committees.
- 12:30—Luncheon.

Wednesday Afternoon—May 9th

- 2:00-2:30—Devotions, Willis J. King.
- 2:30-2:55—Relating the Church to the Under Nourished Child of the Community, W. B. Perry.
- 2:55-3:20—The Child of the Negro Working Mother, J. B. Redmond.
- 3:20-3:45—The Juvenile Delinquent, Hazel Mountain Walker.
- 3:45-4:10—The Voice of God in Religious Education, J. C. McMorris.
- 4:10-4:30—Discussion.

Wednesday Evening—May 9th

- Dr. F. H. Butler, presiding.
- 8:00-8:30—Address, His Honor the Mayor of Louisville, Ky.
- 8:30-9:00—Educating our Youth for the Moral and Spiritual Leadership of the Race, I. Garland Penn, Sr.
- 9:00-9:30—Making the 'City Christian, L. H. King.

Thursday Morning—May 10th

- 9:00-9:30—Devotions, Willis J. King.
- 9:30-10:00—Evangelism Interpreted, George B. Dean.
- 10:00-12:30—A Study in Negro Migration and the Duty of the Church.

Adjusting the Newcomers to New Conditions

A. In the South—

1. His Home Life, D. H. Stanton.
2. His Employment, Walter Brown.
3. His Leisure Hours, J. W. E. Bowen, Jr.

B. In the North—

1. His Home Life, James H. Robinson.
2. His Employment, George R. Arthur.
3. His Leisure Hours, F. J. Handy.

Discussion.

Thursday Afternoon—May 10th

- 2:00-2:30—Devotions, Willis J. King.
- 2:30-3:00—The Unprotected Migrant Girl, Eva B. Parker.
- 3:00-3:30—Race Relations, Frank O. Beck.
- 3:30-4:00—Discussion.

Thursday Evening—May 10th

- 7:00-8:00—Solving Human Problems by Inter-Racial Co-operation, W. W. Alexander.
- 8:00-9:00—Whither are We Tending, Bis-

hop Robert E. Jones.

Friday Morning—May 11th.

- 9:00-9:30—Devotions, Willis J. King.
- 9:00-10:00 Evangelism Interpreted, George B. Dean.
- 10:00-11:00—Negro Health (Problems)—Study Period Directed by, Franklin O. Nichols.
- "A Physician's Experience," Dr. R. B. Scott.

11:00-11:30—Vice, Its Hold on Negro Youth, Franklin O. Nichols.

11:30-12:00—Discussion.

12:00-12:30—An Organized Church Combating Organized Iniquity, J. N. C. Coggin.

Friday Afternoon—May 11th

- 2:00-2:30—Devotions, Willis J. King.
- 2:30-3:00—The Store Front Church in Northern Centers, D. E. Skelton, Jr.
- 3:00-3:30—Equipping the Church to Serve the Community, Elsie M. Mountain.
- 3:30-4:00—Trained Workers for the City Task, Paul F. Mowbray.
- 4:00-4:15—Trained Workers for the City Task, Mary E. Samson.
- 4:15-4:45—How to Finance the Program of the Church, E. W. Kelly.

Friday Evening—May 11th

- Lecture and Musicales
- Further announcement to be made in printed program.

Saturday Morning—May 12th

- 9:00-9:30—Devotions, Willis J. King.
- 9:30-10:00—Camp Fire Girls an Agency for Home Building, N. Neville.

(Continued on Page 9)

APPOINTMENTS OF THE DELAWARE CONFERENCE

New York District.

J. R. Brown, District Superintendent; Brooklyn, N. Y., John Wesley Church, Sidney Emptage; Newman, T. W. Cooper; Buffalo, N. Y., to be supplied; Burlington, N. J., J. H. Blackiston; Englewood, N. J., to be supplied; Hudson, N. Y., W. N. King; Jersey City, N. J., to be supplied; Mount Clair, N. J., J. W. Jewett; Mount Holly, N. J., R. H. Wallace; Newark, N. J., W. A. Hubbard; New Rochelle, J. E. Dunn; Orange, N. J., E. O. Parker; Ossining, N. Y., N. C. Anderson; Spring Lake, N. J., to be supplied; Trenton, N. J., F. E. Edwards; White Plains, N. Y., E. H. Crampton; Yonkers, N. Y., A. G. Henry.

Philadelphia District

J. T. Fletcher, District Superintendent, 2315 W. Oxford St., Philadelphia; Atlantic City, N. J., Asbury, A. L. Martin; Hamilton Memorial, to be supplied; Bridgeton, N. J., J. I. Peaco, Bridgeton Circuit, C. W. Johnson; Camden, N. J., J. R. Waters; Cape May, N. J., H. T. Johnson; Chester: Siloam, J. W. Bond; St. Daniels, W. J. L. Hughes; Darby, Pa., to be supplied; Delair, N. J., to be supplied; Grenlock and Rhodes, N. J., N. R. Coleman; Magnolia, N. J., H. G. Waters; Merchantville, N. J., W. H. Johns; Ocean City, N. J., F. C. Kershaw; Philadelphia: Camphor Memorial, W. E. Hilton; East Calvary, C. A. Tindley; Frankford, T. Wallace; Germantown, J. H. Scott; Haven, D. H. Hargis; John Wesley Church, F. J. Handy; Macedonia, to be supplied; Mt. Zion, L. S. Perry; Somerville, E. E. Parker; St. Marks, to be supplied; Warren, to be supplied; Zoar, W. B. Perry; Pleasantville, N. J., R. S. Johns; Salem, N. J., W. B. Nelson; Salem Circuit, J. N. C. Davis; Sewell, N. J., S. S. Langford; Woodbery, N. J., J. L. Davis.

Wilmington District

T. H. Woodley, District Superintendent; Bridgeville, Del., F. O. T. Laws; Bridgeville Circuit, to be supplied; Buttonwood, E. B. Green; Church Hill, Md., J. W. Parker; Chestertown, Md., L. H. McArthur; Cheswold, Del., W. C. Jason; Cokesbury and Fort Deposit, Md., M. F. Sterling; Coleman, Md., J. N. Nutter; Crumpton, Md., to be supplied; Delaware City, Del., J. H. Russum; Dover, Del., L. S. Moore; Dover Circuit, J. S. Ceard; Fairlee, Md., to be supplied; Frankfort, Del., T. A. Johnson; Galena, Md., T. B. Randall; Harrington, Del., to be supplied; Laurel, Del., D. G. Waters; Lewes, Del., T. L. McDonald; Lincoln City, Del., E. R. Jolly; Middletown, Del., E. J. Horsey; Milford, Del., J. R. Holland; Millington, Mr., J. C. Bantom; Nasseu, Del., J. C. Harris; New Castle, Del., J. L. Taylor; Newport, Del., J. L. Parker; Odessa, Del., M. H. Murphy; Pomena, Md., W. T. B. Devron; Port Penn, Del., K. S. Stewart; Rock Hall, Md., J. O. Lockman; Sasesfras, Md., A. A. McDowell; Seaford, Del., W. T. Purnell; Smyrna, Del., J. W. Gillis; Still Pond, Md., W. C. West; Townsend, Del., F. L. Tomlinson; Trinity, Del., B. B. Carson; Wilmington, Del.: East Wilmington, to be supplied; Ezion, W. C. Thompson; Haven, G. T. Fields; Mount Joy, J. A. T. Foust; St. Peters, P. E. Robinson.

Easton District.

J. W. Jefferson, District Superintendent; Aireys, Md., A. E. Martin; Beckwith, Md., to be supplied; Barclay, Md., to be supplied; Cambridge, Md.; St. Luke's to be supplied; Waugh, M. A. Thompson; Cambridge Circuit, Md., F. M. Quinn; Church Creek, Md., L. H. Martin; Crape, Md., W. B. Whittington; Centreville, Md., W. C. Bowland; Centreville Circuit, to be supplied; Carmichael, Md., to be supplied; Cordova, Md., J. O. Stanley; Cox's Neck, Md., to be supplied; Denton, Md., M. V. Waters; Denton Mission, to be supplied; East New Market, Md., C. W. Pullett; East New Market and Reid's Grove, E. H. Nichols; Easton, Md., J. R. H. Matthews; Easton Circuit, to be supplied; Federalsburg, Md., F. T. Johnson; Golden Hill, Md., to be supplied; Greensboro, Md., P. W. Price; Hurlock, Md., J. N. Bullon; Linkwood, Md., L. B. Buchanan; Longwoods, Md., to be supplied; Madison, Md., J. A. Paquett; Marydel, Md., J. E. A. D. Grigsby; McDaniel, Md., W. E. Stanley; Meliteta, Md., to be supplied; Oxford, Md., L. D. Beecham; Preston, Md., W. G. Matthews; Ridgely, Md., J. N. Stevenson; Royal Oak, Md., C. W. Winder; Stevensville, Md., S. A. Waters; St. Michaels, Md., R. B. Thompson; Trappe, Md., J. H. Blake; Vicuna, Md., M. W. Clark; Williston, Md., to be supplied; Wittman, Md., G. W. Downs; Woodland, Md., E. M. Neale.

Salisbury District

J. E. A. Johns, District Superintendent; Berlin, Md.: New Bethel, E. H. Showell; St. Paul's, W. J. Helm; Chincoteague, Md., R. A. F. Graham; Cottage Grove, Md., H. C. Snead; Criefield, Md.: Shiloh, C. S. Sprigg; Union Asbury, W. E. Waters; Dames' Quarter, Md., C. W. Shockley; Seals Island, Md., J. E. Waters; Delmer, Md., F. G. Campbell; Fairmount, Md.: Centennial, to be supplied; St. Andrew's, C. T. Covington; Fruitland, Md., I. D. Pitts; Girdletree, Md., J. L. Nichols; Greenwood, Md., R. C. Hughes; Hebron, Md., C. A. Norwood; Hopewell, Md., W. T. Spellman; Horntown, Va., O. H. Spence; Jamestown, Md., O. P. Dickerson; Keller, Va., L. T. Robbins; Kingston, Md., to be supplied; Leemont, Va., G. T. Townsend; Liberia, Md., Roswell Waters; Mardella Springs, Md., W. H. Turner; Marion Station, Md., W. A. T. Miles; Mount Vernon, Md., G. S. Jacobs; Nantichoke, Md., Malachi Pasin; Newark, Md., Jose Angelo; Oakville, Md., C. B. Miles; Oriole, Md., S. G. Dix; Parsonsburg, Md., R. N. Davis; Pocomoke City, Md., W. R. A. Palmer; Princess Anne, Md., D. W. Henry; Quantico, Abraham Chase; Salisbury, Md.: John Wesley, J. M. Dickerson; White's Chapel, J. A. Kiah; Sharptown, Md., N. R. Purnell; Snow Hill, Md., D. S. Quillen; Snow Hill Circuit, to be supplied; Stockton, Md., Alexander Reed; Stockton Circuit, to be supplied; Unionville, Md., E. E. Rogers; Wachapreague, Va., W. W. Brown; Wetipquin, Md., S. T. Parker; White Haven, Md., J. C. Griffin; Withmas, Va., J. N. Purnell; Wattsville, Va., J. S. Coulbourne; Whaleyville, Md., to be supplied.

DETACHED SERVICE.

F. H. Butler, Secretary for Colored Work,

Board of Epworth League, 740 Rush Street, Chicago; member of Zoar, Philadelphia, Quarterly Conference.

J. W. Jackson, Assistant to Philadelphia Area Secretary.

T. N. Kiah, Principal of Princess Anne Academy.

William A. Mulley left with appointment to attend school.

Pezavia O'Connell, Professor at Morgan College, Baltimore, Md., member of Ezion, Wilmington, Quarterly Conference.

Just three months remain before the Anniversary Date, July 1st, 1923. Pastors and Superintendents who have not started to raise their quotas are dangerously near the failure point. Now is the time to raise the quotas.

MISSIONARY EDUCATION CONVENTION, MARION, ALA.

The Missionary Educational Convention met Tuesday, April 10-13, at 9:30 a. m., 1923, Simpson Chapel Methodist Episcopal Church. The Rev. R. R. Williams, District Superintendent, being delayed, the Rev. Frank W. Williams, acted as chairman. The Rev. W. T. Trammell conducted devotions. P. P. Wright offered prayer.

Organization was perfected by electing the following officers: P. P. Wright, Secretary and reporter to Southwestern Christian Advocate; Committee on Resolutions, W. T. Trammell, Mrs. R. L. Williams, Miss Rebecca Wilson; the Rev. F. W. Williams was appointed Secretary-Treasurer Centenary fund, also agent for the Southwestern Christian Advocate. At eleven a. m., the Rev. Frank W. Williams preached a missionary sermon to the delight of those present. Mrs. Lemon Wallace presided over the missionary sessions of the Woman's Home Missionary Society.

The people are prosperous and happy in this community. They own their homes, and took pride in all the sessions of the convention. The speeches and papers were on a high level, bristling with thought. The young people and religious education were discussed profitably. Afternoon sessions were given to a prepared program. We were honored with the presence and service of Dr. Wm. Jones, Secretary of Sunday Schools, New Orleans Area. The religious education of our youth will prosper in the care of his efficient leadership.

Classes were organized and graded courses marked out, emphasis was placed on religious education. The secretary placed in the hands of and pastors, religious literature which will be of great value in the conduct of modern schools.

The following pastors of the district were present and delivered sermons: The Rev. W. T. Trammell, F. W. Williams, P. P. Wright, G. W. Jones, B. J. Books, S. B. Thorton, Dr. William Jones. All delivered able and soul-inspiring sermons; one soul was converted.

The Rev. L. D. Daniel and his loyal people deserve much praise for their loyal and hospitable entertainment of the convention. Centenary was the topic of each day's proceedings. —Philip P. Wright, reporter.

ON THE MARCH IN INDIA

The Remarkable Story of Three Years of Centenary Achievement.

By William Watkins Reid.

Editor's Note—Here is the answer to a question which has echoed throughout the Methodist Episcopal Church all over the United States—"What has the Centenary Actually Done?" In concrete detail and panoramic view, the notable story is here given for India. Other articles on different fields will follow at intervals.

"Imagine a region almost twice as large as the State of Connecticut, with a population of five millions occupying 7,154 towns and villages. All Christendom was supplying this spacious, thickly populated territory with just one male missionary free to give his whole time to evangelistic work. But an emergency developed in a distant educational institution and the superintendent of this district had to go to fill in the breach, leaving the field only the rag-ends of his time and strength. It's the old story of the shortage of missionaries, a pathetic common-place in missionary reports."

Such was the opening paragraphs of the Lucknow District report to the North India

church roll in three years, the addition of 44,628 to the Sunday school enrollment, and of 2,000 to the enrollment in schools of all grades. In 1921 instruction was being given in 6,015 Sunday schools—an increase of 697 over 1918.

72% Increase In Mission Funds.

In 1918 the total amount available for Methodist missionary work in India (exclusive of the Woman's Foreign Missionary Society) was \$508,581. The amount for 1922,

This picture shows a single crowd in India totaling 200 people. Multiply this by 200 and you have the approximate number baptized in India in 1921. Multiply it by 750 and you have the approximate number refused baptism by our church in the Mass Movement Areas because of insufficient missionaries and native workers.



STANDING ROOM ONLY!

While the increase in Church membership in three years in India has been over 35,000, many times that number have been refused for lack of workers to lead and train them.

Conference in 1919. Only as we visualize what each added missionary means to the work on the field, do we begin to realize the meaning of the statement, "Since the beginning of the Centenary period, the Methodist Episcopal Church has sent 91 new missionaries to India and Burma." Eleven of these are to Burma; one to India is an agricultural missionary, three are nurses.

The estimated needs for new missionaries for India from 1919 to 1922, as announced in vacancies have of course occurred from deaths and retirements, and later estimates of requirements indicate greater need of workers than appeared in 1918, but the fact remains long way toward meeting the estimated personal needs of India and Burma. This is perhaps the greatest single contribution of American Methodism to India.

2107 Additions to Native Staff

The original Centenary surveys estimated that 2,364 additions to the native staff in India would be required by the end of 1922. Statistics compiled by the Board of Foreign Missions show that the number of native workers—pastors, teachers and hospital aids—in 1922 was 8,542, an increase of 2,107 over the 1918 figures. This figure shows an increase of 33% in the native staff in four years, the greatest advance made in Methodist activity in India in any four years of our mission work.

The increase of native workers has been made possible by training given by the enlarged mission staff, and their employment is made financially possible by the increase in moneys sent to India from Centenary receipts. This increase in staff is already reflected in such reports as the addition of 34,232 members to the

due to the Centenary campaign, increased to \$873,774—a gain of 73%. Despite the fact that the estimated needs have not been fully met, the other fact is that his money has made possible great advances on the field. A large amount of this money has gone toward making possible the increase in native and missionary staffs. High cost of living has made imperative increases of averaging about 25% to missionaries' salaries and still greater increases to the Indian pastors and teachers. Fluctuating values in the gold dollars during and after the war has caused losses of other amounts to India.

While Centenary askings have almost been reached in the matter of staff, the building program has not been so fortunate. Other increases and other losses, including failure to fully realize our Centenary pledges, have been almost wholly at the expense of the building program. But, despite all a great advance in the number of new schools and churches is registered. Were it not for the great increase in cost of building materials, almost twice as many structures could have been erected with the money available for that purpose; were it not for the added Centenary money there would not have been any new buildings, any added workers or missionaries, but a decline below the 1918 level of work.

New Church Buildings.

"If we own even a mud-hut in a village it helps to establish the work," says a missionary, "for the people know that we have come to stay." Every district of every conference has new buildings made possible in part by Centenary funds. Many are fine brick and stone structures; others are not so pretentious.

Reports reaching the Board of Foreign Missions show new church buildings or new properties built or acquired during the years 1919, 1920, and 1921, at the following centers of missionary work on the Calcutta Area: Sarakdihi, Jhanjra, East Rangoon, Thongwa, Sy-

rian. While Hindustani churches have been organized in Rangoon, Calcutta and Goom; a new church in the old fields developing in and around Yenangyuang, and at Mergui, an island of 63,000 people of many races, rich in tin mines, rubber and fisheries; and new circuits have been organized at Barakar, Hirapur, Murulia, Rampur and Radilpur.

In the Bombay Area there are new churches built or properties purchased at: Umerkhed, Tentukhora, Barman, Katangi, Khirala, Emidpur, Golkhera, Jeswara, Roshnai, Harzood, Purina, Dabi, Rangoon, Mokalgaoon, Mortakka, Kandari Camp, Karwari, Balaghat, Waraseoni, Lamta, Janji, Jubbulpore, Sadar



THE HUMAN INDIA UNDER THE MAGNIFYING GLASS.

Church (Jubbulpore), Pachmari, Gaulkera, Mundi, Gandar, Patan, Gundardehi—all in the Central Provinces Conference; and of Purma, Bombay and Colaba in the Bombay Conference. Property has been purchased in the heart of the city of Bombay for twin churches which are planned to accommodate congregations holding services in four separate languages.

Bombay Conference reports also 40 new Sunday schools opened, a new "Mission to Servants" among the Gujaratis at Colaba. In the newly organized Gujarat Conference mission work has been extended into the Bheel country with a station in Bari, capital city of Bari State, and also in Shera and Lunawada. Nero mission stations have been opened at Risol, Kalmanuri, Doripuri, Ichapur and Pavar.

Among the Criminal Tribes.

The British Government has entrusted to Methodist missionaries the religious, moral and educational training of some 600 members of the so-called "criminal tribes" at Gokak, in South India. These people are employed in the cotton mills. More than 100 children are in our Methodist school for the settlement; and a training school was opened in 1921 with 29 students.

From Tirhut District, North India Conference, comes word of new work opened up among the Mallah, Koori, Dusadh, Dom, Sweeper, Chamai, Murwari, Khatri, Beniya and Brahman castes and among the Moham-medans. The northwest India Conference reported 23,800 baptisms in a single year of the Centenary period. A church and school has been taken over from a British society at Ahurra. Mission stations, including church and school buildings, have been taken over from German societies now forbidden to operate in India, at Baxar, Dehri-on-Sone, Darbhanga, Muriaro and Samastipur. Eleven new circuits have been organized in Lucknow Area and four circuit centers buildings have been erect-

ed. Under the inspiration of the Centenary the several methodist conferences of India have organized a "Board of Home and Foreign Missions" and are now entering and occupying a hitherto untouched mission field lying between Allahabad and Jubbulpore.

New church buildings have been erected on properties purchased at the following centers in Lucknow Area: Pagain, Sassaram, Jagdishpur, Nurjur, Bijnor, Gonda, Pali, Bhim Tal, Bairagui, Muzaffarnagar, Ahraura, Nanpara, Samastipur, Sitamarki, Hiya-Ghat, Sonest, Puray and Pursatgunz; while Ramni, Nandpryag and Landsdowne have been re-occupied, and new stations have been opened at Rountella, Panani, Karnpryag, Pitagarh, Ranikshet, and Katiyari.

There are more than 1,000,000 people living in the native state of Bhawalpore, adjoining the Northwest India Conference. In 1920 the Methodist church was enabled to enter this territory with the Christian message; it promises to be a fruitful field.

The report of the Board of Foreign Missions for 1921 shows ownership of 176 more parsonages and missionary homes than in 1918. Some of these have been built, others have been purchased; some are modern homes, others are little more than mud houses.

Training Schools.

Says a missionary, "To take an illiterate Indian villager—a person who cannot read or write a single letter, who has never held a book, or a pen, or a pencil in his hand—and to teach him to read, and to understand and to expound the Gospel of Christ—that is the task of the Training School in India."

One of the important features of the advance made possible in Methodist missionary endeavor in India by the Centenary is the organization of a number of new training schools for district workers, and the erection of several buildings for such schools. A training school has been opened in Jagdalpur for young men speaking the Oriya languages—the first school of its kind in that tongue; there are 20 men enrolled. The Bible Training School at Kolar has been re-opened.

From 1919 to 1921 new buildings were erected for the training schools at Narsingpct, Bidar, Pani, Sonapat and Lahore; while new training schools have been organized at Thongwa (for Burmese men), Quetta, Sanbhad, Ali-garh and Gonda.

Lucknow Christian College.

Fifty thousand dollars of Centenary money appropriated by the Board of Foreign Missions, has made it possible for Lucknow Christian College to accept a grant of \$103,000 from the British Government, and purchase new property, erect four new buildings and develop the institution as the highest ranking Methodist college in India. Lucknow Christian College is now an outstanding memorial to Methodist missions; it enrolls 700 of the most promising boys and young men of the land.

New buildings have also been erected in connection with the Philander Smith College at Naini Tal, the Anglo-Vernacular School in Troante, Collins Institute in Calcutta, the Chinese school in Rangoon, the Godhra Boys' School, the Poona Marathani High School, the Narsinghpur High School, the Boys' School at Bidhar, the Pauri High School, the Parker

Memorial High School at Moradabad, the Hardoi Boys' School, the Lahore Boys' School.

New Schools and Sites.

New sites have been secured or buildings purchased or erected for schools in Rangoon (high school), Pugu (Chinese school), Gomak, Suri, Asansol, Baroda (high school), Baihar, Katangi, Tenchukhera, Burgi, Jubbulpore, Sitapur, Than, Paidol, Ramni, Muzaffarpur, Bombay (high school), Bagain, Rudrapryag, Pipli and Kotdwara, Cawnpore. A demonstration farm and school is now in operation in Pakaur, an Anglo-Vernacular School at Thongwa, one among the families of the fire-clay and brick workers at Rumarduli and Chanch, a Boys' Boarding School in Tamiluk, one among the Burmese, Indians, Chinese and Americans in the oil fields of Yenangyuang, a boarding school at Wari Bunder for boys speaking the Gujerati tongue, an Anglo-Vernacular School at Ranikhet, and other new schools in Umerkhet and Hyderabad. The old thatched bungalow that formerly served the Thoburn Biblical Institute has been replaced by a brick structure, and additional land has been purchased for the compound. At the boarding school in Bidar departments in the Telugu and in the Urdu tongues were organized in 1920.

In addition to these schools—which do not include those opened or built during 1922—a large number of primary schools and kindergarten classes have been organized in every district of every conference. No adequate statistics of these schools are available, but partial reports for single years show such increases as nine on Ahmedabad District, twelve on Baroda District, twelve on Gokak District, two on Madras District, twelve on Roorkee District. Fourteen such village schools on the Baroda District were granted government financial aid because of the high grade results of their teaching.

New Medical Work.

Despite the effective and extensive efforts of the British Government in India, there is still much to be done in improving the health conditions under which millions of people live. Methodist hospitals and dispensaries have been our means of reaching the people with the Gospel and with the practical hand of help. The Centenary program outlined an increase in medical missions for India, and some little of that program has been realized.

At Ajmere, in the Indus River Conference, 45 acres of land have been purchased for a tuberculosis sanitarium; there were 700 inmates in 1921. Thirty-three suites of rooms have been added to the Thoburn Memorial Hospital, Nadiad. The sanitarium at Pachmari has been enlarged; two buildings have been added to the sanitarium at Kalow. The first of a series of dispensaries in memory of Mrs. Fisher has been opened in Calcutta. On the Lucknow Area, we have taken over the Leper Asylum formerly conducted by the German Mission at Muzaffarpur, and the Leper Home at Roorkee. A small hospital building has been erected at Bijnor and a new orphanage opened at Hissar. The Crawford Memorial Hospital in Vikarabad has a new building added to its equipment.

Due in part to new buildings and improved properties made possible by the Centenary and

in part to normal increases in value, it is estimated that property owned by the Methodist Episcopal Church in India is worth \$1,153,717 more today than it was in 1918.

The Centenary in India.

The foregoing paragraphs indicate somewhat the visible, tangible results of the Centenary of American Methodism as it affected India. But the real results in stirring and quickening the religious and educational life of the people can not be measured by a yardstick or analyzed in a test tube. For three years the Advocates have given glimpses of the sacrifices, the growth in faith, the withstanding of persecution of these Indian Christians. They have told of the Indian Centenary movement and its inspiration to worldwide Methodism. These results cannot be retold here—but they are a part of the Centenary contribution to India's life. Let one item suffice:

In 1918 the total contribution of Indian Methodism for all work was \$159,699; in 1921 it was \$257,679. This increase of \$97,980 in Indian giving is equal to 293,940 rupees. Since one rupee is a fair day's wage for the average Indian Christian it represents 293,940 day's wages. At five dollars per day average wage for an American worker it would represent a giving equal to \$1,469,700 by a similar number of American workmen—by 264,958 workmen or more than \$5 per year each. Methodism may well be proud of her Indian church!

THE CHURCH MUST PROVIDE FOR LEISURE.

(Continued from Page 3.)

cracy, which alone can be a permanent democracy. We must have a unified democracy; unified not simply in the accident of geography or the incident of language, but unified in a common culture; a common idealism; a common enrichment of life; a common appreciation of the beautiful, the sublime, the eternal.

Service.

But, if all this is to be accomplished, it means that a large proportion of leisure must be devoted to yet another realm, the sphere of service. This will apply especially to that ever-increasing number of people whose circumstances have assured them a generous leisure and culture. Theirs is the advantage of wealth, of education, of time, of social influence. If this worthy ideal of recreation and education is to be effected, it must be largely through the voluntary and wholehearted dedication of the margins of the mighty.

The function of a business man in the modern city is not to be confined to the making of money. He has responsibilities to the social order that can not be evaded without national peril. No contributions to a "cause" can take the place of the brain and heart of the man in his sphere of public service. The work of social regeneration can not be achieved by "salaried staffs" alone. It demands the consecration of business and professional ability, and the employment of leisure in community service.

Edward Bok drew a pitiful portrayal of all too many business men when he said: "The

real trouble with the American business man is that, in many instances, he is actually afraid to let go, because, out of business, he would not know what to do. For years he has so immersed himself in business to the exclusion of all other interests that at fifty or seventy he finds himself a slave to his business with positively no inner resources."

Happily, there is an increasing sense of social responsibility among the people of advantage. If we mention the names of Jane Addams, Anne Morgan, Cleveland H. Dodge, Charles G. Dawes, John D. Rockefeller, Jr., or Julius Rosenwald, we do so out not with the notion that they have already attained or already become perfect, but they are pressing on toward the goal of that type of socialized life which is in harmony with the teachings, the example, and the spirit of the Master. These, together with many others, have come to believe with Theodore Roosevelt, that, "this country will not be a good place for any of us unless we make it a good place for all of us."

The Church and Leisure.

We come, finally, to the question of the relation of the Church to this question of the profitable employment of leisure in the realm of recreation, education and service. From one viewpoint there seems to be some ground for discouragement. As one has said: "The trouble with the Church in the past has been that it was ministering to itself; seeking to run a gospel ark for its own members, without feeling that it owed any duty of service to the community as a whole."

There is still far too much truth to this assertion which makes pertinent the question of Dr. Tittle. "What must the Church do to be saved?" There are all too many of our officary who assume that "if the young people get religion they won't need recreation."

But, on the other hand, there is much to encourage in the present hour. The essential attitude of our Church leadership and membership toward these questions is one of friendliness. A new type of church plant, adapted to the triumphs of tomorrow rather than the traditions of the past, is rising in our midst. New alignments of co-operations with people of other communions are being established, and our essential unity of purpose emphasized. And, most significant of all, notwithstanding assertions to the con-

trary, the Church's ideals of propriety and decency in amusement and recreation of culture as the privilege of the many, and service as the responsibility of all—these are gradually becoming the heritage of young America.

In making out their year's program of activities, District Superintendents and Pastors will please leave July 1st, 1923, an open day for the Semi-Centennial Anniversary of the Southwestern Christian Advocate.

INDIA AND THE CENTENARY

During the three Centenary years, 1919-21, the following increases in Methodist mission activity and results in India are reported:

91 new missionaries sent to field.
2,107 increase in native staff.
34,232 increase in church membership.
44,629 increase in Sunday school membership.

697 new Sunday schools organized.
66 church buildings erected or properties purchased.

53 buildings erected or properties purchased for schools above village grade.

176 increase in number of parsonages and missionary homes owned.

\$365,193 added to money sent annually from America—gain of 73 per cent.

\$97,980 increase in yearly giving of Indian Methodists.

\$1,153,717 increase in value of church property.

Note—These figures do not include additional buildings for 1922.

CONFERENCE OF CITY WORKERS LOUISVILLE, KENTUCKY, MAY 9-13

(Continued from Page 5)

10:00-11:00—Snap Shots from Community Centers—Baltimore, Annapolis, Philadelphia, Cleveland, Chicago, Memphis, New Orleans, Houston. Reports of committees. Adjournment.

Saturday Afternoon—May 12th Sight Seeing—Recreation.

Sunday Morning—May 13th

The churches and social agencies of Louisville are working together to make our meeting of City Workers a successful event as well as a delightful occasion, and we owe it to them to serve their pulpits Sunday morning. We are therefore, asking our ministers at least to come prepared to preach at some city church Sunday.

STATE RURAL EDUCATION AMONG THE NEGROES OF LOUISIANA

By J. S. Jones, Rosenwald Building Agent and Supervisor of Jeanes Teachers.

The following paragraphs, taken from Bulletin 100 of the Division of Negro Education of Louisiana, call our attention to two vital needs of our school system:

The Need for Trained Teachers.

"There are in the state four institutions for Negroes, offering a two-year teacher-training

course above the high school. These are Southern University, the state institution at Scotlandville, and three private institutions located in New Orleans. From these four institutions there were graduated and certificated in 1922, thirty-two first-grade teachers. In addition to these standard two-year courses of college rank, there are courses offered in teacher-training in parish training schools and in some other schools. The academic work in these schools does not extend beyond the third year of the secondary school course, and the amount of teacher-training is limited to about two units of high school work. There were certificated from these schools in 1922, thirty-one second-grade teachers. Thus, from the regular sources of teachertraining in the state, including both those that provide standard two-year courses above the high school and those that provide two units of teacher-training in the high-school department, there were certificated in 1922 only sixty-three new teachers. If the annual need is estimated to be 250 teachers, it would seem that the present source of supply in the state is furnishing only 25.2% of the new teachers needed."

"The need of trained teachers in Negro schools is evident. These teachers are dealing with members of a backward race, and trying to train them to do their part properly in our civilization. Because of the fact that great numbers of this race are steeped in ignorance, and because they represent the most backward element in our population, there is required to teach them properly a high degree of professional teaching skill. Another reason for teacher-training for Negro teachers is found in the nature of subject matter which they are called on to teach. In addition to offering the three R's and the accompany supplementary branches usually found in the elementary school course, the Negro teacher is supposed to provide in school the opportunity to Negro children to be taught many things which are taught to children of the white race in their homes. It requires a great deal of specialized training for Negro teachers to emphasize in their classrooms morals and manners, habits of cleanliness and hygiene, and many of the simple home-making and industrial arts which are assumed to be picked up incidentally by the child in a better favored home situation. In the third place, in teaching Negro schools, there are serious administrative difficulties involved which call for special training. The children are irregular in attendance, poorly graded, large numbers are over-age, many classrooms are seriously overcrowded, and terms are short. The inexperienced and untrained teachers found in many rural schools, in the face of this situation, are utterly helpless and ineffective."

Need for New Schoolhouses.

"In spite of the fact that during the last few years five of our cities have built one or more substantial brick schoolhouses for Negro schools and that rural communities have provided more than 200 frame schoolhouses, it remains true that more than 1,000 of the buildings used for Negro schoolhouses in the state are utterly inadequate. About one-fourth of these inadequate buildings are owned by parish boards, and three-fourths consist of

Annual Conference Visitation 1923

Date	Conference	Place	Bishop
Apr. 18	East German	Brooklyn, N. Y.	Wilson
Apr. 18	Maine	Bangor	Hughes
Apr. 11	New York, East		Nicholson
Apr. 18	Northern New York	Oswego	Burt
Apr. 18	St. John's River	Lake Worth	Richardson
Apr. 25	Vermont	Barton	Hughes

Date	Conference	Place	Bishop
June 13	Denmark	Kallundborg	Bast
June 20	Korea	Seoul	Welch
Aug. 23	Finland	Vuoksenakseen	Bast
Aug. 19	Italy	Florence	Blake
June 13	North Germany	Zwickau	Nuelsen
June 13	Norway	Frederikshald	Bast
June 7	South Germany	Heilbronn	Nuelsen
June 7	Switzerland	Thwil	Nuelsen
Aug. 15	Sweden	Stockholm	Nuelsen

Date	Conference	Place	Bishop
Apr. 12	Angola	Quessua	Johnson
May 23	Austria	Vienna	Bast
July 25	Baltic	Reval	Nuelsen
July 25	Congo	Kapanaga	Johnson
May 16	Hungary		Bast
June 10	Jugo-Slavia	Staribee	Blake
June 12	Rhodesia, Africa	Old Umtali	Johnson
Aug. 31	Russia	Petrograd	Nuelsen
May 15	Southeast Africa	Kamhl	Johnson

Date	Conference	Place	Bishop
May 31	Bulgaria	Levetah	Blake
June 21	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.

Signed L. B. WILSON,
Secretary.

churches and halls owned by Negroes themselves. Most of these 1,000 schoolhouses are poorly equipped and unfit for the purpose they serve. The task of housing the Negro schools of Louisiana has only just begun. This is all the more obvious when we consider that 45% of the Negro children of educable age are not in school."

In view of these two conditions existing today in the Negro schools of Louisiana, the Division of Negro Education of the State Department of Education feels called upon to use every means at its command to improve the situation. Through the earnest efforts of the several Jeanes agents, one of the means used for bettering conditions has been to organize into one body preachers and teachers in those parishes in which Jeanes teachers are employed. This step is taken because it is very evident that the Negro preacher is the recognized leader of his people, and that very little work can be done without his co-operation. In these preacher-teacher institutes the fact is stressed upon the attitude of the Negro minister. This attitude is often true in his expressions of good-will and in his willingness to work with all agencies for community betterment among his people. Several teacher-preacher institutes have been held throughout the state with apparently good results.

These two groups of workers discussed freely and mutually the many school problems as attendance, better teachers, better schools, and buildings with the necessary equipment. In this connection suggestions were made touching in a very definite manner the appearance and attraction of the buildings and grounds. It was shown also how necessary it is to keep the fences in a state of repair and that there should be no broken steps, doors, gates, or windows, and that all buildings should be painted and kept spotlessly clean; that the toilets should be objectionable to no one.

Perhaps no group of workers in our school system is doing more to unify the community forces in a co-operative way than the Jeanes teachers, as it is a matter of common knowledge and experience that schools in those parishes in which these teachers are employed are better kept, the type of teaching is of a higher order, and the school building program is more in evidence. The business of these traveling teachers, working under the direction of the parish superintendents, is to help and encourage the rural teachers; to introduce into the small country schools simple home industries; to give talks and lessons on sanitation, cleanliness, etc.; to promote the improvement of schoolhouses and school grounds; and to organize clubs for the betterment of the school and neighborhood. So our division is seeking to have the school authorities in every parish make appropriations sufficient to employ one of these teachers. This division is always ready to co-operate with the school authorities in this respect.

Every church, on every district, in every Conference, of every Area observing the Semi-Centennial Anniversary of the Southwestern Christian Advocate on the same day, July 1st, 1923, will certainly put this paper on the basis of Dignified Self-Support.

APPOINTMENTS OF THE LEXINGTON CONFERENCE

COLUMBUS DISTRICT

T. L. Ferguson, District Superintendent, 1624 Harvard Avenue, Columbus, Ohio. Akron Centenary, O. H. Banks; Akron Mission, To be supplied; Bellair, To be supplied; Bridgeport-Flushing, To be supplied; Cadiz, A. L. Holland; Canton, K. G. Turner, Cleveland-Cory, D. E. Skelton; Friendship Mission, To be supplied; Mt. Pleasant, E. A. Driver; Stewart-Carlett, G. W. Hall; Columbus Centenary, S. H. Sweeney; Eleventh Street, G. W. Tindull; Frambes Street, To be supplied; Lee Avenue, To be supplied; Lincoln Heights, Wesley Found, D. H. V. Purnell, Parker Street, S. W. Buncan; Pennsylvania Avenue, Wm. S. Washington; Washington Street, To be supplied; Wheatland Avenue, J. L. Thompson; White Street, W. M. Giles; Woodford Chapel, W. T. Houser; Urban Crest, To be supplied; Delaware, H. E. Chapman; Detroit-Scott, G. R. Bryant; Highland Park Mission, Amos Mayer; Elyria, W. L. Noel; Flint, L. A. Watson; Iron-ton-Louisa, To be supplied; Lorain, B. H. Williams, Marietta, Richard Hughes, Marion, To be supplied; Martins Ferry, J. W. H. Pinkney; Mt. Pleasant, To be supplied; New London, To be supplied; Oberlin, L. E. Jordan; Pontiac, J. W. White; Portsmouth, J. E. Wood; Springfield-Broadus, G. W. Thomas; Wiley Church, W. H. H. Renfro; Steubenville, W. P. Kellogg; Struthers, Cleveland McDaniel; Toledo, C. J. Johnson; Urbana, To be supplied; Warren, J. H. W. McConner; Xenia, To be supplied; Youngstown, J. E. Burton.

CHICAGO DISTRICT

P. T. Gorham, District Superintendent; Beloit, Wis., H. B. Hayes; Chicago, Englewood, W. H. Wallace; Eighteenth Street, C. L. Fleming; Fulton Street, R. L. Dickerson; Hartzell Center, W. H. Wallace; Morgan Park, To be supplied; New Hope, To be supplied; Roby St. Mission, I. C. Smith; Saint Mark, J. B. Redmond; South Chicago, To be supplied; South Park, N. D. Shambourger; Wentworth Avenue, W. E. White; Woodlawn, To be supplied; Evanston, Ill., J. P. Pierce; Gary, Ind., F. Delaney; Grand Fork and Fargo, N. D., To be supplied; Indiana Harbor, E. E. King; Michigan City, South Bend, To be supplied; Milwaukee, Wis., To be supplied; Minneapolis, Minn., Robert W. Cheers; Saint Paul, Minn., D. M. Jordan.

INDIANAPOLIS DISTRICT

E. A. White, District Superintendent. Madisonville-College Hill, W. T. Davis; Anderson, C. E. Alexander; Batavia, H. H. Gooch; Bloomington, M. L. J. Bellinger; Booneville-Rockport-Newburg, T. S. McMorris, Browns, Ills., To be supplied; Cummins, G. C. McPehten; Cleves, Coke Otto, To be supplied; Mount Zion, S. E. Grannum; Park Street, B. F. Smith; East End Mission, To be supplied; Connerville, F. H. Bunton; Dayton, Ohio, J. W. Chinn; Evansville, Wesley Singleton; Greenfield, To be supplied; Indianapolis Barnes, C. E. Ball; City Mission, To be supplied; Scott, J. S. Roberts; Simpson, Wm. J. White; St. Paul Mission, To be supplied; West Park View, To be supplied; Jeffersonville, J. F. White; Laurel-Loveland,

To be supplied; Madison, F. R. Arnold, Middleton, To be supplied; Milford, B. J. Ward; Muncie, T. R. Prentiss; New Castle, J. W. Crook; North Vernon, A. P. Waller; Princeton, G. G. Morgan; Rushville, C. T. Parker; Shelbyville, L. M. Hagood; Terre Haute; Merrill, To be supplied; Saulters, R. E. Skelton; Troy, Ohio, L. M. Sharp; Watson, Cementville, To be supplied; West Wood-Mt. Heathy, T. J. Eaddy.

LEXINGTON DISTRICT

H. M. Carroll, District Superintendent. Augusta and Dover, Wm. Bush; Cleveland and Warrentown, W. M. Thomas; Cadentown-Pleasant Point, Randall Acton; Clay City and Colley Hill, J. S. Jeator; Covington, J. H. Ross; ynthiaana, G. W. Harris; Falmouth, J. T. Regett, Flemingsburg, I. M. Marbley; Georgetown, J. C. Hayes, Germantown Mt. Olivet, Minerva, To be supplied; Hazard, To be supplied; Jintown. Monterey, To be supplied; Leesburg-Oxford, oT be supplied; Lexington: Asbury, E. W. Kinchen; Lexington Gunn Tabernacle; F. P. Fielding; Mt. Sterling, Wm. Jenkins; Manchester-Aberdeen, To be supplied; Maysville, D. R. Hickman; Sherburn, A. N. Hewitt; New Zion, B. J. Coleman; Northfork, Mayshlick-Pleasantville, To be supplied; North Middletown, H. W. Simmons; Owentown, Worthville, Bedford, To be supplied; Paris, W. H. Richey; Richmond, S. P. Asher; Sharpsburg-Moorhead, Open; Versailles, R. D. Hines; Winchester, J. M. Hayden; Washington, G. W. Sherard.

LOUISVILLE DISTRICT

R. F. Broadus, District Superintendent, 827 Preston Street, Louisville, Ky. Anchor-age, J. H. Love; Auburn and Morgantown, C. C. Miller; Bowling Green and Horse Cove, To be supplied; Beaver Dam, Circuit, W. A. Johnson; Cloverport and Hawesville J. S. Henry; Chaplin and Camp Branch, S. Jossell; Eddyville and Grand Rivers, To be supplied; Finchville, L. W. E. Watson; Frankfort and Eminence, J. W. V. Hutchinson; Greenville and Drakesboro, J. H. Bowen; Hartford; E. Dow; Hardingshurg and Harned, To be supplied; Irvington, To be supplied; Jefferson Town, Z. A. Bowren; Leitchfield and Vine Grove, Robert Baxter; Jackson St., M. E. Church, I. G. Penn., Jr.; Coke M. E. Church, J. H. Greer; Lloyd St. M. E. Church, L. R. Starkes; 35th Street M. E. Church, Eugene Flornoy; Boston, New Haven and Leabon Junction, W. C. Mitchell, Owensboro, G. G. Buckner; Pewee Valley, A. L. Cook; Smithland and Paducah; To be supplied; Princeton and Dulaney, Smith; La Grange, C. M. Lee; Simpsonville Circuit, Joseph Small; Woolfolk M. E. Church, Frank Shipman, Sonora Circuit, J. S. Jones; West Point, To be supplied; Shelbyville, W. A. Hinton; Hawesville, To be supplied.

The Publishers are requesting that every Negro District Superintendent, every Pastor, and every congregation in Methodism make July 1st, 1923, the most historic day in this Church year by Crowning Fifty Golden Years of Service with Dignified Self-Support of the Southwestern Christian Advocate.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Samuel: Judge and Prophet

MAY 6, 1923

(I. Sam.—Various sections.)

Samuel was one of the truly great and versatile men of Israel. He was the greatest and most influential preacher of his day, the founder of a theological institution, a statesman and maker of statesmen, a man of rare genius and keen insight.

The reader doubtless remembers the story of his childhood; how he came to be considered a God-given child in a special sense, how he came to be reared in the tabernacle, and his consequent strong religious bent from childhood, and his deep moral earnestness. His training and the influence to which he was subject during the placid and formative period of his youth is what did most to make him the man that he became. But let us not suppose that his merely being reared in the tabernacle was the truly significant thing, but his being reared in the tabernacle under the influence of such a man as the priest Eli. Therein is the greatness of a teacher shown: by the best qualities of the lives that have been molded by his influence. And Samuel justifies us in considering Eli as a great teacher, even though he was not so successful as a father. But neither was Samuel. It is worthy of note that Samuel's boys turned out to be bad sons of a noble father just as Eli's had done.

When Samuel began his public career he found his people in sore straits—threatened with the loss of all that Moses and Joshua and their other leaders had done for them. They had been greatly humiliated by the Philistines. A large part of the people had become subject to this enemy. And this is where Samuel comes into prominence as a national leader and wins the judgeship. This well-nigh disheartened people he re-animated and inspired with such unconquerable courage and confidence that when the enemy made another attack to prevent before its execution an anticipated revolt, the Philistines were overwhelmingly defeated and driven from the field in panic. Samuel thereby became the first man of Israel, the judge, as the chief ruler was then called. How conscientiously and unselfishly he served in this position is well attested by the people themselves (I. Sam. 12:3 ff.). But the same thing cannot be said of his two sons who were made his assistants in the work. They looked upon their office as a means of feathering their nests as rapidly as possible without any scruples concerning the means of doing it. But this father should not be blamed for those sons' character. Some children, we know, will simply be unprincipled in spite of parental training. And, then, a father who was so busy as Samuel was with public duties in those cru-

cial times in the life of his people—this father would not likely have sufficient time to give to the proper rearing of his children. Most of this must be left to the mother and others. But, to be frank, we can hardly free Samuel from all blame for keeping these boys in office when he knew how they were conducting themselves. He had not oppressed any subject. But his appointees had done it without having been effectively re-proved by him. But let there be no stone-throwing here. For shall we not say that fatherly strength is the most severe test of the strength of character?

The people could not, therefore, think of these boys as succeeding their father in office. During the period of the judges the son of a judge did not inherit his father's office. But, as Samuel had appointed his sons as his assistants, quite naturally they would have continued in office after his death. Moreover, by now the people were desirous of taking their place as one of the nations of the earth. So they must have a king as other nations so that they would always have a leader in war and in peace. Had Samuel's boys not been so unprincipled, the people would probably have asked Samuel to become their king. But instead they asked him to make a king for them. Quite naturally he regarded this request as a failure on their part to appreciate the service which he had been rendering them. The small selfish man under these circumstances would have endeavored by all means to keep himself in office while he lived. Or, if he did grant their request, he would have purposely selected a weak man to be king in order to disgust the people with kings, and would have retired from public office and let conditions become as bad as they may. But Samuel selected the best man whom he knew to be made king and tried to make his administration a success by following him with his wise counsel and fervent prayers. And Saul was not the worse of kings, though he was lacking in the genuine religious spirit, a characteristic second to none which a king of Israel needed. It was this lack which made Samuel's selection a partial failure, though apparently he was very religious to begin with. Samuel's second choice was a much wiser one. He will be the subject of our next lesson.

The people were more far-seeing than Samuel in asking a king. They could never have become a strong nation without a permanently organized political government. They were men as we find them in this world, and not angels. Imagine this country developing into the strong power

that it now is upon the basis of the organization of the thirteen colonies! Religion is a very essential thing. But it certainly requires more than religious fervor for national strength, at least as long as we are men as we are. But it is in religious matters that Samuel's far-sightedness is most manifest. He established an institution of prophecy where prophets would constantly be trained who would, as the occasion should demand, denounce the sins of the people, call them to repentance, and thereby keep alive the religion of Jehovah. Remember, it was the institution of prophecy, and not that of the priesthood, that was the really vital element of Israel's religion. And it is the prophetic, and not the priestly aspects of Israel's religion that were made the basis of the propagation of the Christian faith. Hence Samuel's influence on the religious life of today.

J. LEONARD FARMER.

Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, May 6, 1923.

"Consider how great things he hath done for you."

(By Rev. D. D. Martin, D. D.)

Our life would be ingrate if we failed to keep in mind what God has done for us. For several generations he had been the direct leader and caretaker of Israel; Samuel asks the people only to consider what God had done for them, that they might not stray far from him. To keep God and his goodness to us, always in our thoughts will keep us from going far astray.

But God has dealt with us as he has not with many other peoples. When we consider this it not only attaches us with interest and special responsibility to God's work but reveals our obligation toward those less favored. It is the light and truth which we have that others need, and it only adds to our store to impart freely to them. We can say to them: "Come thou with us and we will do the good, for the Lord hath spoken good concerning Israel."

It is the knowledge of God, the love of God, the Experience of God in the soul which constitute some of the "great things" God has done for us. All these things the people in the darkness of heathendom do not possess.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?"

We can well afford to carry the Gospel to those who have it not; in view of what the Gospel has brought to us. For all we have in our own life of hope and blessing, for all the home, the school, and the church mean to us we are indebted to the Gospel of hope. This same gift of life and love we can afford even at great cost to carry to others.

Israel had sinned in asking for another king save Jehovah who had been their king but even in this sin God's grace was manifest in that he did not forsake them. We have sinned all these years, yet God does love and in his great pity redeems and saves. Others need such a Saviour. They know the light of sin but not the power that saves.

How abundantly he forgives and saves us. Let us tell others about Him, and these will tell others until the whole world shall be redeemed.
Gammon Seminary.

District Rounds

MONROE DISTRICT

Second Round.

Bastrop, May 4-6; Mt. Nebo, 18-20; Mt. Slani, 25-27; Bonita, June 1-2; Gallon Mission, 4-5; Lake Providence, 8-10; Transylvania, 21-22; Washington and Vaughn, 15-17; Jones, 22-24; Sisicly, 27-28; Wisner, 26-July 1; Casper and Fairbanks, 7-8; St. Paul and West Monroe, 15-17; St. James, 15-16; Basco and Columbia, 18-19; Clark and Rochelle, 25-26.—T. A. Hampton, D. S.

HANNIBAL DISTRICT.

First Round.

Troy, April 14-15; Moscow Mills, 15; Hannibal, 21-22; Curryville Circuit, 24-25; Moberly, 28-29; Fayette, May 5-6; Mexico, 12-13; Sturgeon Circuit, 15-16; Montgomery, 19-20; Forestell Circuit, 22-23; Wellsville Circuit, 26-27; Truesdale, Circuit, 29-30; Bowling Green, June 2-3; Louisiana, 9-10; Columbia, 16-17; Fulton, 23-24; New Bloomfield Circuit, June 30, July 1.

Dear Brethren: The District Stewards will meet in Mexico, Mo., April 26th, at 1:00 p. m. Let every charge be represented at this meeting. Begin at the beginning to make your charge 100 per cent, in Centenary, Conference Claimant and Episcopal Fund. Put the Southwestern in every home.—C. S. Webster, Superintendent.

GUTHRIE DISTRICT

First Round

Davis and Sulphur, April 15-16; Meridian, 17-18; Luther, 21-22; Wellston, 28-29; Wichita, May 6-7; Caldwell, 9-10; Hennessey, 11-12; Anadarko, 13-14; Chickasha, 16-17; Altus, 19-20; Ardmore, 26-27; Purcell and Wynnewood, June 1-4; Oklahoma City, 1-11; Chandler, 20-22; Seminole and Lima, 23-24; Earlsboro and Shawnee, 27-28; Guthrie, July 1-2; Dewey, July 3-4; Cleveland, 5-6; Ollerton, 7-8; Crescent, 9-10; Dudley, 14-15.

Dear Brethren: We are beginning a new year's work. Every minister is making his own record; and every man will be reckoned with according to his work. Remember, the man who does his work doesn't ever come up to the annual conference with a bundle of excuses. He has done his work, and his work speaks for him. The work he has done has already made his report before he reaches the seat of the conference.

Brethren, let us do our work this year and not come up to the conference with the same old "Hard Time" story. That has gotten too old. Keep yourself well informed and get down and do your work. We have from time to time complained about the general officers of the church coming this way. We had a splendid representation this time at the recent annual conference. We had them because we showed we were keeping pace with the times. Let us have

(Continued on Page 15.)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC
May 6, 1923

"What Is Sunday For?"
(Psa. 118:24; Isa. 58:13, 14)

Our Sunday is the direct descendant of the Jewish Sabbath. The Sabbath was founded on the idea of an autocratic and selfish God, who would become angry and inflict severe punishment on men if they aroused his displeasure. Hence, it was necessary to have definite and comprehensive laws regulating every act of people's lives.

The logical extreme of such an idea about God and about human life was the production of a great mass of laws, all of which nobody could possibly keep, but which everybody was supposed to be governed by.

These rules fill the eleven good-sized volumes of the Jewish "Talmud." Page after page in the "Talmud" is given over to minute laws about Sabbath observance—how to dress, how to eat, what to say, how far one could walk, and a thousand other things were included. Two entire pages contain instructions as to how to bathe on the Sabbath.

Fortunately, Christians haven't gone that far in regulating Sunday observance, although a great many have attempted to govern their own and others' conduct on the same principles as the Jews did. Those principles

are: (1) The assumption that God is selfish and must be pleased, and appeased when angry; and (2) that human conduct can be satisfactorily regulated by rules which say just what may and just what may not be done.

Jesus and the Sabbath

A great many of the most careful students of the life and teachings of Jesus in relation to the problems of human life today are saying that we do him an injustice when we say, "This is right, just because Jesus said so." Rather, we ought to attempt to find out what facts of human nature and human life lay back of his teachings and his conduct which made them so supremely valuable.

Jesus once said: "I come not to destroy the law, but to fulfill." But he also refused to follow the law when it conflicted with the one great masterful purpose of his life—"that they might have life, and that they might have it more abundantly."

The deep needs of human life always found a response in the great heart of the Master. He dined with publicans and sinners because they needed what he had to offer. He talked with the Samaritan woman at the well because she had need of a more abundant life. He protected from the law the woman taken in adultery because he considered human life of vastly more importance

than anything else in the world.

The principle by which Jesus lived and taught was that of the supreme value of human beings against every other consideration in the world. And when his disciples were in need of food on the Sabbath, he was ready to defend them on the basis of that principle. "The Sabbath was made for man, and not man for the Sabbath," he said. Just what does that mean in our modern world?

Quarterly Conferences

PLEASANTON, TEX.—Our first quarterly conference was held on March 14, with splendid success. The District Superintendent preached a great sermon. Raised for the quarter Twenty-seven dollars. After the service the members and friends came to the parsonage and gave the District Superintendent about seventy-five pounds of groceries to the surprise of Rev. Priestly and Dr. G. A. Deslandes. The following were the donors: Mr. and Mrs. Baines, W. G. Burnett, A. Perkins, Ethel Pullan, J. Taylor, Corine Scott, C. King, Mrs. J. Murphy, H. King, R. McVey, Mrs. McVey, Mrs. R. Perkins, Mrs. Nettie Ross, Alvin Lee Priestly, J. Jackson, Lela Lamont, Inez Kelly, Cornelius Jackson, Dorothea Lee, Roherta King, Lillie Pharis, Iva Jackson, Lethia King, Frank Milholland, Esther Jackson, Mr. Nunn, Artie Curtis, Mrs. Ruffin

and others. The District Superintendent was delighted.—Reporter.

STARKVILLE, MISS.—Rock Hill Charge: Under the Leadership of our Pastor, E. D. Emerson, we witnessed the greatest quarterly conference ever held in the history of our church. The first quarter for the year 1923, convened at Plairs Chapel, M. E. Church, March 10-11. The conference was held by the District Superintendent, Dr. E. F. Scarborough, Dr. E. R. Miller, graced the meeting with his presence Saturday for which we were grateful. We thank our Heavenly Fathers and praiseworthy officers and members for the paltry sum of \$61.47. On Sunday Dr. Scarborough delivered an excellent message, after which the doors of the church were opened by our pastor; 8 members were taken into the church. We ask your prayers.—M. H. Hill, Reporter.

DALLAS, TEXAS—The first quarterly conference for Dallas St. Paul Methodist Episcopal church was held March 3-4, with the Rev. J. W. Warren, our efficient Dist. Supt., presiding. A large number of officers and members took part in the business session. Sunday was a high day, and the Dist. Supt. was at his best both at the morning and evening services. Collection during the session was \$211.

TEMPLE, TEXAS — Rev. S. E. Jones, D. S., held his second quarterly conference.

(Continued on Page 16)

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W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

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WHAT THE CHURCHES ARE DOING

HUBBARD, TEXAS—We are glad that we were among the first churches that our beloved area secretary of the West Texas Conference, Dr. D. C. Lacy, visited. Dr. Lacy preached a wonderful sermon on the 28th. On Thursday at 7:30 p. m., Dr. Lacy was again the principal speaker among the many others. Some of the other renditions were: Paper, "The Aged Ministers," Mrs. Bettie Hassel; remarks on the ministers that have preceded us to that great beyond, Mr. R. B. Davis; paper, "The Minister the Leader of the Church," Miss Rosa Viola Davis. The choir rendered some excellent selections under the auspices of Miss Ora Mabel Shanklin. Sunday school was well attended. At 11 o'clock Rev. Dicky, the pastor of the A. M. E. Church at Emhouse, preached for us. At 3:00 o'clock the pastor, Rev. J. W. Stone, preached for the Second Baptist preacher. Lawson Chapel is doing more along all lines and especially the financial line. Rev. J. W. Stone, Jr., Pastor.—Miss Rosa Viola Davis, Reporter.

EAST CALVERT CIRCUIT—Pine Oak Charge has won the name of being the most loyal Methodist church on this circuit. During the illness of the pastor they held their service and came to the parsonage, made their reports, which amounted to \$14.00 in cash, and gave their well wishes for a speedy recovery of the pastor, who has been in bed with an attack of influenza. The pastor says truly this is a loyal people.—Alice Hill, Reporter.

TAYLOR, S. C.—J. C. Martin, superintendent of the Spartanburg District, held his first quarter at St. Mark's Church, March 12, with our very efficient pastor, Rev. R. R. Williams, at his post. After singing and prayer, T. M. Greer was called to act as secretary, and after listening to a very impressive talk by Dr. Martin, R. R. Williams reported the work of the charge. The Ladies' Aid and Epworth League were represented by Mrs. L. F. Poole and Mrs. Daisy Gray, respectively, also the Centenary was not forgotten. The class leaders brought up Dr. Martin's report, which amounted to \$35.30; Centenary, \$31.36; Ladies' Aid, \$56.15; trustees, \$13.59; pastor, \$155.48. Total for the quarter, \$291.88. We are praying for a great spiritual and financial feast.—T. M. Greer, Recording Secretary.

CORINTH, MISS.—The Ladies' Aid Society of Mt. Moriah M. E. church welcomed the new pastor, Rev. Winbush, at the parsonage. A delicious dinner was served the family on their arrival Wednesday evening, Feb. 14. Tuesday night, Feb. 20, the church

officers held a very interesting meeting, made plans for the year's work. After which a storm struck the parsonage and left a long table filled with many good things for the pastor and his family.—Mrs. D. D. Combs.

SUMMIT, MISS.—Summit and Magnolia are receiving their new pastor, Rev. A. L. Holland, with open arms. The Ladies' Aid Society and the Woman's Home Missionary Society gave a reception in honor of the district superintendent, Dr. G. W. Smith, and their new pastor, which was a very unique affair in many ways. The officers met and voted to stand by Rev. Holland, who has gotten into the trend of affairs, both civic and religious.—Reporter.

BETHEL AND EBENEZER CHARGE—We are moving on nicely with our new pastor, Rev. S. E. Watson. He has seemingly put new life into many departments of the church. He has organized a Ladies' Aid Society at each church, both of which are destined to do great things. Our first quarterly conference was held March 9 with our new district superintendent, Dr. C. C. Jacobs, presiding. He did not preach a sermon, but he gave a beautiful exhortation, using as his subject 15th chapter of St. John, after which the business of the conference was taken up and dispatched in a very business-like manner. Dr. Jacobs seems to be very favorably impressed with his co-workers at Bethel and Ebenezer, and made us feel good by saying some very commendable things about us. All reports were good. Raised for district superintendent \$50.00, which is the best report ever made at a quarterly conference on this charge. We are hoping to accomplish much this year under Rev. Watson's leadership.—Isabella J. Harrington, Reporter.

BATON ROUGE, LA.—Neely Chapel Church: Rev. Israel Turner, who is the new pastor, has gotten everything in readiness for the work of this year. We all believe that this will be another successful one; the future seems very bright for this year. The church appreciates very much the pastor's efforts, as he too seems very much in earnest about the welfare of the church. The first Sunday in February there were one hundred and forty persons who communed and who came to be prayed for. The Sunday School, which is the life of our church, is still making progress. On Saturday night, March 10, there was a concert given, supervised by the pastor, which was quite a success.—Philip Reed, Secy.

PLAQUEMINE, LA.—Hurst M. E. Church: On Monday night, March 19, a grand musical program was rendered

under direction of Mrs. Dr. Watkins. In spite of the inclement weather it was quite a success. We are expecting to at least pay our Centenary quota. Many who have not paid their back pledges are expecting to pay up.—Miss R. Webster, Reporter.

CADIZ, OHIO.—Sunday, March 18, was truly a great day at Simpson M. E. Church. We have beautified our church with new granite walls. The Ladies' Aid Society has beautified the floor with 80 yards of high grade carpet. The Trustees have varnished the woodwork, the pastor has upholstered the pulpit and furniture until everything looks like new. Since these improvements our attendance has increased over 50 per cent. We have now an average Sunday School attendance of sixty. Rev. W. H. Williams, of Steubenville, Ohio, was with us on Sunday, March 18, and delivered a most eloquent address before the Sunday School at 3:30 p. m. This address convinced us thoroughly that it is possible to get the child saved while in the Sunday School. After the address we were favored by a vocal solo by Mrs. Rev. Williams which was food to the soul. Other short addresses were delivered by Rev. Cassius of Oklahoma, Prof. W. H. Lucas and Rev. W. T. Myers pastor of St. James A. M. E. Church. Special music was furnished by the Sunday School Choir and orchestra. The reopening sermon was preached by Rev. Williams, Sunday night, after which we were favored with a vocal solo by Mrs. Minnie Howard of Mt. Pleasant Ohio. Also a duett was sung by Mrs. Carrie Davis and Mrs. Iretta Davis of Cadiz. Collection for the day, \$35.00. Rev. and Mrs. A. L. Holland are the proud parents of a fine eight pound daughter, born March 23, 1923.—Mrs. Emma Tyler, Reporter.

ROME GA.—When the news reached Rome, Ga., that Dr. N. D. Shamborguer was the new pastor of Metropolitan Methodist Episcopal church, "Western prairie fire will only give a faint idea as to spreading." Members and friends of Rome first church have been drawn to him as if by magic. We do not hesitate to say Dr. Shamborguer is easily classed among the greatest pulpit orators the church has produced.

A new spirit has come over the people. The parsonage has been set in order (literally made new); a barn has been built; the art-glass windows have been repaired. Despite the much rain and winter weather, more than \$800 was raised in two months. The Sunday school under the leadership of Mr. Ed. Garriway, has taken on new life. The brotherhood, under its president, Mr. N. A. Pardon, is doing a fine work. The Ladies' Aid under Mrs. A. S. Thomas, was never in better spirits. The new president of the W. H. M. Society, Mrs. M. Rayburn, has great promise. Miss Louise Gordon is president of the Sunshine Club. This fine bunch of young ladies are doing big things.

The mid-winter mock conference Feb. 12 to 27, was the event of the season. Total raised \$526.52. Mr. N. A. Pardon led the conference with \$10.10; Mrs. J. W. Sams came next, with \$68.35; Mr. Joe Edwards was a close third, with \$61.50. All did well.

Dr. J. D. Lovejoy, D. S., held our first quarterly conference Feb. 26. He

was so well pleased with the spirit and showing made he gave his check for \$25. A storm struck the parsonage in January that left many valuable things in its wake. Mr. J. W. Sams is the new president of the Epworth League. We hope to look after all claims of the Church. The Southwestern shall not be forgotten.—N. A. Pardon, Sec.

ABBEVILLE CHARGE—Ruford M. E. church: Our pastor preached for us at 11 o'clock. His text was Col. 3:1. We had a great sermon, subject, "The Risen Christ." Each group leader made their reports: No. 1, J. H. Petties, \$3.70; No. 2, Mattie Wilson, \$3.50; No. 3, L. A. Petties, \$3.75; No. 4, I. Wilson, \$1.20; No. 5, D. Wilson, \$1.75; No. 6, J. D. McMullens, .50; No. 7, J. D. Wilson, \$1; No. 8, S. T. Petties, \$3.50; No. 9, J. L. Webb, \$1; J. W. Wilson, \$1; S. A. Tankersley, \$1.40; S. C. Canon, \$1.75; M. McMullens, \$1.70; A. Petties, \$2.95; Ida Banster, \$1.80; S. T. Lewis, \$1; James Honnus, \$1. Public collection, \$1. The pastor paid \$5. Rev. R. B. Adams is pastor and we are proud of him. Total raised \$620. Total raised for today, \$120.—J. H. Petties, Sec.; R. B. Adams, Pastor.

SOUTH BEDFORD, VA.—Mt. Olive: Rev. F. D. Thomas had his Club Rally on March 25, 1923. Clubs reported as follows: Mrs. Clydine Alexander, Club, No. 1, \$500; Mrs. E. M. Fields, No. 2, \$33.00; Mrs. Daisy Blaney, No. 3, \$22.40; Mrs. A. O. Murphy, No. 4, \$3.21; Mrs. Lula Phillip, No. 5, \$4.29; Mrs. Charlotte Haley, No. 6, \$5.64; Mrs. Carrie Gunn, No. 7, \$15.20. Total amount through Clubs, \$91.74. From other collections, \$16.40. Grand total, \$108.14. Rev. Thomas is bringing things to pass and his success along all lines is very complimentary. Although he has only been with us a short time. He is one of the coming young men who will be felt in the great church.—Mrs. M. J. Jones, Reporter.

SWEENEY, TEXAS—Sunday, March



Sloan's
Reduces swelling of
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It may be a sprained wrist or elbow—a bruised muscle—a strained tendon—

You cannot foresee it. But you can keep Sloan's always handy to relieve the pain.

Sloan's brings immediate comfort. It breaks up the congested and inflamed condition and restores normal circulation. Use Sloan's to guard from pain as you would an antiseptic to prevent infection. Your druggist has it.

Sloan's Liniment—kills pain!
For rheumatism, bruises, strains, chest colds

4, was a high day for Sweeny Circuit M. E. Church. Grace Chapel raised \$78.00, \$30.00 of which was for Centenary. We thank the pastors and members of Little Zion A. M. E. Church, Macedonia Baptist Church and Magnolia Baptist Church for their liberal contributions and co-operation. All of the members were asked to give \$5.00. A few faithful ones responded, as follows: Mr. Moses, \$2.50; Laura Carter, \$5.50; Mary King, \$1.95; Hester Mack, \$6.00; Dora Bivens, \$2.75; Dave Carter, \$2.00; Alberta Goode, \$1.00; Nancy Holmes, \$2.50; Sam Smith, \$1.25; B. R. Mack, \$1.00; Ida Bryan, \$2.05; Zellie Thompson, \$1.00; Olivia Jemma, \$2.75; Ansa Carter, \$1.00; Margaret Holmes, \$1.25; Paltire Bivens, \$2.00; Martha Holmes, \$2.50; Hester Williams, \$1.30. Many of the young folks gave 50 cents each. Mrs. R. A. Searcy of the Baptist church gave \$1.00; Rev. W. M. McNeal and Brother Morgan Brooks, pastor and steward of Little Zion A. M. E. Church, each gave \$1.35. Lynnville and New Zion will be heard from later. Rev. McNeal preached a very forceful and instructive sermon at 12:30 p. m. Rev. Steward, pastor of Macedonia Baptist Church, preached a soul-stirring sermon Sunday night. Rev. W. W. Johns, pastor.—Mrs. Laura Carter, Reporter.

KAHN, LA.—We take this method to thank the members and friends for the grand surprise party given us. We met and had an inspiring prayer meeting and sermon by the pastor, after which most of the members left and returned singing "Bringing in the Sheaves," led by Sister Pauline Jefferson, Sister Leona Allen, Brothers Henry Byrd, Lloyd Allen, Ed Watkins and others, and presented the pastor, Rev. Tony Taylor, with 45 pounds of choice groceries. God bless our members and friends.—Reporter.

QUITMAN CT.—Mt. Zion: We had a high day at this church; the spirit of the Lord was with us. We had a number of the members of Shilo and Pearl Grove Baptist churches with us. There is a spirit of union existing among the churches which brings about co-operation. The stewards, Bros. F. Roberts, H. Reed, Ed. Jones, assisted by Bros. Dixon, Booker, Donald, Deems, of the Baptist church, raised and paid P. C. \$30.—Wm. Emerson, Pastor.

ALTHEIMER, ARK.—A great storm struck the parsonage on March 27th, and when the storm was over 40 lbs. of choice groceries were left on the table and a small purse of money. The storm was lead by Sister Lily Sikes and others. May the blessings of the Lord rest upon them all.—A. T. Stephens, Pastor.

JACKSONVILLE, Fla.—We had a great day at our church. The Knights of Pythias and the Court of Calanthe turned out in a joint meeting, which proved to be the greatest procession ever witnessed at our church. A splendid program was rendered by all. Special mention should be made of the service rendered by our own Dr. J. H. B. Madison, principal speaker of the day. He charmed the entire audience. This meeting will be long remembered by both the lodges and every one present. Dr. Madison chose for his text 2 Sam. 1, 26 v.: "Very pleasant has thou been unto me." It is fitting to

say of him that few men speak as he spoke to us at that time.—Mrs. S. E. Spence, Reporter.

AMORY, MISS.—A storm at Amory on Sunday night came over the town while we were at the church, yet no damage was done. As soon as it was over we all left for home with full thankfulness and trust to our heavenly Father for his tender care. On Monday night another storm came, but this time it struck the parsonage—not a storm of wind and rain, but one of calm repose came knocking at the door. This was led by Felix White and wife, DeeClifton, Sister Payne, Daniel Sparkes and many others, singing "God Will Take Care of You," led by Sister McDaniel. They left us many pounds of choice groceries. The pastor thanked them and invited them to come again. In the name of the parsonage I also extend to you all a standing invitation.—Mrs. A. B. Clay.

ENNIS, TEXAS—St. Delight M. E. Church: The grand opening of the new St. Delight M. E. Church on March 11, 1923, was indeed a grand affair. Nearly all of the local churches took part in the program. This church is indeed a beautiful frame building. The pastor and members deserve much credit for this splendid piece of work. The capacity of the building is 30 by 52, with all modern equipment. The local churches of the city responded with a donation of \$52.35. Club leaders' report: Club No. 1, Mrs. E. E. Mosley, \$36.25; No. 2, Mrs. Maggie Beicher, \$54.85; No. 3, Miss Mandora Hubbard, \$23.65; No. 4, Mrs. Mahel Marshall, \$17.20. Grand total, \$184.30. Rev. S. D. Mosley, pastor.—Maggie Beicher, Reporter.

UNION SPRINGS, ALA.—February 25, 1923, was indeed a great day for the members of St. Paul M. E. Church. On that day a very successful rally was carried out. This rally was for the purpose of repairing and beautifying the church. The church was divided into three clubs, viz: Club No. 1, Mary W. Nelson, captain, \$47.90; No. 2, Mrs. Ella Cowan, captain, \$31.94; No. 3, Mrs. Amanda Williams, captain, \$28.43. Total, \$108.27. Public collection, \$8.40. Grand total, \$116.67. The church is taking on new life under the leadership of the new pastor, Rev. M. C. McClendon, who by his kind and gentle manner has won the love of his members and of the friends of the town. He came to us on the 5th of January and since that time the members have worked energetically. A handsome sum (for the time) has been raised on the pastor's salary. The Ladies' Aid Society had a well dug and placed a \$25.00 stove in the parsonage. The Aid is still at work; in fact, the entire church seems aroused to a sense of duty, and with our kind and energetic pastor we are hoping to win the victory.—Mary W. Nelson, Reporter.

MICANOPY, FLA.—Prof. A. C. Kelly and Miss M. A. Kelly gave a grand concert on Monday night, March 19, for the benefit of the trustees. Prof. Kelly was master of ceremonies and Miss Kelly was at her best at the organ. Everyone was well pleased with the splendid program rendered. The members of our church need to be commended, as

they know no failure. Every member is expected to pay up their Centenary dues and the bishop and district superintendent will not accept any excuses.—W. B. Hester, P. C.

TUSCALOOSA, ALA.—March 18, 1923, was St. Paul's over the top day with its Centenary. We have reported our full quota for the year, \$140.00. Dr. E. M. Jones was with us and preached three very strong sermons to the delight of all who heard him. He also addressed the Sunday School. Dr. Jones was highly impressed with the way the Rev. F. W. Williams, our pastor, is conducting the affairs of the church and Sunday School. The families reported as follows: Mrs. F. W. Williams, \$42.05; Mrs. W. T. Murphy, \$44.70; Brother L. D. Carr, \$25.00; Mrs. Winnte Harding, \$5.25; Mrs. Martha Lee, \$5.00; Mrs. Feha Waltheil, \$7.00; Mrs. Beulah Hunter, \$1.00; Mrs. Cora Day, \$6.60; Mrs. Mary Stevenson, \$7.00; Mrs. Stephen Gaston, \$16.55; Miss Martha Laverder, \$8.50; Mr. Arthur Frlerson, \$9.01; Mrs. Spencer Hutson, \$25.00; Mrs. Maria Holley, \$2.00; Mr. Charles Lewis, \$5.50; Mrs. Evelon Calvin, 70c; Mrs. Walter Carmack, \$30.37; Mrs. Will Griffin, \$50.55; Brother F. P. Robinson, \$10.00; Brother S. S. Spears, \$3.00; Mrs. Fannie Wood, \$2.00; Mrs. R. R. Williams, \$10.75; Dr. J. R. Mallard, pastor Presbyterian church, \$3.30; Dr. C. J. Stevenson, pastor A. M. E. Zion Church, \$784; Dr. J. S. Humphries, pastor C. M. E. Church, \$12.15; Mr. McMiller, \$1.00; Miss Ida Sterla, \$2.00; Mrs. Jennie Miller, \$14.50. We owe a debt of gratitude to the Ladies' Aid Society of St. Paul M. E. Church, who served us such a delicious dinner.—Rev. F. W. Williams, Pastor; W. T. Murphy, Reporter.

WINONA, MISS.—On March 1st a human hurricane, which was composed of both Methodists and Baptists, entered the parsonage and spent its force by laying on the table many things and a nice cash purse. This hurricane was led by Mrs. F. C. Cauthon, Mr. W. G. Winbush and other good members of the church. From the smallest to the largest gift was highly appreciated by the pastor. Rev. D. E. Simmons, P. C.—Mrs. A. G. Grissom, Reporter.

SANDERSVILLE, MISS.—Chapel Hill M. E. Church: We feel that our prayers have been answered by the sending to us of Rev. W. L. Mills from the annual conference. We are satisfied that we have a competent leader who has had many years of experience in leading his people. If the members of Chapel Hill will stand by him we will be able to raise all of our Centenary quota and many subscriptions for the SOUTHWESTERN. We hope to do bigger and better things for the church this year than ever before. We enjoyed two wonderful sermons on the fourth

Sunday in February by our able district superintendent, Dr. W. H. Smith. The quarter was paid in full. We are well pleased with our pastor and we want to thank the conference for sending us such a great leader.—C. E. Gavin, Reporter.

QUEEN CITY, TEX.—We the members of Bethel church conducted our Easter rally here Sunday, April 1, 1923. Our pastor was present and preached at the 11 o'clock service. After a splendid sermon we were dismissed. At night we rendered a wonderful program, after which the contest of the red, white and blue regiments were called off: Captain of red reg., Sister Marie Johnson, \$13.14; white reg., Essie D. Phillips, \$16.42; blue reg., Willie Odel Braxton, \$19.12. Our total on Centenary for the day was \$50. The following persons paid \$5 each: Sisters Patsie B. Johnson, Lucy Johnson, Catherine Johnson, Brothers Lude Johnson and George Johnson. We were hindered a great deal by sickness. The pastor's wife was with us and rendered great service in the rally. We were delighted to have Slater Washington with us.—Catherine Johnson, Reporter; Rev. W. D. Washington, Pastor.

THOMPSONS, TEXAS—St. Matthews M. E. church has taken on new life under the leadership of Rev. R. C. Collins; one has been converted and received into the church. Easter was fittingly observed; we had a soul-stirring Crucifixion sermon on Good Friday night. Beginning Easter Day with Resurrection sermon 5:30 a. m. and continuing through the day. At 2:30 p. m. the church was filled with devout worshippers for the termination of the Centenary drive. We raised \$30, our Centenary quota. The entire circuit reported \$56. The night service was given over for the rendition of an interesting program with assisting talent from the Baptist church.—B. M. Jones, Reporter.

CARD OF THANKS

The pastors, Rev. J. C. McGinty, of Abbott chapel M. E. church, and wife, take this method of thanking the Ladies' Aid and the Woman's Home Missionary Societies for their many acts of kindness toward them in the past; also for the great surprise of a hundred or more pounds of choice groceries sent to the parsonage on their return from Annual Conference. May heaven's choicest blessings rest upon the good women of these societies.

Yours in His name,
Rev. and Mrs. J. C. McGINTY,
Slater, Mo.

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1923 SESSION OPENS June 11th. Closes July 20th
Note: Registration Fee \$2.00, Board \$24.00 for six weeks, payable in advance.
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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

SMITH—The late Rev. Nathaniel Smith, former pastor of Dermott and McGehee Charge, fell asleep in Jesus March 15, 1923, at Dermott, Ark. He died in full triumph of faith. Rev. Smith desired to talk with Bishop Quasyle; to tell him that he kept the faith and finished his course and was now ready to be offered up. A devoted wife and brother survive him. His funeral was attended by Rev. J. W. Terrel. Interment at Dermott.

HARVEY—Mr. F. D. Harvey, a young man of Lampton, Miss., 28 years of age, died March 24, 1923, and was buried on the 27th. Rev. D. J. Price conducted the funeral services. Revs. D. F. Dudley and T. M. Jefferson assisted.—C. A. B. Price, Reporter.

TAYLOR—On March 7th, while we were at class meeting, the messenger Death came to the District Parsonage and stole Bro. Taylor away. There were five in the service that morning and each of us witnessed something after we read the Scripture lesson. Rev. G. T. Saxton, our Dist. Supt., asked Bro. Taylor to lead the prayer. He prayed a strong, fervent, long prayer, something out of the ordinary for him at the morning devotion. He was bidding us goodbye but we did not know it. Those attending the service that morning was Rev. G. T. Saxton, Dist. Supt. of Texarkana Dist.; Mrs. Hettie Carr, of Persloma, Ark.; Mrs. G. T. Saxton, our Conf. cor. sect'y of W. H. M. S., and the writer. Bro. Taylor was very positive in his way. He was indeed a strict Christian. Believing in right home and everywhere. I was his companion for 34 days, 10 mo., 6 days. There were four children born to us—namely, Alfred, Ida, Joseph, Viola—all of whom survive. Brother Taylor was a stern, earnest Gospel preacher. His health failed in 1917, and at that Conference was given a retired relation, at his own request. Since that time he had not been in very good health. We will miss him. Sleep on and be at rest.

Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the victory won,
And thou art crowned at last.

—Mrs. C. A. Taylor.

IN MEMORIAM.

In loving remembrance of my dear mother, Mrs. Louise McKay, who departed this life April 25, 1921.

Just a sad and sweet remembrance—

Memories fond and true—

Unmeasured token of affection,

Are my tender thoughts of you.

Her loving daughter,

(Mrs.) MAYME GREEN.

DISTRICT ROUNDS.

(Continued on Page 14.)

their presence again. Let our motto be: Our full centenary quota by January 1, 1924, and our full Southwestern Christian Advocate Quota by July 1, 1923. Remember, Bishop Mead will be in Guthrie, June 11-12, at which time we will have the Area District meeting.—C. R. Ross, District Superintendent.

NEW ORLEANS DISTRICT Second Round.

Angle, May 18-29; Malalle, 22-June 3; Bogalusa, May 25-27; Haven May 29-June 3; Thompson, May 31-June 17; Williams, June 5-17 Scott Chinn, 7-24; Sildell, 9-10; People's Church, 12-14; St. Matthew, 14-July 1; Trinity, June 19-July 1; Asbury, June 21; Peck, June 26-July 8; Mt. Zion, June 28-July 8; Grace, July 3-15; Gretna, 5-22; Wesley, 9-15; First Street, 10-22; Franklinton, 17-18; Mandeville, 19; Covington, 20.

Dear Brethren: Sunday, July 1st, is designated as Southwestern Day. There must be no letting up until our full quota of subscriptions has been raised. If you do not know what your quota is, write me and I will furnish you with same. The New Orleans District must not lag in this respect. All shoulders to the wheel. M. R. Walker, District Superintendent.

LAKE CITY DISTRICT Second Round

Adamsville and Levyville, May 5-6; Bland and Stanley, June 16-17; Callahan and Kings Ferry, 3; Cross City and Eugene, May 7-8; Ferdinandina, 25-27; High Springs, 19-20; Lake City and Bass, June 8-10; Little Rock and White Springs, 26-27; Live Oak and Welbourn, July 14-15; Ft. White, Lake City Jct. and Branford, July 25-26; Mikesville and Washington, June 9-10; McClenny and Sanderson, July 22; Monticello, July 19-20; Noble Hill, May 13; Old Town and Fanin, 19-20; Perry and Carbor, 10-11; South Ferdinandina and Franklinton, 25-27; Winfield and New Hope, June 23-24. District Sunday School and Epworth League Convention at Mikesville, June 14-17. District Conference at Ferdinandina (Trinity), August 23-26. District Motto: Every charge at 100 per cent. appointment.

Dear Brethren: Push the Centenary motto: Every charge a 100 per cent cause of your charge. Remember our appointment. Make Stewardship and Soul winning your great object. Do not forget to report Centenary money monthly. Your for success. Scott Bartley.

SEDALIA DISTRICT First Round.

Holden, April 15; Versailles, 17; Tipton, 18; California, 19; Otterville, 20; Sweet Springs, 22; Houstonia, 23; Georgetown, 24; Clinton Circuit, 29; Appleton City, 30; Mar Creek, May 1; Osceola, 2; Butler, 6; Warrensburg, 13; Dresden, 15; Knobnoster, 20; Beaman Circuit, 23; Sedalia, 27; Springfield, June 3; Rolla, 6; Lebanon, 7; Marshfield, 8; Greenfield, 10; Carthage 17; Neosho, 19; Jolly 20; Joplin, 24.

Dear Brethren: We begin this year with faith in God, remembering, al-

ways, we are on business for the King. Start now to raise your claims; appoint your Southwestern committee, and raise your full quota for the Semi-Centennial Anniversary, July 1-3. District Stewards' meeting, Clinton, Wednesday, April 25th. The Epworth League Institute, July 8-15. Each charge is expected to be represented by pastor and on delegate at least. I solicit your co-operation and pray that this may be the greatest year in the history of the district.—L. R. Grant, District Superintendent.

MARION DISTRICT. Third Round.

Mt. Sterling Circuit, May 4-6; Gainsville Circuit, 11-13; Union Circuit, 18-20; Clinton Circuit, 25-27; Akron Circuit, June 1-3; Mantua Circuit, 8-10; Eutaw and Sprinkfield, 15-17; Tuscaloosa and Buhl, 22-24; Bessemer and Readers, 29-July 1; Newbern and Walthal, July 6-8; Oak Grove Station, 13-15; Marietta Circuit, 14-15; Allison Mission, June 14.

My dear Brothers and Laymen: I am heartily grateful to you for your loyalty in supporting the Easter drive so generously; thus making it possible for the District to largely increase the Centenary offering; your reports to me after Easter and your response at the Missionary Educational Convention, showed the possibilities of the Marion district. Let us make the final pull on Children's day and raise our full quota of the Centenary for this year. I am happy that our District leads the church in percentage of Southwestern subscriptions; and I really believe I will shout when your reports reach me after July 1st, on which day, I am quite sure every pastor on the District will report their full quota of subscriptions to the paper. We must not fail; I repose my faith in your loyalty on this matter. Brethren arrange a big quarterly Love Feast, Educational and Recreational program for each quarterly meeting. Plan now for your big Spring and Summer revivals, and call on me for any possible assistance. The District Conference will convene on the 2nd or 3rd week in August, you will be notified definitely later. Organize Teachers Training Class, Seek life Service recruits. We need more prepared ministers and other workers. We want make them ourselves. I am humble in the trenches with you.—R. R. Williams, District Superintendent.

BATON ROUGE DISTRICT. Second Round.

Mt. Carmel, April 28-29; Macedonia, 29-30; Clinton May 1; Willson, 2-3; Wesley-Asbury, 4-6; Zachary, 7-8; Maringouln, 12-13; Lottle, Wiley, 13-15; Melville, 17-18; Letsworth, 19-20; Island, 21-22; New Roads, 23; Baker, 24-25; Andrews, 26-27; Natalbany-Hamond, 30-31; Spring Field, June 1; Prairie, St. Landry, 2-3; St. Mark, 17-19; Wesley, 5-10; Neely, 7-10; Port Allen, 12-24; Scotland, 14-24.

Dear Brethren: You have struggled against odds to measure up and you have done fairly well under the condition; the end is not yet, apply yourselves to the task and leave no stone unturned to accomplish the task and strive to put over the Centenary program.

The Southwestern is before us; it is ours, let each man put it clearly before his congregation and strive to bring up your quota and be prepared to report in full at New Orleans on or before July 1, 1923. Our date for our District Conference has been changed from September to August 29, 1923, on account of conditions on this district.

Stir up the revival fire, save souls, revive the church, and all things will follow. Conference Claimant, Episcopal Fund, General Conference Fund and deficiency in Centenary is expected, be proud of your job. Call me any time and I will answer.—Your yolkfellow, B. J. Reddix, D. C.

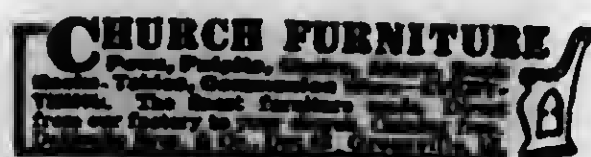
LA GRANGE DISTRICT. Third Round.

Stovall, April 28-29; Zebulon, pay up, May 5-6; Fuller's Chapel, May 6; Chipley, May 12-13; Culloden, at Yatesville, May 19-20; Culloden, May 20; West Point, J. S. Shuman, May 26-27; Woodbury S. S. and Ep. League Con., May 24-27. Annual sermon 8 p. m., May 24, I. T. Griner; programs out later. All pastors and delegates be on hand at opening sermon. LaGrange Ct., June 2-3; Frenching Louisc, June 1; Whitesville, June 9-10; Sardis, June 10; Greenville at Harris, June 16-17; Rust Chapel, June 17; Cedar Grove, J. F. Robertson, June 17; Odessa, June 17; South LaGrange Ct., June 23-24; Leete Hill, 8 p. m., June 22 and 3 p. m., June 24; Gay, June 25; Columbus, 8 p. m., June 29 and July 1; North Columbus, July 1; North LaGrange, July 3.

Please observe the first Saturday in June as Semi-Centennial Southwestern Day and raise your full quota for our church organ—our mouthpiece—on that day, and report to me the Monday following. Children's Day, the second Sunday in June. Please raise your full quota of Centenary, Bishop claims, General Conference and Conference Claimants on that day for the year. Below are our Easter reports by charges and pastors:

Centenary Reports—LaGrange Station, M. M. Jefferson, \$35; Greenville, S. D. Bankston, \$120; Stovall, W. M. Melton, \$17; South LaGrange Circuit, R. R. O'neal, \$16; LaGrange Circuit,

(Continued on page 16)

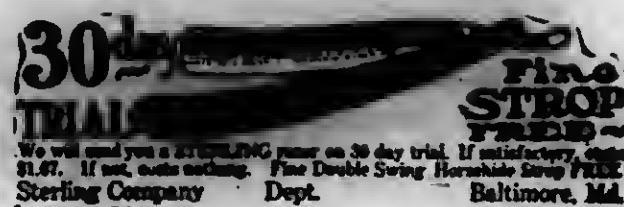


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SPECIAL NOTICES

LAKE CHARLES, LA.—The annual meeting of the Woman's Home Missionary Society of the Louisiana Conference will convene at Jeanerette, La., at St. Paul Methodist Episcopal church, June 14-17th, 1923.

All officers and delegates are requested to be present first day with written reports. Let each officer and delegate come prepared to pay one dollar for our official journal. Do not let us fail; we have done well in the past, I hope each Auxiliary from every church will make a good report for every department of the work, especially our pledge. I am asking each pastor to stand by the Auxiliaries in his church and help the women to put the program over. The program for the meeting will be out later. Rev. J. J. Woolridge and members are planning to make it pleasant for all who will attend the meeting. Special arrangements will be made to carry the delegates to the Orphanage Home at Baldwin, La., Saturday evening at 2:30.—Mrs. Amelia Turner, Conference Pres.

BATESVILLE, ARK.—To the Sisters of the Little Rock District, Little Rock Conference: Please keep in mind the Woman's Missionary Society that will convene May 10-11-12, 1923, at Laffart Memorial chapel, Batesville, Ark.

Dear Sisters, let us all meet in the name of Christ the Lord, with our reports in full. The needs of society demand it.—Mrs. J. H. Hatchett, President.

THE TOPEKA DISTRICT.

Dear Epworth League Presidents: I wish to again remind you of the constant task which we have before us. In training the head, the heart and the mind of the Epworthians, and how to possess the attainment of purity in heart, and constant growth in grace, I do hope we may not forget to teach the trend of systematic giving.

If the Epworth League is to be a potent factor in the future Church, it is quite necessary that we train every angle, so as to be sufficiently able to meet the demands of the future.

I shall be glad to know that every president has taken some special phase of work in his church and is working it out with admirable results through the league. Nearly every church on our district is struggling with strenuous incumbent burdens that are embarrassing to any intelligent congregation; and as an asset, we should be ready, willing and doing the big job. There is a contrast in this work comparing it with other church work, but we should at all times dare to do right and to be true.

I hope that every pastor will show his loyalty to the cause by blending in his service to assert the man or the woman who is in charge of the league. This year we will give a district banner to the League that reports the greatest amount of money raised during this convention year.

Respectfully,

B. A. BOSTIC,
Dist. Pres.

This comes to inform the members of the Brotherhood of the Mississippi Conference that our rank has been recently broken by the death of the Rev. J. D. Kling of the Meridian District. Each member is therefore requested to send \$1, to the treasurer, Rev. D. L. Morgan, 2705 13th Street, Meridian, Miss., Faithfully yours, Irwin R. Kersh, Corresponding Secretary.

The new address of Rev. A. McLee is 525 Sumter St., Columbia, S. C.

The W. H. M. S. of the Methodist Episcopal church will convene in Dillon, S. C. The Rev. Funches is the beloved pastor. This will be the 13th annual meeting. We thank all ministers and members that have stood so nobly by us in the past and pray that the coming meeting in July will be no exception. The date will be given very soon. Mrs. T. B. Gordon, first vice-president of the state, and Mrs. Ida Mallory president of the Auxiliary. These Christian workers will spare no pains to have the meeting a perfect success. Sisters, work to come up with full reports. "For the love of Christ and in His name."—M. S. McLeod, S. Carolina Conference President.

Woman's Column

SHREVEPORT, LA.—To the Presidents of the Shreveport District of the Woman's Home Missionary Society: Please raise your membership dues and pledge money as soon as possible and send it into your District Treasurer, Mrs. Mary Harris, Route 1, Box 2, Shreveport, La. Just a few of the presidents have sent in their membership dues and no pledge money. Please urge your members to pay up, and if we do this, Sisters, we will go down to Jeanerette in June with a round report. So please stand by your district and help put it over the top.—Alice Anderson, Dist. President.

Mrs. Daisy M. Buckley, field secretary of the Woman's Home Missionary Society, made her official visit to the Woman's Home Missionary Society of New Zion Chapel, Lampton, Miss., March 12, and was gladly received and highly entertained by the ladies of this church. Her address Tuesday night was full and helpful to all. A collection of \$5.00 was taken. She was the guest of Mrs. M. A. E. Stepney while here.

Miss Cora Lee Thompson of Union, La., niece of Dr. and Mrs. D. J. Price, is back with them again, at home in the parsonage.

JEANERETTE, LA.—The Ladies' Aid Society held its anniversary at St. Paul M. E. Church, March 4. An appropriate program was rendered. Mrs. M. J. Woodridge, mistress of ceremonies. "Duty of the President," by Mrs. Odella Gant; paper by Mrs. L. Ewing, subject, "Will a gambling house be the place for our sons?" Scripture reading by Mrs. F. Washington; solo by Mrs. Alice Alexandria. Collection \$5. Sermon by the pastor.—Henry Ewing, Reporter.

DISTRICT ROUNDS

(Continued from page 15)

J. S. Shuman, \$34; West Point, J. F. Roberson, \$157; Lecto Hill, I. T. Griner, \$17; Chipley, A. M. H. Evans, \$14; Richardson Chapel and Cedar Grove, J. H. Gilder, \$15; Whitesville, S. P. Bryant, \$15; Columbus, P. B. Gihson, \$18; Woodhury, H. L. Crawford, \$12; Culloden, J. M. Strickland, \$20; Zehulon, J. B. Maddox, \$20. Total, \$500.

Let's do better Children's Day and send monthly reports to Dr. Ehnes, 740 Rush street, Chicago, Ill. The Woman's Home Missionary Society will convene in Warren Temple the last of June. Send first class reports and delegates from each charge and let our district lead, as we belong in the lead. The Summer School will be held in June in Gammon Seminary, Atlanta, and we want at least half of our pastors to attend, as we need the information and inspiration in order to produce perspiration and activities so that we may put our program over and secure Dr. Weatherby for evangelistic services. Our great Bishop Richardson and God are expecting great things from us this year.—Your Co-Laborer in Christ, E. D. Giddens, Dist. Supt., 507 East Depot St., LaGrange, Ga.

LA TECHE DISTRICT.

Second Round.

Union, May 6; Crawford, 6-7; Franklin, 11-13; Centreville, 12-13; Morgan City, 19-20; Viron, 25-27; Napoleonville, 27-28; Woodlawn, 26-27; Darrow, June 2-3; Donaldsonville, 3-4; Beattreville, 8; Schriever 9; Thibodeaux, 10-11; Houma, 10-12; Rosedale, 16-17; Bayou Goula, 23-24; Plaquemine, 24-25; Whitehall, 30, July 1; Lutchet, 1-2; Laplace, 3; Hahnville, 7-8; Campparapet, 8; Baldwin, 14-15; Godman, 15; St. Peter, 22.

My Dear Pastors—I desire to thank you with my whole heart for your faithfulness and loyalty shown to the world in your Centenary collections on Easter. You have simply done the unheard of thing. You laid on God's altar on that day for the salvation of this world, \$4,211. In two years you have doubled the Centenary collection on the district. This is not because the leadership found in the District Superintendent is superior to the former leadership, but it is because of the faithful pastors on the district who know no failure. The second Sunday in May is our *Southwestern Day*. Let every pastor do in this as you have in your great Centenary cause. District conference will be held in Houma on August 7th. This must be the best of all previous ones. I am your happy servant.—W. G. Alston, D. S.

QUARTERLY CONFERENCES

(Continued from Page 12.)

terly conference March 3-4. Notwithstanding all the month of February we were rained out, our quarter was a success. Our pastor, Rev. Mallory, has the church well organized. The departments are all active and made good reports, as follows: Trustee board, P. J. Elam, president, \$2.00; steward board, E. E. Crawford, pres-

ident, \$2.00; class leaders, Spencer Grace, president, \$2.00; O. M. Applying Supt., \$306.00; Epworth League, Mrs. E. Z. Beal, \$2.00; Junior League, P. L. Howard, \$2.00; Methodist Brotherhood, W. S. Cox, \$2.00; Woman's Foreign Mission, Mrs. Clara Sykes, \$2.00; Woman's Home Mission, Mrs. Rose Crawford, \$2.00; Social and Recreational Life, Mrs. M. E. Crawford, \$2.00; Religious Education, Mrs. C. B. Morgan, \$2.00; Art Club, Mrs. C. L. Hayden, \$2.00; Ladies' Aid, Mrs. M. E. .

Stewardess Board No. 1, Mrs. M. L. Milligen, \$2.00; Stewardess Board No. 2, Mrs. B. Z. Wallace, \$2.00; Ushers Board, J. M. Baker, \$2.00; Class No. 1, P. J. Elam, \$5.00; No. 2, W. S. Cox, 50c; No. 3, S. W. Grant, \$5.15; No. 4, Rosa Crawford, \$1.50; No. 5, S. Isaac, \$1.25; No. 6, Mrs. M. E. Cox, 75c; No. 7, Mrs. E. T. Beal, \$1.50; penny collection, \$17. Total, \$52.50. Thus ended a good quarter. Dr. S. E. Jones, D. S., preached two able sermons. We are also planning to have the groundbreaking for our new church early in April. We ask the prayers of all concerned.—Mrs. C. B. Morgan, Reporter; Rev. G. M. Mallory, Pastor.

BEEVILLE, TEX.—Our first quarterly conference was held March 4. Rev. G. A. Delandes, D. S., presided. He preached an able sermon on Sunday night; 25 partook of the Lord's Supper. Our business session was held on Monday night and all reports were good. Each auxiliary reported \$3. Total received for quarter, \$42.57.—Rev. B. J. Easter, P. C.; Alma Easter, Reporter.

MARRIAGES

WISE-HALL—Mr. Ellis J. Wise and Miss Celina Hall were happily joined together in holy wedlock by Rev. Calvin S. Stanley, March 10, 1923, at the patronage.

Mr. Wise is a progressive young man of fine character, loyal member and popular local preacher of Wesley M. E. church, New Orleans, La.

Miss Hill is an amiable young woman of a lovable temperament and much loved by all who know her. She is also a staunch member of Wesley church. She was formerly of LaPlace, La. We predict for her a successful voyage on the sea of life.

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Southwestern Christian Advocate

LORENZO H. KING,
Editor

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New Orleans, May 3, 1923.

No. 19.

THE METHODIST BOOK CONCERN,
Publishers



A STATELY SENTINEL BY THE LOUD RESOUNDING SEA

(SEE PAGE 3)

"GO TO HIGH SCHOOL—GO TO COLLEGE" WEEK.

NEW ORLEANS AREA MAKES STRIKING DEMONSTRATION OF RESPONSE TO LEADERSHIP OF BISHOP ROBERT E. JONES

REPORTS \$127,637.00 FOR BENEVOLENCES

Methodism Acted Wisely At Des Moines. Shown By Report Of Recent New Orleans Area Council

What will undoubtedly be recorded as one of the most remarkable achievements in the history of the Methodist Episcopal Church and the Annals of American Church history is the showing made by New Orleans Area in its Area Council Meeting in this city April 25-28, 1923, at which time \$127,637.00 was reported for Church Benevolences.

This amount is but one striking achievement of a series of splendid reports for three successive years under the aggressive forceful leadership of Bishop Robert E. Jones, resident Bishop of the Area and of Area Secretary E. M. Jones. During the year 1921, this same area raised \$146,832.00; during 1922, in a similar effort the report was \$117,164.00.

Such a showing is the more striking in the face of the unsettled and distressful conditions under which the colored people of this area are forced to live and labor. Short crops, low wages, discrimination in labor contracts are among the chief economic setbacks; while the civic and social handicaps have become the remark of the civilized world: notably poor school facilities, herding and housing per force in unsanitary quarters, complete robbery of citizenship status in their community, the urge of continuous dread and fear inspired in them by the aggressive fraud and force methods of the South; all of which paralyze healthy activity and lessen the volume of production, rendering giving of large sums highly improbable. Still the faithful, devoted, church folk of the Negro race have given liberally and denied themselves, even sacrificing bread from their children's lips that they might prove their loyalty to the Church that has done so much for them in the past. They have done it to relieve the world suffering and to extend the Kingdom borders.

The Area Council's sessions were held in the ambitious new People's Church, itself a recent outstanding project of the Area. Which was established through the far-visioned leadership of Bishop Jones about ten months ago as a Methodist Community center in the very heart of colored New Orleans. It's wise location, careful organization adapted to community needs, and strenuous program of practical service to all elements of the Community, have made it the most unique Church for Negroes in the entire city and southwest. It was a successful venture from the start under the thoroughgoing leadership of the Rev. J. C. Calvin and his faithful wife.

Attending the Council Meeting were the 37 District Superintendents and a number of leading pastors of the Area from Alabama to Texas, from Tennessee to the Gulf; Several General officers of the Church and Representatives of the several benevolent Boards; and the College Presidents of the Area. This Council of Church leaders spent three full days in illuminating discussion, by address and conference, of the problems of the Area: Evangelism, Church building, Religious Education, Stewardship, the Schools, **The Southwestern Christian Advocate**, the World Service Program. Outstanding addresses were made by Dr. E. M. Jones, the indefatigable Area Secretary in whose vocabulary there is no such word as "failure"; Reverends A. W. Carr, G. A. Deslandes, J. M. Marsh, G. W. Smith, M. R. Walker, J. N. Wallace, C. L. Dunn, and P. H. Rembert all of whom as District Superintendents spoke out of their wide and valued experience on some phase of Church activity. Drs. C. M. Melden, M. W. Dogan, R. N. Brooks and J. B. F. Shaw in strong addresses lodged the claims of the Area Schools in the thought of the Council

The dominant ideas of the Church's World Service Program were forcefully visualized by illustrated lectures given by Dr. F. Sheets of Chicago, and Dr. Jones, Area Secretary. While Dr. Luther E. Lovejoy, Methodism's Christian Stewardship Secretary, delivered a telling address on Christian Stewardship.

The strikingly brilliant and substantial leadership of Bishop Jones, holding his area of Negro Methodists in the front line of leadership in percentage of giving for all the areas of the Church, is a valuable racial asset, which definitely and conclusively demonstrates the wisdom of the Church in giving racial leadership of this type to her Colored membership. No longer can there be doubt as to the wisdom of this policy so cautiously taken by the Church three years ago.

Sailing out then on an untried sea, the Bishop recruited to his aid Dr. E. M. Jones, the efficient Secretary of his Area, and 37 of as devoted and determined District Superintendents as were ever entrusted with Methodism's big business, together with the same type of self-sacrificing pastors to the number of 740 and unitedly, they have put it across to the tune of victory.

The following districts of the Area made the increases indicated, thus making possible so signal an achievement:

CENTRAL ALABAMA CONFERENCE

District	Superintendent	Amt. of Increase
Birmingham.....	C. L. Dunn	\$397.50
Huntsville.....	J. L. Carr	353.44
Montgomery.....	J. C. Carson	31.06
Marion.....	R. R. Williams	151.75
Opelika.....	J. N. Wallace	182.12

LOUISIANA CONFERENCE

La Teache.....	W. G. Alston	513.00
Monroe.....	T. A. Hampton	489.00

MISSISSIPPI CONFERENCE

Brookhaven.....	G. W. Smith	89.00
Hattiesburg.....	W. H. Smith	46.91

UPPER MISSISSIPPI CONFERENCE

Aberdeen.....	J. E. H. Talbert	499.00
Clarksdale.....	J. M. Marsh	469.00
Greenwood.....	H. B. Hart	454.60
Sardis.....	M. C. Pulliam	51.00
Starkville.....	E. F. Scarbrough	253.65
Tupelo.....	W. H. Golden	469.00

TEXAS CONFERENCE

Beaumont.....	W. D. Lewis	940.00
Houston.....	A. W. Carr	261.50

Already it is permissible to write over the Des Moines experiment the familiar geometrical formula "Q. E. D." and Negroes everywhere may take pardonable Christian pride in exhibition of this achievement made by the Negroes within the Methodist Episcopal Church, and as measured by her standards of excellence.

When this principle of Negro Episcopal General Superintendency, to which Methodism has already committed itself wisely and which has already demonstrated its unquestioned validity for large successes, shall have become operative throughout our nation-wide Methodism, the returns by way of enriched benevolent treasuries, largely increased membership, heightened racial self-respect, and contentment within the church will be far beyond the power of calculation.

"GO TO HIGH SCHOOL—GO TO COLLEGE"

The above is the slogan of the Alpha Phi Alpha Fraternity which is waging now and has been waging since 1919, a vigorous nationwide campaign to promote the educational interests of our race, particularly our youth.

Beginning on April 30th of this year, the campaign will be strenuously conducted for one week. Every prominent individual and

organization is hereby appealed to for co-operation in this effort. It is highly creditable that Negro college men and women are sufficiently obsessed with the sense of social obligation that they are willing to enlist in and conduct such a campaign of race development.

The task of racial uplift is ours and not another's. It is by our own powers, developed and released, that we can hope to enter into that social culture that men call civilization.

All the Negro need ask of others is that our neighbors cease to hedge in the way. Let them cease the practice of the double effort to "hold us off" from themselves while trying to "hold us down" at the same time. This done, the Negro will do his share in the civilizing process now going on among the races of men.

But to be able and ready for the ascent to the place of the mighty, the morally domi-

(Continued on Page 3)

BY THE LOUD RESOUNDING SEA

At last, Colored people of America are to have a National Recreational and Chautauqua Summer Resort. Plans for the same have been perfected and the project is already under definite headway. It is headed by Bishop Robert E. Jones and is a part of the New Orleans Area program to serve in a large and practical way the needs of the community and country at large.

This movement is manned by the Gulf Side Chautauqua Association composed entirely of ministers and laymen of the Methodist Episcopal Church. But any reputable persons may become members thereof, without regard to church affiliation. The physical holdings of the Association consist of 326 acres with hotel

be found anywhere in America. A large auditorium will be erected to accommodate mammoth assemblies, also an educational and administrative building to take care of classes of executive officers.

The Gulf Side Chautauqua Association offers facilities unexcelled for summer schools, camp meetings, Epworth League Institutes, Preachers' Institutes, Conferences and all similar gatherings. Its chief purpose is this. Already a session of the New Orleans Area Council composed of delegates from four states, meeting in New Orleans, April 24-27, made an outing and held one of its sessions there. And the *Wiley University Summer School for Pastors* has been shifted from Mar-

project, just 45 miles distant from this city, means to her 100,000 Negro citizens.

It was a stroke of good fortune that made possible this venture; it was the far sighted vision of the Bishop of this Area that gave it concrete realization. The best of its kind anywhere to be found for forward-looking, race-building Negroes, it is hoped that the response to the undertaking will be universal and most flattering. Individual lots for summer camping in shacks or tents may be purchased for cash or on the deferred payment plan. They are beautifully shaded (see cover page), high and dry, and are reasonably within reach of the moderate standard of living. The accompanying cut is that of the "Jackson House," the summer resort of the former master now



JACKSON HOUSE BY THE SEA

under a twenty-one year lease, 100 acres bought outright and an option on 150 acres adjacent thereto. It is situated as will be seen from accompanying cuts *immediately on as fine a beach as can be found anywhere on the Gulf Coast*, extending a thousand feet along this beach and running back to the beautiful little railroad station, known as Waveland, Hancock County, Mississippi, 45 miles distant on the Louisville and Nashville Trunk line direct from New Orleans to the North and East. Here the relations between the races are commendably cordial.

On this site, which was formerly the favored summer resort of President Andrew Jackson, there already stands a commodious resort hotel, to which will be added other units of buildings and equipment to make this the most up-to-date, restful resort for Negroes to

shall, Texas, and will hold its sessions there. Thus religious culture of the most pronounced type will be fostered there primarily in the interest of the church serving the race in an unusual way.

Religion and recreation are here to be harnessed together. Nowhere in the entire Southland are there any pretensions of adequate recreational facilities for Negroes. Here recreation will be given its rightful place in the scheme of racial uplift. It will be religiously supervised. Ample range is here for beautiful public park, for golf, croquet, tennis and other games; also for boating, swimming, fishing. And when it is remembered that in New Orleans, with its congested population of nearly 400,000 souls, there is not a single recreational provision of park or playground for Negro people, it can readily be seen what this

become the summer resort of the former slave. Co-operate with the Gulf Side Chautauqua Association in its large provision to serve the race.

"GO TO HIGH SCHOOL—GO TO COLLEGE"

(Continued from Page 2)

nant, we must educate. Ignorance is weakness; it is serfdom. Hence no more far sighted policy of racial development and general social progress could be pursued than this one by which the Negro college men of the country are endeavoring to extend to wider proportions the area of intelligence among the Negroes of the country in their campaign of "Go To High School—Go To College."

Southwestern Christian Advocate

LORENZO H. KING, Editor.

PUBLISHED WEEKLY

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GOD RULES WITHIN:—I will put my Spirit within you, and cause you to walk in my statute, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.—Ezekiel 36: 27, 28.

Personal and General

The 1924 General Conference of the Methodist Episcopal Church goes to Springfield, Massachusetts.

Mrs. Bishop R. E. Jones has been seriously ill for several weeks. Her recovery is not very rapid.

Bishop W. F. McDowell is to be the preacher for the University of Chicago, on the first two Sundays in May.

Dr. Judson S. Hill extends us a very cordial invitation to attend the Corner Stone Laying of Crary Hall, Kenwood Refectory, Wallace Hall of Morristown Normal and Industrial College, Morristown, Tennessee, Monday, April 30th, 1923 at 10 o'clock a. m.

The Rev. J. M. Harris, D. D., Pastor of our Wilson Temple, Raleigh, N. C., has been invited to deliver the Commencement Address at A. and T. College, Greensboro, N. C., Sunday, May 27.

William H. Anderson was unanimously re-elected State Superintendent of the Anti-Saloon League of the State of New York for another fiscal year beginning May 1st, 1923, by the Board of Directors of that organization.

Acknowledgement is hereby made of a gracious invitation to attend the Fifty-fifth Anniversary exercises of the Hampton Normal and Agricultural Institute held in Ogden Hall, Hampton, Va., April 27, 1923 at half past two o'clock.

The Inauguration exercises of Joseph Benjamin Randolph as President of Claflin College occurred at 10 o'clock on the morning

BENNETT COLLEGE EXPANDING

Though it is a fact of common knowledge that Bennett College, Greensboro, N. C., is one of the schools of the system operated by the Board of Education for Negroes, it is not so generally known that this school, under the fine presidency of Dr. Frank Trigg, is making rapid strides in substantial development. Truly this is the era of a greater Bennett.

A short while ago, while visiting Greensboro, it was our pleasant privilege to visit this school and to address the student body in chapel. What a wonderful body of young folk greeted us that morning. In neatness of appearance, in mental alertness, in college enthusiasm, in ordiliness and carriage, they are charming. My, how they do sing the Negro spirituals! We never heard the numbers rendered more artistically or with greater effect, anywhere; credit to the Music Department.

The decorum at Bennett is noteworthy. President Trigg has the happy faculty of inspiring in his students, keen self-respect and respect for authority. He is positive, tho not harsh. And tho he enters heartily and lustily into the athletic interests and recreational diversions of the student body, it is with no damage to the high regard with which he is held by the entire college community. Nor does respect for his position suffer impairment thereby.

Bennett's outbuildings and grounds are a model of neatness, cleanliness, and cheerfulness. Particularly is this true of the refectory which is a model new brick, stone-trimmed, commodious building; and the new girls' dormitory of which Mrs. Victoria Hippard, formerly of Clark University, is the wide-awake, experienced model matron. Pity the chapel is so woefully inadequate and the religious exercises of the school community must suffer from cramped quarters. This condition, however, will be relieved before very long if the present plan of expansion being carried on by the Board of Education encounters no reverse.

of April 27th, 1923, in the Claflin Chapel on the historic College Campus at Orangeburg, South Carolina.

Ebenezer Church, Marshall, Texas, the Rev. J. Wesley Wells, D. D., Pastor, publishes a neat and meaty little bulletin. An interesting feature is the roster of Ebenezer members engaged in business in the city. Artisans, laborers and professional men and women compose the list.

Dr. Clarence True Wilson's book "The Divine Right of Democracy" should be put into the hands of the thousands of young people who are now building their ideals in the class rooms of the colleges, High Schools and Sunday Schools of the nation. It will produce a better type of Christian citizenry.

Bishop I. B. Scott was the preacher in the \$1000, rally held Sunday, April 29, by our East Point, Georgia, Church. The Rev. Paul L. Inman is the wide-awake pastor.

Dr. Robert Basil Stansell, pastor of the Grand Avenue Methodist Episcopal Church, Milwaukee, Wisconsin, addressed the Chicago Preachers' Meeting Monday, April 9th, on "The Proposed Merger of Episcopal Meth-

Ground-breaking for the new Academic building occurred Sunday, April 29, featured by a splendid program. Inspirational addresses were delivered by Dr. S. A. Peeler, President of the Local Board of Trustees; by Dr. John L. Seaton, Supervisor of Schools of the Board of Education for Negroes; by Dean H. C. Minich of Miami University, Oxford, Ohio, and by Dr. Thos. L. Holgate, Dean of Northwestern University. Other members of the Local Board of Trustees present and participating in the historic event, beside visiting ministers, were: First Vice-President, Rev. P. J. Cook; Second Vice-President, Dr. M. M. Jones; Secretary, Prof. W. B. Windsor; Treasurer, Rev. R. B. Smith; President Frank Trigg, Dr. R. B. McRary, Dr. J. P. Morris, Prof. C. H. Moore, Bishop R. E. Jones, Rev. M. M. Jones, Mrs. E. N. Smith, Prof. W. H. Thomas, Dr. R. W. Winchester, Rev. A. H. Newsome, Rev. Robert Smith, Dr. P. J. Maveety, Dr. I. Garland Penn, Ex-officio.

A fact of considerable interest, and one which brings much pride to the whole Methodist constituency there, as well as to the college community is, that the new Carnegie library for the entire Negro population of Greensboro has been located and is being erected one one of the most eligible building sites on the Bennett College Campus. This beautiful corner lot at the front entrance of the grounds was donated by the College authorities for this purpose. This prudent act at once makes Bennett the center of the educational and intellectual life of the Negro population of that entire city.

On this aggressive, expanding program of development under his administration, President Trigg and the Local Board of Trustees deserve liberal commendation; as do also Drs. Penn and Maveety, Corresponding Secretaries of the Board of Education for Negroes, who have given such careful attention to rehabilitating the buildings and fortunes of the institution. We hail with unstinted joy this new and meaningful day for Bennett College.

odism." Dr. Stansell is a product of the Methodist Episcopal Church in the old South, and discussed frankly the race and sectional issues involved.

Mr. and Mrs. A. E. Malone of St. Louis, Mo., have just contributed \$10,000 to the Endowment Fund of Howard University Medical School. This is the largest single gift made by Negroes to that Fund and no other gift exceeds it except that of \$250,000 made by the General Education Board. As only about \$70,000 remain yet to be raised, the Endowment Campaign is already an assured success.

The B Sharp Music Club of this city under the Presidency of Miss Corneile Nickerson one of the ablest of our colored musicians in the South rendered a highly discriminative musical entertainment at the Pythian temple recently to a crowded house. The program reflected distinct credit upon both the management and patrons.

At last a memorial volume of the life of Bishop William Taylor is to be prepared by the Rev. W. S. Matthew, D. D., at the request of the William Taylor Memorial As-

sociation. For years Dr. Matthew was editor of the Pacific Christian Advocate. He also prepared the Memorial Address for Bishop Taylor for the General Conference of 1906. By residence, training, temperament and association, he is eminently qualified for the task.

"In Joseph's Garden," an Easter Cantata in Song and Story was rendered very beautifully by the Sunday School of Metropolitan Church, Baltimore, Md., A. E. Briscoe, Superintendent. This was the first special effort of the new Superintendent. The large church was crowded to capacity and many regarded the rendition as the best of its kind ever held in the history of the city. Dr. B. T. Perkins is the able and hustling Pastor of this great church.

Dakota Wesleyan University's commencement program will be featured this year by Dr. Ernest Freman Tittle, Pastor of First Church, Evanston, who will deliver the Commencement Address on June 4; and Dr. R. J. Wade, Corresponding Secretary of the Committee on Conservation and Advance, who will preach the Baccalaureate Sermon on Sunday, June 3rd. President Kohlstedt deserves congratulation on the choices.

One of the monumental pieces of missionary endeavors of the Christian Church throughout the centuries, and one reflecting great credit upon all the diverse agencies involved in the achievement is the remarkable translation of the Bible into the more than 700 languages in which it may now be read throughout the earth. The translations are distributed as follows: whole Bible into 158 languages; New Testament into 142; Portions containing at least one book of Scripture, 422; and Parts, i. e., only chapters or verses of Scripture, 48.

Dr. George P. Mains, Publishing Agent Emeritus of the Methodist Book Concern, is in the shadows of affliction in the sad death of Mrs. Mains. Dr. Mains was for years one of the active Publishers of the Southwestern and was at all times sympathetically interested in its successes. To this fact, the records of previous administrations bear eloquent testimony. The Southwestern family shares deeply the loss and affliction of Dr. Mains.

Under direction of the Commission on Courses of Study, Washington and Delaware Conferences will conduct a joint Summer School of Theology at Princess Ann Academy, Md., beginning August 1st and continuing ten days. Dr. F. J. Handy has been elected Dean and Dr. Ernest Lyon, Manager. Other Faculty members will be six members from each of the Conference Boards of Examiners and one or more professors from our Church schools. Each undergraduate of the Conference will be required to attend unless excused by the Faculty. Traveling expenses are to be secured by the Commission.

The Rev. Elmer Guy Cutshall, Wesley Foundation representative at the University of Pennsylvania, was elected to the presidency of West Virginia Wesleyan College at a special meeting of the trustees on April 26th. During the past two years the Rev. Mr. Cutshall has presided over the welfare of the eight hundred Methodist students at the University of Pennsylvania with rare sympathy and understanding. His brilliant

work in the Wesley Foundation field has been conspicuously successful and undoubtedly contributed largely to his election to the presidency of West Virginia Wesleyan College.

Dr. John W. Robinson was recently transferred by Bishop Jones from the St. Mark Church, Chicago, to St. Mark's Church, New York, succeeding Dr. W. H. Brooks, retired. Dr. J. B. Redmond formerly of Corey, Cleveland, was at the same time appointed to succeed Dr. Robinson at Chicago. He himself was succeeded at Corey by Dr. D. E. Skelton, formerly Superintendent of Chicago District. Dr. Gloster R. Bryant who wrought so long and well in Chicago was sent to the great Detroit field and to succeed him at South Park, Chicago, Dr. N. D. Shamborguer of Atlanta Conference was transferred. Dr. Pettus T. Gorham is the new Superintendent of Chicago district.

The Rev. Chas. E. Taylor, Principal of the Thomasville, Alabama High School also Pastor of the C. M. E. Church at that place died last week of pneumonia. Brother Taylor was an alumnus of Gammon Theological Seminary and the son-in-law of the Rev. V. D. Jenkins a former District Superintendent of the Atlanta Conference. Mrs. Taylor is also a product of our schools and aided her husband materially in all of his exacting labors. Our sympathy goes to the bereaved widow and family.

Simpson Church, Indianapolis, Ind., where the recent session of the Lexington Annual Conference was held gave a royal formal reception one evening to members of the Conference and visiting friends. Mrs. J. T. V. Hill was toastmistress and presided with her usual grace. Three-minute toasts were delivered by Drs. H. H. Renfro, B. F. Smith, H. M. Carroll, G. R. Bryant, J. B. Redmond and Mrs. J. T. Monroe of Cincinnati. The entire session of the Conference was a continuous season of social as well as spiritual enjoyment and uplift, due to the fine leadership of the Pastor, Dr. W. J. White.

Miss Alma Whitaker, white, a reporter for the Los Angeles Daily Times, attended the Easter services of Wesley Church, that City, observing how Negroes conduct their religious services. Her report to the Daily Times covers more than a full length column of what she saw, heard, felt and thought there. Among other things, she says "I learned a great deal about my colored brethren; I also heard one of the best sermons and some of the most enchanting music I have yet experienced in the city's churches. The Pastor, Dr. A. P. Shaw is a tall frock-coated, highly educated man whose conduct of that service would have done honor to any church."

First Church, Wichita, Kansas, Dr. Edgar Allan Lowther, Minister, dedicated their new building during the week of April 15-22, with elaborate ceremonies. The dedication sermon and services were administered by resident Bishop of the Area Ernest L. Waldorf, D. D., the opening sermon was by Bishop Adna W. Leonard, D. D., of San Francisco Area. Former pastors of the Church participating also were Drs. Frank Lynch of Marietta, O., and J. R. McFadden of Manhattan, Kan., and Dr. Don S. Colt of Bal-

timore, Md. The address emphasizing religious education was delivered by President Wallace B. Fleming of Baker University, Baldwin, Kan., while U. S. Senator Arthur W. Capper delivered a strong address on "The Influence of the Christian Church in Shaping Public Opinion."

The trustees of Baxter Seminary announce the appointment of the Rev. Harry Lee Upperman as president to succeed Dr. Patton R. Broyles, resigned. Rev. Mr. Upperman who is only twenty seven years old is one of the youngest men to hold the presidency of a Methodist Institution. He assumes his new duties this fall. While a student at Syracuse University, the Rev. Mr. Upperman held pastorates at Peru, Ostico Valley, and Westmoreland, New York. He was for four years secretary to a member of Congress and during the season 1918-19 was assistant educational director at Camp Merritt New Jersey. He is at present Professor of History at Williamsport Dickinson Seminary, and expects to receive his Master's Degree from Syracuse University this June. He spent last summer abroad gathering material for his thesis which will be on Methodist education.

Rev. Dr. Fletcher Homan, Pastor Trinity Church, Kansas City, will be honored at its Commencement in June by Kansas Wesleyan University which will confer upon him the degree of Doctor of Laws. Before going to Kansas City, Dr. Homan was President of Willamette University, Salem, Oregon, also president of the Willamette Valley Chautauqua association, executive committeeman National Anti-Saloon league, Oregon and Idaho State Y. M. C. A. committeeman and lecturer in army cantonments. He was at one time vice President of Simpson College; was a delegate to the General Conference 1912, and to the Ecumenical Conference in London, 1921. He already holds degrees from Simpson, College, Upper Iowa University and Garrett Biblical Institute. In his present pastorate Dr. Homan has erected and practically paid for a beautiful stone church costing \$155,000, and paid more than \$50,000 on Centenary.

The Rev. Dr. C. K. Brown our very able and highly esteemed pastor of Clark Memorial Church, Nashville, Tennessee, is just recovering rapidly from an operation for appendicitis. Dr. J. A. McMillan performed the operation quite successfully and Dr. Brown is resting comfortably now at the McMillan hospital in that city. We hope for his speedy recovery. Real success has attended the pastorate of Dr. Brown in Nashville. From the beginning his church has been crowded to overflowing, the auditorium being one of the finest in the city. Extensive repairs have been made on the church; a \$7,500 pipe organ is already being installed and the church is jubilant and powerful in the community as a center of marked religious influences. Dr. Brown has been invited to deliver the Commencement address at Rust College on May 30th; to preach the baccalaureate sermon before the Allen Home School, Asheville, N. C., June 3rd., to deliver the Commencement address for the High School at Chattanooga, Tenn., May 17; and the annual sermon before the Murfreesboro High School, May 13th.

DELAWARE CONFERENCE PROCEEDINGS

Bishop Joseph F. Berry, LL. D., presided at the 60th session of the Delaware Conference in John Wesley Church, the Rev. J. W. Jefferson, pastor, the fifth time as resident Bishop. He has the unique distinction of holding every Colored Conference, presiding over them fifty times since his election to the Episcopacy, add of having ordained one hundred and fifty deacons and the same number of elders, approximately.

The Conference Wheel Horses

J. M. Dickerson, Secretary; W. J. Helm, Treasurer; E. O. Parker, Statistical Secretary, with their faithful assistants, did the work which makes the Delaware the banner Colored Conference, as the presiding Bishop wrote in the Christian Advocate; J. R. Waters, Chorister.

Reportorial Staff—J. H. Blake for the Baltimore American; J. R. Brown, city papers; William R. A. Palmer, The Christian Advocate and Southwestern Christian Advocate.

Transferred to the Church Triumphant—

J. W. Leowber, J. W. Bowling, C. W. Downs, F. C. Gilles, Nicholas Brown, were eulogized by E. E. Parker, Abraham Chase, R. B. Thompson, J. H. Nutter, J. H. Blake, respectively.

Welcome Greetings—By W. H. G. Gould, attorney of the Board of Home Missions and Church Extension on behalf of the city; Dr. J. C. Antoine, community; H. D. Gate, local, were responded to by Bishop Berry.

Introductions were many and numerous. Dr. P. M. Watters, President of Gammon, who spoke; Dr. Haas and McConnell, Philadelphia Conference; M. W. Clair, Jr., Washington Conference; W. A. Ferguson of the City Missionary Society, who spoke also; C. R. Oaten of Board of Conference Claimants; H. M. Mitchler, Sabbath Day Alliance; Louis H. Joslin, Cpper Iowa; J. P. Wragg, American Bible Society, Whitten, Minor, Reed, Beckett, Watkins, A. M. E. Church and others.

Washington Conference Delegation—Was introduced and C. E. Queen, made the speech declaring that merit and achievement alone should be considered in making appointments, and not pull, friendship and strategy. F. J. Handy responded amid thundering applause.

Delaware and Washington Conference Married—A summer school for candidates in the Conference Course of Study at Princess Anne Academy, Princess Anne, Md., F. J. Handy, Dean; Ernest Lyons, Manager, and Epworth League Institute at Morgan College, Baltimore, Md., W. C. Thompson, Dean; A. J. Mitchell, Manager; Allen McRossie, Corresponding Secretary of the Conference Course of Study aided in the former by his presence with the committee and address before the conference.

Memorials—To Bishop Camphor, John F. Goucher and Bishop Asbury were referred to strong committees with power.

Relations, Supernumerary and Retired—The former J. M. Whittington, G. R. Hevlin, T. O. Johns; the latter, C. L. Anderson, I. J. Brittingham, G. B. C., R. A., and T. B. H. Coleman, L. G. Cox, L. W. Deakins, C. J. Hall, Solomon Hammond, J. F. Molock, C. W. W. J. Moore, P. M. Shelton, E. H. Webb.

Ordinations—Deacons: Morris C. Ander-

son, Walter N. King, Clement Miles; Elders: J. N. C. Davis, James O. Griffin, Walter E. Stanley, William B. Whittington, J. E. Waters, James A. Fassett.

W. F. M. S. and W. H. M. S.—The former held a memorial meeting in honor of the late president, Mrs. M. E. Jackson. Mrs. William Boyd president of the Federation of Woman's Board of Foreign Missionary Society, also made a great address.

Friday, 3 p. m., W. H. M. S. held forth at Haven Memorial; Mrs. H. R. Hargis, presiding. A fine literary and musical program was rendered. Mrs. M. C. Slutes, Bureau Secretary of Friendship Homes, and Mrs. A. Davis Faust, who were introduced to the conference, made addresses.

Dedication Service of Friendship Home, 1939 N. 22nd St., p. m., by Bishop Berry. Thomas Fort, N. H. G. Gould, J. H. Scott, Mrs. A. Davis Foust, Hargis, Forsyth and Slutes made addresses. Music by the Young People's Department, Miss C. A. Wiggins, pianist.

Those Votes—From the Gulf Conference on Lay representation, deferred for another year, on ordaining and appointing women to charges, 18 for, 105 against.

Anniversaries and Speakers—Conference Claimants, J. R. Waters, W. C. Thompson, C. R. Oaten. Older Boys' Conference, J. T. Wallace; Temperance, Prohibition and Morals, W. C. Jason, J. N. C. Coggin. World Service

IN MEMORY OF MISS A. B. DOLE. FORMER SUPT. OF ALLEN, INDUSTRIAL HOME

By the Rev. J. A. Baxter

On the third Sunday in January 1923, there was held in Berry Temple Methodist Episcopal Church, Asheville, N. C., a service that meant much to the members and friends of the deceased. It was the last opportunity to show their devotion to one who had spent her life for the uplift and development of a race whose needs called her from the heart of Indiana, to the war torn South so soon after the smoke had cleared away, and in the spirit of "The Comrade in White" she gladly spent her life to save her sister of a darker hue.

Her passing was the end of a life that was far from being that of theoretical help, but in every sense that of service. She served in season when forces were hostile and life was cheap especially if it was a life that was given in service to the Negro. These storms were braved and she lived to see more than three hundred of her girls in black go forth as trained teachers, carrying with them the imprint of a life that was wholly sacrificial.

That this sort of service is appreciated by our people, was fully demonstrated by the crowds and the flowers exhibited at this time. The center of attraction was the return of the loving cup that was formerly given her at the time of her retirement from active service from the superintendency of the school. Engraved on both sides in memory of one who was both loved and honored.

The length of her service was more than a quarter of a century. Her body now rests beneath the sod in Berea, Ky., while her spotless

Program Speakers: Bishop Berry, I. Garland Penn, F. H. Butler, W. A. C. Hughes.

Collections—Were lifted to help entertain the conference and \$102.00 for the National Temperance building in Washington. W. A. Hubbard offered a resolution looking toward the entertainment of the annual conference and improvement of the manner of taking collections on the Lord's Day.

Sermons—The Missionary Sermon by R. B. Thompson; the Sunday morning sermon by the Bishop; the afternoon by P. O'Connell, and evening by C. A. Tindley, were all messages of moral beauty, literary wealth and spiritual power.

The Southwestern Christian Advocate—Editor King was at his best in the presentation of the fifth gospel of the Negro Methodist preacher and voice of the Negro race heard around the world, proving that "pen is mightier than the sword" and that July 1st will tell the story of self-support.

Appointments, Re-appointments and Disappointments—Never in the history of the Delaware conference were there so many changes, districts, names of districts, boundary lines of districts, superintendents and pastors, seventy-five in all. We suggest that the Southwestern Christian Advocate conduct an open forum between this and the General Conference, especially for the discussion of those questions of church which are so vital to the welfare of its Colored group.

William R. A. Palmer, Pocomoke, Maryland, Reporter.

OBSERVE HOSPITAL DAY—MAY 12

Saturday, May 12, is National Hospital Day throughout the United States and Canada. Five thousand hospitals will throw open their doors to the public and invite their neighbors to come in and see for themselves how hospitals care for the sick and injured. The eighty hospitals conducted by the Methodist Episcopal Church will participate in the observance of the day. Prominent men and women are on the programs for the occasion. It is your opportunity to become acquainted with the Methodist Episcopal Hospital nearest to where you live. Visit your hospital. Become acquainted with its personnel. Learn what it is doing as a part of your Christian service. Make it a day when the ministry of our hospitals becomes something personal to you. And pray for our hospitals, their doctors, nurses, superintendents and other workers, and the thousands of patients they are caring for, not only May 12, but every day. Make Hospital Day this year a milestone in your Kingdom interests.

N. E. Davis, Corresponding Secretary, Board of Hospitals and Home of the Methodist Episcopal Church.

soul marches on through eternity crowned with the labors of many successful years.

There may be many shafts of marble or bronze to mark her last resting place, but time will efface them all and again blend them with common dust, but her name shall never perish.

(Continued on Page 7)

NEGRO LEADERS OF METHODIST EPISCOPAL CHURCH TO MEET IN LOUISVILLE

Will Discuss Problems of Race Education And Development Under New Conditions North And South

The Conference of City Workers to meet in Louisville, Kentucky, May 9 to 13, represents the most impressive gathering of Negro talent from the membership of the Methodist Episcopal Church which has more than 400,000 colored members and is reckoned one of the foremost factors in the development of Negro Education and economic development in the United States. The Conference is held under the supervision of Dr. W. A. C. Hughes, Secretary of the Bureau of Negro Work of the Board of Home Missions and Church Extension of that denomination, with headquarters in Philadelphia and affiliations wherever Negroes reside in this country. Its purpose is to obtain a unified program of effort by the Negro leaders of the denomination in their work among groups of Colored people everywhere. This work is educational, spiritual and otherwise, and is designed to aid the race in its advance.

Dr. W. A. C. Hughes will address the meeting the first day on "The Call of The New Age To The Ancient Church" and Dr. Melvin P. Burns, Secretary of the Department of City Work of the Methodist Home Mission Board will speak on organization of Christian work among Negroes in large cities. Dr. George B. Dean of the Department of Evangelism will speak. Dr. W. B. Perry, pastor of the Zoar Methodist Episcopal Church of Philadelphia will speak on the church's duty to undernourished children. Dr. J. B. Redmond, pastor of the Cory Methodist Episcopal Church of Cleveland, Ohio, will talk on "The Child of the Negro Working Mother." Miss Hazel Mountain Walker, the nationally famous sociologist and probation officer of Cleveland, will speak on Juvenile delinquents. Dr. J. C. McMorris, Field Secretary of the Board of Sunday Schools, Atlanta, will discuss "The Voice of God in Religious Education."

The mayor of Louisville will address the gathering on Wednesday, and Dr. I. Garland Penn, Secretary of the Board of Education For Negroes of the Methodist Episcopal Church, will speak on "Educating Our Youth for the Moral and Spiritual Leadership of the Race." Dr. L. H. King, editor of the Southwestern Christian Advocate, New Orleans, will talk on "Making the City Christian."

A Study in Negro Migration and the Duty of the Church and the adjusting of newcomers to the new conditions in the north will be participated in by six eminent Negro leaders. The home life, employment, leisure in the South and North will be compared by speakers from typical localities of each section. Miss Eva B. Parker of the Traveller's Aid Society of Philadelphia will speak on "The unprotected Migrant Girl." Professor Frank O. Beck, of Garret Biblical Institute, Evanston, Ill., will speak on "Race Relations." Dr. W. W. Alexander, executive Secretary of the Inter-Racial Committee, Atlanta, Georgia, will talk on "Solving Human Problems by Inter-Racial Co-operation." Bishop R. E. Jones, resident bishop of New

Orleans, only Negro Bishop in this country of the Methodist Episcopal Church, will speak on "Whither Are We Tending?" "Negro Health Problems" will be discussed and Dr. R. B. Scott, a prominent Louisville, physician, will give the results of his investigations. Dr. Franklin O. Nichols of the American Institute of Hygiene, New York will speak on "Vice, Its Hold on Negro Youth." Dr. J. N. C. Coggins, of the Board of Prohibition, Temperance and Public Morals, Washington, will give his ideas of "An Organized Church Combating Organized Iniquity." Friday's program will be given over

SUMMER SCHOOL FOR TOWN AND COUNTRY PASTORS.

Wiley University, Marshall, Texas,
May 21st to June 9th, 1923.

Conducted by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Dr. David D. Forsyth, Corresponding Secretary; Dr. Paul L. Vogt, Superintendent of the Department of Rural Work.

In co-operation with Wiley University, M. W. Dogan, President, and the Agricultural and Mechanical College of Texas, F. O. Walton, Director of Extension.

Faculty.

Robert E. Jones, Resident Bishop.
M. W. Dogan, President, Wiley University, Marshall, Texas.

Rollo A. Kilburn, Director of Rural Leadership, the Athens Schools, Athens, Tenn.

M. T. J. Howard, Director of Rural Leadership, Gammon Theological Seminary.

Florence Hutchison, Representative of the Board of Sunday Schools of the Methodist Episcopal Church.

Newell W. Edson, Associate Director of the American Social Hygiene Association, 370 Seventh Avenue, New York City, N. Y.

Mrs. M. E. V. Hunter, Extension Worker, Agricultural and Mechanical College of Texas and the U. S. Department of Agriculture.

Willis J. King, Representative of the Board of Sunday Schools.

A. W. Carr, Superintendent of the Houston District, Texas Conference.

J. O. Williams, Superintendent of the Paris District, Texas Conference.

John W. Thacker, Pastor, Roosevelt, Oklahoma.

Daily Program.

7:30-8:15—Public Health and Hygiene, Prof. Howard; 8:15-9:00—Rural Church Methods, Prof. Kilburn; 9:00-9:45—Young People's Work, Miss Hutchison; 9:45-10:30—A Financial Policy for a Local Church; Prof. Kilburn; 10:30-11:15—Indoor Recreation, Miss Hutchison; 12:00-12:30—Jesus and the People, Prof. Kilburn; 1:30-2:30—The Organization and Administration of the Sunday School, Miss Hutchison; 2:30-4:00—Home and County Improvement, Mrs. Hunter and Prof. Howard; 4:00-5:30—Play Leader-

to general subjects of church organization common to all Christian work among all racial groups.

This gathering, which has now become an annual affair, is regarded as one of the most fruitful in the denomination which has always expended large sums on Negro education and maintains eighteen schools for the Negro in the south alone. The development of leaders of ability and enterprise for the Negro race has been one of the main policies of the Methodist Episcopal Church, and the present gathering typifies the success of that endeavor. Welfare work in Baltimore, Annapolis, Philadelphia, Cleveland, Chicago, Memphis, New Orleans, Houston, for Negroes will be outlined and discussed. Thirty set speeches are scheduled and discussions on every topic.

ship, Miss Hutchison; 7:00-8:00—Church Music. Prof. Kilburn; 8:00-9:00—The Church and Community Welfare, Bishop Jones, Prof. King, Prof. Howard, Dr. Carr, Dr. Williams and Rev. Thacker Expenses.

The cost for meals will be \$5.50 per week, or \$15.00 for the entire period. The cost for rooms will be \$1.50 per week, or \$4.00 for the three weeks. There will be a small registration fee of \$1.00 to cover miscellaneous expenses.

Mail.

Have mail addressed in care of Wiley University, Marshall, Texas.

Dean.

Professor M. T. J. Howard will be Dean of the school.

Recreation.

At both the morning and afternoon recreation periods the pastors will not only learn how to play games, but more especially will learn how to teach them to others, and to organize and direct the social and recreational life of their young people.

In connection with the course offered by Mrs. Hunter there will be opportunity for demonstration and observation trips.

Information.

For further information, address President M. W. Dogan, Wiley University, Marshall, Texas, or Rev. Ralph A. Felton, 1701 Arch Street, Philadelphia, Pa.

A special snappy Semi-Centennial Anniversary program is being prepared for free distribution by the thousands among the Pastors to be used in the Churches on July 1st, 1923.

IN MEMORY OF MISS A. B. DOLE

(Continued from Page 6.)

from the earth, for it is enshrined in the hearts of men.

She shall resist the Empire of decay,
When time is o'er, and worlds have passed away;

Cold in the dust the perished heart may lie,
But that which warmed it once can never die.

Send in your full District and Church quotas before the Anniversary Day, if possible. Every quota is expected to be in hand by the close of Anniversary Day, July 1st, 1923.

CHRIST AND OTHER MASTERS

Awarded First Prize in the Horace L. Jacob's Christological Essay Contest at Gammon Theological Seminary, Atlanta, Ga.

In the thought of the religious world three founders of religions stand out above all others: Gautama, Mohammed and Christ. It is our purpose to compare the lives and character of these three men. In order that the best results might be obtained, one must approach such a task with unprejudiced mind and a willingness to find the truth and make it known. Let us begin with the life and works of Gautama the founder of Buddhism.

Gautama.

Gautama, The Buddha, the founder of what is known to the world as Buddhism, first saw the light of day in North India, about 567 B. C. He was destined to influence the thought of Asia more than any other, down to our day. He was the son of a chieftain, Suddhodana, the raja of the Sakyas, who married the two daughters of the raja of Koliyans, a neighboring tribe. His mother was the elder of these sisters.

There are so many different stories told of Gautama's birth that it is difficult to get the exact truth. One of these stories is that his mother, who was very beautiful and pious, was on her way to her father's house when her son was born under some tall trees in a beautiful and pleasant grove called lumbini. It was only a week after his birth that his mother died and it was necessary that he should be reared by his father's other wife.

We know very little of his early childhood, but we are told that from early childhood he evinced a meditative disposition and was deeply touched by the pain and sorrow of life. His people, thinking that prolonged solitary meditations were not suitable to the education of a king (for he was heir to the throne) used many means to interest him in the business and amusements proper to his rank, but to no avail, for the four visions which he is said to have had:—that of a man decrepit through age, a sick man, a putrifying corpse and finally a wondering Monk, brought to his young mind the questions that has come to every mind who has faced the sorrow of this world—Was there any way of salvation to be found? As far as he could see Brahmanism furnished no salvation, but only aggravated the ills of human life. He determined to find that salvation, gave up the opportunity of becoming a king, stole into the chamber of his sleeping wife to take a last look at her and his only son, turned his back upon them and went out into the dark, dark world to answer the call of an inner craving which, not being satisfied, could not be hushed. This is called the "great renunciation."

We are told that he first went into the Kingdom of Magatha on the South of the Ganges, where he studied the law of the Brahmans under two distinguished teachers who insisted that penance would aid the gaining of superhuman power and insight. Being dissatisfied with these teachings, with five faithful disciples he went into the jungles where for six years he gave himself up to severest asceticism until he had wasted to a shadow. Not finding that peace which he sought, his fasting was intensified until one day he fell in a swoon and

was thought dead. Recovering, he decided that the desired peace could not be had by fasting and he gave it up. His disciples displeased because of his abandonment of this practice deserted him and he went to Benares. It is at this period in his life and experience that his originality became evident. Till now he had been a typical Hindu, but now he began to follow his own direction. Asceticism having failed him, he turned and resolved to follow the "middle way." His experience taught him what similar experience will teach any man,—that neither luxury on the one hand nor asceticism on the other will satisfy the longings of the human soul. He, by following the "middle way", set the example of make simple living with few regulations, which would keep men from evils which would make the development of character impossible. This was wholesome save in one way. He made the mistake to think that no peace could be had or character developed so long as man lived in company with woman.

Philosophy and asceticism having failed him he finally had a new vision under the Bo-tree, which gave him a new path, and became Buddha, the enlightened one.

Gautama's doctrine briefly stated follows: His doctrine was really not a religion, but a method of ethical culture. He recognized no Supreme God and a system that does not take God into its sweep is not religious. Attainment of salvation according to Gautama could only be had by those who, like himself, separated themselves from ordinary life. He taught salvation through self-discipline and his salvation was simply escape from the pain and necessity of continuous reincarnation. The formulation of his thesis he called the four "Noble Truths." (1) The experiences of life—birth, growth, decay, illness, death, separation from objects we love, hating what cannot be avoided—are all sorrowful. That is, such states of mind as are inseparable from conscious personality are states of suffering and sorrow. (2) The causes of suffering and sorrow are the action of the outside world on the senses. (3) The subjugation and destruction of this thirst causes sorrow to cease. (4) The path which leads to the cessation of sorrow is the noble eightfold path: right beliefs; right aims; right speech; right conduct; right effort; right-mindfulness; right meditation. One following this path would become an Arahant—a man set free by insight from the desire for material existence; pride, self righteousness and ignorance. As one followed this path he would conquer ten errors: Self-delusion; doubt; dependence on works; sensuality; hatred; love of life on earth; desire for life in heaven; pride; self-righteousness; ignorance. One who had become an Arahant had obtained Nirvana. An Arahant was not, however, a saved soul, for Gautama denied the reality of the soul's existence, holding that the soul was only an ensemble of sensations, desires, and fears. Her doctrine is inconsistent, for having denied the existence of the soul, he should have also denied transmigration, which he failed to

do. The doctrines of Buddha, despite the fact that they centered one's thoughts on himself, gave a great impulse to ethical living, for it is true that the world's raggedies and injustices spring from men's selfish desire for things. As Buddha's aim was to destroy this desire, he produced an unselfish morality that at times rivaled that of Christianity.

Mohammed

Mohammed, the son of Abdallah, of the tribe of Koraish, was born in Mecca 570 A. D. When only a few years old his mother died and he lived first with his grandfather and then his uncle. He was sent as a young child in the desert to be nursed by a Bedonin woman, as Mecca was not a place where children could be expected to thrive. His mother's death, which occurred shortly after his return, made a deep impression upon him and he never forgot that his mother had been left a widow and he an orphan and throughout his life he took special interest in widows and orphans. This left an abiding mark on the religion he founded.

His uncle not being able to provide for him and his family, secured for him a position with a rich widow who soon fell in love with him and became his wife although fifteen years his senior. They were blessed with six children two sons, who died, and four daughters. He and his wife, in spite of the difference in age lived together very happily for twenty-five years and he always remembered her with gratitude and respect and during these years he did not take another wife. His marriage changed the whole course of his life. He had been a poor young man with very little time for thought and meditation, now wealthy and with leisure. Being naturally of a pensive disposition, he could now give full rein to his inclination. We have very little means of knowing what happened during the next fifteen years, but we think he must have brooded long and earnestly over the issues of human life and the moral tragedy of the universe. We do know that in 610 while sojourning with his family on Mt. Hira he thought he heard a message from heaven which made him a very different man. This experience confounded him and he was not sure of himself. Doubting the reality of the call, he waited for the second call. Waiting thus he was driven to desperation and would have destroyed himself by jumping over the precipices of Mt. Hira, but was restrained by his wife. Two years after, the second call did come which he never doubted to the end of his life. He was now constituted the Apostle and messenger of the Lord and revelation came with frequency. He immediately began to preach in Mecca, proclaiming that there was but one God and he would not tolerate the worship of any other and that Mohammed was his prophet. He also taught that idoltry was an abomination,—a very good teaching—that a day of judgment was coming when all who did not listen would be hurled into the raging fire of hell.

The climax of Mohammed's life came when his wife died 620 A. D. She had been his balance wheel for many years and after her death he was never the same. He soon married other wives and lived a sensuous life. He was transformed by her death and the increase of power from a preacher of righteousness, a

warner of the wrath to come, to a potentate, a civil ruler with administrative problems on his hands. He was responsible for the seclusion of women behind veils, fearing less others might become enamoured of his wives. It is this fact above all others, that has been responsible for the degradation of the life in the East. Some may attempt to vindicate him by saying that he was a child of his time. Granting this, we must also admit that instead of leaving woman better off, he is responsible for binding her more securely and making her emancipation more difficult than it might have been had he never lived.

Mohammed's cardinal doctrine was the oneness and aloneness of God. His God, however, was simply a transcendent man, the absolute despot of the world. The next in importance was the doctrine of the prophetic function of Mohammed. Through him God made his final revelation; no prophet was to come after him. Mohammed died in 632 A. D.

(To be concluded next week.)

TUPELO DISTRICT PREACHER'S COUNCIL

The Preacher's Council of the Tupelo District Upper Mississippi Conference, met in New Albany, Miss., in Mallalieu Chapel M. E. Church, April 17th, 1923, at 10:00 o'clock a. m., with Rev W. H. Golden District Superintendent in the chair. J. M. Walton was elected secretary. The roll call showed that the majority of the pastors were present, and made splendid reports of their work on Easter which showed that \$200 had been raised for the Centenary.

This is the best report the Tupelo District has made during the five years of the Centenary. This is the best year of Rev. W. H. Golden six years on the district. He is faithful, and a hard worker. He deserves credit for what he has done. Two beautiful brick churches have been built at New Albany and Tupelo.

The Council was full of interest to the ministers and laymen who were present. The good sisters of Mallalieu Chapel spread dinner for the members of the Council, which was enjoyed by all.

The afternoon service was taken up in speech making, which was a help to all who were present. The Council adjourned at 4 o'clock p. m. The writer preached to an appreciative congregation at 7:45 p. m. Too much praise cannot be given to Rev. J. M. Walton, and his good people for the fine brick church they have erected.

Annual Conference Visitation 1923

FOREIGN CONFERENCES			
Date	Conference	Place	Bishop
June 13	Denmark	Kallundborg	Bast
June 20	Korea	Seoul	Welch
Aug. 23	Finland	Vuoksenlahti	Bast
June 13	North Germany	Zwickau	Nuelsen
June 13	Norway	Frederikshald	Bast
June 7	South Germany	Heilbronn	Nuelsen
June 7	Switzerland	Thiwill	Nuelsen
Aug. 15	Sweden	Stockholm	Nuelsen

MISSION CONFERENCES			
Date	Conference	Place	Bishop
May 23	Austria	Vienna	Bast
July 25	Baltic	Reval	Nuelsen
July 25	Congo	Kapanaga	Johnson
May 18	Hungary	Staribeci	Bast
June 10	Rhodesia, Africa	Old Umtali	Johnson
June 12	Russia	Petrograd	Nuelsen
Aug. 31	Russia	Petrograd	Nuelsen
May 15	Southeast Africa	Kambini	Johnson

MISSIONS			
Date	Conference	Place	Bishop
May 31	Bulgaria	Levetah	Blake
June 21	France	Paris	Blake

Adopted by the Board of Bishops, Baltimore, Maryland, November 18, 1922.

Signed L. B. WILSON, Secretary.

CASH AND CHARACTER

Conducted monthly by
The Rev. Dr. Luther E. Lovejoy,
Secretary, Division of Stewardship,
Methodist Episcopal Church

THE DYNAMITE OF STEWARDSHIP

I. It Blew Up the Ancient World.

"I came not to send peace, but a sword"
—Matthew 10:34.

"We ought to obey God rather than men"
Acts 5:29.

"These have turned the world upside down"—Acts 17:6.

"I saw a new heaven and a new earth"—
Revelation 21:1.

"Whosoever would be first shall be servant"—Matthew 20:27.

"He that findeth his life shall lose it"—
Matthew 10:39.

"Any man in Christ is a new creation"—
II Corinthians 5:17.

"I came that they may have life abundantly"—John 10:10.

II. Sailors and Clodhoppers Turn Reformers

Nothing can ever surpass the transformation wrought in Judea when the leavening spirit of Him who "came to do the will of Him that sent me," entered into humble men who, in turn, hurried out to fulfill their stewardship to God and men.

"These men are full of new wine"—but it is the wine of the Spirit, and will stagger humanity. Prejudiced Peter swings wide the Kingdom door to the "common" Gentile mob. Vindictive John, "son of thunder," broadcasts the wide world with his radiant philosophy, "Love one another." Sectarian Saul, "breathing out threatenings and slaughter," becomes patient Paul, ready to become "all things to all men" that he may "by all means save some."

Judas goes and hangs himself.

Ananias, suffocated with moral horror, expires.

The World has exploded!

The order of nature has been reversed!

The leopard's spots are washed out!

"All things have become new."

III. It Is Revolutionizing Modern Society.

Human bondage dies in a world where "all ye are brethren."

Illiteracy vanishes where shines "the Light of the World."

Woman slavery is doomed when the Son of God "humbles himself to be born of a virgin."

The "double standard" is damned by the Sermon on the Mount.

John Barleycorn expires where John the Apostle insists: "Now are we the sons of God, and we shall be like Him."

Neither industrial avarice nor Supreme Court decisions can perpetuate the sacrilege of Child Labor where the gentle Shepherd calls: "Let the little children come unto me."

"Thou shalt not kill" means that "wars shall cease unto the ends of the earth." Even now, in answer to Cain's ironic, "Am I my brother's keeper?" we hear the Peacemaker saying: "Whosoever shall say to

his brother, the German, the Fernchman, the Englishman, 'Thou Mut!'; or to the Russian, the Negro, the Chinaman, 'Poor Gump!' shall be in danger of the hell of fire!"

Verily, Stewardship, which is loyal obedience to God in helpful service of men, can brook no baleful inequalities.

IV. Melts Even Heathen Hearts.

Every year the girls in a mission school in China receive at Christmas time gifts from the boxes sent by the Woman's Missionary Societies in America. This year the girls were so touched by the poverty in their city that they requested that they be allowed to pay for their Christmas presents and give the purchase money to the poor. Their request was granted and with happy hearts and beaming faces they brought an offering of over sixty dollars, as their contribution to the Christian poor fund.

B. Answers to Puzzling Questions.

(The Secretary will try to answer all questions.)

Question 8. "Why cannot you tell us how many Christian Stewards are now enrolled?"

Answer. Because you do not tell us. The busy pastors neglect to send in their lists. We just learned of a church in sunny California which has more than 500 stewards whose influence has fairly revolutionized the Church, and yet whose names have never been reported to our office. The astounding fact just came to light that probably a half million Methodists, whose membership has lapsed and who cannot be located, now live in Chicago, all because of somebody's neglect to make prompt and accurate report. Yet this is a matter of required statistics, printed in the Conference Minutes. No wonder, then, that Stewardship reports, wholly dependent on the good will of friendly pastors, are hopelessly delayed and inadequate. Why not include Stewardship in the Minutes?

THE GREATEST SIN

By Dr. W. F. Waters

Superabounding, glad supernal Spring!

First time the gods set foot on our low earth,

And from their tracks grew every goodly thing,

Life, Love, sweet song, and Beauty then had birth—

The Robin's note, the fragrance of the Flower,

The sweetening touch of the young, happy Morn,

The glad Sunbeam, gilding his leafy tower,

The winding of the blithesome Cricket's horn,

Art ever building beauty now is seen;

In Cloud and Stream, and in each drop of Dew,

On Hill, in Vale, and Tree and grasses green,

Is mirrored all of Heaven's glorious hue. Nature's'er boundless;—but so brief are Men—

O God!—to die, this were the greatest sin.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---David, The Poet-King

MAY 13, 1923

(Sam. 16:1-31:13; II Sam. 1:1-24:25; I Kings 1:1-2:12)

Some men are great, others greater, and still others greatest. David was one of the greatest and most outstanding characters in the history of Israel. Indeed, he was one of the greatest characters of the world. If he lived today he would have more to do to merit this appraisal. New times and greater complexities of problems make greater demands of the greatest men. But that the great man shall efficiently meet the demands of his own age in such a way as effectively to influence the future history of his nation is all that can be asked of him before placing him in the small number of national celebrities. Who have been the most outstanding leaders of this country? We would name Washington, Lincoln and Roosevelt. Who have been the most outstanding leaders of our own racial group? We would name Douglass and Washington. Who have been the most outstanding leaders of Israel thus far studied? Without hesitating we would name Moses and David. And that is the way their own people felt toward them. Throughout the history of Israel, Moses and David were names almost to conjure with. "Moses" was the standard by which religious orthodoxy was to be tested, and "David" was the standard of orthodox governmental policies. Who did or spoke contrary to these men did not do or speak righteously. And, friend, that is one of the surest evidences of the greatness of the inherent qualities of a people: the respect, the esteem and the honor in which it will hold the memory of its greatest leaders. That people which cannot or is not minded to appreciate the greatness of its great leaders has a little, shriveled up soul; it lacks the qualities of true greatness in itself. He who worships at the shrine of great men and see beyond the men themselves the God who lived in or who worked through them is hardly far afield religiously: he is worshipping God through his worship of the ideal. No wonder, then, many things came to be attributed to Moses which he probably did not say. And no wonder many things came to be attributed to David which he probably did not say, as for instance, many of the Psalms going by his name. A similar thing happens even in these more civilized days. Such is the way an appreciative human nature behaves toward its beloved and departed leaders.

Our study last week took us to the selection of David by Samuel as Saul's successor. He was to come to the throne upon the death of Saul to begin a new line of kings, as it was evident that Saul had not es-

tablished the proper precedent for Israel's kings to follow. The selection was made somewhat secretly. But secrets got out in those days just as they get out today. David's brothers had chums. His father and mother had special friends. Such a thing as the baby boy being anointed by the great king-maker of Israel was indeed too good to be kept entirely out of circulation, even though the friends are asked not to tell anybody about it. People are people in every age. At any rate it is highly probable that the report came to Saul. If so, then we can understand fully why he should have hated David as he did. Probably also this was the cause of his falling into intermittent insanity: mental worry over his failure to have made the proper impression as king and the thought that he would not be permitted to transmit his power to his son. But Jonathan does not seem to have cared. He became one of David's staunchest friends. Think of it! Jonathan was to succeed his father on the throne. Now he finds that he is to be superseded by David and at best can only hope for the second place in the kingdom. (I Sam. 23:17.) But in spite of that, he became and remained to his sad end David's bosom friend. To say that David's personality must have been charming and winsome is not to put it strong enough. We will not consider Jonathan's befriending of him as but a political scheme to secure for himself the next best thing, since he says that he could not get the best, even though David should not get it. Rather, David knew the art—it was in him—of winning all men except Saul to himself without being simply complaisant and compromising.

The reader will recall David's many exploits both while residing at court and as an exile. Upon Saul's death he became king, first of his own tribe, then of all Israel. This was no time for any ordinary man to become king of Israel. His would be no easy task. The country was in a very bad condition, both in its foreign relations and its domestic problems. There was a national religion, but no national worship. Religious practices varied from place to place. Many of the people were but lukewarm in the religion of Jehovah. There was not the greatest amount of national spirit, but a good deal of sectional feeling. The country had been at war for many years with slight intermissions, which must have drawn rather heavily upon the people and imposed some tiresome burdens. The country was still at war, and was surrounded by enemies. But from this domestic and foreign muddle, before his death

David brought his country to be one of the strongest and most influential in that quarter of the world. He saw its boundaries reach the greatest extent it ever reached. He saw it at honorable peace with all the world. He saw his people welded into a nation with a truly national spirit. He saw the beginning of a national sanctuary in a new national capital of his own choosing, which sanctuary was to unify the religious life and practices of the people forever. And because of these things he left his people enthusiastic in their allegiance to Jehovah. He made such an impression upon his people and his age that ever afterwards the highest and boldest that could be hoped for in Israel was for the coming of a "son" of David. He was intensely religious, and at the same time the most practical in statesmanship, a combination of characteristics not always found in the same man. He was a military genius, 100 per cent Israelite, a musician and poet of note in his day, unvengeful, unselfish and thoroughly devoted to a noble cause.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, May 13, 1923.

"Arise and anoint him, for this is he."
(By Rev. D. D. Martin, D. D.)

God makes careful selection of his workers. Men are called to be leaders in every field of Christian service. These days men and women are called by obtaining a knowledge of the field, and then sensing the moral and religious obligations they are under to do good to others. A call is not by some strange weird manifestation, as hearing a voice in the night, or some unusual dream. It is rather in the God-likeness in life that helps us to see things as he sees them.

The call to real leadership comes to our parents and grandparents for us in that leaders are well bred. It was no happening so that Samuel went to Jesse. That home was conspicuous for its faith in Israel, for its family honor and devotion to what was good. God led the prophet that way because God was in that home, and his presence there was seen and felt, inasmuch you could not be long in the neighborhood without hearing about Jesse and his family.

Such a spirit in the home was found in all the children, and the whole story of the family life could not be told until the last, or least of all the family was brought. Samuel must see them all to test out the mind of God, and to know the whole truth regarding this chosen family. It was this apparent least one of all the sons of Jesse that God had chosen, for it was he that had special experience of testing out in nature with God. For was it not in God's great out-of-doors that he had killed the lion and the bear, and thus trusting in God had saved his father's flocks. He could be trusted in the time of Israel's peril.

There was something in David which God and Samuel had seen, which even this good family had not discovered. God said, "Arise, anoint him, for this is he." This was the special call of God. Our best homes

should be well represented in the ministry and on the mission fields. Parents have often deterred and held back the one God wanted by keeping him involved with family affairs on the farm or in the home. God is calling now for his own.

GAMMON SEMINARY.

District Rounds

LEXINGTON DISTRICT.

First Round.

Pleasantville, May 2; Mayfield, 3; Dover, 4; Augusta, 5-6 (11 a. m.); Washington 6-7 (8 p. m.); Orangeburg, 8; Germantown, 10; Minerva, 11; Flemingsburg, 12-13; Sherburn, 14; Aberdeen, O. 15; Manchester, O. 16; Maysville, 18-20; Cadentown, 21; Pleasant Point, Rev. Thos. Brown, 22; Monterey, 22; Warrentown, 23; Jintown, 24; Cleveland, 25; Paris, St. Paul, 27-28; North Middletown, 29-30; Mt. Sterling, May 31-June 1; Lexington, Gunn Tab., June 3-4; Ravenna, 5; College Hill, 6; Richmond, 7-8; Versailles, 9-10; Oxford and Leesburg, 11-12; Cynthiana, June 13-14; Covington, Ninth St., 17-18; Falmouth, 19-20; Berry, 21; Lexington, Asbury, 22-24; Clay City, 25; Hazard, 26-29; Georgetown, 30; Georgetown, July 1; Moorefield, 2-3; Sharpsburg, 4-5; New Zion, 7-8.

Dear Co-Laborer: The climax of the five-year Centenary program will be reached through our ministry this conference year.

First—Let us organize every department of the church and carefully plan the year's work.

Second—Let us keep in touch with our Southwestern Christian Advocate Committee until an Advocate is in every home.

Third—Let us spend much time in prayer to Him for victory.—Cordially, H. M. Carroll.

ABERDEEN DISTRICT.

Second Round.

Amory, April 27-29; Smithville, 28-29; Aberdeen, May 4-6; Aberdeen, 2 church, 5-6; Athens, 12-12; Caledonia, 19-20; Columbus, 25-27; St. James, 25-27; Columbus Ct., 26-27; Crawford, June 2-3; Brookville, 9-10; Macon, 15-17; Maskerville, 16-17; Macon Ct., 23-24; H. Grove, June 30-July 1; Shuqualak, 7-8; E. Louisville, 9 or 10; West Point, 13-15; Strongs, 12-15.

Dear Bro. Pastors: Let us use the month of May and June in putting over our Southwestern Christian Advocate quota. Get it possible the paper in every home. You know how to go about it. We can, we must, we will. The District Conference will be held August 7 to 12, Mashulaville.—Yours for service, J. A. Talbert, D. S.

MUSKOGEE DISTRICT.

First Round.

Coffeyville, May 5-6; Independence, 6-7; Oswego, 8-9; Chetopa, 10-11; Brush Hill, 12-13; Eufaula, 14-15; McAllister, 19-20; Hugo, 22-23; Calbert, 24-25; Tulsa, 27-28; Chelsea, 30-31; Grand River, June 2-3; Porter, 4-5; Okmulgee, 9-10; Wewaka, 12-13; Wolutka, 14-15; Baley, 16-17; Muskogee, 22-24.

Dear Brethren: Remember on June 7th to 10th is the Sunday school League, Ladies' Aid and Woman's Home Missionary Convention, to be (Continued on page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, May 13. Anniversary

No special topic is given for this day for the reason that it is assumed that every Chapter will have the regular Anniversary Day Program. I sincerely hope that all our Leagues will have the program. For this program and for all other matter pertaining to the League, send to 740 Rush Street, Chicago, Ill. The program is prepared by experts in League work, and, will be of great service to any Chapter. In any program of a general nature there will, of necessity, be many things that cannot be used by some of the Chapters. But remember, wise use consists in intelligent adaptation rather than total adoption. Any Chapter that has any right to be in existence can make valuable use of the greater part of the Anniversary Day Program. These general programs are helpful in the way of suggestiveness. They set the officers thinking along lines that will be helpful in program building. This is an important thing. Program building is a fine art. Many Leagues are dead because they have no programs that can grip and hold the folks.

Offering.

I wonder how many of the Leagues make a special offering on Anniversary Day? Let's do that this year and send it to Central Office in Chicago. Oh yes, I know you have in your League some members who will say all the money should be kept at home. This is a sort of religious Monroe Doctrine that afflicts a good many good, but ignorant folks. It is nothing less than short-sighted stinginess. We owe a duty not only to our balliwick, but to the millions in the big world outside. Don't let any befogged fanatic persuade you to crawl into a hole and pull the dirt in after you. Our church is a big world church. That is one of its glories. It is not sectional, not national not racial; the world is its parish. Its far flung battle line reaches the four corners of the globe. Tie up with the machinery. Link up with the tramping hosts that are marching on to make the kingdom of this world the kingdom of our Christ.

J. W. HAYWOOD, Baltimore, Md.

EPWORTH LEAGUE NOTES.

The League at Lake Charles, La., is one of the best in the Louisiana Conference.

A study of statistics reveals the fact that the new migration is affecting our statistics. This is most noticeable in the rural sections of Georgia, Mississippi, Louisiana and Texas. In the large centers, both north and south there is an increase.

These migrants are going north by the hundred.

We met the leaders in League work of the Lexington Conference last week. This Conference covers a large territory including the colored work in five states. We now have an organization of each district in this Conference. Because of the great distances each district has been divided into sub-districts with a regular organization upon the plan of the district organization. One of the largest increases in Negro population is taking place in the towns and cities of the territory of the Lexington Conference. Here is a great opportunity and a challenge. We need to be wide awake and alert in action if our losses in the rural sections of the South are to be offset by our gains in these new centers of population.

This plan of organization is also to be followed in the other border Conferences, namely the Washington, Central Missouri, and Lincoln. Six new enterprises and a new mission district called the New York District have been started in the Delaware Conference. The new Pittsburg District of the Washington Conference is proving a tremendous success.

May 13,—the second Sunday in May—is the League Anniversary Day. Let the observance be more general this year than ever before. An Anniversary program entitled "And There Came On Running" may be had for one dollar (\$1.00) a hundred at the nearest Book depository. Don't forget to take the Anniversary offering—Remit to the Central Office at Chicago, and receive a Centenary voucher. You will be helping us to self-support if you do this. Last year one Colored League in all Methodism took an Anniversary Offering and sent it in. Let us grow in grace this year and have a thousand do it. Any amount from one dollar (\$1.00) up will be thankfully received and help cheer us along the way.

Our full list of Institutes to date for 1923, with the names of the officers will appear soon.

Quarterly Conferences

LA GRANGE, GA.—Leete Hill Memorial: On April 1 the second quarterly conference was held. Rev. E. D. Giddens, our district superintendent, in the chair. F. E. Gray was elected secretary. The leaders and stewards were present with their reports. Leete Hill Memorial went over the top as usual. Paid the superintendent up in full for the quarter. Our assessment per quarter is \$10. The superintendent told us that Leete Hill was in the lead of the whole district in paying him up. The Rev.

I. T. Griner has been sent to us for our pastor. The whole membership of Leete Hill received him with open hands and glad hearts. We feel that Leete Hill has a strong leader, but we trust God for our success. Total money raised this quarter for all purposes, \$30.—F. E. Gray, Reporter.

GADSDEN, ALA.—The second quarterly conference for the Sweet Home Church was held April 13-15, with the district superintendent, Rev. C. L. Dunn, ably presiding. One of the special features of the quarterly conference was the high tide of the spirit. The spirit on the Lord's day was running at high water mark. It was a real old-fashioned Methodist quarterly conference that would remind you of the day when the people made great preparations to fit themselves from a spiritual standpoint to meet the Pentecostal season. Raised \$60 during the quarter. Four added to the church.

PHILADELPHIA, MISS.—Our first quarterly conference was held March 10-11, 1923. We had a successful meeting, which was called to order by our district superintendent, Rev. B. T. McEwen. All officers were present with good reports. Paid the superintendent in full. E. G. Webb, P. C.—E. L. Stephen, Reporter.

THIBODAUX, LA.—Our first quarterly was held March 20, Dr. W. G. Alston, District Superintendent presided. The business of the conference was expedited in a befitting way. The roll was called and all reports were good; raised during the quarter, \$145.20. We paid the District Superintendent in full. We left uplifted over the good work that is being done. On March 25th the Eastern Star held their Thanksgiving Service at Calvary, at which time our Pastor, Rev. L. H. Smith, delivered the sermon with much power. Easter Sunday will be long remembered, Rev. L. H. Smith was at this best to preach such a powerful resurrection sermon. At 11 a. m., two were baptised at the altar. The Easter Program was rendered to the satisfaction of the hearers. The revival spirit still burns; 14 precious souls have been added to the Church. Calvary raised her Centenary quota in full.—L. P. Wilson, Reporter.

PITTSBURGH DISTRICT—District Superintendent, Rev. M. J. Naylor, held our first quarterly conference, Thursday, April 12th. The conference was largely attended. Sunday School, Epworth League and other auxiliaries had good reports. It was indeed a hopeful sign. The District Superintendent was paid in full to date, and one new subscriber to The Southwestern Christian Advocate was secured.—S. E. Henderson, Reporter.

LAMPTON — Zion Ridge Charge: Our second quarterly conference was held April 7-8. Rev. G. W. Smith, D. S., was on time and full of enthusiasm, information and instruction, which he gave out readily and freely from start to finish. Sunday at 11 a. m. he preached a good sermon to the delight of all who heard him. The reports were all right and all claims were well up. Two subscribers to the Southwestern; two conversions; two added to the church. We are red-hot on the Centenary drive and will continue until May 31.—C. A. B. Price, Reporter.

CLINTON, LA.—The first quarterly conference was held with Dr. B.

J. Reddix, D. S., presiding. The sermon Sunday night was full of spiritual advice; subject, "Prayer." Mt. Zion was in her bloom and the spiritual tide ran high. Rev. Reddix is in the hearts of the people. We bespeak for him great success. A large crowd gathered to hear him deliver a burning message. Clinton Circuit promises to do her best to go over the top. Our pastor, Rev. J. S. Weaver, must go up with a round report.—S. A. Davis, Secy.

PICKENS CHARGE: Our first quarterly conference met March 24-25 in Union M. E. church on the Pickens charge with the Superintendent, Rev. H. B. Hart, presiding. The Superintendent spoke very encouragingly to those present, and the spirit for doing bigger things for Christ and his kingdom seemed to prevail throughout the work. Reports were good. The pastor's salary was increased \$100, the Superintendent's to \$30 per quarter. On Sunday Rev. Hart preached two strong sermons and administered the Lord's Supper to quite a crowd. Added one to the church. Everything is moving on nicely under the leadership of our pastor, Rev. F. P. Leonard. In spite of the inclement weather which prevented one of the churches of the circuit from reporting at all, we raised \$27.—Reporter.

LOVELODY, TEX.—The second quarterly conference was held March 3-4. We as members can say it was the best that has ever been held on the Lovelady Circuit. Our Dist. Supt. was paid in full. The total amount raised during the quarter was \$51. The Palestine District is beginning to show herself.—Nora Hicks, Reporter; Rev. G. W. Gill, Pastor.

SUMMIT, MISS.—The first quarterly conference was held at Summit, March 6-7, with the district superintendent, Dr. G. W. Smith, present. The conference was well attended and all reports were good, and the business of the conference was well outlined by Dr. Smith. He complimented the pastor, Rev. Holland, upon the very unique program for the year's work and upon his plans for meeting the needs of the church. Dr. Smith preached a great sermon Wednesday night, "Christian Unity." Paid district superintendent in full, \$27. Total raised during the first months of the conference year, \$135.60. Mrs. Buckley, secretary of the W. H. M. S., gave a very helpful lecture. An offering of \$12.01 was taken.—Reporter.

TYLER, TEXAS.—Our second quarterly conference convened March 10-11, with the District Superintendent, Rev. B. R. Booker in the chair. All officers were present with good reports. Mrs. B. R. Booker accompanied her husband; and although somewhat ill, she delighted us with her splendid music. Everyone was impressed with her as this was her first trip to Tyler. The District Superintendent preached a soul-stirring sermon to a crowded house, from Luke 5:2. He was well pleased with the work and urged that we raise all of our Centenary quota, and put the Southwestern Christian Advocate in every home. Paid District Superintendent in full. Total raised, \$65.35.—Mrs. Wm. White, Reporter.

DONALDSONVILLE CHARGE — Our first quarterly conference was

held Monday, March 12th, with Dr. W. G. Alston, our efficient District Superintendent presiding. Reports showed that wonderful improvement has been made in the short time our pastor, the Rev. Arthur Robinson, has been on the grounds. Class meeting, Sunday School Ladies Aid Auxiliaries have all taken on new life. The District Superintendent was elated over the improved condition of this church and commended the pastor and members in the highest terms. The pastor's salary was unanimously raised from \$1000 to \$1200, per year. The outlook of this church, is greater than ever before. The District Superintendent was paid in full. —Ethel Turner, Reporter.

We place the spiritual drive above all else in our church work. We are thoroughly convinced that a long pastorate is much better than a short one. The pastor, Rev. Weakley, is constantly leading us on from one good work to another. We are hoping and working to enclose the main auditorium of our church house this year. —J. Q. Tyler, Reporter.

DAWSON, TEXAS.—The second quarterly conference of the Hubbard and Dawson Circuit was held April 7, 8, with the District Superintendent, Dr. J. W. Warren in the chair. All officers were present with splendid reports. The Superintendent was much pleased with the amazing change in this circuit under the leadership of this energetic pastor, notwithstanding this young man has been out the work less than four months, the work is already far in advance of any years work in the memory of the oldest members. The Superintendent delivered strong sermons which were enjoyed by all. The congregation was moved to tears while he delivered his wonderful message. The Sacrament of the Lord's Supper was administered to 27. The Superintendent was paid in full, \$41.15 was raised. On Monday night, the Superintendent gave a very interesting lecture with his stereopticon views to a crowded house thus ended the greatest quarter ever held in Dawson. The Rev. J. W. Stone, Jr., is Pastor.—Mrs. Annie Watson, Reporter.

BENTON, MISS.—Our first quarterly conference was held at Mount Pleasant M. E. Church, March 16, with the Rev. L. W. Price, district

superintendent, presiding. Reports from all of the officers were unusually good, which is a very good index to the whole-heartedness with which the officers and members have entered into the work for the new year. On Sunday the district superintendent, as usual, entertained a very appreciative audience with a most thoughtful and inspiring sermon. The superintendent, having departed immediately after the conclusion of his wonderful sermon, the sacrament of the Lord's Supper was administered by the pastor, Rev. I. R. Kersh. After the sacrament was given, a small collection for the benefit of the community poor and for one of the local students at Haven (Miss Margaret Whisenton) was taken, Miss Whisenton being one of a number of contestants for a prize to be awarded at Haven very soon. With the benediction pronounced by the pastor, thus one of our best quarterly conferences of recent years passed into history.—W. A. Robinson, Reporter.

HOLLY SPRINGS, MISS.—Our first quarter for Ripley Circuit was held at Brooks's chapel M. E. church on March 3d and 4th. Our District Supt., Rev. W. H. Golden, was with us and gave an interesting address, after which the roll was called and nearly all responded. We were honored with the presence of Rev. Silas J. Mack, our aggressive pastor of Ripley Charge, who gave some impressive as well as inspiring remarks. The loyal people of the other churches connected with this work sent their representatives to the conference. The plan of "God's acreage" was submitted by the pastor, by which he expects to be able to build a parsonage on a plot suitable for a truck farm. It was enthusiastically adopted by these good people, who are loyally standing by every interest of the church. Total raised, \$32.86. Sunday, March 4, Rev. Golden preached from Phil. 3:13. He emphasized the necessity of doing one thing at a time effectively. The audience was thrilled with the Gospel, as he spoke from his heart. —J. L. Glenn, P. C.

MOSS POINT, MISS. — Sunday, March 11, was a high day indeed at Moss Point, Miss. Dr. P. H. Rembert held our first quarterly conference Saturday night, March 10. Most

of the officers were present, and by their written reports and what we learned by the attendance at church on Sunday and the kindly spirit existing between pastor and people, the work is in a splendid condition and the outlook for St. Paul in the future is bright indeed. The district superintendent, Rev. P. H. Rembert, preached two powerful sermons, one at 11 a. m. and another at 8 p. m. It is being said by many that it was the best quarterly conference Dr. Rembert ever held in Moss Point, and some of the leading officials assured Dr. Rembert when he returned for the second quarter it would be better than the first. Total collection for the day, \$57.15.—W. L. Marshall, Reporter.

ABBEVILLE CHARGE—Our first quarterly conference was held by the district superintendent, W. N. Redmond, at St. Peter's Church, March 3-4, 1923. A good many of the officers were present and made good reports. The district superintendent, W. N. Redmond, said many things to the conference about the program of the church and the great movement that is on in the church. He asked the conference to stand by the plans of the church. Our budget for the year 1923 is as follows: Pastor, \$950; district superintendent, \$120; bishop, \$30; conference claimants, \$25; general conference, \$2; incidentals, \$200. Total for the year, \$1,327. Raised in the quarter, \$68. Paid the district superintendent in full, \$30;

Centenary apportionment, \$378. Grand total for the charge of Abbeville, 1923, \$1,405. We are hoping to raise every cent of it, and we are planning to build a new church at Buford this year. We have a great work to do, the people have a mind to work, and we are proud of them. May God's choicest blessings be upon them.—R. B. Adams, P. C.

GOODMAN, MISS.—Our first quarterly conference was held March 31 to April 1. Dr. H. B. Hart, district superintendent, in the chair. J. S. Horton, secretary, called the roll and all officers were present. The reports were good and there seemed to be a working spirit among the officers. Raised \$40 for district superintendent, \$137 Easter collections, \$4.15 Good Samaritan. Total raised \$200. Also one new subscriber for the S. W. C. ADVOCATE and one accession to the church. This was a splendid quarter with our newly appointed district superintendent, Dr. H. Hart, and also our pastor, Rev. G. W. Weatherly. Our Easter exercise was grand. The children played their parts well. The exercise was conducted by our efficient teacher, Prof. W. F. Dodd.—Nellie Lomax, Reporter.

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WHAT THE CHURCHES ARE DOING

BRUNSWICK, GA.—Grace M. E. Church: There comes to our hearts untold joy when we note the life with which Grace Church is abounding this conference year. Her influence is being felt all over the city as never before. Since the coming of the Rev. J. W. Moore, a splendid preacher and leader, well fitted for the work by exceptional experience in handling young people, every department of church activity has put on new life. We have a first-class Sunday school, which has doubled its membership since conference. The Epworth League reorganized with an excellent following. The Junior League, Home Guards and Queen Esther Circle are the best in the conference. The missionary societies, home and foreign, Ladies' Aid and Pastors' Guild are all doing splendid work, with a brotherhood and athletic department consisting of nearly twenty-five young men, unexcelled. The choir of Grace Church is second to none in the conference, since the use of the white surplices which makes a beautiful appearance at the Sunday services. The officers of the church are competent, far-sighted men, who have the welfare of the church at heart and who are doing all in their power to successfully carry out the budget system which is being used in handling the finances of the church. The rally is not over, and we are planning to send to the centenary this year \$840. The interest the young men are taking in the church is beautifully shown in the concrete steps built last month at the entrance to the church, and the enlargement of the choir, which has added a great deal to the appearance of the church. The lovely church parsonage is a center for the young people of the community. Under the direction of Miss Christina O'Neal the Sunday school is conducting a demonstration garden and prizes are offered for the best row and best produce grown. Even the very small children are deeply interested. We are not forgetting the spiritual life of our church. Since last December fifty persons have been admitted to membership. At each service, with few exceptions, someone connects with our church. Even in the class meetings from two to three have joined with us. Almost as many attend the class meetings as attend the Sunday morning service. We are indeed proud of the progress Grace is making and are very grateful to the Bishop for having sent this splendid pastor, who is carrying forward the work so successfully.—Mrs. B. C. Daughtry, Reporter.

HAHNVILLE, LA.—Rev. C. D. C.

Bryan has business in a progressive way. We were highly received by his people, who made our stay pleasant while in Hahnville. We were served three meals also ice cream and cake. The following program was rendered: Prayer by Nimrod Kyies, Welcome address, Hon. J. B. Martin, Superintendent Sunday School Board, responded W. L. Baldwin; Welcome address on behalf of the Churches, Rev. A. Jones, response C. D. C. Bryan, Essay on Centenary, Hazell Truehill, duett, Ophelia Baptist and Ruth Austin, Address, Rev. M. L. Baldwin, sermon, Revs. S. J. Jackson and Peter Lban.—Peter Lban, Secretary.

MEXIA CHARGE—Our District Superintendent held his third quarterly conference March 10-11 at Comanchie Crossing. The first hour was given to discussions relating to church work and successful farming. First subject, the duties of class leaders, was opened by Zeno Echols, next, Sunday School work by Brother L. Davis. He stressed this subject to a great extent, reminding the parents of their neglect to the children, stating that they themselves should attend the Sunday School. The subject "The best method of raising crops in Boll Weevil districts" was opened by Ned Echols. This was one of the most interesting sessions ever had during these three years that Rev. Worn has served us. Eight one hundred per cent class leaders, reported, three Sunday School Superintendents, and one Epworth League president. Brother C. C. Cotton came over Sunday to worship and to help us over the top, but we were over the top before he came. We thank him however and his loyal membership who helped us out greatly. Amount raised, \$73.35.—Ned Echols, Reporter.

WEST POINT, GA.—The Easter exercise at Cannon's Chapel M. E. Church was carried out Sunday night, April 1, beginning promptly at 7:30. The program began with the kindergarten school, Mrs. J. F. Robinson, teacher, which was enjoyed by all. Then the Sunday school rendered the best program in the history of the church to a packed house. Every participant was at his or her best. The rally for centenary was good. Below is the report: Kindergarten school, \$2.05; Boys' Club, \$2.20; Girls' Club, \$3.21; public collection, \$7.34; Club No. 1, W. M. Lee, captain, \$23.55; No. 2, J. H. Hodo, captain, \$16.10; No. 3, B. J. Billingslee, captain, \$37.20; No. 4, Aaron Traylor, Jr., captain, \$30.85; No. 5, \$3.00. Grand total collected for Easter, \$125. This charge has

not slept since the annual conference. Collected for centenary to date, \$157. Rev. J. F. Robinson, Pastor.—E. L. J., Reporter.

SMITHVILLE, MISS.—Spruel Chapel M. E. Church: We are very grateful to the Bishop for sending us such a powerful preacher and influential leader as Rev. G. Sponcer. He appointed service to be held the week before Easter, which proved to be a rainy week, for the benefit of every unit leader. We had a glorious meeting during such a dark time. Every leader and member worked vigorously to go over the top Easter, so we did. Unit leaders reported as follows: No. 1, Mrs. C. L. White, \$13; No. 2, Mrs. Henrietta Jackson, \$23.17; No. 3, Mrs. M. J. Pool, \$8.76; No. 4, Mrs. Emma Sartor, \$9.06; No. 5, Mrs. Beddie Nichols, \$13.75. Public collection, \$7.75; adjoining church, \$31. Total collection, \$106.49. Easter program was rendered by Superintendent G. M. Mosley. The Sunday school made a round report. The little group of Smithville people are on the progressive list and we hope God will still send them through his people such powerful and influential leaders as we now have. Rev. G. Sponcer, Pastor.—Reporter.

LAMPTON-ZION RIDGE CHARGES—At Lampton, New Zion Church, Brother J. B. James, Sunday School, Superintendent, with his teachers, planned and rendered a unique program to the great delight of the crowded church. Every one spoke in the highest praise for the rendition of such a program, and the tasty and beautiful decoration. The Sunday School sang the Battle Hymn of the Republic in a processional march which filled the hearts of the audience. At Zion Ridge Church, E. L. Louis and Brother Abram Superintendents, made good with a very pleasing program. Clean-up week was pushed for all it was worth under a clouded sky, for it rained all the week. However, between showers, we went forth to do our best. The Pastor preached the resurrection sermons; New Zion at 4 a. m., and at Zion Ridge at 12:00. Both churches drove hard to go over the top although the weather was against us.—C. A. B. Price, Reporter.

ANGUSTA, GA.—Second Sunday in March we had present with us at St. Mark's M. E. Church, Rev. D. D. Martin, D. D., from Gammon Theological Seminary, who preached a sermon that will always live in our minds. The Sunday following Dr. J. W. E. Bowen, Jr., came to Augusta to see Rev. Nunnally and also preached two strong sermons. We feel that we are helped by these men of God coming to us, and we extend to them by the consent of our Pastor, a standing invitation to come at any time. We raised for our Easter collection \$38.47. Rev. Nunnally preached three strong sermons. We are well pleased with him.—Priscilla Crumwell, Reporter.

JEFFERSON, TEXAS—Jefferson and Valley Plain Churches on Easter rendered two very excellent programs, and both were very largely attended. Both Churches observed Clean Up Week. The Churches were beautifully decorated. We feel much indebted to every person who rendered service at this call of the great Church, the service rendered was

timely and valuable. Our collection for the day, Valley Plain \$60.00; St. Paul, Jefferson \$111.00. There were eight persons signed the Tithing cards on Easter. We the members of Valley Plain and St. Paul thank our Pastor for his untiring efforts to put the Church program over. We have placed in our Church some beautiful pews and every member and friend seem to be in earnest and on the job. We are preaching the Southwestern at every service and hope to have every home in our community supplied with this great paper.—Miss Wilhelminn Hawkus, Reporter, L. A. Greenwood, Pastor.

MARION, ALA.—The members of Oak Grove M. E. Church feel grateful to our Bishop for having given us such a noble pastor as the E. W. Washington, and his faithful wife. People are being added to the church. A definite program is planned and is being carried out. Easter was observed here. Ten have been added to the Church. The different captains reported well. The white preacher, Dr. Walker of the church of God preached at 1:30 o'clock. The Baptist preacher of Hopewell, The Rev. W. M. Redrick, preached at 3:30 o'clock. The choir with its faithful captain, Mr. Hamp Evans furnished music for us, his daughter, Miss Inez organist. The Junior League under the leadership of Mrs. G. W. Washington is on the go.—W. L. Avery, Reporter, G. W. Washington, P. C.

PHILLIP, MISS.—Our Easter service was quite a success at Shiloh M. E. Church on the Phillip Charge. A splendid program was prepared by Brother Frank Williams, our newly elected Superintendent, which was quite an inspiration to the whole church and at 3 p. m., the entire audience was lifted to the heights by Master John Wesley Simpson, the 14 year old son of the Rev. R. A. Simpson, who spoke on the following subject: "The Centenary as compared with the other civil and religious movements of the world." At 3:30 p. m., we were also graced with a soul-stirring sermon delivered by the Rev. H. A. Rogers, pastor of the White Methodist Church at Minter City. We can hardly find words to express our appreciation to Mr. and Mrs. R. C. Town for their presence and for taking such active parts in the service. Centenary collection \$75, but we are not through.—Jessie Turnipseed, Reporter.

JEANERETTE, LA.—St. Paul Church: Th. H. T. and C. O. C. held their anniversary on March 25th. An appropriate program was rendered for the occasion. Brother Blaine Barbin was Master of Ceremonies, Sister Alberta Simon gave the welcome address on the behalf of the church, response by Sister Celestine Johnson, Solo, Miss F. Welges. The pastor preached a soul-stirring sermon. Collection, \$33.01—Rev. J. J. Woodridge, P. C., Amelia Arrow, Reporter.

NEW ALBANY, MISS.—The first anniversary of Maitlicu M. E. Church, New Albany, Miss., was held Sunday, March 11, 1923. In spite of the inclemency of the weather, this day was the marking of a new epoch and a wonderful day; in fact, we ward. Starting with a model Sunday school at 9:30 a. m., under the supervision of Brother Thomas Doney. The 11 o'clock services were

opened with song service by the choir. Prof. E. H. McKissack gave the introductory remarks, which brought Dr. M. S. Davago, president of Rust College, before the altar, who was a speaker of the hour. Dr. Davago gave us a wonderful sermon from 1st John, 3rd chapter, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Amount raised, \$14.14. At 12:30 p. m., intermission, when dinner was served in the church social room by the sisters of the church. At 2:30 p. m., song service by the church choir. Following this service Rev. J. M. Walton, pastor, introduced Dr. J. F. Tull (white), pastor of First Baptist Church, New Albany, Miss., who delivered a wonderful sermon from the 29th chapter, Exodus. Words of text, "A consecration of our head, hands and feet for Christ." Following Dr. Tull, Dr. J. D. Wroten (white), pastor of M. E. Church South, New Albany, Miss., also delivered an excellent sermon. Words of response by Rev. J. M. Walton. Amount raised, \$4.41. Revs. S. Watson and J. L. Glenn were slated for night service, but were rained out. Rev. J. M. Walton, P. C.—B. F. Ford, Reporter.

CALVERT, TEXAS—East Calvert Circuit Easter Centenary report: Chapel Hill Church, C. L. Hill, P. C., \$5.00; Jesse Smith, \$10.00; Loue Davis, \$1.00; Amy Montgomery, \$1.25; Dovie Sanders, \$2.50; Georgia Garland, \$1.00; Alex Gray, \$1.00; Willie Garland, \$1.00; Church Harris, \$1.00; Mary Hodge, 50c; Martha Dolton, 50c; H. Hodge, \$1.00; Mattie Hodge, \$1.00; Caroline Jones, \$1.00; Eva Jones, \$1.00; E. A. Gray, \$1.00; M. D. Gray, \$1.00; W. M. Washington, \$1.00; David Smith, \$1.00; Alice Hill, \$1.00; Evelyn Williams, \$1.00; Geo. Washington, 75c; Anna Washington, 75c; N. Williams, Jr., 75c; N. Williams, Sr., 75c; Charlie Gray, 50c; S. School, \$5.00; Can Rally, \$1.80; John Hodge, 50c; Wade Dolton, 50c; R. A. Smith, \$1.00; Annie Hodge, 50c; Sadie Smith, \$2.00; Iola Williams, 25c. Total, \$51.00. Mount Zion Church: Ruth Pickard, \$1.00; Alex Robertson, \$1.00; W. M. Glass, \$1.00; S. School, \$2.50; W. H. M. S., \$2.50; L. Jones, \$2.50; Fannie Robertson, \$1.47; Ellise Mitchell, 50c; Armanda Pickard, 25c; Hattie Pickard, 20c. Total, \$16.15. Pine Oak Church, C. L. Hill, pastor, \$5.00; James Gray, Sr., \$5.00; Josephine Gray, \$5.00; S. School, \$8.00; W. H. M. S., \$1.50; Alex McGee, \$2.00; Annie McGee, \$2.00; S. B. Young, \$2.00; C. H. Hattery, \$1.00; Venom McGee, \$1.00; Josephine McGee, \$1.00; Viola McGee, \$1.00; Dora Young, \$1.00; Ora Gray, \$1.00; Edna Gray, 75c; Birdie Gray, 50c; S. Gray, 50c; Official Board, 50c; Dovie Gray, 25c; Manuel Morrow, 25c; Ophelia Young, 25c; Junior League, \$5.00; Jimester Gray, 25c; Otis Gray, 25c; Brother Hickmond, 25c; L. B. Carroll, 50c. Total, \$43.16. Grand total since Easter Centenary, \$110.31. Since we failed to raise our full quota we have designated May 20, 1923, as closing out day for full Centenary quota. Our slogan on this circuit is: "Every penny of Centenary in hand that day; we cannot fail; we must not fail; we will not fail, God being our helper." We have been trying to pray the Centenary out; we have been trying to sing it

out. There isn't but one way now—that is to pay it out.—C. L. Hill, Pastor.

PINE BLUFF, ARK.—Easter was observed at St. James M. E. Church the entire day. At 4:30 a. m. A sermon was preached by our able minister Rev. J. S. Stokes. The spirit of God was felt and the day was commenced with rejoicing. At 9:30 a Cantata by the Little Folks, "We Love Our King," was rendered before an appreciative audience at 8:00 p. m. A pageant, "The Questioner" (composed by our own Bishop Quayle) was staged, much effort was manifested to make it just what it carried with it because of the good that was in it, and because of it having been composed by our beloved Bishop. Total amount of Centenary money collected during the day, \$87.00, Reporter.

WEST POINT, GA.—Our annual spring revival has just closed, beginning Monday night, April 9, and closing on the 15th. It was conducted by Rev. M. M. Jefferson, pastor of the La Grange station. Each night for five consecutive nights the anxious hearers were there to hear the burning message that he would deliver. He is indeed a strong messenger for Jesus. Sunday at 11:30 a. m. and 7:30 p. m. the pastor, Rev. J. F. Robinson, was at his best. The Epworth League at 3 p. m. was well attended. Discussion, "How Shall We Choose Our Good Times." (1st Cor. 10:21; Phil. 4:8.) Five precious souls were added to the kingdom. Collection, \$37.77. During our revival the Christian business men's revival was in session at the M. E. Church, South. Rev. Jefferson and Rev. Robinson visited and joined in with the song service. The white people of the city were loud in their praise of the singing of the two M. E. preachers. Rev. D. D. Dyer of Goodsell Memorial and Rev. Pritchett of the Baptist church attended. Rev. J. F. Robinson, P. C.—E. L. J., Reporter.

NORMANGEE, TEXAS—Easter day was observed at St. Paul M. E. Church. There was a meeting at 4 o'clock Sunday morning. The sermon was preached at that hour by the pastor, Rev. A. C. Collins, most of the members being present from Flynn's Chapel and the pastors of other charges. Easter was carried out to the letter. The pastor preached again at 11 o'clock, after which dinner was served. Then the program was rendered. A collection was taken, which went over the top. We thank God we never fail, though we are few in number.—M. E. Hill, Reporter.

DETROIT, MICH.—Easter Sunday at Scott Memorial Church at the morning service our pastor, Rev. G. G. Buckner, preached. Immediately after the morning service the Sunday school rendered a splendid program to a crowded audience. At the evening service our choir rendered a beautiful cantata, entitled "Life Everlasting," to a large audience. A special Easter offering was taken, which amounted to \$298.40. On Sunday morning, April 8, Dr. G. W. Martin preached a soul-stirring sermon. At the evening service our pastor preached his farewell sermon to a crowded house. He left for Indianapolis, Ind., on April 9 to attend the Lexington conference, which con-

vened on April 11.—Mrs. Maridelle Phifer Bush, Reporter.

BRENTWOOD, GA.—New Hope M. E. church: The Baxley charge is moving along fine with our pastor, the Rev. J. T. Bradley. Easter-day was highly observed. The following paid 25 cents: Lizzie French, R. J. Joyce, Stella B. Stripling, Rev. V. S. Stripling, Henrietta Joyce, Prof. J. B. Brown, Ben Lecount, Mack James, Henry Stripling, A. E. Stripling, 50 cents. Total collection for the day, \$11.78.—Stella B. Stripling.

COLUMBIA, TEX.—Haven Chapel: We wish to inform the general church that we, the members of Haven Chapel M. E. Church are waking up under the skillful leadership of our beloved pastor, Rev. H. R. Smith. Our Sunday School is wide awake and the attendance is good. With such active workers as sister I. B. Wadkins, P. A. Franklin and others. Rev. Smith preached two able sermons. The church has been divided into clubs to raise the Centenary. Conference claimants has been raised in full. The work has moved on splendidly during the year. Rev. H. R. Smith our able pastor with the co-operation of the members is putting forth every effort possible to make the work more successful. Collection, \$15.25. P. E. Williams, reporter.

CORINTH, MISS.—With great delight I take this method of expressing my appreciation to the following officers of Mt. Moriah M. E. church: Mrs. Roby, Mrs. W. D. Webb, president Ladies' Aid Society; Mrs. A. Johnson, Mr. and Mrs. Simon Woods, Mr. Claud Combs, Mr. Cary Booth, Mr. and Mrs. John Holsonhack, Mrs. Eugenia Simmington, Mrs. Emmett Bankhead, Mrs. M. E. Irvine, Mrs. D. D. Combs, Mr. W. L. Renfro, Mr. E. D. Johnson, Mr. and Mrs. John White and Mrs. E. J. Ewell and many of their friends, both Methodist and Baptist, who brought about 200 lbs. of select groceries and placed them on the parsonage table Tuesday night, Feb. 20, 1923, as a token of their appreciation and respect for their new pastor and family. There were more than fifty of these warm-hearted Christians in the number. Our reception was everything that heart could wish. We are in for a big year's work. Our slogan is "Over the top" with Centenary and Southwestern, a great revival, and a substantial increase in membership.—J. W. Wimhush, Pastor, Reporter.

KOSCIUSKO, MISS.—The Woman's Home Missionary Society of Wesley M. E. Church recently had a rally at which \$58.00 was raised. With this amount, in addition to the electric lights in the church, two wall sockets were added to the rear and two chandeliers with four bulbs each were added to the front of the church. All of which adds much to the capacity of light. In addition to the new lights purchased, the faithful

few members of the mission are constantly helping the less fortunate. This work is ably directed by the president, Sister P. L. Bullocks, who is hending every effort to keep pace with advance missionary standards.—Mrs. L. S. Chisholm, Reporter.

AUSTIN, TEXAS—Dr. R. M. Davis, our pastor at Wesley Chapel M. E. Church, is swinging things. He has received into the church 50 new members since conference and from regular collections raised over \$500 during the month of February. The Old Wesley Class meetings have been revived. That large church is filled twice each Sunday. He has on a movement which is destined to build a great Sunday school, the "Cross Crown Button System." On March 11 he preached to 300 men a special sermon, using as a subject, "Men Looking Upward." Dr. R. Vinson of the University of Texas was also invited and preached a great sermon to our congregation at 3 p. m. the same day. Wesley is looking hopefully into the future.—Mrs. Willie Frazier, Reporter.

FRANKLIN, LA.—Rev. and Mrs. J. D. David, with their two little boys, are comfortably situated in the parsonage of Asbury church. We were most cordially welcomed by the many loyal members and friends of the church. The parsonage has been renovated, new hed bought, and all necessities to make things comfortable. Our quarterly conference was held one week after my arrival with written reports from the offices. Mrs. Bertha Reason and Mrs. Libby Brown acted as stewards and we collected the entire quarterage, which is \$30. After the conference a storm struck the parsonage which brought nearly 100 pounds of choice groceries and other things, which were indeed a surprise to us. This surprise was led by Sisters Reason, M. Young, D. Tackwood and other members. The young people rendered special selections on the piano, with Miss Wilfred DeFiest director. Addresses were made by Mrs. M. E. David and pastor, after which a most excellent supper was served the D. S. and pastor's family by Mrs. Della Tackwood and Mrs. Bertha Reason. Thus closed one of the most wonderful conferences. Everything holds fair for a great year's work at Ashury. The people are loyal indeed. The Centenary is assured; also the Southwestern quota in fact. Come again, sisters.—Rev. J. D. David, Pastor.

SPRING, TEXAS—St. Paul: We are in the clear one more time with our claim for the Centenary, \$125, which makes us O. K. for the Houston District. Our total collection for Easter was \$148.50. Brother Lax Sherman, \$47.97; Brother W. C. Burgess, \$40.30; Sister L. J. Spriggs, \$28.50; Sister R. J. Hinton, \$23.30; Sunday school, \$6.05; public, \$1.38.

(Continued on Page 16)

The Tuskegee Institute Summer School for Teachers

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Courses in Academic subjects, Professional subjects, Bible and Sunday School Methods, Agriculture, Mechanical Industries or Manual Training and Women's Industries.

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1923 SESSION OPENS June 11th. Closes July 20th
Rate: Registration Fee \$3.00, Board \$24.00 for six weeks, payable in advance.

B. B. MOTON, Principal

H. C. ROBERTS, Director

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

HAMBONS—Frank Hambons, a faithful member of New River M. E. Church, Pulaski District, departed this life March 4th. He was a consistent Christian and loyal to his Church. He was a member of Order of Odd Fellows twelve years. Many friends mourn his loss.—M. Price, Reporter.

KIMBALL—Brother Kimball died Wednesday morning, January 10th. He had been ill for sometime and was one of the oldest citizens of Handsboro, Miss. He was a member of Riley's Church and was faithful to the end. Age 81 years. He was buried January 14th from Riley's Chapel. Funeral was conducted by Rev. W. L. Marshall. He leaves a host of relatives and friends to mourn his loss.—Reporter.

McGEE—The death angel has again come into the midst of our church ranks, Brookville Charge, and took from Mr. and Mrs. McGee, their daughter, Bessie. She was 17 years of age; a faithful church and Sunday School worker and president of the Queen Esther Society. She joined the Church 12 years ago and died March 6, 1923. The funeral was largely attended and preached by her pastor.—Lela Byrd, Reporter.

RICHARD—Mrs. Laura Richard departed this life March 28, 1923, at Canton, Miss. Her death came as a surprise to all her friends. She was a member of Asbury M. E. Church, having joined at a very early age. She lived a consistent Christian life. The funeral was conducted by her pastor, Rev. A. J. McNair.—Reporter.

McCOY—Sister Linda McCoy died March 4, 1923. She was a faithful member of Hopewell M. E. Church for thirty-five years and was a class leader twelve years. She was loved by all. Brother W. C. Cemon spoke of her faithfulness as a class leader. Rev. Comel of the Baptist church spoke of her as a Christian friend and mother. The funeral was attended by the pastor, Rev. E. G. Welch. The society of which she was a member made an impression in paying the last respect to a faithful member. She leaves three sons, three daughters, four sisters, three brothers and a father.—E. D. Stephen, Reporter.

SPEARS—Bro. Willie Spears, member of Moses chapel, on the Ripley charge, departed this life April 6th. Bro. Spears had been sick for some time, and all that loving hands could do was done to relieve him of his suffering, but God had a need for him and sent his angels to bear him safely home. At his going the Ripley charge suffers a great loss, for he was not only loyal to his home church but was true to the cause at any time and place wherever he might be. Bro. Spears spent forty-eight years of usefulness in this

world and leaves behind a wife, seven children and many friends to mourn his passing. The funeral services was conducted by his pastor, Rev. S. J. Mack, assisted by Rev. Vernor of the Baptist church.

MARRIAGES

CYRUS—COOPER—Mr. J. D. Cyrus and Sister M. A. Cooper, both members of our church, Zion Ridge and New Zion respectively, were united in wedlock, March 12th at the parsonage.—C. A. B. Price, Reporter.

GREEN—MORFORD—Mr. Louis Green and Miss Sadie Morford of Sparta, Tenn., were quietly married March 23, 1923, at the parsonage of the M. E. Church in the presence of the members of the family and a few friends, by the Rev. Wm. T. C. Travis, P. C. We pray for them a successful sail on life's sea.—Reporter.

BROCK—SISTRUNK—On April 8th, 1923, Mr. John Brock and Inola Sistrunk were united in holy matrimony at the home of the bride. The bride is a strong, active member of Brooks chapel M. E. church, Merrill, Miss.; the groom is an industrious man. After the marriage the many friends were nicely entertained. The ceremony was performed by the pastor, Rev. W. D. Kirkland.

BEVERLY—LUCKETT—Mr. Sam Beverly and Miss Ethel Lockett, the daughter of Mrs. Tenna Jones were happy united in holy wedlock April 16, 1923. Miss Ethel Lockett is one of the best girls of this town. They will make Boyce their home. The ceremony was read by the Rev. E. W. Jackson, ex-pastor.

ANNOUNCEMENT

Mrs. Helen Singletary Gray, announces the engagement of her daughter, Carrie Belle, to Mr. Arthur Gilbert Smith of Hattiesburg, Miss., the marriage to be solemnized in June.

Woman's Column

LEXINGTON CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

Second Quarter

Chicago District, \$142; Columbus District, \$216.45; Indianapolis District, \$55.21; Lexington District, \$65.72; Louisville District, \$79.85. Grand total for the quarter, \$559.23. Banner auxiliary, St. Mark, \$121; second honor, Springfield, Ohio, \$73.75; third place, Detroit, Mich., \$42.10. Banner district, Columbus, \$216.45; second honor, Chicago, \$142; third place, Louisville, \$79.85.

At the conference held in Simpson, Indianapolis, April 11-16, a splendid anniversary was conducted by the conference corresponding secretary, Mrs. J. T. Leggett. The principal address was delivered in a most excellent manner by Mrs. C. V. Stephens of Lima, Ohio, Branch Bureau secretary for colored work. Beautiful music was furnished in a solo by Mrs. L. E. Jordan and a duet by

Mmes. N. De Armond and Maude Leggett.

Two beautiful financial banners, the gift of Dr. C. V. Stephens, were presented by the conference treasurer, Mrs. C. D. C. Mebane, to Mrs. Elizabeth Jackson for St. Mark's Auxiliary, and to Mrs. R. L. Dickerson for Columbus District. The society reported an increase along all lines and the outlook is good for another successful year.—Mrs. C. D. C. Mebane, Conf. Treas., 134 W. 8th St., Paris, Ky.

IN MEMORIAM

HOLMES—In sad but loving remembrance of our dear husband and father, Jesse E. Holmes, who passed away two years ago, April 22, 1921.

The angels will softly come,
Thy work is done;
He silently stole away from us
To the land beyond the sun.

Lovingly and tenderly we laid him to rest;

Away from earth's sorrow and care;
And now he is waiting to welcome us there,

With the blessings of heaven to share.

His devoted wife,
SUSIE E. HOLMES and Children.

CARD OF THANKS

We take this method to thank the members and friends of Wesley for the cordial way they received us on Thursday night, March 8. We arrived at 7:40 p. m., and found a nice crowd awaiting us. We were escorted directly to the parsonage, where we were greeted by a large number of ladies, who had prepared a delicious supper. After supper we were shown a table laden with everything in the line of eatables, which was given by the Woman's Home Missionary and Ladies' Aid societies. We hope to be of great service to the good people and we want them to know we feel welcome in Mound Bayou.—Rev. and Mrs. Z. T. Powell.

I wish to thank the members and friends of St. Stephen's M. E. Church for their kindness Tuesday night, March 13, after class meeting, when all was quiet at the parsonage. A number of St. Stephen's best members came to the parsonage singing and laid a good many things on the table for the comfort of the pastor and his family. We had plenty to do us all the week and to take good care of Rev. J. W. Golden, the evangelist of the New Orleans area, who preached to us on Sunday, March 18. Rev. Golden promised to come back in September and conduct a revival for us. He is welcome at any time. We wish St. Stephen's members and their friends would come again. Come and show your loyalty in the same manner.—N. W. Ross, P. C., Yazoo City, Miss.

I take this method to thank the members and friends of Haven Chapel M. E. Church, Denison, Texas, for the presents given me during the anniversary of my 35th birthday and fourth year as pastor in this city, which consisted of books, cap and many other articles of clothing. The following members participated: Mesdames Sarah Jessle, Roberta Cavers, Emma Beck, Rhoda Stanford, L. M.

Walls, Messrs. Simpson Jessle, Tony Tally, George Craven, Revs. N. J. Johnson and E. G. Gibbs, Mrs. Dan Smith and Mrs. W. J. Browne.—J. J. Hardemon.

We wish to thank the members and friends for their kindness to Pastor Summers during his two weeks' illness for the great surprise they gave him and family, one of the largest gifts of this kind in its history, as follows: P. H. Smith, one load of wood; Thomas Mays, one load of wood; N. Person and Steve, Busby, wood; M. Houston, wood; Willie Collins and A. Thomas, wood; W. A. Busby, wood; H. Farmington, wood, which was at this season of the year, \$15. In pounds for the parsonage those who gave were as follows: Bro. R. L. Lee and wife, Rosie McConico, Miss Dessie McConico, and others. The amount of this was -6. E. D. Houston, \$5.75. Total of this parsonage gift was \$26.75. God bless these good people.—E. W. Summers, P. C., Mexica Circuit.

I take this method of thanking the good members of Wesley Chapel M. E. Church for 50 pounds of choice groceries, which was quite a surprise; but highly appreciated. The surprise took place on Wednesday night, March 27, at 8 o'clock, when everything at the parsonage was in a melancholy state, the band led by Sister Selina Kelly, Mary Jane Boulton, Ellen Radliff, Sophronia Prulltt, and others came singing, 'Bless be the tie that binds.' May God bless these good people and lengthen their lives so that they may continue to make others happy. Thank you, call again.—Finley L. Williams, Pastor.

I take this method to thank the members and friends of Shiloh, M. E. church, Wayside, Md., for the splendid storm party given at the church for the pastor and family on Thursday evening, February 22nd.

The storm was led by the District Steward, Mr. Ollie Thomas, who with the assistance of Mr. Wesley Hawkins and Mr. Azariah Jones, mobilized quite a few members and friends and laid on the table fifty pounds of choice groceries and meats in addition to a purse of \$10.30 with which to purchase a hat and a pair of shoes for the pastor, who is on the verge of attending the annual conference.

Again, I wish to extend to you my heartfelt thanks and appreciation for these blessings and tokens of love and friendship, and to reassure you of my unstinted service in every possible manner.—H. A. BROOKS, Pastor.

I desire to thank the members and friends of Cody Chapel M. E. Church for a purse of \$127.97 which was given me on leaving for conference. I desire to thank the Sunday School for \$12.65 for shoes, the W. H. M. S. for a \$40.00 suit of clothes, and the trustees for \$7.50 for a hat, and Hon. W. M. Cody for \$25.00.—R. F. Long, P. C.

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CRESCENT CITY NOTES

SCOTT CHINN, M. E. CHURCH: Sunday, April 15, we held our last services in the old church. Rev. Booker preached a wonderful sermon at 11:00 o'clock a. m., his text was from the 19 Psalm, 14 verse; "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord my strength, and my Redeemer." Our hearts were made to rejoice over his wonderful sermon. At the close of the sermon one adult was baptized. Brother Buchanan preached an excellent sermon at 7:30 p. m., in behalf of the Silver Leaf Aid and Pleasure Club. Rev. Lang of Thompson Chapel and congregation visited us during our night service. We appreciate their assistance. The collection of the day was \$149.78.—Agnes M. Mitchell, Reporter.

MT. ZION—Rev. Cornelius Johnson, P. C. We take great pleasure in saying that we had a very welcome visitor in the person of Rev. C. D. Hayden, who preached one of the strongest, instructive and most impressive sermons heard here in quite a while. Our church was quite alive with the right spirit. Come again, soon. More anon.—E. J. Licals, Reporter.

SPECIAL NOTICES

The pastors, Sunday school superintendents, Epworth Leagues, Young People South, of the Enterprise, West Enterprise, Quitman, Desoto and Shuhuta Mission charge: Take notice that the group meeting for the above charges will be held May 17-20th, 1923, at Quitmann, Miss. All are expected to be present. Many of our district officers, including Mrs. Hall, will be there to help make this meeting a source of inspiration. Remember the date, and hoping to start the revivals for the district.—E. A. Chapman, Dist. Pres. Committee: A. Buckley, chairman; Mrs. Octavia Jack, Mrs. Willie Mae Hough, Miss Olivia Chapman.

Mr. J. B. Dunning, former superintendent of Mt. Zion Sunday school, Wiggins, Miss., and vice-president of the Gulfport District Sunday School Convention, is now living in the city of Chicago, Ill., and Mr. Reese J. Jimerson is now superintendent of above Sunday school.

I take this method to thank those who sent me some money at the time my husband the Rev. Nataniel Smith passed away the 15th of March. I was shut in all the while during his sickness and since his death I have been sick not able to do any thing to help myself with many obligations to meet. Now brother Pastors, you would want some one to help you and family if you would pull up to the same gate. I will thank any pastor for an after collection when you have

finished all your collections and send it to my pastor in the person of the Rev. J. W. Terrell, McGehee, Ark., and we shall thank all who will give me something because I am in need. The following who sent me money, namely: Dr. Stephen B. Campbell, \$2.00; Area Secretary of St. Louis Area, J. F. Rattle, \$1.00, Batesville Circuit. The Rev. J. A. Brooks, \$2.00, Merony, Ark. The Rev. J. M. Smith, \$1.00, Eudora Circuit. The Rev. T. J. Talhert, \$1.00, Watson Circuit. The Rev. J. W. Terrell, \$3.90, Dermott and McGehee. The Rev. Giles W. Adams, \$3.80, Dekalh, Mississippi, of the Mississippi Conference. Forest City, Ark., Miss Renette Hodges, \$2.60. The Rev. J. H. Henry \$2.00, Pastor Marche, Ark. Many thanks. I trust you all may live long to help suffering humanity. This is the last appeal to my Gospel Ministers please heed this needy call do what you can and send to the Rev. J. W. Terrell, who will give you credit and through the paper. Yours in God's name. Mrs. Julia Smith.—McGehee, Ark.,

WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

We paid the pastor \$21. Yet we are not going to stop until we have raised every claim of the church and district. Therefore we ask the prayers of the entire leadership of the area. Rev. C. H. Pembleton, P. C.—Miles M. M. Bryant, Reporter.

ALTAIR, TEXAS.—On March 24th, our mock District Conference was held at Green Chapel M. E. Church, Prof. I. G. Green, District Superintendent. Organization: Election of Secretary, Treasurer and Reporter to the Southwestern Christian Advocate. Devotional service led by Rev. A. Sanford, sermon by Rev. A. Glover. Twelve pastors were present and gave reports. The remaining six will report later. Total reported by pastor for Centenary \$42.39. Our pastor for Centenary \$42.39. Our pastor, Rev. B. A. Byars and Prof. I. G. Green know how to put over a Centenary project in a few hours.—M. R. Glover, Reporter.

GRENADA, MISS.—The disastrous storm of Sunday night, March 11, 1923, blew down New Payne's Chapel, one of the churches on the Duck Hill Circuit of the Holly Springs District. This church was erected only a few years ago and was not completed. It is quite a loss to the membership, however. We are not discouraged, and plan to erect again in the summer. Our first quarterly conference was held at Duck Hill, March 17, and was a splendid success. Collections \$60.67. Our pastor, Rev. L. I. Young, is creating new life in the work. Our district superintendent, Dr. W. N. Redmon, was very much elated and said it was the best quarter it had been his privilege to hold thus far on his first round. His lectures in the quarter Saturday and his sermon Sunday were food for thought and spirit reviving.—S. C. Hardiman, Reporter.

THOMPSON, TEX.—St. Mark M. E. Church: Sunday, March 4th, was a high day here beginning with Sunday School. The lesson was discussed at length and the pastor made some brief remarks on it at the 11 o'clock

service the pastor, Rev. R. C. Collins preached a noble sermon. His text was found in Matthew 25:6. One young man was happily converted, baptised and added to the church.—Rev. R. C. Collins, P. C. Mrs. S. C. Reporter.

ABBEVILLE CHARGE.—We had our program at Prudence M. E. church April 1. At 11 o'clock Bro. Robert Roberts preached for us, from Rust College. He preached a fine sermon. We raised all told \$68. Unit No. 1, Bettie Gordon, \$3.60; No. 2, Lucy A. Lewis, \$3.60; No. 3, Rosie Griffin, \$8.10; No. 4, Florence Allen, \$2.00; No. 5, Mary Nelson, \$3.35; No. 6, Odessa Cancee, \$4.35; No. 7, N. Young, \$4.55; No. 8, Matilda Williams, \$3.55; No. 9, Beulah Lewis, \$4.45; No. 10, Ida Davis, \$3.05; No. 11, Mattie Allen, \$3.45; No. 12, Jennie Wilkins, \$5.75; No. 13, Lucinda Lewis, \$7.30; No. 14, Frances Heard, \$4.10. Total for Providence, \$68.—N. O. Griffin, Sec. and Supt. of S. S.

BRANDON CIRCUIT.—I take this method to thank the following persons for the nice storm party given me on last Thursday night. Having gone in from prayer service being weary with the days toll, we were just preparing to retire when a noise was heard on the front porch. On going to the door, a crowd rushed into the dining room led by Brother Charlie Everett, Sbed Byrd, Sister Katie Evans, Bulah E. Flowers, Ina Taper and others, leaving on the table an immense quantity of good things for the comfort of pastor and family, presentation speech was made by Mrs. Ina A. Taper and responded in very appropriated words by the pastor, who assured them that they were welcome to the parsonage at any time of the night for such an occasion. I feel safe to say that these are loyal members willing to stand by the pastor in putting the program of the Church over. Listen for us in the near future. Rev. Frank Smith, pastor.

BIRMINGHAM, A. L. A.—Sunday, April 1, was a high day at St. James M. E. Church, Rev. C. L. Dunn, District Superintendent held our second quarterly conference at a recent date. All of the officers were present with written reports, which showed progress along all lines. Dr. Dunn preached a soul stirring sermon Tuesday night to a good crowd. The District Superintendent was well pleased with what had been done. We paid him in full \$20.00. We also wound up our Centenary rolls last Sunday with our quota raised in full for this year. We are over the top with all causes. We raised this quarter \$225 dollars. Too much praise cannot be given the loyal members in their Easter drive.—I. A. Howard, Pastor.

MOORESVILLE, N. C.—Seventeen months ago the Rev. N. S. T. Shamborgue was assigned to this work. When he came he found us worshipping in a dilapidated house with twenty-one or two discouraged members. He began to lay plans to build with not a dollar or a stick of timber. We collected some money and went to the lumber men and paid our plans before them. One carpenter was employed, but fearing he would not get his pay failed to turn up; another was secured however and the

work went on. Rev. Shamborgue uses a saw and hammer like a carpenter. He said "I am not a carpenter, but the work must be done." Three months ago he said we are going in the new church the first Sunday in March. We did not see just how it could be done. The first Sunday was a beautiful day. Three choirs worshipped with us and Rev. Shamborgue preached at the 11 o'clock service. Rev. G. W. Brower preached at 2 p. m. and Rev. Barber preached at night. Total raised, \$209.93. Mrs. Shamborgue raised \$105.50, Mrs. Julie Byous, \$42, Mr. W. H. Wheeler, Mrs. Matthews, \$20.43.—Reporter.

DISTRICT ROUNDS

(Continued from Page 10)

held at Okmulgee. Bishop Charles L. Mead and Dr. Frank R. Hallenback will be with us. Let us make this the highest convention in the history of the Muskogee District. Bring at least four delegates from each church. Come to stay until Monday morning. The Bishop will preach Sunday and Sunday night, and Dr. Hallenback will speak at 3 p. m.—W. C. Conwell, D. S.

SHREVEPORT DISTRICT

Second Round

Keithville Circuit, May 10-13; Jewella Circuit, May 17-20; Logansport Circuit, May 23-24-27; Longstreet Circuit, May 25-26-27; Vanceville, June 1-3; Ashury, June 3-4; Fairfield, June 7-10; Johnson, June 10-13; Dixie, June 10-11; Mansfield, June 14-17; Bonchest, June 15-16-17; Frierson Circuit, June 23-24; Thomas Circuit, June 24-26; Bayou Lachute, June 28-July 1; Grand Bayou, July 1-2; Gehagan, July 3; Lake End, July 4; St. Paul, July 8-10; Ashury, July 12-15; Curtis, July 15-16; St. James, July 22-24; Hayes, July 22-23; Daniel Circuit, July 29-31.

Dear Brethren—I highly appreciate the strenuous effort you made to put the Centenary over on Easter. We were within \$5 of our Easter drive last year. I believe this will be our best on Centenary and accessions in four years. The first Sunday in July is SOUTHWESTERN CHRISTIAN ADVOCATE day for the Shreveport District. Let us get our full quota. Please report to me July 2 the number of subscribers sent in. District Conference at Johnson, Shreveport, La., Aug. 22-26.—J. E. Rolax, D. S.

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Southwestern Christian Advocate



LORENZO H. KING,
Editor

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No. 20.

THE METHODIST BOOK CONCERN,
Publishers

M O T H E R

B. F. M. Sours

O, mother, my mother, how can any other
Usurp the high throne of my own tender mother?
The light of my home when the tempest is raging,
The youth of my heart as the swift years are ageing,
O mother, my mother, beneath skies of blue,
There is not another so lovely as you!

But oh, I have been like a youngster a'dreaming!—
My mother dwells far where the angels are gleaming!
She bade me to view the far vision of gladness
Where not anymore there is sorrow or sadness.
Now over the River, in glory above,
She bathes in the splendor of Infinite Love.

O mother, how lonely my heart is, for only
My mother can cheer when my spirit is lonely;
I cling to the past, I still dream of the throngings
Of days that fulfilled all my later day longings;
For all the wide world has not love that can be
Just what was the love of my mother to me.

Gone, gone to that Home where no burden nor flurry
Of tempest the sweet of your calm heart can worry,
No more your blest hand stills my temples' wild beating,
No more do you stem my heart's sorry retreating;
But you pointed the path to One greater than thou,
And you there and I here are adoring Him now.

BOOK COMMITTEE HOLDS ANNUAL MEET FAR-REACHING MEASURES DEBATED

Springfield, Massachusetts, Gets General Conference 1924

Because it is the Major Committee in the Church at large, the Annual Meeting of the Book Committee is one of intense interest. In personnel and function this committee represents every element in the church and its decisions and proceedings carry with them ponderous weight. Its duties are "general supervision and direction" of the total publishing interests of the Church. It also fixes the salaries of the Bishops and General Church Officers; it determines the place of, and makes provision for, the General Conference. Interest in its meetings is wide-spread.

At the Committee session held in the superb Drake Hotel, Chicago, April 18-21, 1923, every member was present save two, E. E. Shipley, resigned because of illness, and Silas Peirce, deceased. The former vacancy was filled by the election of Jesse R. Clark, Jr., on the local Committee at Cincinnati; the latter by W. T. Rich to the Local Committee at New York. Suitable memoirs were held for Silas Peirce, who having served as a member for fourteen years, passed into what the committee, in tender resolutions concerning him, called "the abiding realities of the Life Eternal." To fill the place thus made vacant as Secretary of the Commission on General Conference, M. S. Daniels was unanimously elected.

The Sixth and Seventh General Conference Districts were represented by our own President M. S. Davage of Rust College, who has been a valuable member of the Committee for years; and Principal T. H. Kiah of Princess Ann Academy, Maryland, serving since last General Conference. Dr. H. C. Jennings of Portland, Oregon, Publisher Emeritus of the Book Concern also was present.

Fixing Place of General Conference

Upon this question hung the keenest interest of the Session. Los Angeles, having withdrawn, Kansas City, Milwaukee, and Springfield, Massachusetts continued the contest for honors. Kansas City's argument set forth that eight leading churches of the United States are there; the financial underwriting was guaranteed; three big conferences joined the invitation; and the impetus that would be given to the cause of Methodist Unification. The argument was finely put by Mr. Simons of the Kansas City Chamber of Commerce. Dr. W. W. King headed the delegation with abundance of advertising data.

Milwaukee, then offered with an array of statistical facts; with the guaranteed financial underwriting; and with the rather effective appeal that "Milwaukee would get from the presence of the General Conference that "dramatic interpretation of Methodism necessary" to Methodism's promotion in Wisconsin. Still a better general presentation would have effected better results.

It remained for Springfield to argue: all Protestant forces join the invitation; a guaranteed underwriting of upwards of \$40,000.00; best auditorium in America; free use of fine group of municipal buildings; all new England Area Conferences invite; no hope of monetary gains for those who underwrite the expense; General Conference had not been held in New England since before the Civil War when Matthew Simpson, et al were elected Bishops; excursion rates to and from the seat of the General Conference; 900 rooms in private homes in the city at reasonable rates and ample hotel accommodations with 800 rooms already secured, with a guaranteed pledge of equal, full, courteous provision for every group of delegates attending.

When this argument was put, which was as finely done as anything we ever heard, and the vote was taken, the result was Milwaukee, 1; Kansas City, 3; Springfield, 18.

Fiscal Report

The excellent report of the Publishers presented by Dr. John H. Race, disclosed Methodism's more than \$5,000,000.00 publishing interests to be in splendid condition with a gross real estate and property valuation of \$2,839,942.00. The business warrants an expenditure of \$65,000.00 during another year for replacement with new machinery for enlarged equipment.

Sales of the Book Concern were reported to the amount of \$5,035,256.01, an increase over the previous year, net increase in sales of Christian Literature alone reaching the \$223,824.23 mark. While the net produce for the fiscal year 1922, reached the very creditable total of \$447,980.85. Meanwhile there has been a steady gain in number

and quality of the publications of religious literature put out by the Concern, notably the Abingdon Religious Education Texts, D. G. Downey, Editor-in-Chief, regarded by discriminating critics as the country's one outstanding modern religious serious. Some idea of the proportions of Methodism's mammoth book business may be had from the attached table which shows by comparison the total sales for 1921-22:

Merchandise	\$1,057,681.17	\$1,082,633.17	\$ 24,952.00
Graded Lessons	573,993.84	567,198.10	\$ 6,795.74
Uniform Lessons	676,811.68	594,692.59	82,119.09
S. S. Story Papers	860,816.31	711,278.42	149,537.89
Church School	11,282.45	9,410.19	1,872.26
The Officer	1,284.45		1,284.45
Advocates	422,165.92	416,818.67	5,347.25
Miscellaneous and Foreign Language Publications .	39,906.82	38,086.97	1,819.85
	\$3,643,942.64	\$3,420,118.11	
Net Increase....			\$223,824.53
Manufacturing Department, Job Sales	\$1,221,322.52	\$1,424,255.75	\$202,933.23
Miscellaneous Items	46,464.49	46,840.54	376.05
Advertising Revenue	123,526.36	128,376.11	4,849.75
	\$5,035,256.01	\$5,019,590.51	\$ 15,665.50
Net Produce:			
From Business	\$ 311,867.83	\$ 97,357.91	\$214,509.92
From Real Estate	112,286.04	106,690.98	5,595.06
From Invested Surplus	23,826.98	32,362.58	8,535.60
Total.....	\$ 447,980.85	\$ 236,411.47	
Net Increase....			\$211,569.38

Dividends on the basis of the above showing were declared for the several Annual Conferences for Conference Claimants to the amount of \$285,600 for the domestic, and \$14,400 for foreign, conferences; a total of \$300,000.

The Advocates

While the showing of the Advocates continues to cause anxiety in some quarters, several however, showed large savings in cost of production, notably the Epworth Herald, the Central and the Northwestern. It is expected that the Southwestern will move up to this status before the next meeting of the Book Committee which, because of the approaching General Conference session, has been set for March 5, 1924.

By request of the Editors, a committee composed of the Publishing Agents and one member from the Editorial Staff was appointed to set forth before the several boards of the Church, the publicity value of the Advocates in promoting the program of the Church and to ask for appropriate recognition of this service in moral values and in terms of Christian culture, rather than expect the Advocates to be money making institutions. The General Conference Committee on Advocates will report at the next regular session of the Book Committee.

Special Appeal to Pastors and Churches

In order to promote circulation of the several Advocates, the new plan suggested and urged upon Pastors and Churches is that the Churches, at their own expense, invariably present each new member who joins, a free subscription to the Advocate for at least three months and then follow up that subscription until it becomes permanent. This will give the Advocate a chance to win a footing for itself with every church member.

Miscellaneous Measures

On recommendation of Editor Elliott of the Methodist Review, the Committee voted to approve the syndication of the contents of our Methodist Review with contents of the Methodist Review of the Methodist Episcopal Church, South, provided the editors of the two publications can make mutually satisfactory arrangements to do so.

A Methodist News Service at Washington, D. C., was determined upon by the Book Committee, and the Publishers were authorized to proceed at once to its organization, and to put it in operation.

Methodism is to have in the near future a new Book Store in the sky-scraping Chicago Methodist Temple now nearing completion. An

BOOK COMMITTEE IN SESSION

option for eight years rental is to be secured by the Local Committee at Cincinnati and the store maintained as an asset to Methodism and to Christianity in the heart of the "loop district."

Report number 9 of sub-committee number two, was presented conveying request of Bishops Welsh, Birney and Keeney that the Book Committee send a representative to visit the East Asia Central Conference and the Japanese General Conference with a view to studying Methodism in Asia; and as a fraternal delegate to Japanese Methodism; and to look into the possibility of establishing a Methodist News Service in Asia and the East. The request was declined.

A reduction was ordered in the Episcopal Fund apportionment. Last year the basis was $2\frac{1}{4}$ per cent on pastoral support including rental of parsonage. This ensuing year the apportionment to the charges will be fixed at 2 per cent instead.

Religious Training of the Youth

Perhaps no step taken was fraught with larger promise of good for the future than the appropriation of \$120,500.00 as a budget for promoting our Church Sunday School publications, on recommendation of Editor Meyer. Last year the fund was \$11,000.00 less, but the necessarily expanding nature of the work warrants unstinted enlargement of support; as does also the return in monetary value, the sales from these publications alone totalling more than two millions of dollars. This growing sense of responsibility to the rising generation is one of Methodism's most hopeful signs of progress, and assurances of enduring virility and vitality.

The Church will warmly approve the proceedings of this session of the Book Committee as one of the most constructive in its long and responsible service to Methodism's tremendous interests.

MOTHER O' MINE

Mother's Day is Sunday, May 13th. Or at least that is the day officially recognized by the Mother's Day International Association for conjuring with the concept "mother" and giving place to all those endearing charms that troop forward in our memory whenever we think of HER.

Of all the sentiments and emotions resident in the human heart none is more definite, more insistent of expression than that love which characterizes a mother's heart and none which in turn provokes a more tender and certain response from those toward whom it goes forth. Mothers love superbly and in reciprocal manner they are the most beloved of those who love. If mothers love their children, it can be as truly affirmed that children love their mothers. The love of the mother is more deliberate, rational and self-ecacing. But is not this because the child has not yet learned the finer art of suppression of his personal desires in the interest of the more ethical, unselfish desires for the good of others. Potentially he is capable of the identical affectional attitudes

of the mother who loves him as she does her life. For,

"Her, by her smile, how soon the stranger knows
How soon by his the glad discovery shows,
As to her lips she lifts the lovely boy,
What answering looks of sympathy and joy!
He walks, he speaks. In many a broken word,
His wants, his wishes, and his griefs are heard.
And ever, ever to her lap he flies,
When rosy sleep comes on with sweet surprise.
Locked in her arms, his arms across her flung
(That name most dear forever on his tongue),
As with soft accent round her neck he clings,
And cheek to cheek, her lulling song she sings:
How blest to feel the beatings of his heart,
Breathe his sweet breath, and bliss for bliss impart:
Watch o'er his slumbers like the brooding dove,
And if she can, exhaust a mother's love!"

Mothers' Day throughout the years has done much to keep perennial the idealism of this divine, sublimest of human relationships. Its constant recurrence can but renew the sense of obligation by stirring the imagination and memory in recollection of those days when we sat on mothers' knees, were locked in their arms, and flung our own around their necks.

With most of us that day has gone forever and the mother of those days has anticipated our going into that spirit world of our faith, hope and expectation. But we sacredly cherish their memory until the coming day of that happy gladsome reunion in that land where the circle will ever remain unbroken.

For those mothers who still linger with their children in the flesh, emphasis of this day should result in deeper devotion, sincere sympathy, and more generous gifts on the part of those children who are inclined to forget. Children should remember that to lead honorable, clean, useful lives reflecting credit upon the mother who gave them birth is the best way to honor the parent for whom God urges filial regard.

Thus honoring mother, they honor the home—the center and hope of human society, the basis of all our progress. This day, by fostering renewed loyalty and devotion to the plain, sincere, Christian idealism of the home, must of necessity foster more useful and truer lives among the youth of the nation.

(Continued on Page 4).

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



THE GREATEST VICTORY:

—He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city.—Proverbs 16:32.

Personal and General

Dr. A. J. McNair, our worthy and successful pastor at Canton, Miss., was buried last Thursday, May 3. His death came sudden and was quite a shock to his many friends. More will be said of this stalwart soldier in another issue.

The Rev. A. L. Holland, the young hustling pastor at Summit and Magnolia, Miss., spent several hours in the Crescent City en route to Atlanta, Georgia, where he has gone to do special work in Summer school for Town and Country Pastors.

Annual meetings of the Boards of Foreign Missions and Home Missions have been fixed as follows: the former at New York City, November 19-22, the latter at Philadelphia, November 22, 24, 1923.

Doctor J. W. Golden, Evangelist for the New Orleans Area has recently been of great service to Doctors E. O. Woolfolk, Houston, Texas, N. W. Ross, Yazoo City, Miss., and J. M. Shumpert, Vicksburg, Miss. Any Pastor is to be congratulated on securing the service of this aggressive preacher.

Doctors W. J. King and M. T. J. Howard of Gammon Theological Seminary were welcomed callers at the Southwestern Office last week during the Area Council. Doctor King filled the pulpit at Wesley and People's Church on Sunday and all who heard him were loud in their praises of the master pieces presented during the day.

A special snappy Semi-Centennial Anniversary program is being prepared for free distribution by the thousands among the Pastors to be used in the Churches on July 1st, 1923.

MOTHERS SHOULD KNOW CHILDREN'S BOOKS

In Good Housekeeping, for March, Ruth Sawyer makes the following wise observation anent the relation of mothers to the training and rearing of their children. It strikes deeply and vitally at the roots of habit formation in the work of character building so necessary to the task of creating a dependable, constructive citizenry.

What a different type of youth would be growing up in the land if these wise and commonsense observations should become the universal practice of the nation's home life. Says Miss Sawyer

"The handling of the problem of habit-building comes under scholarship. How is a mother going to help her children to form the right habits—those big habits of obedience, of regularity, of truthfulness, of proper eating, unless she knows something of those laws that control habit and the working of a child's mind? You would never expect a good gardener to try and grow a pole-bean like a cucumber plant or start a squash

vine up a trellis. And yet it seems to me that much of our happiness in later life, of knowing how to work best and how to play best, is dependent on how well we built right habits when we were young.

"Scholarship must include the knowledge of what makes a good book for children, and the ability to choose those particular books which a particular child may need. Actually it takes scholarship plus infinite time to sift out the best in the old books and keep up with the new. If the mother does not do this, no one else will; and the matter of right books I believe to be quite as vital a matter as that of right playmates. The hundred percent mother begins by reading or telling the best stories—nursery tales, folk-tales, nature stories. She will put aside a portion of each day for this, whatever hour of the day best fits in with her daily schedule. Later she will see that the best books are ready at hand when a rainy day comes or a quiet hour for reading."

MOTHER O' MINE

(Continued from Page 3)

Another practical concrete result of observance of *Mother's Day* is to be the erection at Washington, the Nation's Capitol of a monument to *Motherhood*, as a fitting memorial expressive of the gratitude and remembrance of the sons and daughters of the Nation for their mothers. It is desirous that Colored American youth will respond to this opportunity to honor the Nation's new—not black mammy—motherhood memorial monument proposition, and that a creditable contribution will be made for this purpose.

THOSE CENTENARY PAYMENTS.

Bishop Stuntz.

These Centenary pledges! What about them? Are we all agreed to see the last subscriber? Are we all defining the pledges in terms of missions? Are we thinking missions five times to where we think Centenary once? If not, we may miss motive power.

Centenary money is missionary money. Default in payment cuts missionary work to the quick. Prompt payment pushes projects in all mission fields. Think of delayed payments or defaulted payments in terms of missionary work. A shortage of \$500 from a local church means cutting off five day schools in India or China, and thus depriving something like two hundred eager boys and girls of our Christian community from any kind of school opportunity. Try to think in terms of boys and girls and men and women in our foreign field and in our home field, who will be denied the opportunities, who will be denied the gospel unless the cup of our payments is filled to the brim.

Regular Centenary pledges in Omaha Area end May 31, 1924. Our conferences are all over by early October of this year. Therefore, this is the last full conference year in which to expect payment. Why not make it far and away the best year of the five? Thousands of new members have

(Continued on Page 6)

COMMENCEMENT EXERCISES HAVEN INSTITUTE AND CONSERVATORY OF MUSIC.

College Heights, Meridian, Mississippi,
May 9-16, 1923.

Wednesday, May 9, 8:00 P. M.—President's Reception to the Senior Class.

Thursday, May 10, 8:00 P. M.—Grammar School Concert.

Friday, May 11, 8:00 P. M.—Recital, Musical Department.

Saturday, May 12—Field Day—Games and Sports.

Sunday, May 13, 11:00 A. M.—Baccalaureate Sermon by President J. B. F. Shaw, Ph. D.

Sunday, May 13, 4:30 P. M.—Vesper Services by Haven Institute Choir

Sunday, May 13, 8:00 P. M.—Annual Sermon by Rev. M. P. Johnson, Fayette, Miss.

Monday, May 14, 3:00 P. M.—Class Exercises.

Monday, May 14, 8:00 P. M.—Address on behalf Alumni Association by Rev. Andrew G. Cole, A. B., B. D., Columbus, Mississippi.

Tuesday, May 15, 10:00 A. M.—Final Chapel Exercises, distribution of prizes, promotions, etc.

Tuesday, May 15, 3:00 P. M.—Business Meeting of the Alumni Association.

Tuesday, May 15, 8:00 P. M.—Opera, "Yokohama Maid," by Musical Department.

Wednesday, May 16, 10:00 A. M.—Meeting of the Board of Trustees.

Wednesday, May 16, 8:00 P. M.—Commencement Exercises, Address by Secretary I. Garland Penn, Litt. D., Cincinnati, Ohio.

Send in your full District and Church quotas before the Anniversary Day, if possible. Every quota is expected to be in hand by the close of Anniversary Day, July 1st, 1923.

SOME WORDS TO OUR WOMEN

By E. Adolph Haynes

Women make up the bulk of our congregations, they bear perhaps the heaviest part of the financial burden in connection with the churches and probably they form the majority of our readers; so if permitted, my desire is to pay them a Mother's Day tribute.

There is nothing in Heaven above, or the Earth beneath, or the Waters under the earth respecting which opinions do not differ, and woman is no exception to this rule. "Many men, many minds," runs the adage, and there are as varied estimates of woman as there are characters among men.

Beecher once said finely: "In my soul I think God meant to teach the world the way to purity and nobility through women; and I believe that the noblest thing God ever made on earth is the heart of a right noble, loving woman." Woman, thank God, is always with us. She brings us into being; our first resting place is in her arms; it is her presence and ministry that makes the music of home. How she bears with our sins and carries our sorrow! She is wounded for our transgressions! Few men rise unless helped and sustained by her, for the noblest among the sons of men testify to the uplifting power of mother, sister and wife. How light in comparison with the scorn of woman is the censure of men! We wither under it, for when rightly informed it has a quality in it that men's judgment seldom possesses. Her disapproval brings with it a sense of shame; her approval is an added strength. If through our wrongdoing we lose her love then life has lost the best it had to hope for. Of course, it cannot be said that this is true of every particular woman, for only too many of them have been degraded and a low woman is lower than a low man, even as a noble woman is man's most glorious crown. Let a man wrong a woman and his whole life is lowered by the deed; his memory of it will be a thorn in his flesh for life. As men are, so is their judgment of women. Bad men often say that their judgment is the result of their experience; but they would have lacked some experience if they had not played the tempter. It will never do for a man to tempt a woman to sin and then judge her, for in that he judges her he condemns himself.

A good man sees the good there is in woman, the vile see or imagine the evil. Men show their innermost soul often in their judgment of women. If they treat women as toys and playthings no doubt they find them empty and frivolous, because they have helped to make them so; and if they have degraded one they judge others often by the lurid light of their own wrongdoing. Said a great wise man once: "I pity the man for whom his own mother has not made all mothers venerable."

Noble men have formed just and noble views of women for we judge as we are, and see what we have the power to see. A man who has no eyes for purity, tenderness, compassion, sacrifice and love, can never see these things in another. He is color blind where they are present and because HE does not see them, he naturally

does not believe they exist. As our hearts so our judgment of the outside world. Let me quote a few of the beautiful things said by men of women:

"God is said to have repented the making of man, but nowhere does He say he ever repented making woman."

"Woman is the poetry of the world in the same sense that stars are the poetry of heaven."

"Woman is the beacon light of every man's ambition; his aspirations, energies, and courage are all drawn forth by the holy influence of her love."

"It is the prerogative and glory of womanhood to consecrate the meanest things by a ministry which is not for self."

The poets are the great teachers of the world and seldom has there been a poet who had not a woman to inspire him. Broadly speaking, Shakespeare has no heroes; he has ONLY HEROINES. "There is hardly a play that has not got a perfect woman in it steadfast in grace, hope, and errorless purpose; strong always to sanctify, even when she cannot save. The world would soon become the bottomless pit of woman did not live and move in it. Let man reverence her and she will justify his reverence, let her reverence herself, and she will compel reverence by that simple fact."

When we think and speak of woman there is always a reference to man implied in the thought.

Franklin aptly said that "like the two halves of a pair of scissors man and woman completed each other. Each is the other's half."

Man represents power, courage, will, labor. Woman has quicker insight, and more winsome grace. Man is the prose of life, woman the poetry. Man is matter of fact. Woman has more delicacy, beauty, tenderness, trust. Man is roused into action by ambition, woman is propelled by love. Man carries his strength in his head, woman in her heart. We are greater when we love than when we think, for God is Love and therefore woman is greater than man, for SHE LOVES MORE.

It is often taken for granted that woman exists for man chiefly. It does not seem to be so.

She was made for God, for herself and for man in the same way that man was made for God, self and woman. We believe in a day when woman is self-assertive. She claims to be independent, she positively asserts her right to live her own life and go her own way without regard to man or his ways. There is of course an element of truth in that, but no claim is valid which is not grounded in nature. Every revolt against the guidance of nature and the limitations set by her comes to nought. Women can never be men nor men women. Woman is quicker than man. She reaches her conclusions often by direct insight, swift and sure.

"Man toils upward heavily to his final conclusions and finds woman sitting at the top, having got there she often knows not how." And he will be a wise man who pays

heed to a good woman's instinctive insight into truth and character. At his peril, often, does a good man's reason differ from a good wife's immediate judgment.

Then women are naturally purer and chaster than men. There seems to linger about them more of the uncorrupted divine element which is common to both, though when corrupted by contact with bad men she may exceed him in vileness, as the corruption of the best is the worst.

We can say with Longfellow:

"We believe that woman, in her deepest degradation, holds something sacred, something undefiled, some pledge and keepsake of her higher nature, and like the diamond in the dark, retains some quenchless gleam of the celestial light!"

Lynchburg, Va.

WILEY SUMMER SCHOOL FOR TOWN AND COUNTRY PASTORS

The Summer School for Town and Country Pastors, conducted by the Department of Rural Work of the Board of Home Missions and Church Extension, will be held from May 21st to June 9th in co-operation with Wiley University and the Agricultural and Mechanical College of Texas at Marshall, Texas. There is a well-adapted course of study taught by men well-trained in their subjects. An effort has been made to make the course very practical. In connection with some of the lectures lantern slides and demonstrations will be presented. The recreational program is particularly fine. Not only is it designed to give pleasure to those who participate in its various activities, but it serves as a model for use in local church social affairs and community gatherings. In addition to the organized play there will be trips and hikes to places of interest.

One of the important advantages of the conference is the chance to get acquainted with other ministers confronted by the same problems. Working, eating and living together these days form a close fellowship that is very delightful and valuable.

The following persons will serve on the faculty: Robert E. Jones, Resident Bishop. M. W. Dogan, President, Wiley University, Marshall, Texas; Rollo A. Kilburn, Director of Rural Leadership, the Athen School, Athens, Tenn.; M. T. J. Howard, Director of Rural Leadership, Gammon Theological Seminary; Florence Hutchison, Representative of the Board of Sunday Schools of the Methodist Episcopal Church; Newell W. Edson, Associate Director of the American Social Hygiene Association, 370 Seventh Avenue, New York City, N. Y.; Mrs. M. E. V. Hunter, Extension Worker, Agricultural and Mechanical College of Texas and the United States Department of Agriculture; Willis J. King, Representative of the Board of Sunday Schools; A. W. Carr, Superintendent of the Houston District, Texas Conference; J. O. Williams, Superintendent of the Parish District, Texas Conference; John W. Thacker, Pastor, Roosevelt, Oklahoma.

Information concerning this interesting conference see your District Superintendents or write to President M. W. Dogan, Wiley University, Marshall, Texas, or Mr. Ralph A. Felton, 1701 Arch Street, Philadelphia, Pennsylvania,

CHRIST AND OTHER MASTERS

Awarded First Prize in the Horace L. Jacob's Christological Essay Contest at Gammon Theological Seminary, Atlanta, Ga.

(Concluded from last week)

Jesus Christ.

Jesus Christ, the founder of the Christian religion, was born in Bethlehem, of Judea, a few years before A. D. 1. We know very little of his early life. He lived in Nazareth, a city of Galilee, until he was about 30 years of age. While tradition says that, after the death of Joseph, the head of the family, he became the main support of the family, and we have no reason to doubt this, still we have only one glimpse into his life and mind during these years; that was when at the age of twelve, he went up to Jerusalem to the feast of the Passover with Joseph and Mary, where he came in touch with official teachers and astonished them by his questions and answers. Even here he gave evidence of a unique relationship with God. It is left to us to imagine the inner development and preparation for his life work which must have taken place, for, when we see him again, it is eighteen years later, when he suddenly appears at the Jordan where John, his cousin, was baptizing. Here John very reluctantly baptized him. This marked a new epoch in Jesus' life, for with his baptism came the consciousness of a vital relationship with God and a voice gave the assurance that he was the "beloved son" in whom he was "well pleased." Here came the sense of having a great work to do and message to deliver. Immediately after this he passed through a severe period of temptation out of which he emerged with a new conception of the Messiahship and the Kingdom of God. Although he saw that to do this would be suffering and unpopularity, and finally death, he put the political ideal definitely behind his back. This ideal involved the establishment of rule over the bodies of men by the force of arms; he chose to do the will of his Father in establishing the rule over men's hearts by self-sacrifice and love. His Messianic mission was as a king over the spiritual and not the political realm. We find that from now on the kingdom was not simply a monarchy with God as a far-off sovereign, but a family of which God is the loving Father and all men brethren. He enjoyed the full personal relationship with the Father.

Jesus went about doing good; healing the sick, causing the lame to walk, casting out demons, speaking peace to sin-sick souls, and even restoring the dead to life. He spoke and even the winds and the waves obeyed his will.

He drew about himself twelve men who accompanied him on all his journeys. Much of his time was spent in giving them instructions. Around this smaller and more intimate group a larger number attracted by the teacher and healer gathered. Wherever he was and under all circumstances he preserved that poise and self-control so characteristic of him. He was always simple, candid and sincere and carried with him such atmosphere of assurance that he could speak with authority.

Jesus had come to set up a kingdom, and this was his message. But he never forgot that the inner facts and principles were the significant things rather than the form of the kingdom. The first of these facts was man's relationship with God. Jesus showed God as Father. This had never been done before.

He was not a social or political reformer. Yet he laid down the principles of man's relation to man which have been revolutionary in the world's history; and it is only on the basis of his attitude that a true democracy has been made possible.

In studying the story of Jesus' life we find that he was not only a teacher but a worker of miracles. His miracles, however, are not so much to show his power as to show the great heart of compassion, leading him to acts of kindness and mercy which involved the use of all the power at his command.

Jesus lived and moved among sinning men; yet he lived such a holy life untouched by sin that he could say to those about him which of you convicteth me of sin.

The greatest thing about Jesus is that he was always in touch with man. In him as in no other, God lived and he lived as no other lived in God. So unique was their union that he could say, "I and the Father are one." "He that hath seen me hath seen the Father." His consciousness was full of God; indeed, it was consciousness of God. Fellowship with man did not lessen it, and solitude only made it more real. Amid faithless friends and bitter foes, in the shadow of his doom, the agony of the garden, the desertion and death of the cross, he always had a clear and certain consciousness of the presence of the Father. For he was very God. He was mediator between God and man. Since he lived, God has been a nearer Being to man. His person is the symbol which showed that what God was to Jesus, he might be to every man, while on the other hand, what Jesus was to God every man ought to be. His relationship to man was in its kind and degree as perfect as his relation to God. He conceived God as he is and loved him because he is love and at the same time conceived man as he should be, and loved him for the sake of the Divine ideal hidden under his depravity. His life bears record of the fact that he loved holiness and hated sin, yet he did not allow his hatred of sin to become hatred of the sinner. He was very man. Being very God and very man, he was, therefore, what the world sorely needed and had been looking for—the Perfect Mediator.

Jesus' life and works and his failure to set up a political kingdom drew enemies around him, who, being determined to put him to death, set about to accomplish their aim. He lived vicariously and died victoriously. We shudder with them who stood afar off watching the crucifixion, when we see him murdered on the cross by a blood-thirsty mob and taken down and laid in the tomb; and

as long as we allow ourselves to think of him as in the tomb, we, like the disciples, stand disappointed and in helpless despair; but when we realize that the grave could not hold him and he is alive, we rejoice with them, for we seem to hear his words again: "I go to prepare a place for you that where I am, there ye might be also."

Summary.

It cannot be denied that Gautama and Mohammed were powerful forces, but it must be admitted that Jesus Christ is the most powerful spiritual force that ever operated for good on end in humanity.

Gautama taught that tranquility of soul and salvation must be had by suppression of desire; Mohammed taught that it was had by obeying ceremonial law and submission to God; Jesus taught that fellowship with God as the one great Father would lead one to become more like him, and finally dwell in his kingdom.

In Gautama's teaching God was not needed; in Mohammed's there was one God, a great transcendent man, a despot, and Mohammed was his prophet; in Jesus' teaching there was one universal Father and he and the Father was one.

Gautama and Mohammed are dead, and since their death many have been the changes in the religions they founded; Jesus is today what he was centuries ago and has been ever since—an object of reverence and love to the good, the cause of remorse and change, penitence and hope to the bad, of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate, and cheer to the dying.

Gautama made woman a stumbling block to man in the journey towards his heart's desire and thereby degraded her; even so, likewise, Mohammed, by making woman the object of his whims and base sensuality, degraded woman; Jesus Christ lifted her to her rightful place, and it is only where the spirit of Jesus reigns that she comes into her own.

Gautama's policy was to conquer by the suppression of desire, Mohammed with the sword, but Jesus with love.

We may well conclude by asking: Who were Gautama, Mohammed and Christ? The answer is, Gautama was a moral reformer, Mohammed a political genius, but in the words of Peter, we would look up into the face of Jesus and say, "Thou art the Christ of the living God."

THOSE CENTENARY PAYMENTS.

(Continued from Page 4.)

come into the church. Automobile factories are working day and night in an almost vain attempt to keep up with orders. Times are improving. Let us see to it that God's cause gets the best of all these improved conditions.

Do not be deceived. The bulk of this work will be done by July 1, or it will fail to be done before conference. April and May is the accepted time. If every District Superintendent, pastor and every Centenary treasurer will concentrate on this matter between now and the first of July, we can roll up such total as will make glad the heart of our Lord.

MOVEMENT TO SAVE NEGRO MUSIC.

By Cleveland G. Allen.

In that department of its works wherein it gives the colored people of America opportunities for wholesome recreation, Community Service, the national civic organization, makes vital use of self-expression through music. In its evoking of such self-expression, it is helping to save the Negro folk songs as a part of the tradition of America, and to stimulate greater interest in and love for them. Community Service has launched a program in which this activity is being made use of the features of its work among the colored Community Service throughout the country. In this way it is helping to educate the people in general to the true value and mission of Negro music and the story it tells. This promises to be one of the most educational musical programs yet undertaken by Community Service, and one that will go a long way toward the perpetuation of this music.

The music program among the colored people consists of organizing community choruses, holding public sings and giving concerts that will be free to all. The choruses are having the advantage of careful training under an expert leader, and both young and old are asked to join and to learn the essentials of choral singing. The plan is working with encouraging success throughout the country.

To introduce this program among the Negroes of the country, Community Service has appointed as colored music organizer George L. Johnson, one of the most prominent of the Negro singers and conductors. He was appointed last July, and was selected for his special ability and experience as an organizer and conductor. Johnson knows the soul of Negro music, for he was born in Tennessee, a State that is rich in folk-lore. He received his education at the Knoxville College, in that State, where he began the study of music. He later went to Chicago and studied several years under the guidance of Pedro Tinsley. For several years he toured America and Europe with the Williams Jubilee Singers, giving concerts featuring the Negro spirituals. Mr. Johnson was prominent during the war as song leader with the Y. M. C. A. He is thoroughly interested in the development of Negro music, and is a firm believer in its possibilities.

Choruses have been formed at Parsons and Coffeyville, Kansas, and Huntington, W. Va. At each of these places public concerts have been given at which both white and colored people were present and where the Negro spirituals received a great ovation. One of the most successful of these public concerts was in Huntington, West Virginia where a chorus of 200 voices took part. Their ages ran from 13 to 75 years of age. This new program of Community Service has met the heartiest co-operation and response of the citizens of both races which has been very encouraging to the leader.

Mr. Johnson said to your correspondent that these choruses had filled a gap in the

life of the people that had heretofore been vacant, and had served to help rural and small urban communities to appreciate music as never before.

Mr. Johnson called attention to the way in which the daily newspapers were supporting the work as a force for better understanding between the races. One of the daily newspapers of Huntington, in speaking of the concert that was held in that city said in an editorial: "Under the encouragement and leadership of Community Service the excellent vocal talent of the colored people of Huntington has been marshalled and brought together with superb effectiveness. The American Negro has shown a wonderful capacity for musical bits of American melody, and many of the things evolved in the cotton fields or under the stars will love forever. That Community Service has made it possible to hear on a large scale some of the more portentous type is cause for congratulation."

Concerts and organizations of choruses are now being planned for Dayton, Zanesville, and Hamilton, Ohio; New Haven, Conn., and Knoxville, Tenn. There are forty colored centers throughout the country the direction of Community Service Choruses will be formed in many of these centers. When this program has been completed it will be one of the greatest movements that has ever been launched by an organization to perpetuate Negro music, and to bring about a social influence as the result of the formation of musical clubs among the colored people throughout the country.

Mr. Johnson said that he wants to instill into the minds and hearts of the younger generation of Negroes the desire "to sing as did their fathers." This movement will correct some of the erroneous impressions about Negro music, will preserve it in its true form, and bring to it the dignity which the music the race sang in slavery deserves.

LIST OF COLORED EPWORTH LEAGUE INSTITUTE AND OFFICERS FOR 1923

Atlanta—Clark University, Atlanta, Georgia, July 16-22. Dean, Reverend H. M. Stanton, 202 Ashby Street, Atlanta, Georgia; Manager, Reverend C. L. Johnson, 430 Martin Street, So. Atlanta, Ga.

Central Alabama Conference—Central Alabama College, Birmingham, Alabama, May 26-June 3. Dean, Professor S. C. Walker, 1418 Wood Avenue, Birmingham, Ala.; Manager, Professor Frank Sutton.

Central Missouri and Lincoln Conference—George R. Smith College, Sedalia, Missouri; July 9-15. Dean, Reverend B. F. Abbott, 208 North Leffingwell St., St. Louis. Manager, Professor Robert E. Hayes, Sedalia, Missouri.

Clafin University—(South Carolina Conference) — Clafin University, Orangeburg, South Carolina, June 4-10. Dean, Professor Henry Pearson, Orangeburg, South Carolina. Manager, Reverend John C. Gibbs, Orangeburg, South Carolina.

East Tennessee Conference — Morristown Normal and Industrial Academy, Morristown, Tennessee, October 15-22. Dean, Reverend G. F. Tifton, Chattanooga, Tennessee. Manager, Professor J. S. Hill, Morristown, Tennessee. Life Work Secretary, Reverend T. G. Howard, Bluefield, W. Virginia.

Little Rock Conference—Philander Smith College, Little Rock, Arkansas, July 2-8. Dean, Professor R. C. Childress, 1132 Isard Street, Little Rock, Ark. Manager, Professor G. M. Cox, Philander Smith College, Little Rock, Ark. Life Work Secretary, Reverend G. F. Neal, Fort Smith, Arkansas.

Lexington Conference, Cincinnati, Ohio, July 16-21. Dean, Reverend B. F. Smith, 246 Richmond Street, Cincinnati, Ohio. Manager, Reverend H. W. Tate, 920 Lincoln Avenue, Cincinnati, Ohio. Life Work Secretary, Reverend J. F. White, Owensboro, Kentucky.

North Carolina Conference—Bennett College, Greensboro, North Carolina, Aug. 22-Sept. 2. Dean, Professor G. H. Caldwell, Bennett College, Greensboro, N. C. Manager, Professor Frank Trigg, Bennett College, Greensboro, N. C. Life Work Secretary, Reverend J. M. Baxter, Asheville, N. C.

Upper Mississippi Conference—Rust College, Holly Springs, Mississippi, September 24-30. Dean, Professor J. L. Farmer, Rust College, Holly Springs, Miss. Manager, Professor M. S. Davage, Rust College, Holly Springs, Miss. Dean of Women, Miss Nettie B. Lewis, Rust College, Holly Springs, Miss. Life Work Secretary, J. P. Brawley, Rust College, Holly Springs, Miss.

Wiley "U"—Wiley University, Marshall, Texas, June 18-24. Dean, Professor Willis King, Gammon Seminary, Atlanta, Georgia. Manager, Professor H. C. Pemberton, Marshall, Texas. Life Work Secretary, Miss F. A. Butler, 1913 12th St., Galveston, Tex.

West Texas Conference—Sam Houston College, Austin, Texas, June 4-10. Dean, Reverend R. N. Davis, Austin, Texas. Manager, Professor R. M. Brooks, Sam Houston College, Austin, Texas. Life Work Secretary, Reverend R. S. Mosby, Kingville, Texas.

Washington and Delaware Conference—Morgan College, Baltimore, Maryland, August 13-19. Dean, Reverend W. C. Thompson, 200 E. 9th St., Wilmington, Del. Manager, Reverend A. J. Mitchell, 31 Second St., Annapolis, Md. Life Work Secretary, Reverend D. H. Hargis, 2249 Oxford St., Philadelphia, Pennsylvania. Dean of Woman, Mrs. Helen E. Muse, 933 Linden Avenue, Baltimore, Md.

Bluefield District—Bluefield, West Virginia, June 18-24. Reverend T. H. Howard, Bluefield, W. Virginia, (manager):

Note—The Mississippi and Louisiana Conferences will probably unite in an Institute on the Gulf coast. The date and organization will be announced later. Arrangements are also being made for Institutes in the Florida and Tennessee Conferences.

To Crown Fifty Golden Years of Southwestern Christian Advocate Service with Dignified Self-Support, is the object of the Southwestern's Semi-Centennial Anniversary which occurs July 1st, 1923.

PORTRAIT OF A LADY

A Mother's Day Tribute

By Rev. James. L. Gordon, D. D. Pastor First Congregational Church,
San Francisco, Cal.

One of the most important chapters of history will be entitled "A Mother's Influence." Who will write that wonderful story? The two brightest names in modern history are Lincoln and Cromwell. Lincoln affirmed, "All that I am or hope to be I owe to my angel mother." Cromwell, the historian says: No other members of his family, neither his wife or father, influenced him as did his mother. He followed her advice when young, he established her in the royal palace of Whitehall when he came to greatness, and when she died he buried her in Westminster Abbey." A plain, robust, substantial character she must have been, for the historian adds, "She cared nothing for her son's grandeur." Her only thought seemed to be for his welfare and comfort and the honor of his name and reputation.

The Brightest Page of History

From the mother of Augustine to the mother of John Wesley, and from the mother of John Wesley to Victoria, the mother of Edward VII., the story of Christian motherhood has been the brightest thing on the page of history. Henry Ward Beecher, whose mother died when he was three years old, said, "No devout Roman Catholic ever saw so much in the Virgin Mary as I beheld in the childhood vision and memory's dream of my sainted mother." That angel form was ever present in the life of the great preacher. She haunted his thoughts in youth. She hovered over the study hours of his maturity. She lingered near the sacred desk as her famous son entered the holy of holies in the house of prayer and petition. She stood by him in the moments of his fierce oratorical conflicts when he stood before angry mobs and opposing elements. I sometimes think that the sweetest mother is an angel mother—a mother who has passed over the Jordan flood, and for whom we wear the white flower of a never-failing memory.

The Home The First University

The first university is the university of the home. Here the hours for recitation are—the Morning, the Noon and the Night. Here we find the Round Table of infancy and childhood. Here are discussed the problems of the present hour and the possibilities of coming years. Here sit the scholars of youth and maidenhood. Here are enthroned two great chairs—endowed by destiny and sustained by human affection—Fatherhood and Motherhood. The greatest university in the world is the home. Said George Herbert "One good mother is worth one hundred school masters."

Those were tragic words of Thomas Paine—"The first five years of my life made me an infidel!" Where was the fault? Was it with father or mother? As a rule the mothers have been on the right side. John Randolph, the Southern statesman, wrote: "I should have been an atheist if it had not been for one recollection, namely, the memory of the time when my departed mother used to take my little hands in hers and on bended knees taught me to say, 'Our Father

who art in heaven.'" Robert G. Ingersoll, the eloquent agnostic orator, acknowledged, publicly, the many criticisms credited to him, concerning his father, who was a Congregational preacher of narrow views and unreasonable prejudices: but even though challenged again and again by T. De Witt Talmage and other well-known American divines, he never questioned, in public or private, the Christian character and consistency of his mother's life.

"What have you left now?" said an agnostic to a young man after he had listened to a brilliant oration by the most eloquent infidel advocate of the present generation—"What have you left now?" The young man's answer was expressed in three words: "My mother's Life!"

Said one friend to another, "which translation of the Bible do you prefer—the authorized version, the revised or the American?" His answer was, "I prefer my mother's translation!" His mother had made the doctrine of the New Testament real, vital and substantial. Her life had been an incarnation of Christian ideals.

The Swiftest Thing in the Universe

The swiftest thing in the universe is a mother's prayer. From London to Edinburgh in a flash! From Edinburgh to Montreal in a flash! From New York to San Francisco in a flash! From San Francisco to Vancouver in a flash!! Oh, what a wonderful arrow of light, tipped with fire, aflame with love, winged with faith and vibrating with spiritual force. A mother's prayer is a thought of love passing through the universal heart of God and on its way from soul to soul. I seem to hear the reply of the Bishop of Hippo to the mother of Augustine, who came beseeching him to pray for her skeptical son—"Depart, good woman," said he, "the child of so many prayers cannot be lost!"

The greatest sacrifices for the church have been made by Christian mothers. Bishop Simpson was the only son of a widowed mother, and when as a young man, he felt called upon, with a great fear and embarrassment, to inform his mother that he must leave home for a period of years in order to study for the ministry; so great was his hesitation that he remarked in recalling the event: "I feared that it might almost break her heart to propose it." But the mother was not surprised or disturbed. This was her answer "My son, I have been looking for this hour ever since you were born!"

The Genius of Understanding

One of the greatest compliments ever paid to a mother was expressed in these words: "She understands me!" Who understands a boy like his mother? There was only one person in the world who understood Thomas Carlyle—and that was his mother. "If he would only be satisfied," said his mother, "but I have learned that when he does not find fault he is pleased, and that has to content me." That mother understood her boy and learned to write when she was over

seventy years of age, in order that she might correspond with her son who had now become famous. Small wonder that in her last years he exclaimed: "No able man ever had a fool for a mother."

When fifty-eight years old Carlyle wrote the following beautiful epistle to his aged mother:

"Dear old mother, weak and sick and dear to me, what a day this has been in my solitary thoughts! For, except a few words to Jane, I have not spoken to anyone, nor, indeed, hardly seen anyone, it being dusk and dark before I went out—a dim, silent Sabbath day, the sky foggy, dark with damp, and a universal stillness the consequence, and it is this day gone fifty-eight years that I was born. And my poor mother! Well, we are all in God's hands, surely God is good. Surely we ought to trust Him, or what is there for the sons of men? O my dear mother, let it ever be a comfort to you, however weak you are, that you did your part honorably and well while in strength, and were a noble mother to me and to us all. I am now myself grown old, and have various things to do and suffer for so many years, that there is nothing I ever had to be so much thankful for as the mother I had. That is a truth which I know well and perhaps this day again it may be some comfort to you. Yes, surely, for, if there has been any good in the things I have uttered in the world's hearing, it was your voice essentially that was speaking through me, essentially what you and my brave father meant and taught me to mean, this was the purport of all I spoke, and wrote. And if in the few years that may remain to me I am to get any more written for the world, the essence of it, so far as it is worthy and good, will still be yours.

"May God reward you, dearest mother, for all you have done for me. I never can. Ah, no, but will think of it with gratitude and pious love so long as I have the power of thinking and I will pray God's blessings on you now and always."

I appeal in the words of a brave soul, the following lines written by a queenly hand—"It seems to me if I were a boy with a mother, I would let my right hand forget its cunning, and my left hand forget its nerve and might, before I would let my mother's hope in me, my mother's belief in me and my mother's expectation for me, die."

PROGRAM OF COMMENCEMENT EXERCISES OF NEW ORLEANS COLLEGE.

Wednesday, May 16, 8:00 P. M.—Reception to the Senior Classes by the Juniors.

Thursday, May 17, 8:00 P. M.—Class exercises of graduating nurses Flint-Goodridge Hospital.

Friday, May 18—Entertainment and graduation of Eighth Grade.

Sunday, May 20, 10 A. M.—Farewell service of the Sunday School.

11 A. M.—Alumni sermon by

Rev. T. F. Robinson, D. D.

(Continued on Page 10)

Losing the "I Will Maintain" Gain

Falling Receipts for Centenary, Unless Checked, Will Put Church, \$1,800,000 Below Previous Low Water-Mark

Impending Loss Equals All Work in China, Japan, Korea, India, Burma or Forty Per cent of Work of Board of Home Missions and Church Extension

CENTENARY receipts are below last year's low water-mark. If the present rate of decline (18.6%) continues until October 1 the benevolent income of the Methodist Episcopal Church will then be \$1,800,000 less than during the first eleven months of last year.

—That means a loss equal to 40 per cent of the whole amount expended last year by the Board of Home Missions and Church Extension!

—or a shortage equal to the amount that will be spent this year in China, Japan, Korea, India, Burma (\$1,793,577)!

□ □ □ □

When the Church learned in 1922 of the losses then threatening its benevolent program it launched an "I Will Maintain" campaign that brought into the treasury in a single month four and one half million dollars (\$4,225,147). The receipts of October, 1922, were almost one million dollars (to be exact \$998,039) more than the receipts of October, 1921.

But thankfulness that a more serious disaster was averted made the church forget for a time that the response to this special appeal would fail to offset the decline in the early months of the year by \$383,046

—nearly as much as we shall be able to spend this year for the support of all our missionaries in China (\$391,110)!

—as much as the Board of Home Missions and Church Extension spent last year on all our foreign speaking work in the United States (\$325,971) and for the Hawaiian Mission (\$57,156)!

□ □ □ □

Apparently, with the work saved from disaster in 1922 by the giving in October, the Church failed to remember that the future would not take care of itself.

Slight losses might have been expected in November and perhaps in December following the "I Will Maintain" campaign. But the losses were not slight. They were heavy. And they have continued.

□ □ □ □

The loss in November as compared with receipts for the preceding November was unexpectedly heavy (\$254,206)

—more than enough to support all our work in the North India (\$133,654) and in the Northwest India Conference (\$111,061), the two earliest occupied portions of that great mission field!

—as much as the Board of Home Missions and Church Extension spends for all our Southern White work (\$191,575) and in Idaho (\$32,000) and Wyoming (\$30,976)!

□ □ □ □

The loss in December as compared

with the preceding December was \$54,510

—as much as we will spend in our oldest mission field, Liberia (\$52,062)!

—the cost of maintenance and church erection among the Swedish Conferences in America (\$54,147)!

□ □ □ □

January's losses, 1923, as compared with the preceding January were \$33,786

—a little more than we plan to spend this year in Russia and the Baltic Republics (\$31,000)!

—a little less than we expended in the Utah Mission (\$36,658) or for the work among the Chinese and Japanese in America (\$35,699)!

□ □ □ □

February's loss as compared with the preceding February was \$117,285

—as much as we will contribute this year for the support of missionaries in Japan and Korea (\$111,373) and for the extension of our Korean work in Manchuria (\$5,000)!

—only a few thousand dollars less than we spend for all the Mexican, Spanish and Portuguese-speaking work in the United States (\$140,952)!

□ □ □ □

In March, 1923, receipts were \$141,682 less than in March, 1922

—enough to support all our work in the Foochow (\$105,998) and Yenping Conferences (\$37,220)!

—as much as the assistance which the Board of Home Missions was able to render to all the German-speaking and Swedish-speaking Conferences in the United States (\$140,952)!

□ □ □ □

The losses of the five months since the "I Will Maintain" campaign, as compared with the corresponding months one year ago have been \$601,470

—almost as much as we spend for all our work in Europe and North Africa (\$607,469)!

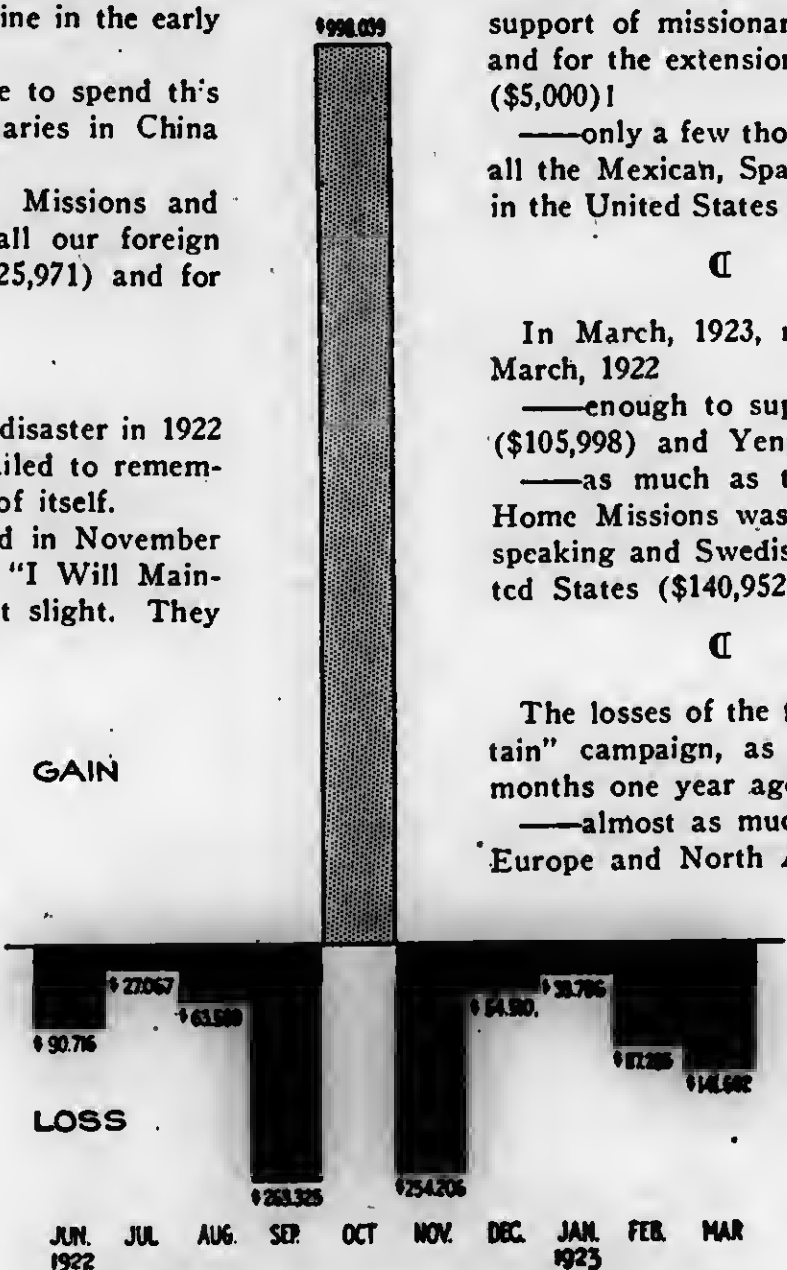
—or for all our Colored and Foreign-speaking work in the United States (\$611,286)!

□ □ □ □

This is a loss of 18.6% on the total receipts for the five months compared.

□ □ □ □

Shall we not seriously consider by what means the threatened loss in the year's total receipts may be averted?



The tall gray column represents the gain, due to the "I Will Maintain" campaign, of Centenary receipts in October, 1922, over the same month in the previous year. The black columns represent losses over corresponding months. Note how they more than counterbalance the gain.

What Is the Way Out?

Is it not possible to collect sufficient overdue Centenary subscriptions to offset this loss?

What may result from prompt monthly remittance?

What if the Every Member Canvass should be actually completed everywhere?

Is it not possible for each charge to produce as much money for the

year ending October 31, 1923, as was paid in for the year ending October 31, 1922?

Can not this year be made the best Centenary year in Four? In Five?

Why not 100% collections by October 31st and a dollar per member new money?

TWO THOUSAND DEACONESSSES IN UNITED STATES AND EUROPE

New Marks Set By Year's Progress.

By D. W. Howell, Corresponding Secretary. General Deaconess Board

The strategic place of the deaconess among the women workers of the church is now recognized. By license and consecration she has membership on a board of the annual conference, and her appointment to service is made by the Bishop. She is the only woman worker in our denomination whose position is assured by action of the General Conference. This place of high vantage is the result of influences, started and directed by the General Deaconess Board.

In the United States there is an increase in property during the year of \$975,286 and the entire property valuation is \$13,742,336. In Europe the reported property valuation is \$1,806,798. The total property valuation in America and Europe is \$15,549,134. It is worthy of mention that the increase in property and endowment in the United States since 1912—the year that the present form of the General Deaconess Board was authorized—has averaged annually, \$823,635. The average annual increase prior to 1912 was \$195,097.

These figures record a part of the visible achievement of the deaconess, but no human figures can calculate the real service rendered by the more than two thousand deaconesses of the Methodist Episcopal Church.

In the United States the report shows 922 deaconesses and 171 probationers. This is more than is reported in any other single year of all the years in the history of the American Deaconess Work. In Europe there are 716 deaconesses and 287 probationers. The total number of deaconesses and probationers in America and Europe is 2,096.

The growth in the Endowment Fund is gratifying. At the beginning of the year there was on investment and in cash, \$32,598.45, representing securities at face value and cash of \$34,693.84. At the end of the year there was on investment and in cash, \$67,742.37, representing securities at face value and cash of \$69,918.89. The unpaid pledges amount to \$14,736.14, and probably the larger portion of these will be collected.

The Pension Fund facts are as follows: At the beginning of the year 58 retired deaconesses were on the pension roll, receiving monthly \$1,773. At the end of the year, 71 retired deaconesses were on the pension roll, receiving monthly \$2,197. During the year fifteen deaconesses were retired and two retired deaconesses died. The year's pension payments were \$22,638 and toward this sum the Chicago Pension Fund paid \$6,000.

One year ago it was decided to assist the retarded hospital buildings at Billings and Havre, Montana. The salary of Dr. Crouch of Billings was underwritten, and contribution was made to Havre. Despite the financial depression in and about Billings, Dr. Crouch has secured sufficient funds to guarantee the completion of the hospital building. The money given to Havre encouraged a discouraged community.

There is a growing feeling of friendship

and a desire for larger co-operation on the part of our European workers. The statistical record of this work is now included in our report to the Methodist Year Book. By action of the Executive Committee contributions were made for the comfort of the deaconess in Central Europe and Russia and financial support pledged toward the establishing of a training school in Rome.

Among the great opportunities of the deaconess work are these:

Our Endowment should grow more rapidly. If we were compelled to pay all our present pensions from the income derived from invested funds, there would be needed at this moment nearly \$500,000 on investment. So many other compelling interests have been pressing our Methodist people that there did not appear on opportune time for wide publicity and promotion of our Endowment Fund. The time should not be far distant when the amount desired should be in hand and safely invested.

The training of candidates for the Deaconess Movement is constantly presenting perplexing problems. There are several questions involved: One is the bringing of the training schools to such high state of efficiency as to have them attractive to college young women, as well as to others; another is the utilizing of the Department of Religious Education of professional schools and colleges; still another, is the clinic possibilities of the student. The training of candidates is not the least question to which this board should have supervision of every institution in which young women are trained for the Deaconess Movement. There must be the highest academic preparation, but with it there should be the spirit of the One who came, not to be ministered unto, but to minister. The most liberal training inspired with Christlike ideals will win best young women and promote the Kingdom of God.

The plans for Rest Homes should be agitated with compelling power. The Conference Deaconess Board should be magnified as the center of work within the conferences. The interest of the retired deaconess should be retained and utilized.

THE PASSING OF DR. E. W. S. PECK.

By Rev. C. E. Queen.

The Rev. Dr. E. W. S. Peck, D. D., one of the retired preachers of the Washington Conference, died of pneumonia at his home 1905 Druid Hill avenue, Baltimore, Md., Friday, April 6, and was buried Monday, the 9th, in Mt. Auburn cemetery, following impressive services at Sharp St. Memorial M. E. church. Dr. D. W. Hays delivered the first eulogy; Drs. W. A. C. Hughes, I. Garland Penn, N. M. Carroll, Ernest Lyon, D. D. Turpean, W. H. Dean, also spoke; Nelson Tonstall and Mrs. Anna Hazelton Lee sang solos. The remains lay in state at the church all the morning and crowds

of sympathizers and friends took that last opportunity to review the remains of this father in the Gospel ministry. Possibly fifty ministers of his own and other denominations formed in procession with uncovered heads to do him honor. The Free Masons of high degrees had charge of the body, and tenderly and dutifully performed their rites in a way that justified the claims of the fraternity.

Dr. Peck was born in Baltimore, October 31, 1843. The son of Rev. Nathaniel and Lydia Peck. His first schooling was under a private teacher, the Rev. Harrison Webb. In 1860 he entered Lincoln University, then Ashmun Institute, which later conferred upon him the degree of doctor of divinity.

He joined the Washington Conference at its first anniversary in 1865, with a class of sixteen, of which the late Dr. Henry A. Carroll was a member. He was a widower. Mrs. Peck passed away in 1911. Dr. Peck was a member of three General Conferences, 1884, '88 and 1900, and also the Ecumenical Conference held in London in '81. During the early discussion in favor of Negro Bishops in the church, Dr. Peck was favorably mentioned. He was twice a presiding elder, 1881 and 1900. He served as pastor of the leading churches in Baltimore, Sharp St., Asbury, John Wesley and St. Paul, and Washington Mt. Zion and Ebenezer, and New York at St. Mark. Was president of the Conference Preachers' Aid Society for many years.

Personally he was of a pleasant manner, and even in his ripe years he was mellow and tender and retained a youthful disposition. He continued to preach and write and serve, meeting the last session of the conference, answering to the sixtieth roll call until the end came. He was a friend to the Southwestern Christian Advocate. He said he has read it ever since it has been founded, and that it has served the race and the church well, and that it deserves the hearty support of the pastors and members. At the next roll call we may think of what our Bishop said: "Never mind about Peck, he has got his crown."

PROGRAM OF COMMENCEMENT EXERCISES OF NEW ORLEANS COLLEGE.

(Continued from Page 8)

3:30 P. M.—Baccalaureate sermon by President Charles M. Melden, Ph. D.

Monday, May 21, 8:00 P. M.—Alumni Association reunion.

Tuesday, May 22, 8:00 P. M.—Operetta "The Mikado" by the Music Dept.

Wednesday, May 23, 8:00 P. M.—Class night College and Preparatory Depts.

Thursday, May 24, 3:00 P. M.—Baseball Games, Alumni vs. Varsity.

8:00 P. M.—Graduation, Peck Industrial Home.

Friday, May 25, 10:00 A. M.—Commencement exercises.

These functions will all be held in the College Chapel. You are invited to be present

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Elijah, The Brave Reformer

MAY 20, 1923

(I Kings 17:1-19:21; 21:1-29; II Kings 1:1-2:12)

We do not know as much about Elijah's life and teaching as we would love to know, but we do know that he was one of the truly great preachers of Israel. His greatness, however, is not to be determined by what he actually accomplished during his life, but by what he tried to accomplish by the heroic stand which he took for righteousness at a time when apparently he had to stand alone, and by what he accomplished after his death through his influence on others, notably Elisha. He lived at a time when the religious conditions of his country (the northern kingdom of Israel) were very bad. And, as it usually happens that whenever the occasion demands a great person along any line, God raises up such a man to meet the occasion, so in this case He raised up Elijah just when the times cried aloud for just such a man as he. He lived at a time when his country was on the verge of a wholesale apostasy from God; when the religion of Jehovah was in danger of being completely displaced by the worship of a heathen nature-god, the Tyrian Baal; and at a time when the loyal and ardent worshippers of Jehovah were in danger of forfeiting their life, and hence were the most popular class in Israel in the eyes of the administration. For these conditions the king, Ahab, was immediately responsible. He had married Jezebel, the daughter of the king of Sidon, and because of his love for his heathen wife and his desire more strongly to establish the good relations existing between his kingdom and Sidon, he officially introduced this Baal-worship into Israel, and not merely gave it a place along with the worship of Jehovah, but made it the official religion of the kingdom, doing and permitting his wife to do by word and deed everything that could be done to discourage any further worship of Jehovah. Most of the preachers of Israel were put to death and their places filled by prophets of Baal. It was about the same as if President Harding were to marry a Turkish woman and officially establish Mohammedanism in Washington, putting to death all the Christian preachers of the country and filling their places with Dervishers of Islam. Then it would be more dangerous for a preacher to preach Christ than it was for a man to preach pacifism in this country a few years ago: If captured, not imprisonment, but death would be the penalty. Nevertheless Elijah, who was very loyal to God and jealous of His religion, was not willing to see any other god worshipped in Israel except Jehovah. And at the risk of his life he dared to denounce

the administration's religious policies and the king's conduct in general when it was manifestly unrighteous.

But he was no seeker of martyrdom. Rather he did everything he could without compromising his principles to save himself from execution. Consequently he suddenly appeared to thunder forth the strongest invectives against the administration's policies and practices, and equally as suddenly disappeared to a place unknown to the administration to prevent his being captured. Base cowardice on the part of a would-be reformer you say? Well, we say otherwise. For what glory is it to a man to court martyrdom unless he is fully persuaded that the success of his cause will gain more by his execution than it will lose, or that the loss to his cause will be greater by his being solicitous for his personal safety than otherwise? Did not Jesus have to pray ardently in Gethsemane before he became fully convinced that the success of his cause necessitated his martyrdom? Elijah did not love his life in itself or shudder at the mere thought of death any more than did Jesus. As a matter of fact, it is said that during one of his despondent moments he even prayed that he might die. But, like Jesus, he could not rejoice in the thought that he would be captured and put to death by the enemies of righteousness, thereby giving unrighteousness the satisfaction of an apparent triumph over righteousness. What God-fearing and righteousness loving man can rejoice in that thought? That is a contradiction of terms. In either case it was the ardent love of righteousness and intense hate of unrighteousness, and the passionate desire to live to see the righteous cause with which he was identified triumphant, and the unrighteous cause with which the opposition was identified defeated—it was this that so burdened the mind. In every case bravery should be carefully distinguished from rashness or foolhardiness, and cowardice from a reasonable precaution.

The reader doubtless remembers the various deeds which our hero is said to have done. So we do not need to dwell upon them here. But be it understood and remembered that the important thing about Elijah for us today is not the fulfilled predictions which he is said to have made, it is not any or all of the different miracles which he is said to have worked, but it is the spirit of the man, his religious earnestness, his loyalty to righteousness, his true patriotism, his unselfish motives, his sincerity to convictions, and his courage to stand for the right, even

though he must stand alone and even though it is unpopular and dangerous so to stand. Let us not think of him as simply a professional or heroic fault-finder. He was no mere knocker. And he was no mere partisan, except a partisan of righteousness. Nor was he a seeker of notoriety. But he was a man to whom God was very real and His principles very sacred. He had nothing personally to gain by his stand, but he had very much personally to lose by it. But his people had much to gain by his taking that stand, and much to lose by his not taking it. Therein is his true patriotism very manifest. He labored as best he could and made many a great sacrifice in this cause of righteousness. No wonder he is said to have had such a glorious departure from this life. We said he was not tremendously successful in his reformatory efforts during his life. But his great disciple, Elisha, imbued with his religious spirit and zeal, but with less patience, accomplished by force what he had unsuccessfully tried to accomplish by persuasion. Shall we not say that more Elijahs are needed today?

MISSIONARY INTERPRETATION

Lesson for Sunday, May 20, 1923

"That this people may know that thou, Jehovah, art God."

(By Rev. D. D. Martin, D. D.)

The situation was desperate. It was in God's own Israel that Baal worship was getting such a hold on the people. The God of Abraham and of Moses was being forgotten. The orgies of heathen worship was being introduced so generally that the people were in danger of forgetting there was a true God. The prophet and reformer, Elijah, felt himself quite alone, and in this loneliness God increased his strength until he challenged all the prophets of Baal to an open test of the power of Jehovah as against Baal.

There is no god like our God. Elijah knew it, and so does every one who has ever felt his power. It requires the calmness of a great faith to stand against such a majority of unbelievers. Thus from morning until the time of the evening sacrifice did Elijah stand undaunted he approaches the broken down altar of Jehovah and repairs it, making it suitable for service. He lays on the sacrifice, and leaves no room for doubters or enemies to make scandal of his effort. "And when the people saw it they said: 'Jehovah he is God'."

All humanity should be worshipping the true God. The unity of the race indicates that there must have been equal privileges in knowing God at some time. Since the revelation of God as shown in the Bible there has been time for all men to know him. Since the coming of Jesus, and his sending forth his disciples into all the world has been time for the world to be evangelized under the Gospel. Yet the worshippers of false gods are more numerous than those who worship the true God. The test of God's power will yet be made between God's prophets, the modern missionaries, and the prophets of

Baal. God will not fail in such a test.

In Africa the altars of God once so numerous in North Africa have been torn down, and the worship of Mohammed has supplanted the worship of Christ. What is needed is a modern Elijah, to repair the altars of God, and make a test case. These noble sons of European ancestry and of Arabian and African descent will decide "Jehovah he is God." When the real test comes. Africa and all the world will become Christian.

—Gammon Seminary.

Quarterly Conferences

LODI, TEXAS—Our second quarterly conference was held by E. Holden, D. S., April 14-15, at Union. On Saturday, we had quite a number of the quarterly conference members on hand with very good reports. After a brief exhortation by the District Superintendent, we went into business. Superintendent, listened very attentively to all reports and expressed himself as being very well pleased at the different reports which showed improvement along many lines. Our Sunday School opened on time with Brother Weaver, Superintendent in the chair and after the lesson had been well taught by the teachers, the District Superintendent reviewed the lesson in such a way as to bring out many practical points as applied to our daily lives. Sunday School over, service was begun at once by Rev. M. Tolbert. District Superintendent seemed to have been at his best as quite an hour at 11 o'clock and then as he swayed his congregation for same at 3:30 at the close of each sermon the congregation still leaned forward to drink deep of those Gospel truths as were set forth in these two able sermons. Seventy-six partook of the Lord's Supper. Paid District Superintendent \$25.00, total amount paid during the quarter \$182.00. Lodi Circuit is still alive. We will meet you at the Annual Conference, with a round report, God being our helper.—Reporter.

COOKEVILLE CHARGE—Quarterly Conference was the third held on Cookeville and Algood charge, April 7-8, at Algood Sunday 8, and Sunday evening at Wrights, Cookeville, Tenn. Rev. F. H. Collier, D. S., preached one of his soul-stirring sermons. Raised for district claim, Algood paid \$6.25, and Cookeville paid \$13.25. We are delighted with our district superintendent's method of doing business and his Christian spirit. Pray for us.—J. S. Leepe, reporter.

DALLSVILLE CHARGE—Our first quarterly conference was held at Dallsville church, April 6, 1923.

The service was opened by the pastor, Rev. A. L. Bohamon, after which our new superintendent was presented, Dr. B. L. McEwen. Every officer of the church was present and made good reports. The pastor read a good report. He has raised three times as much Centenary money than was raised last year. The superintendent was paid in full \$25.00. Dr. McEwen preached a soul-stirring sermon which every one enjoyed.—Mrs. A. L. Bohamon, reporter.

"LOOK UP, LIFT UP"

Epworth League Department

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Secretary Colored Work
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, May 20

Subject: What The Bible Means to Me
(Ps. 119:97-105; 19:7-14)

In a large book store the other day, I noticed a shelf of books labeled "The best sellers." Among these "best sellers" was the Bible. Last year there were four million eight hundred thousand Bibles printed. The Bible is now printed in seven hundred and fifty different languages.

Bible Reading vs. Bible Keeping.

It would seem from the figures given above that the Bible is an exceedingly widely read book. Well, maybe it is. My observation has been, however, that the average person, and even the person above the average, is shamefully ignorant of the Bible. This ignorance extends even to our college-bred folks—folks bred in our Christian Colleges. And the tragedy of this situation lies in the fact that many of these folks take a sort of pride in this ignorance. They try assiduously to hide their ignorance of Shakespeare or Longfellow, of Europeans or American History, but rather take a delight in the fact that they are not sure whether it was Moses or Paul who was converted on the Damascus road. Bible teaching must be vitalized in Sunday School and in our Christian Colleges. Folks must be brought to feel that it reflects just

as much on one to be ignorant of the Bible as it does to be ignorant of Milton or Bunyan. The High School graduate or the College graduate who is ignorant of the outstanding facts of the Bible ought to feel mortified.

Intrinsic Literary Merit

Aside from all consideration of the Bible as a divine or specially inspired book, there are perfectly good and cogent reasons why it ought to be read and known. What kind of literature do you like? Is it philosophy? Go to the book of Proverbs. Is it love stories? Go to the story of Isaac and Rebecca. Is it poetry? Turn to the Psalms and the impassioned parts of the prophets. Is it adventure? Follow Paul in the narrative of the book of Acts. In all these types of literature, the Bible is as good as the best. We commend it to you then because of its own intrinsic literary worth.

International Omission

In this discussion, I have purposely avoided reference to the special religious value of the Bible. I hope this discussion will be read by all the young people of the League. It is primarily intended for them. I should like for them to come to understand that the Bible can stand the test of their fastidious literary standards. I want them to feel that no education is worth the name, that leaves them ignorant of a book that

is of such universal interest to the human race.

Spiritual Value

The Bible is, of course, unique when looked at from the point of view of spiritual value. It contains the spiritual longings and aspirations and ideals of the most spiritually minded people that history has known. This book is, therefore, a rich, perennial fountain from which the human heart may ever draw life-giving spiritual drafts.

"Lamp of our feet whereby we trace,
Our path, when apt to stray,
Stream from the fount of heavenly grace,
Brook by the traveler's way."

J. W. Haywood, Baltimore, Md.

EPWORTH LEAGUE NOTES

The Institute season is near at hand. We are expecting a banner year in this work. The fever is contagious and all over the country are springing requests for Institutes.

We had a big time at the New Orleans Area Council, and also had a great time at the Chattanooga Area Council. Splendid work is being done for the Centenary. The Leagues are raising much Centenary money. We want the figures—they will help tell the story of our young people in the church. We are planning to gather these figures. Later on we will tell our method.

Bishop Jones' plan for the new Assembly at Waverly, Miss., is that of

a master mind. We must help the good Bishop in this undertaking by deeds rather than words. The location is ideal. The Epworth League Institute for the Mississippi and Louisiana conferences will be held there. The date is September 10-16. The managers are Dr. C. S. Stanley and Dr. J. B. F. Shaw. The deans, Rev. W. T. M. Obee and Dr. B. T. McEwen. The life work secretary, Rev. James C. Calvin. Further particulars will be announced later.

Mrs. M. W. Clair, wife of our beloved Bishop Clair, will teach the Mission Study class in our Institute at Bluefield, W. Va.

Central Alabama is lining up in great shape for their gathering at Mason City, May 28 to June 3. A unique and instructive program has been prepared. Dr. Butler met the members of the faculty and completed the arrangements while in Birmingham, en route to the New Orleans Area Council. He also addressed the student body.

Dr. Butler is making an itinerary of the new Pittsburgh District of the Washington Conference this week, studying the new migration movement as it affects this great industry.

(Continued on page 16)

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WHAT THE CHURCHES ARE DOING

LUSBY, MD.—We cannot say too much about the good people of Lusby. On our arrival here last year, we found many factions among the people. We settled down to the task before us with faith in God. Success was added to our labour.

Our District Supt. Julius S. Carroll, gave us his program for the year, as follows: Ten per cent increase of centenary; ten per cent increase of conversions; ten per cent decrease of church and parsonage indebtedness, and a forward program. This was put upon the hearts of the people, and great results were obtained. There was an increase of all, and the old indebtedness of church and parsonage was paid off. We have returned for another year's work for the Lord.

May we ask the interest of your prayers.—W. E. Williams, P. C.

ABERDEEN, MISS.—St. Paul M. E. Church Sunday April 1st, was one of the biggest in the history of the church. Beginning at four o'clock Sunday morning, a beautiful Easter service was celebrated at eleven. A wonderful sermon portraying the Christ as the Saviour of the world, once crucified, now living. A splendid program rendered by the Sunday School, which reflected credit on our worthy superintendent. One of the main features of the day was the delicious luncheon served in the social room to the delight of the church and community. Next was the great Centenary rally which surely put the program over. The club reports are as follows:

Club No. 1, Madie Schula, \$108.00; No. 2, Mrs. Mary Washington, \$146.00; No. 3, Carrie Steele, \$55.65; No. 4, Mrs. Eliza Bell Roberson, \$46.00; No. 5, Mr. Earnest Walker, \$42.00; No. 6, Mrs. Alvin Bell, \$33.20.

PITTSBURG, TEXAS—Pittsburg Station M. E. Church: Under the splendid leadership of our Pastor, Rev. N. N. Sawyer, Easter Rally was marked with much success. A very high class program was rendered by Mrs. N. Thompson, to the delight of all, after which reports were made as follows:

Rev. N. N. Sawyer, \$10; Mr. N. Rogers, \$10; Mr. R. Crowell, \$10; Mr. Wm. Turk, \$10; Mr. D. Huhert, \$10; Rev. Paul Pitts, \$10; G. Henderson, \$5; S. P. Pitts, \$5; Mrs. E. L. Sawyer, \$5; Mrs. B. Parrison, \$5; Mrs. A. L. Kemp, \$5; Mrs. Nona Neal, \$5; Mrs. Angie Poliece, \$5; E. E. Turks, \$5; Mrs. R. L. Hansome, \$3; Ida Green, \$3; Mr. J. D. Smith, \$2; L. Draks, \$2; A. L. Hamilton, \$1.50; L. Crowell, \$1; R. Montgomery, \$1; Irene Smith, \$1; Mrs. Oia Thomas, \$2; Dr. J. M. Crump, \$2. Space will not allow to mention all who paid.

Class No. 1, Sister E. L. Sawyer, leader, assisted by B. Parrison, \$10; Ladies' Aid, Mrs. A. L. Kemp, president, \$10; W. H. M. Society, Mrs. E. E. Turks, president, \$10; King Daughters, Mrs. Irene Smith, president, \$14; Epworth League, Bro. P. Pitts, president, \$1; Sunday School, \$13.00. Total raised \$188.00. Mrs. B. Parrison, Reporter; Rev. N. N. Sawyer, Pastor.

BOWLING GREEN, Mo.—Wesley M. E. Church: Rev. M. L. Jackson, who has been pastor of Grace M. E. Church, Springfield, Ill., for two years, is now pastor of Wesley M. E. Church, here. We are proud of our new pastor and he stirs Wesley with his pure Gospel sermons. Last Tuesday evening a great storm, lead by Sisters Haywood and Agden, struck the parsonage and the big dining table was loaded. As the pounds were piling up Brother Alfred Ogden and Robert Edwards walked in each carrying a 24 pound sack of flour. There were more than 150 pounds brought. The pastor was so surprised he burst out singing then dropped on his knees and prayed. After thanking the friends he called his five-year-old son, Howard Curtis, who gave a fine welcome speech which everyone enjoyed. Those present were: Sisters Haywood, Madlen, Wicks, Gibbs, Smith, House, Uptergrove, Bessie Lelsure, Bertha and Mary Bell, Emma and Mable Hall, Vinie Hendricks, Brothers Moore, Pearl and Lucky Bell, Bros. and Sisters Ogden, Edwards, Williams, C. C. Hammond and Burns. We want our readers to know this is only a beginning.—G. W., Reporter.

BRANDON CIRCUIT—Sunday April 21st, was a high day for the Brandon Circuit. Our much beloved pastor, Rev. Smith, spared no pains in laying plans to go over the top. So as the Easter bells told the good news of the Sisen Savior, they also told the message that we for once did go over the top for Centenary purpose.

Much praise cannot be given him and his energetic wife. We also thank Bro. Walter Gwines, for presenting the church with electric lights which were installed on his own expense just in time for Easter. We also thank Sister Inn Taper, Superintendent, for having the children so well trained for the exercise. Now for souls and Southwestern.—Mrs. Katie Evans, reporter.

GOODMAN, MISS.—With Bro. G. W. Weatherby, a Christian, a preacher and a pastor, our church is showing a good spirit to work. On March 31st, Dr. H. B. Hart came to hold his first quarterly conference. We find that he did not leave a stone unturned. After which he gave us our

Easter thought. He return to us April 1, Easter Sunday, at 4 o'clock and joined in the program which was splendid. At 7:30 he made the resurrection very plain to us. Collection 185.00—Harriet Barnes, reporter.

PELAHATCHIE, MISS.—The Easter collection was raised by captains as follows:

Sixteen captains raised \$109.55; five captains, \$8.27; seven captains, \$19.95; Sunday School, \$19.90; Armond Hill, \$28.24; Mt. Pleasant, \$11.00; Mauntin Ridge, \$23.76; total \$220.67.

Mrs. S. C. Madison raised the largest amount, \$15.00, and received a \$3.85 present. Mrs. E. Clayton received the next best prize, having raised \$11.10. Many other presents were given away.—W. R. Walker.

MIDWAY, TEXAS—A fine box supper was given in the interest of the centenary, April 7th at Midway Schoolhouse, conducted by Miss Etherline Tarrow, Mrs. L. T. Tarrow, Mrs. A. L. Washington and others. They also had a lively contest on Sunday. The contestants were as follows:

Mrs. Mary Malone, \$6.01; Mrs. A. L. Washington, \$3.00; Mrs. Mary Washington, 71c; Mrs. Ivanna Glaze, \$2.18; Miss Etherline Tarrow, \$3.50; Miss Frankie May Malone, 20c; Mrs. Menola Green, \$12.05. Total amount raised, \$50.05 Midway; Madisonville, \$35.00; Tanyard, 20.25; Salem, \$15.00. Total Easter collection, \$120.30—R. Hillary, pastor.

DICKSON, TENN.—Bowman Chapel M. E. Church observed Easter at 11 a. m. The Rev. Jesse Standfield of Cumberland Furnace, preached an able sermon to the delight of all who heard him. Text: "He is Risen." At 7:30 p. m., program was rendered conducted by Mrs. D. C. Whittaker, response by Rev. Jesse Standfield. Some timely remarks by the pastor, Rev. S. W. Whittaker. Collection. After which Dr. Donalds spoke on the occasion of Easter. Mrs. Amanda Aampton came forward and made some interesting remarks on Easter and about the city school of which she is principal.—S. W. Whittaker, pastor; G. H. Beck, secretary.

SEA GROVE, N. C.—The churches on this charge are in a flourishing condition. Our efficient young pastor, Rev. J. B. Meekins is really a man on his job.

Under his leadership we have more than doubled the Centenary funds. This is his second year with us and he is bringing things to pass. We are planning to enter our new church at Stout's Chapel on children's day. The new church at Pleasant Hill is an actual fact; the lumber is being cut and will be placed on the church ground at an early date. Then the new church will be started with Rev. Meekins as contractor and builder. When this church is finished we will have three fine church edifices on this charge.

Our pastor's wife, Mrs. Mamie L. Meekins is organist at our leading church, "Piney Ridge." She is a very accomplished young woman, and a great worker in the church. Rev. Meekins and wife are the first to occupy the new parsonage here, and it has meant much to have them live on the work.

Our Epworth League chapter is wide awake and the young people aroused as never before.—Miss Zella Strickland, reporter; J. B. Meekins, pastor.

MINTER CITY, MISS.—Easter was a high day for Minter City Circuit. The program was carried out at each church. Hattie Caruthers, Superintendent Walnut Grove; Joe Tunches, St. Mary, and S. M. Williams, Hopeville. The following persons paid \$2 each for Centenary: Johnie L. Brooks, P. Sanders, Pink Thomas, Mrs. C. L. Vasser, S. D. Hill, Mrs. Alice Moore, Mrs. Flora Luckelt, James Hall, R. C. Caruthers, Sarah Caruthers, Joe Keltan, Angie Johnson, Lettie Wallace, Wm. Williams, E. D. Douglas, Annie Douglas, O. P. Simmons, G. S. Henton, Corene Rogers, M. Lawrence, \$10; Mrs. Eddie, \$5; A. Chandler \$5; R. B. Gipson, \$3.50; Lula King, \$4.40; Hattie Caruthers, \$3.50; Mary Lawrence and George Collins, \$3.00 each, Hannah McLamore, \$2.15. Total \$160.10. Southwestern Day, July 1.—L. King, Reporter.

GALVESTON, TEXAS—St. Paul Church: Despite the working conditions of the city, all financial records were broken on Easter, April 1, 1923, when the following reports were made. Mrs. Ethel Rowe, \$24.20; Miss Hattie Phillips, \$30.50; Mrs. Martha Moore, \$35.00; Mrs. Amanda Hayes, \$58.15; Mrs. Rachel Alexander, \$15.75; Miss Lizzie Cambridge, \$13.50; Mrs. Carrie Nichols, \$54.80; Miss Sarah Brown, \$22.50; Mrs. Darthney Handy, \$111.50; Mrs. Willie Butler, \$50.63; Mrs. Lucile Richie, \$32.50; Miss Gertrude Speed, \$32.25; Miss Fredonia Hunt, \$22.55; Mrs. Fannie Kirwin, \$49.00; Mrs. Margaret Perry, \$63.00; Mrs. Daisy Hooper, \$30.25; Mrs. Mineola Ray, \$31.00; Miss Frankie Gary, \$27.20; Mrs. Carrie Banks, \$64.30; Miss Loma Nobles, \$3.00; Mrs. DuIsena Roberts, \$50.20; Miss Elizabeth Brooks, \$45.10; Mrs. Olivia Wilson, \$19.50; Miss Anita Jones, \$18.00; Sunday School, \$60.00; Epworth League, \$6.25; Total, \$1018.63.—Rev. W. T. Handy, Pastor, F. A. Butler, Reporter.

RADFORD CIRCUIT—Our Easter rally was held at Rough and Ready April 1st by the pastor, Rev. F. D. Thomas, assisted by Rev. J. M. Watson, of Pulaski, Va. A very excellent program was rendered under the auspices of Prof. N. Hanson and Mrs. M. F. Roberts. Two soul-stirring sermons were preached by the Rev. J. M. Watson, which were greatly enjoyed by all since our new pastor arrived. The church is moving on nicely; he seems to look after all interests of the church. We raised for our benevolence \$33.02. May the rich blessings of God ever abide in him and he may lead us on to victory.—Reporter.

DICKSON, TENN.—Bowman chapel M. E. church: We are glad to bring you greetings from Bowman chapel members and friends by saying we have been graced up by having Walden Jubilee Singers to come and render a musical on Friday night, March 23. They sang to the delight of all who heard them. Dr. T. R. Davis, Walden's president, came with them and gave us a great lecture. He spoke of the home, the church and the school. Rev. Jesse Standfield

was present and introduced the president and made some timely remarks. After the program a short response by the pastor, Rev. S. W. Whittaker. Collection and door fee amounted to, \$24.24. Mrs. Amanda Hampton, principal of the city high school, was introduced and made the closing talk. The Epworth League had the entertainment in hand.—Mrs. D. C. Whittaker, Reporter and President.

GREENWOOD, MISS.—After a wonderful sermon and a glorious evangelistic service conducted by our Conference Evangelist, Dr. J. C. McGee, the people as usual lingered awhile to rejoice over the service, and on returning home, a great storm blew through Wesley with a mighty force, struck the parsonage and stopped with the Wynns. A number of our members with many good friends were heard singing and taking possession of the parsonage, who left many pounds for our comfort. Dr. H. B. Hart our District Superintendent was with us and witnessed the party also. We want to thank our good friends and extend to them a cordial welcome at any time.—B. W. Wynn, Pastor.

WEBB, MISS.—With the greatest of pleasure we announce our Easter drive. The members and friends of the Webb Pastoral Charge were more determined than ever before in the history of the church to put the Centenary "over the top."

Group leaders reported as follows:

Group No. 1, Mattie Henry, \$52.00; No. 2, George Oliver, \$20.21; No. 3, Eddie Enry, \$25.00; No. 4, John High, \$10.00; Wright Wilson, volunteer group leader, \$71.00; No. 5, C. B. Jackson, \$10.00; No. 6, Laura Hayes, \$10.00; No. 7, Arthur C. Logan, \$22.00; No. 8, Ethel M. Brown, \$7.00; No. 9, Volunteer E. D. Logan, \$1.50; No. 10, Bennie Hollman, \$1.50; volunteer, \$8.00. Grand total, \$238.00.

Our Centenary quota \$215.00, so you see we went over. The Centenary is over: now for the Southwestern quota. We sent in five new subscription on our quota up to date. We are marching on.—Edda W. Logan, reporter; H. L. Jones, P. C.

GONZALES, TEXAS.—Our first quarterly conference was held March 31st-April 1st. Dr. G. A. Deslands our efficient District Superintendent was at his post and in his usual business like way dispensed with the regular routine of work with ease.

All officers were present with good reports. On Sunday 1st, at 11 a. m. we listened to an inspiring sermon by our Superintendent. All present, were made to feel the spirit. The Lord's Supper was administered to about seventy-five persons. At night a short but spicy program was rendered by Mrs. V. M. Porter, after which Dr. Deslands, preached again to a well crowded house. His sermons always give us food for that.

At this hour our worthy pastor, Rev. W. M. Ellison, came forward with the Four and Twenty Elder Rally, which was carried out in grand style. Much credit is due our pastor for the good judgment shown in carrying out this rally.

Amount raised \$140.50.

We paid our Superintendent in full. We truly hope that Dr. Deslands and Dr. Ellison will remain long in our

midst to do work for the master.—Reporter.

HOLLY SPRINGS, MISS.—Asbury M. E. Church Sabbath School on Easter was the scene of a beautiful cantata by the choir and school. The title of the program was, "The Glory of the Cross." Miss Josephine Bynum, the musical director, deserves much credit for her faithful service. Prof. S. W. Wysinger, superintendent of the Sabbath School, feels very much pleased over the splendid progress. He emphasized the fact that the success was due to the co-operation of the teachers and their unceasing efforts in making the work a success. The collection was \$11.77, not including the amount paid by the school in the regular church dues. The adult class raised the largest amount, under their teacher, Rev. L. A. Armstrong, our pastor.

MORGAN CITY, La.—Easter Sunday was a high day at Union and Mason churches. Twenty-one accessions to the church Baptised at the altar 2. The centenary quota over the top, quota \$300. Grand total raised in the drive, \$489.00 unit leaders. Mrs. C. E. Johnson \$38.00, Mrs. Ida Brown \$37.00, Mrs. Carrie Edwards \$39.00, Mrs. Verna Wright \$40.00, Mrs. Mary Evans \$29.00, Bro. Joshua Thomas \$50.00, Mrs. C. Smiles \$39.00, Mrs. P. Whims, \$22.00, Mrs. Clara Stewart \$31.00, Mrs. Rosa Smith \$102.00. The full quota for the Southwestern will be in Dr. King's office by the 2nd Sunday in May. We desire to express thanks to Dr. Alston and our own Bishop Jones, for sending this forceful preacher in the person of Rev. Dr. T. B. Cooper, who knows how to lead men.—Willie Evans, Reporter.

STATE LINE, MISS.—We are glad to say that Mount Zion M. E. Church of State Line, Miss., is yet alive with its small membership, under the leadership of Rev. J. W. James. Amount raised for Centenary on Easter \$49.25. Look for us for we are coming.—Mrs. R. E. McLendon, Reporter.

SOMERVILLE, TEXAS.—East Tabernacle M. E. Church of Lyons and St. Paul of Somerville, are still on the forward march. Both churches have taken on new life since we were sent this remarkable leader. We are struggling to put a parsonage here suitable for our pastor in short. Pastor Runnels knows how to put things over. On Sunday, March 25, he preached a masterful sermon that will long be a memory by the people of Lyons. He has also proven to be an outstanding minister in this entire vicinity. All of the services are being well attended. We desire the prayers of the general church to help us in our efforts.—Seth D. Scott, Reporter.

BRENHAM, TEXAS.—Mt. Zion M. E. church had a record-breaking Easter service, April 1st. Miss L. Blossom Armbrister, Superintendent S. S., put over the greatest program in the history of this church, assisted by Mrs. W. H. Jackson, unit leader. They raised \$70.71. Miss Johnnie Mae Armbrister played for the occasion. The following unit leaders reported: Mesdames E. A. Randle, \$22.00; E. L. Williams, \$16.60; Ella Pattison, \$11.35; M. B. Holmes, \$25.20; Birdie Williams, \$2.25; Ladies' Aid Society,

\$6.00; Dr. W. H. Jackson, P. C., raised the quota, \$208.—A. V. Nelson, Sr., R. S.

MARCHE, ARK.—Under the leadership of our new pastor, the Rev. J. H. Henry; the Marche change is taking on new life. There is hope of a greater work being done at this place this year than has been done for many years. The Easter drive was slated six weeks prior to Easter by the pastor. Ten Baptisms were appointed and ask to raise \$10.00 each. They are as follows: No. 1, Matilda Aaron, \$11.67; No. 2, \$5.61; No. 3, Ella Perry, \$10.00; No. 4, Gertie Wright, \$10.48; No. 5, Lena Bullocks, \$6.63; No. 6, Leana Huston, \$1.50; No. 7, Carry Swinger, 35c; No. 8, Eustace Wallas, \$3.00; No. 9, A. L. Rhodes, 0; No. 10, the Pastor, Rev. J. H. Henry, reported \$10.00, and the public \$6.45. Total \$65.59. The drive was left open to be closed May 31st, 1923 in connection with the drive a revival was put on ten days prior to Easter. The church was somewhat revived, but no additions. The services on Easter were inspiring. At eleven o'clock the pastor preached a wonderful sermon. In the afternoon a program was well rendered by the young people of the Sunday School.—Eustace Wallas, reporter; Rev. J. H. Henry, pastor.

BEVERLEY, MISS.—The following are those who gave in our Easter rally. The wonder in this collection was too little girls who gave \$5.00 each, Mary Lee Tyler and Prince Sanders: A. Poke, \$5; John Borden, \$5; Jane Holk, \$1; S. S. Saudars, \$5; Wilder Borden, \$5; Laura Allen, 50c.; Beulia Pierce, \$2; J. Harden, \$5; C. H. Johnson, \$2; L. V. Johnson, Dazie Evans, \$5; Susie Williams, 50c.; A. W. Brown, \$2; C. B. Brown, \$2.50. Duhlin: Annie Womhila, \$5.10; Bro. Maurell, \$5; James Smith, \$5; Joe Mims, 50c.; Sister Mims, 50c.; C. D. Davis, 50c.; Bettie Turner, 50c.; H. More, \$1.25; S. Lark, \$2.60; H. Clark, \$2.35; Hamer Lark, \$1. We are pushing the Southwestern Budget. Watch for us.—A. E. Tyler, P. C.

FRANKLIN, LA.—Easter services were well attended all day. At 4 a. m. our pastor, Rev. J. D. David, filled the pulpit and used as a subject "The Power of the Resurrection." Speaking meeting at 11 a. m. Sacrament at night. Six joined the church. Our Centenary was \$335. Total collection, \$447.57. The captains reported as follows: Sisters B. Breaux, \$82.65; M. Young, \$73.10; B. Reason, \$32.30; L. Brown, \$34.15; H. Molino, \$33.05; F. S. Scott, \$25.75; L. Young, \$15.10; B. Wiggins and Martin, \$49.22; Sunday School Supt. Lorena Young, \$33.75; W. Deffils, \$40; public collection, \$18.50. Asbury is doing fine and the people are working together. The Southwestern campaign is on.—(Mrs.) Maggie Young, Reporter.

WEST RALEIGH, N. C.—Rev. J.

M. Harris, D. D., P. C. The Easter collection amounted to \$205; the Sunday school raised \$41. The Woman's Auxiliary is preparing for a big May festival. On Wednesday evening, April 18th, a great storm struck the parsonage and many good things were left. All departments of the church are moving forward. The new pipe organ adds much to the services. The Junior League, Epworth League and Sunday school continues to grow. The pastor returned from the District Superintendents and Pastors' Council at Marion, Va., greatly encouraged. He visited Greensboro, Lynchburg, Roanoke and Durham.—M. T. Reporter.

WASKOM MISSION.—Jones' chapel M. E. church: An Easter program was successfully rendered to the delight of all present. We raised our entire quota on Centenary. Every body was happy, for Waskom Mission was the first on the district of Marshall to go over the top. These are the names and amount of the faithful few that stood by the cause: The pastor's wife, \$2.50; Bro. Garfield Dixon, \$2; Lonnie Dixon, \$2.15; Linnie Harrington, \$2.58; Bessie McAlister, \$1.75; Benton Griffith, \$1.40; Lizzie Dixon, \$1.00; Mary Jones, \$1.25; Rev. Wright, \$2.10; Deacon Nowlin, .50; Sister Nowlin, .75.—Rev. Dookes, P. C.

OXFORD, MISS.—Easter was well observed last Sunday. Our pastor delivered a strong sermon on the Resurrection. We had two funerals on Easter day; a splendid program at night. The church was crowded at each service. We raised \$200 and the clubs are still reporting.—Reporter.

OKOLONA, MISS.—On Tuesday night after my arrival to this place being in prayer meeting, I heard a great noise outside at the parsonage, voices singing "The Comforter Has Come." The door was opened and they passed around the table, laying many pounds of groceries down. This storm was led by Mrs. S. Hamilton, Miss Mamie Campbell, Mrs. Tate and many others. The storm has not ceased but continues up to today. The people of Okolona know how to make pastor and family feel good. The pastor thanks the people of Okolona for what they have done and assures them they are welcome at any time.—Mrs. O. W. Crump.

ABERDEEN, MISS.—Report of Life Boat M. E. church. Rev. L. F. Jones, pastor: Club No. 1, Lillie Jones, pastor wife, \$31.75; No. 2, Julia Jackson, \$18.61; 3, Beatress Green, \$7.43; 4, Pinkie Willis, \$1.65; 5, E. J. Weatherall, \$2.75; 6, Susie Gray, \$1.15; 7, Alice Holiday, .50; 8, Willie Love, \$11.10; 9, Rosa Hall, 10, Susie Bell, 4.60; other collection, \$18. Total for Life Boat, \$97.24. Two other churches to be heard from.—Annie Lloyd, Reporter.

(Continued on Page 16)

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

AUSBROOKS—Sister Elvira Ausbrooks, a faithful member of Macedonia M. E. church, Harleton, Tex., departed this life March 26th, 1923, age 61. She was a faithful and loyal member to her church. She was unconscious for 10 days. She spent 40 years of her life for the Lord. She leaves to mourn her loss four sons, two daughters, ten grandchildren, four sisters two brothers and a host of friends.

The funeral was conducted by the pastor, Rev. B. F. Jackson. Her body was laid to rest in Macedonia M. E. Cemetery.—Minnie Wilson, Reporter.

ADAMS—Mrs. Fanie Williams Adams of Rover, Ga., daughter of Monroe and Sallie Williams was born in Harris County, June 28, 1861. She was married to B. R. Adams, Jan. 23, 1880. She was a faithful member of the M. E. Church from early childhood. On Jan. 13, 1923, our Heavenly Father called her from labor to reward. She is greatly missed and was loved by all who knew her. She was a devoted wife and leaves to mourn her departure a husband, one step-daughter, parents, sisters, brothers and a host of relatives and friends.

Revs. G. Y. Flemister, J. W. Swain and J. M. Daniel, officiated.—Bessie J. Flemister, Reporter.

FREELAND—Little Johnnie Mae Freeland, age 15, departed this life April 11, 1923. She took a decided stand for Christ in her early childhood and joined the M. E. Church and there she stayed until the end. We miss her. Yes, we miss her. Her little chair is vacant and the number in her family is broken. But we are glad to know that she is gone to Him who gave Himself for her. She leaves to mourn her loss, mother, father, four sisters and two brothers, and a host of relatives and devoted friends.—B. Parrison, Reporter.

WALKER—The Rev. W. R. Walker, Sr., departed this life Feb. 18, 1923. He was a member of the M. E. Church, Pratt's Chapel. The Rev. J. W. Isabell preached the funeral sermon. His remains were laid to rest in the cemetery at Clinton. He leaves three sons, one daughter, wife and a host of friends to mourn his loss.—A Friend.

JACKSON—Mrs. Harriett Jackson the wife of Rev. Squire Jackson, passed to her heavenly reward on Easter Sunday morning, April 1st.

She was born in Sumpter, S. C., in 1845. Came to Florida in 1860, and located in Lake City. She was converted and joined the M. E. Church in 1865.

She was a devout Christian, faithful and loyal to the church. She was a devoted wife and an affectionate mother. Her life was worthy of emulation and she leaves a glowing record of faithful service for her master and helpfulness to humanity. Her

end was victorious and triumphant. She leaves to mourn her departure her husband, Rev. Squire Jackson, one son, H. S. Jackson, one daughter, Harriett Lane, and many sorrowing relatives and friends. Her funeral was held in Simpson Memorial M. E. church, Jacksonville, Fla. The sermon was delivered by Rev. J. S. Todd, D. D., Dr. T. H. B. Walker, pastor, assisted in the services. Her body was laid to rest in Duval cemetery.—H. S. Jackson.

MUNKS—Sister Julia Munks, a faithful member of St. Thomas M. E. Church of East Hempstead Circuit, passed away quietly to her eternal rest March 25, 1923, at the age of 60 years. She lived a consistent Christian for about 39 years. She was always found at her post of duty. She was ever loyal to her church and was ready and willing at all times to do the work of the church and her master's bidding. Truly a mother in Israel has fallen. To know her was to love her. She leaves eight grown children. All of whom are members of the church, and several grand children and many relatives and friends to mourn their loss.

Her remains were laid to rest in St. Thomas Cemetery. The funeral was conducted by the pastor, G. W. White.—Reporter.

District Rounds

OPELIKA DISTRICT.

Third Round.

Lafayette Station, May 11-12; Lafayette Circuit, 12-13; Wedowee, 18-19; Roanoke, 25-27; Rocky Mount and Mount Olive, 26-27; Opelika, June 1-3; Five Points, 2-3; Goodsell-West Point, 8-9; Lanett Mission, 9-10; Benson, 16-17; Alexander City, 22-24; Kellyton, 23-24; Rockford, 29, July 1; Sylacauga Station, 6-8; Sylacauga Circuit, 7-8; Talladega and Kidd Street, 14-15; Ashland, 20-22; Lineville, 21-22; Jackson Gap (Jones Chapel) Aug. 2-3; Dadeville, 4-5.

My Dear Fellow Workers: We are now heading up to the district conference with sails unfurled. The district reported at the area meeting nearly two hundred dollars in advance of last year in spite of about three hundred and fifty have migrated toward the north and other industrial sections of the South. I wish to thank the pastors who so heartily and enthusiastically carried on the Easter Drive. Our District Conference will convene July 25th at Five Points, Ala. Rev. J. A. Holiday, pastor. We are planning to put in a big camp meeting in connection with the District Conference. We are very desirous to have every pastor to come prepared to remain through the District Conference, as we wish to handle the revival fires here for a great Evangelistic Drive over the entire district before the meeting of the Annual Conference. Let us turn aside now and put our entire energy in raising the Episcopal Fund and the Fund for the Episcopal Residence and be ready to report the same to the District Conference. The Church or Circuit who raises the largest amount for the

above named items will be presented with a handsome Oxford Bible.

We must not be behind with our quota for the Southwestern Christian Advocate. Let every pastor begin now to make a personal canvass of his community for subscribers. Do not limit your canvass to our members only, but every leading business man or woman in your community both white and black. Keep July first open for our Southwestern Rally. Please send me a post card report of how many subscribers you have secured.

Plan a big Stewards Rally at every Quarterly Conference so we may pay the pastor his back salary up to date. Your Yoke Fellow,

JAMES N. WALLACE,
District Superintendent.

WAYNESBORO DISTRICT.

Third Round.

Rockyford, May 19-20; Augusta-St. Mark, 27-28; Metter, June 1; Stillmore and Summit, 2-3; Tusculum, 8; Charlestown, 9-10; Swainsboro, 15; Wadley and Herndon, 17; Sylvania, 23-24; Statesboro, June 30, July 1; Waynesboro and Asbury, 7-8; Hill-tonia, 7-8; Millen, 14-15; Pulaski 21-22; Dublin, 28-29; Newington and Lee, Aug. 4-5; Hagan, 11-12.

Dear Worker: Let's put the best we have in this labor of love. Make June 24, Southwestern semi-centennial day. Raise your quota and bring honor to the cause. June 10th is children's day. Mass your concerted efforts at that time to bring in the shortage on all reports—Centenary, Episcopal Fund, Conference Claimants, General Conference Expenses, etc. The District Conference will convene at Hagan, Ga., Aug. 8-12. Let every representative of each department be present and do his or her bit. Our Motto: Not leaners but lifters are we.

Yours for His cause,
J. S. STRIPLING, Dist. Supt.

ALEXANDRIA DISTRICT

Second Round

Coifax, May 5-6-7; Many and Fisher Circuit, 11-12-13; Trenton Circuit, 15-16-17; Boyce and Rapides Circuit, 19-20; Boyce and Village, 20-21; Group Meeting 22; Bunkie, 25-27; Boonville, 27-28; Cheneyville Circuit, 29-30; Cottonport Circuit, 31-June 1; Newman Alexandria, 3-4; Alexandria Mission, 5-6 Shady Grove Circuit, 8-9-10; South Mansfield and St. Matthew Circuit, 11-12; Pelican, 14-15; Pleasant Hill, 16-17; Marthaville Circuit 18-19-20; Group Meeting, Mount Rose 22; Natchitoches, 24-25; Cane River, 24-26; Group Meeting at Cane River. Clarence and Grand Ecure Circuit, July 1-2-3; Campti, 6-7-8; Pineville, 15-16.

Dear Brethren: It is gratifying to know that the New Orleans Area has succeeded in raising more than \$83,000. We can but rejoice over such a wonderful achievement, but we Pastors and Laymen of the District, did not accomplish all we desired during the first quarter, because of the unfavorable weather, may I urge Pastors and Laymen to do their very best in this second quarter. That each may have the satisfaction of knowing that each did their best for the advancement of our Master's Kingdom. Let this be your program

brothers up to the District Conference, 1st A revival, the raising of your Centenary Quota, The Southwestern Christian Advocate interest at a high pitch, remembering its Fiftieth Anniversary, put your quota over for the paper, plan for a great District Conference at Natchitoches, August 15-20. I want to thank the Pastors and members who made such good reports for the Easter drive. Yours faithfully,
—G. C. Hayward, District Superintendent.

SAVANNAH DISTRICT

Third Round

Woodbine, May 1920; White Oak, 26-27; Waynesville, Rev. J. W. Moore, June 1-3; St. Mary's 2-3; Cloyo, 9-10; Mt. Zion, 13; Brunswick Ct., Rev. C. P. Cannon, 16-17; Brunswick Grace, 17-18; Vidalia, 23-24; Reedsville, 24; Jesup, June 30, July 1; Asbury, July 18-9; Palen, 8-10; Speedwell, 8-12; Baxley, 14-15; Mt. Vernon, 21-22.

Dear Brethren: Many pastors failed on Easter. Charge it not to the people, but use the eyes of the public and see the pastor's lack of a plan with his ability to back it up. Now on to Children's Day, the next big opportunity, with well laid plans to raise every dollar for the Centenary. Remember Conference Claimant, Episcopal Fund and General Conference Expense. Dispel the thick cloud of shame that hovers over us by raising your quota of Southwestern Christian Advocates before July 1st. Put your charge in first grade in service for District Conference July 17-22, as the conference will measure you not by the membership of others, but by the use you have made of those committed to your care, remembering that "He that is faithful in that which is least is faithful in much." Let each pastor be equal to his task. Forward claim raised immediately to office.—C. W. PROTHRO, D. S., 701 W. 44th St., Savannah, Ga.

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CRESCENT CITY NOTES

MT. ZION CHURCH—Rev. C. Johnson, P. C.: Sunday Service—Prayer meetings, 5:30 a. m.; Sunday School 9:30 a. m.; Preaching, 11 a. m.; Epworth League, 6:00 p. m.; Evening Service, preaching, 7:30 p. m.

We were very proud indeed to have been honored by a visit by our distinguished Bishop R. E. Jones, who preached at 11 o'clock, a most inspiring and impressive sermon which touched the hearts of all present. He also paid quite a compliment to the manner in which the affairs of our church are conducted, especially our Sunday School and Epworth League, in fact to all departments of our church. Our choir was made special mention of.

We had also with us our District Supt. M. R. Walker and Mr. R. H. McAllister of the S. W. Advocate and many others.

Mount Zion has met the Centenary squarely as of yore and the activity being displayed by the officials of the church promises greater things.

On Monday night last, our younger folk put over a very splendid drama, title, "Every Youth," and the manner in which each participant played their respective role, was highly commendable. Masters Willie Russel, H. B. Taylor, Lester and Jesse Conrad, Geo. McCullum and Alfred Bland. The Misses Inez Bland and Helen Charles in a duet with Miss Helen Charles at the piano, acquitted themselves very creditably and are very promising.

The Misses Blanche Poru, Flora Shaw, Thelma Daggs, were very pleasing, taking all in all, it was a delightful affair. Master Christian Johnson was director. We extend a cordial invitation to all parents to have their children attend our Sunday School and Epworth League, as our little ones are making wonderful strides in all departments.—E. J. Lacals, Reporter.

The fourth quarterly meeting of the Woman's Foreign Missionary Society of the New Orleans District was held at Grace Church, Friday, April 13-23, to celebrate Founday Day. A short program was rendered. Dr. W. J. Alston, District Superintendent of the La Teche District was with us and gave a very interesting talk, after which the Local Auxiliaries reported. Collections from the Local Auxiliaries and Extension Department reported \$9.83. \$21.85 was sent to the branch Treasurer, Des Moines, Iowa, for the Fourth Quarter. The District Officers were re-elected and installed by Dr. Alston. Officers: Mrs. E. Branbly, President; Mrs. L. D. Walker, Correspondent Secretary; Mrs. E. Johnson, Treasurer; Mrs. O. McDonald, Mite Box Secretary. We thank Dr. Alston for his faithful service.—L. D. Walker, Secretary.

SPECIAL NOTICE

The address of Rev. J. C. McGee is Box 523, Holly Springs, Miss.

ATTENTION UNDERGRATES AND MINISTERS.

The Summer School of Theology for the Undergraduates and Ministers of the Texas, West Texas and Louisiana Conferences will be held at Wiley University, Marshall, Texas, June 12-22, 1923, under the auspices of the commission on courses of study, of the Methodist Episcopal Church. This School will meet the special needs of the undergraduates and will be a great source of information and inspiration to all Ministers who will attend it. It will broaden and deepen the pastoral vision of every pastor and more fully acquaint him with the Church's program.

In co-operation with the two other conferences, we prayerfully urge every undergraduate and minister of the West Texas Conference to avail themselves of this special opportunity which laid at our door for a very small pittance. The faculty of this school is picked, broad scholarly church men, with the sincere interest of the church at heart. The School is especially fortunate in securing the service of Bishop R. E. Jones, New Orleans, Drs. Allan Mac Rossie of New York; Hannan of Drew Theological Seminary, New Jersey, and Chas. M. Melden, New Orleans College New Orleans. It will be a rare treat to sit at the feet of these modern Gamaliels for ten days. All aboard Brethren. On to Wiley.—J. C. Eusan Registrar, West Texas Conference.

NOTICE! CHANGE OF MEETING!

The Woman's Home Missionary Society of South Carolina Conference.

The annual meeting will convene in St. John's Church, Greenville, S. C., Rev. J. W. Taylor, pastor. This will be the 13th annual meeting.

We thank ministers and members for the co-operation during these years.

For several reasons it was decided to change the meeting place to Greenville instead of Dillon. This we sincerely hope will not lessen the growing interest. All auxiliaries will note the change of place. Time, July 6, 7, and 8. It will be well for all delegates to reach Greenville the evening of the 5th.

These Christian workers have extended a cordial invitation to the Mountain City.

Sisters, work to bring full reports along all lines.

"For love of Christ and in His name."

M. S. McLEOD,
South Carolina Conference Pres.

THANKS

We take this method of thanking our members and friends of Wesley M. E. Church for doing the things they have done to make a pastor and his family comfortable. The parsonage and furniture committee, of which Sister Eliza Hagwood is chairman, has put in the parsonage and paid for in less than a month. A fine range, folding bed with large mirror, matting for dining room, and a rug

besides the nice furniture already in the parsonage. Then last Tuesday, April 24, came a big storm of good things to eat, for which we cannot thanks them enough. More than 150 pounds were brought.

REV. M. L. JACKSON, Pastor.
Bowling Green, Mo.

Woman's Column

BOWLING GREEN, Mo.—The new address of Mrs. S. M. Jackson, Central Missouri conference, St. Louis District Corresponding Secretary, W. F. M. S. is 416 S. Science St., Bowling Green, Mo.

PHILADELPHIA DISTRICT — The second quarterly meeting of the Philadelphia District, Woman's Home Missionary Society of the Delaware Conference was held in St. Malphas Mtd Church, Delair, N. J., April 26th. The reports from auxiliaries and department secretaries were very encouraging. Among the many objects of interest was the plea of the Superintendent. Mrs. Cotton for the Friendship Home now in operation in Philadelphia, owned and managed by the Woman's Home Missionary Society, Delaware Conference. This great society has every department at work, our plea, "Read the literature and and know the work." Among the visitors were our own Conference President, Mrs. H. R. Hargis, Mrs. Reinhard, member of the 1st Baptist Church, Merchantville, N. J., Rev. and Mrs. Perry of Mt. Zion, Philadelphia; The Rev. Jackson, D. D., Centenary Secretary and The Pastor of the Delaware Church, Rev. E. F. Morris Centenary Secretary. The Pastor of the Delair Church, Rev. E. F. Norris. Mrs. Crooks of the A. M. E. Church, Merchantville. Dinner was served by the local auxiliary After a very beneficial day's service we closed with singing, Abide with Me. Benediction by the Rev. Jackson—Mrs. M. V. Marted, President.

EPWORTH LEAGUE NOTES

(Continued from Page 12)
trial center and following up the organization of churches with the organization of Epworth Leagues wherever possible. He will visit Wheeling, W. Va., Fairmount, W. Va., Pittsburgh, Penn., Washington, D. C., McKeesport and Johnstown, Penn. He is traveling with Dr. M. J. Naylor, the wide awake superintendent of this new district. He will undertake a similar tour of the new New York District of the Delaware Conference and the new Hannibal District of the Central Missouri Conference.

Conferences of officers of local Leagues are called for Washington, D. C., May 15; Baltimore, Md., May 16; Philadelphia, Penn., May 17, and Newark, N. J., May 18, to talk over plans for more intensive work among our Leaguers in these centers. A similar service of gatherings will be held in the cities of the Lexington Conference later on.

F. H. BUTLER, Central Office,
Epworth League, Chicago.
May 2, 1923.

WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

SANTAS, FLA.—Sunday, April 1st was a high day at Little Chapel M. E. Church. Sunday School at 10:30 a. m., which was very good; Easter services were conducted by the pastor, Rev. W. M. Smith, at 11:30 a. m., text, Luke 24: "He is not here, but is risen." Easter program was conducted by Mrs. W. M. Smith, at 8:30 p. m., which was highly enjoyed by every one. Collections were very good. Santos has taken on new life. The church is progressing since the pastor, Rev. W. M. Smith has been here. He is now serving his second year and is doing all he can for success. His wife is standing closely by his side, using every effort to help him. We are proud of our pastor and his wife.—Hattie Artis, Reporter.

CONROE TEXAS—The Metropolitan church beat all of its past history on Easter Sunday. Early Sunday morning on Easter this faithful little band, under the leadership of its great pastor, Rev. J. P. Belcher, laid down on the table on Easter Sunday \$405, which paid their quota in full for Centenary, and all other church claims are in hand, and our pastor is ready to report to the annual conference at this writing. On Easter Sunday night a splendid program was rendered under the direction of Miss M. E. Bass and others to the delight of a crowded house. Conroe swings back into class A and stands ready to do business for the king.—Ida Mae McDaniel, Reporter.

BONITA CHARGE—Easter Sunday, over the top, \$101. Raised full quota. An excellent program rendered by the Sunday school. At 4:30 a splendid sermon was preached by our pastor, Rev. S. A. Davis. This charge is alive, both spiritually and financially.—Sham King, R. S.

EAST CALVERT CIRCUIT—Sunday, March 11th, 1923, was a day of high service at Chapel Hill M. E. church. The pastor spoke on "Every member being put on his job." After the sermon the Sacrament of the Lord's Supper was administered by the pastor in the new sanitary communion set. Official board report: Class No. 1, J. S. Smith, \$5.75; No. 2, H. Hodge, \$4.25; No. 3, E. A. Gray, \$5.45; No. 4, John Hodge, \$2.85; No. 5, Sister Rebecca Smith, \$1.21; No. 6, Sister Suddie Smith, \$1. Grand total, \$20.31. The pastor requests every member to subscribe for the S. W. C. A.—A. L. H., Reporter.

CINCINNATI, OHIO.—There is one church in the Lexington Conference which has set a pace for Methodism in the matter of Centenary giving. That church is Park Street, Cincinnati, Ohio. Under the leadership of Rev. B. F. Smith, who is now serving his seventh year, this church has paid its five-year quota in four years. If all Methodism had done that, what would be the present status of missionary activities throughout the world under Methodist control? This church is going into, to purchase a new church site, and then to attempt to build a new church, and fall in line for the GREAT POST CENTENARY PROGRAM, whatever that proves to be.—M. B. Bacon, Reporter.

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Southwestern Christian Advocate



LORENZO H. KING,
Editor

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No. 21.

THE METHODIST BOOK CONCERN,
Publishers

Kept For The Master's Use

There is a noble economy of the deepest life. There is a watchful reserve which keeps guard over the powers of profound anxiety and devoted work, and refuses to give them away to any first applicant who comes and asks. Wealth rolls up to the door and says, "Give me your great anxiety;" and you look up and answer, "No, not for you; here is a little half-indifferent desire which is all that you deserve." Popularity comes and says, "Work with all your might for me;" and you reply, "No; you are not of consequence enough for that. Here is a small fragment of energy which you may have, if you want it; but that is all." Even Knowledge comes and says, "Give your whole soul to me;" and you must answer once more, "No; great, good, beautiful as you are, you are not worthy of a man's whole soul. There is something in a man so sacred and so precious that he must keep it in reserve till something even greater than the desire of knowledge demands it." But then at last comes One far more majestic than them all—God comes with His supreme demand for goodness and for character, and then you open the doors of your whole nature and bid your holiest and profoundest devotion to come trooping forth. Now you rejoice that you kept something which you would not give to any lesser lord. Now here is the deep in life which can call to the deep in you and find its answer.—Phillips Brooks.

UNDESERVED

The following article is reprinted here in full from the editorial columns of the **Central Christian Advocate** not because of the personal allusion contained therein but because of the interesting helpful reference and impetus it gives to the cause of our great Semi-Centennial Anniversary of the Southwestern. The historical data given therein is very valuable and should become a matter of universal information for all our Methodist people:

The Southwestern and its Editor

Next July will be celebrated the jubilee year of the **Southwestern Christian Advocate**, and already the earnest and gifted Rev. Lorenzo H. King, its editor, is getting ready by appealing for a tide of subscriptions.

In the year 1866, in the fierce days that immediately followed the Civil War, Dr. John P. Newman, then pastor of St. Charles Avenue Church in New Orleans, called "Parson Newman's Chapel" by such as loved him most and they were legion, found it necessary to publish a paper to set forth his understanding of the times. He did so at his own expense. He named his little paper "**The New Orleans Advocate**." He left the city in 1869 and the paper was suspended. That year Joseph C. Hartzell, only 28, but well educated, well married, well fitted for the career that the divine providence had in store for him, took up Dr. Newman's work. In 1873 he was made superintendent of educational work among the freedmen, and began the publication of the **Southwestern Christian Advocate** as a private enterprise. It was immediately so valuable that the General Conference in 1876 adopted it as a General Conference organ; thus it has been until this day. That body elected Dr. H. R. Revels, colored, editor. Destiny, however, pointed in another direction for Dr. Revels; he was that year elected United States senator from Mississippi and the Book Committee elected Dr. Hartzell to the editorship again. Senator Revels, it may be added, sleeps on a rather neglected grave in the colored quarter of the cemetery at Holly Springs, a neat head stone marking the spot not far from the grave of Ingraham who wrote "The Prince of the House of David." Dr. Hartzell was re-elected in 1880. Two years later, however, he was charged with the heavier responsibilities of assistant secretary of the Freedman's Aid Society and Dr. Lewis P. Cushman served as editor for two years when the General Conference (1884) chose the well known and able Marshall W. Taylor, who served four years. Dr. A. E. P. Albert, a versatile writer held the position for a quadrennium and the

brilliant E. W. S. Hammond also for a quadrennium.

In 1896, the year Dr. Hartzell was consecrated missionary bishop for Africa, Dr. Isaiah B. Scott was entrusted with the Southwestern; he discharged the trust with great good sense, solidity and wisdom, and eight years later was elected to the episcopacy to share with Bishop Hartzell the supervision of our work in Africa. We may note that each of them retired at the Saratoga Annual Conference. Bishop Scott was succeeded by Dr. Robert E. Jones who for sixteen years made the paper by far the most influential and constructive paper for the Negro race in the United States, making his way without haste or sensationalism to a place second only to that of Booker T. Washington. At the last General Conference Dr. Jones was called to the episcopal chair and by a large majority Dr. Lorenzo H. King was installed in the editorial chair thus vacated. All the editors except Bishop Hartzell have been colored. Three of its editors have been entrusted with the episcopal office.

There is no question as to the service and the prestige of the **Southwestern Christian Advocate**. It has no peer, no rival in the colored church press in the United States. For the twenty-four years it had the strong, well poised, conservative and informed care of Bishops Scott and Jones, it was a mediator between two races, one of twelve millions, and the other sweeping on to a hundred millions. Inflammable materials have been abundant. But it kept its head. It built rather than fought. It commanded recognition because of its ability, its understanding, its patience, its fidelity without bigotry, its patience and good will.

What the paper achieved was beyond a doubt the result also of the contact it had with the Book Committee and the publishing agents of the last fifty years. It was a particular charge on the thought of Bishop Walden during the years he was publishing agent, and we can say no less for Bishop Cranston and Drs. Eaton and Mains, and Dr. Henry C. Jennings. We know of no better seed sowing during the half century than that sown here by the strong men we have named, and by the Book Committee which has backed them up.

Last General Conference, the election of Dr. Robert E. Jones to the General Superintendency created a vacancy, and on the second ballot, Rev. Lorenzo H. King was chosen by a heavy majority. He is a product of the Methodist Church. He has climbed

from the depths. He graduated in arts at Clark; at 22; in theology at Ganmon; studied in Columbia University, New York; graduated with credits from Union Theological Seminary, New York, at 33; rose rapidly as a substantial preacher and pastor, for a time taught in his alma mater, was eight years pastor in Atlanta, and then, as we have said, went to his vast opportunity in the sanctuary of the leading church paper for the colored race in the world.

It is but a few weeks ago that we had the opportunity to call at his office in New Orleans. This office is a little barren, a little somber. To that our brother was oblivious. We say this freely because of the impression he made on us as to the serious foundation of his own personality. We found a thinker. On racial matters we caught the background of sensitiveness, and at times, we thought of disguised pain. In one of his editorials nearly a year ago, Dr. King quoted from Edmund Burke "When moral principles are the ground of controversy and when the discussion turns upon the great questions of human rights, then no tongue should be dumb, no press should be silent." He applied it to his paper: "We are fighting vigorously, though not viciously, for simple justice to the Negro. We can content ourselves with nothing less. And the **Southwestern** is not alone in this fight. There are thousands of likeminded citizens in our Nation of all creeds and colors who are proud of this paper as an exponent of simple justice for the Negro."

We have a pride in that creed, and in the writer of it. Our colored work does not want what is cheap, childish, a mental grasshopper skipping about, looking on conditions without seeing their significance. At the same time, since he was entrusted with this vast dignity, and burden, we have been watching our friend becoming more comprehensive in feeling, more conscious of historic facts, of race and blood that yield only to education, approachment and growth. That goal is still on high. It

"Is not reached at a single bound,
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round."

We see Lorenzo H. King, still in his early forties, mastering his own impetuosity, stabilizing his gait, and with satisfaction, we record our belief that he will rank with the ablest who have edited the **Southwestern Christian Advocate**.

Personal and General

The Rev. N. R. Clay, D. D., pastor at Amory, Miss., will deliver the Commencement address to the graduates of the Aberdeen High School, May 24th.

An exhibition of the arts and industries of the Negro tribes of Central Africa, has been opened in the Brooklyn Museum.

The Rev. L. A. Carter, pastor at Union Methodist Episcopal Church, Aberdeen, Md.,

has plans under way for a \$3,000 rally to take place early in July.

Prof. and Mrs. Guy W. Oliver, teachers at Rust College, Holly Springs, Miss., are all smiles over the arrival on May 4th, of a fine baby boy weighing nine pounds. Master Guy W. Oliver, Jr., and his mother are getting along nicely.

The corner-stone of Crary Hall, Kentwood Refectory and Wallace Hall of Morristown Normal and Industrial Institute, was laid Monday, April 30th, at ten o'clock. Doctor J. S. Hill is the President.

Mr. W. M. Hall and Miss Hall of Quitman, Georgia, father and sister of E. W. Hall the Sunday School Superintendent of St. Paul Church at Hattiesburg, spent a very pleasant stay with their relatives and friends at Hattiesburg.

The body of Colonel Chas. Young, who died in Liberia more than a year ago, is expected to arrive in this country within the next four or five days and elaborate preparations are being made for his interment in Arlington Cemetery with military honors.

The Rev. L. V. Harrison, the aggressive

A BIG CHURCH; AN EFFICIENT PASTOR; A REMARKABLE ACHIEVEMENT



REV. WM. H. DEAN

Sharp Street Memorial Methodist Episcopal Church is a big Church among Negroes in Baltimore, and would be so regarded among any people anywhere. The Rev. Wm. H. Dean is the efficient pastor of this church and his efficiency is not limited to his present field of labor, but has been demonstrated repeatedly in every pastorate which he has served since he finished his theological preparation at

Gammon Theological Seminary twenty years ago this very month. The achievement of this church and pastor would be characterized as remarkable, judged by standards of success in any Conference or in purely business circles.

One year ago Dr. Dean was appointed by Bishop Robert E. Jones to Sharp Street Church. At that time he encountered a debt of \$103,000.00 on the new Community House. With his usual business tact Dr. Dean raised and paid on this debt in a single year \$25,000.00. His evangelistic fervor was brought into play resulting in 109 conversions and a total of 317 accessions to the church that year. Meanwhile the claims of the General Church were amply provided for through the duplex envelope system which netted \$3,000.00 for the Centenary fund.

Pastor Dean has just been re-appointed to this church and we have little doubt that his second year will easily eclipse his first in brilliant achievement. Already he has launched at \$7,000.00 rally for the month of June, in the effort to cut off another \$25,000.00 from the menacing debt. This can be done where there is an increase in church attendance such as Sharp Street registers, which is now 300 per cent over previous years; and where the young people of the church are harnessed and nurtured and encouraged in practical expression of activity through Sunday School and Epworth League programs.

Such a Church and Pastor are a positive credit to our whole Methodism.

pastor of St. James Church, Houston Texas, and Secretary of the Texas Conference, deserves congratulations on the artistic way in which he has published the Conference Minutes. The Southwestern is very grateful to Brother Harrison for the copy mailed to our office.

Doctor L. H. Richardson, the popular pastor of St. Paul Church at San Antonio, Texas, has recently published an Official Year Book of his church, giving in detail his program for this Conference Year. Brother Richardson says that his quota of subscribers to the Southwestern will be forthcoming.

Clear the way for the Southwestern Christian Advocate—50 years old—on July 1st, 1923. Let it have an opportunity to perpetuate itself as an advocate of righteous, Christian public opinion.

Doctor A. M. Moore, President of the North Carolina Mutual Life Insurance Company, was buried last week. He had been ill for six months. Dr. Moore was prominent in the organization of the North Carolina Mutual twenty-four years ago and had served as its head for the past three years.

The Colored licensed Embalmers and Funeral Directors of Texas, will conduct a course of lectures and practical demonstrations in Houston, Texas, May 23 and 24. This will be the seventh annual course of lectures and demonstrations of the Colored Funeral Directors and Embalmers Association.

Our Pastors are really meaning business re-

garding the Semi-Centennial Anniversary. Doctors B. T. Perkins, pastor of Metropolitan Church, Baltimore, Md., and W. W. Ward, pastor of our church at Wythville, Va., have just mailed to Southwestern Office a list of new subscribers and checks to cover same. Thanks brethren. Let others do likewise.

Mr. J. Finley Wilson, President of National Negro Press Association and Editor of Washington Eagle, was a welcomed visitor at the Southwestern Office during the past week.

Prof. Kelly Miller will deliver the Commencement address to the graduates at Morgan College, Baltimore, Md., June 7th. There will be fourteen city school teachers to receive the degree Bachelor of Arts.

We have been observing Centenary Days, Children's Days, Lincoln's Days, Easter Days, Trustees' Days, Stewards' Days—the next day should rightfully be Southwestern Semi-Centennial Day, July 1st, 1923.

Secretary of War Weeks has called a meeting of a representative board of Chaplains of the Army to meet at Washington, D. C., June 6-8, to devise ways for magnifying the place of religion in the Army, to study the plans for a more intensive program for the moral training of soldiers and to take other such measures as will safeguard the young men who enter the training camps.

Doctor H. Roger Williams, a prominent and progressive physician residing at Mobile, Alabama, has recently mailed to our office, a

very artistic booklet entitled "Heart Throbs", giving interesting poems of Race Inspiration. Dr. Williams is an orator, vocalist and writer. He has built up a very enviable practice and is among the largest Negro tax payers in Mobile. He is a staunch layman at Warren Street Methodist Episcopal Church.

In making out their year's program of activities, District Superintendents and Pastors will please leave July 1st, 1923, an open day for the Semi-Centennial Anniversary of the Southwestern Christian Advocate.

The city authorities in Hot Springs, Ark., are co-operating with the local Business League to make the forthcoming session of the National Negro Business League a success. Action was taken several days ago to permit the use of the spacious auditorium which is a handsome building opposite the Rock Island Station, for holding of the sessions. Governor McRae has kindly consented to be present and deliver the address of welcome on the opening night.

Doctor J. W. E. Bowen, Vice-President of Gammon Theological Seminary, Atlanta, Georgia, has been invited to preach the baccalaureate sermon before the State Normal Institute, Elizabeth City, N. C., June 20th., to deliver the following Commencement Addresses to graduates of Adeline Smith Home, Little Rock, Ark., May 28th, Philander Smith College, Little Rock, Ark., May 30th, Biddle University, Charlotte, N. C., June 6th., Howard University, Washington, D. C., June 8th. Dr. Bowen will also attend the Summer Schools of Theology and lecture each day.

Hon. Perry W. Howard, special assistant to the Attorney General, is now the highest salaried government official of color in the United States. This distinction comes as a result of a promotion in the tangible form of an increase of \$1,000 in his yearly salary. He now receives, \$6,000 a year.

Mr. Howard was born and reared in Mississippi; he is a splendid example to the Negro youth in this country of the height which may be attained in the legal profession by application and determination.

The Methodist Episcopal Churches of New Orleans are in the midst of a city wide campaign for Sunday School forward movement. Doctor William Jones, Superintendent of Sunday School Work for the New Orleans Area, representing the Board of Sunday Schools at Chicago, has been in the city quietly working for the past two weeks perfecting the plans for the campaign.

On Wednesday night, May 9th a rousing meeting was held at the First Street Methodist Episcopal Church. At this meeting a large number of the Methodist Episcopal Churches were represented. A strong Executive Committee was appointed and a campaign extending to May 20th was immediately launched, with the following objectives:

1. Sufficient and efficient workers.
2. All our folk in the Sunday School.
3. All our Sunday School scholars won to Christ.
4. Progressive methods: (a) Departmentalization, (b) Grading, (c) Graded lessons, (d) Leadership and teacher training classes organized in every church (e) Adequate equip-

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LORENZO H. KING, Editor.
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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



THE BEAUTY OF HOLINESS:

—Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.—1 Chronicles 16:29.

ment(f) Separate rooms for departments. (g) One or more daily vacation Bible Schools for the city. (h) Program of recreation and service in all our Sunday Schools.

Mass meetings are being held at the various churches throughout the city. Enthusiasm is running high and much good is being accomplished. The committee looks forward to a permanent Sunday School organization for Methodism of the city with a great training conference for Sunday School and church workers later on.

Doctor William Jones, of the Board of Sunday Schools is Director, and Rev. M. R. Walker, Superintendent of the New Orleans District, is General Chairman.

The Negro's appreciation of the Church's ministry to him for fifty years thru the indispensable medium of Church publicity will be put to the test on July 1st, the Semi-Centennial Anniversary Day.

TO OUR SUBSCRIBERS

We are patiently awaiting your Renewal. We do not wish to drop your name from the mailing list, but you know it would be impossible to carry you longer and you will not even send us a postal card telling how soon you can Renew. Our printing bills must be paid and many other obligations to be met. Will you kindly get Post Office Money Order for \$1.50 and mail to Southwestern Christian Advocate, 631 Baronne St., New Orleans, La. If this is done immediately your paper will continue to come to your door each week.

KEEPING PACE WITH THE WORLD

By Bishop Ernest G. Richardson

Well within the memory of every man in middle life possessions of every kind could be used selfishly without bringing the world's criticism down on the possessor. In politics the accepted law was, "To the victor belongs the spoils." A few men regarded public office as a public trust, but most men regarded it as a private snap. Nowadays no political party, whatever it may mean to do after the election is over, would dare to appeal for the franchise of the voters on the program "We want to win so as to provide places for the deserving members of our party." Political power, theoretically at least, must be used for the largest good to the largest number.

In the "Good Old Days."

A generation ago a rich man could use the proceeds of his wealth for palaces, yachts, and pleasures solely and the world envied him. Nowadays the man who makes such selfish uses of his possessions is execrated, not envied. The larger the possession of wealth today, the greater is the expectation of usefulness and service from the man of means. Twenty-five years ago the principal aim of business was profits. Only the cranks thought of the care of the employee. Only the theorists guarded the health of the laborers—especially the women and children. Now the law requires such care. But more important still, public opinion demands it. The business that advertised that its only interest was in dividends would go into bankruptcy for lack of public support. Big business is conducted on stewardship lines.

A few years ago the educated man could sit in his library and browse over his books in selfish enjoyment and his conduct was not questioned. Today the demand is that the more a man knows, the more he shall contribute to humanity's good. The world, though perhaps all unwitting of it, has accepted our Lord's dictum. "To whom much is given of him shall much be required. To whom men commit much from them they expect more."

This demand is reasonable. Political power comes from the people. It should be used for the benefit of those from whom it is derived. Business success is built largely by the laborer. He should not be overlooked in the sharing of profits. Money values are derived from stability of government and industry. No mere possessor is responsible for such stability. Education comes from many sources. No man has a right to shut up his knowledge thus widely derived in his own little channel.

In this stewardship age shall the church fall behind the world in its ideals? Our Master calls us to be better than the Gentiles. "If ye love them that love you, what doth it profit? Do not even the Gentiles the same? I say unto you love your enemies, etc." We must be ahead of the world in all essential goodness if we are to be pleasing to our Lord.

The church, as well as the world has registered a great advance in stewardship thought in the last few years. There have always been faithful souls who looked to God as the giver of all good and sought by devotion of life and gifts to show their appreciation of his goodness. But there are still many who are walk-

ing in darkness, so far as this great light is concerned. However, the number of those who see is greater today than ever before. And the number of those who, often unintentionally, are selfish and essentially un-Christian in their conception of life, talents, and possessions is less than ever before.

Is God the giver of all? If he is, should that not be realized in the use we make of time, talents, and possessions? "What hast thou that thou hast not received?" is our Lord's query. "If then thou hast received it, why dost thou glory as if thou hadst not received it?" We are a composite of gifts. From ancestry, from environment, from opportunities made possible for us by others, from God, we have what we have and we are what we are. To hold self and possessions for selfish purposes is un-Christian. The only way to hold such gifts is the stewardship way.

"Self-Made" Man, Think Again

How large a part of what we are and of what we achieve is due to the convolutions of our cortex? These convolutions are mostly not made by choice. They are inherited by us. Or they are fashioned when we are very young—sometimes too young to know we are thinking. What a little thing can change a whole life! Let some part of the brain be under-nourished or un-nourished, and all of life is altered. If life itself comes from God and is sustained by him, we owe all to him. Not to recognize this is base ingratitude.

If we recognize that we are stewards of time, talent and possessions, we shall try to fulfill our stewardship of life by some definite and distinct form of service. We will prove our loyalty to the stewardship of our possessions by the dedication of some definite part of our possessions to God's cause.

No "Dickering with God"

The motive of our loyalty to stewardship should be but one, namely gratitude. The myriad minded poet has warned us "How sharper than a serpent's tooth it is to have a thankless child." God feels the same way—He expects gratitude for lavish kindness. Yet some who would not think of failing to send a bread-and-butter letter after a day's entertainment in a friend's home, do not send thanks to God for His abundant and unfailing kindness.

When we pay our stewardship vows we are not dickering with God. The world does not praise very highly the payment of obligations that are made with an ulterior motive. Tammany Hall fed the outcasts, clothed the naked, succored the distress, to secure their votes at the next election. Jacob may have thought he was sincere when he offered God one-tenth of all God gave him. But it was really a typically shrewd Jewish bargain. "If thou wilt bless me, I will devote a tenth"—not so the Christian. He dedicates to the good Giver what he can regardless of consequences. And when the testing time comes, even if he cannot comprehend the way he is being led, he still trusts and rejoices in his Father.

Let the church lead the way. Let the average of stewardship be higher in the church
(Continued on Page 10)

FORTIETH ANNIVERSARY AND CORNERSTONE LAYING AT GAMMON THEOLOGICAL SEMINARY, ATLANTA, GEORGIA

By Prof. Geo. H. Trever.

During the last week in April Gammon Theological Seminary closed another successful year under the able administration of President Philip M. Watters. The commencement exercises were of unusual interest. This was due to a combination of more than ordinary events. First, it was the fortieth anniversary of the founding of the seminary. Then, as was peculiarly fit-

has just finished his first year's work in the Institution with great acceptability. Bishop Warren was the person who conceived the idea of such a Seminary and first interested Mr. Gammon in the enterprise. No wonder that these three elect ladies were accorded a hearty welcome.

The Commencement Exercises began with the Annual Love Feast. It was a deeply Spir-

to deliver the Memorial Address. But owing to a temporary illness during Commencement week, he was unable to perform that duty. It therefore fell to the lot of Professor Geo. H. Trever. On short notice he drew a parallel between Cecil Rhodes the South African Empire builder and the Stewarts, as workers with Christ as builders of an Eternal Kingdom amongst Africa's dusky millions.

Monday was taken up with examinations and closing up the class work. Tuesday was Alumni Day. An unusual number of graduates returned this year and showed eager



ting on such an occasion, Bishop W. P. Thirkield, first President, and Dr. W. H. Crawford, one of the first professors, and for many years the efficient president of Alleghany College, were present and took prominent parts. Besides this, the occasion was graced by the presence of Mrs. Thirkield and Mrs. Crawford. The latter was cordially welcomed, not only on her own account, as one who in the early days had spent some years on the campus as the gracious wife of one of the professors, but also as the beloved niece of Mr. E. H. Gammon, through whose munificence the seminary came into being and has been for forty years supplied with its funds. Another person whose presence lent interest to the occasion, was Mrs. J. R. Van Pelt, daughter of Bishop H. W. Warren, and now wife of Rev. J. R. Van Pelt, the new professor of homiletics, who

itual Service led by Prof. Van Pelt. With a fine sense of fitness President Watters had invited Bishop Thirkield to preach the Baccalaureate Sermon, which he did with ability to a great audience in Croghan Chapel of Clark University. His subject was the Preacher's Vision and Task. Well did he present them.

Another event which added interest to the Commencement this year was the Memorial Service in honor of Mr. and Mrs. W. F. Stewart, the founders of the Stewart Missionary Foundation for Africa, one of the most beneficent institutions connected with Gammon Seminary, though independent in its organization and funds. Mrs. Stewart recently ascended from the earth in her ninety-second year. The Seminary therefore honored with a special service these noble benefactors of the Negro race. Vice-President J. W. E. Bowen had been appropriately chosen

interest in all that concerns the Seminary. The Alumni Address was delivered by Dr. M. T. J. Howard, Rural Director of the Seminary. It was a practical utterance on a theme naturally linked up with his special work. The Alumni Convocation and Reunion of Classes took place in the afternoon. On Tuesday evening was held the President's Annual Reception. It was a large and goodly gathering.

On Wednesday morning, April 25, a large audience gathered in Croghan Chapel to witness the Commencement Day Exercises. Dr. Crawford, President Emeritus of Alleghany College, delivered the address. It was a masterly utterance on "The Things that make for peace." With his well known vigor and eloquence he showed the futility of the nostrums proposed by such men as H. G. Wells and Bernard Shaw for the healing of the world, in contrast to the one effective

remedy for its ills provided in the Gospel of Christ. The address will not soon be forgotten. At its close President Watters with his usual urbanity conferred the diplomas.

One marked feature of this occasion was the bestowal of the degree of B. D., upon a number of young men who had graduated at Gammon some years ago and had since completed their college course. In recent years there have usually been some such. But this year there were nine. Such men came to Gammon before having finished college, expecting to quit school upon graduation from the Seminary. They were High School men, Freshmen, Sophomores or Juniors in college. But Gammon inspired them to complete their college work. This they have done and the Seminary was more than happy to recognize it by conferring upon them the degree of Bachelor of Divinity. The regular graduating class was one of the largest and ablest in the history of the institution.

In the afternoon we rejoiced at the laying of the Corner Stone of the beautiful new Administration building. It will contain offices, Class rooms, and Chapel. The cost is to be \$100,000. It has long been needed. Bishop E. G. Richardson, General Superintendent of the Atlanta Area, was in the Chair and Presided with the straight forward efficiency that marks everything he does. An address was delivered by I. G. Penn, one of the Secretaries of the Board of Education for Negroes. He forcefully urged the need of a more adequate supply of Negro ministers. As was most appropriate on such an occasion, Mrs. Thirkield, as the daughter of Gilbert Haven, the Bishop who first resided in Atlanta, and did so much for the Negro race, and as the

wife of the living Bishop who has given the larger part of his life to the cause of Negro Education, had been chosen to speak of the early days at Gammon. She could truly say "all of which I saw and no small part of which I was." She gave a very interesting address amongst other things paying a fine tribute to the memory of Bishop W. W. Warren who was the first person to interest Mr. Gammon in the education of the Negro ministry. Owing to the lateness of the hour President Watters gracefully waived his address. Instead he read a telegram from Bishop R. E. Jones, as follows. "The New Orleans Area Council composed of District Superintendents and Pastors almost two thirds of whom are Gammon men, send heartiest congratulations to the dear old Seminary on its fortieth anniversary. We are reporting our Centenary Collection in advance of last year. Please extend to Bishop Thirkield our high appreciation of the great work that he has done in behalf of our people. Especially do we record our gratitude for the seventeen years that the Bishop and Mrs. Thirkield spent at Gammon. We want to be counted as loyal sons of the Seminary, and sincerely interested in the achievements of the present administration, and the high outlook for the future. Signed in behalf of the Area Council R. E. Jones." The Corner Stone was thereupon duly laid by Bishop Thirkield, at the request of his colleague, Bishop Richardson.

At the annual meeting of the Trustees in the evening other forward measures were taken amongst them provision for a special instructor in English for those students who may need such help. Thus closed one of the most interesting and memorable Commencements ever held at Gammon.

Lincoln Conference and signed to Colorado Springs. Rev. Edgar Penney, D. D., having been used as a supply for several years in our church. By a unanimous vote he was made an elder in the Methodist Episcopal Church. The following names were ordained deacons: J. H. Payne, Emanuel Brags, Cese G. Glasey, Harry Shaw. Ordained Elders: W. H. James, Monroe Denney, Spencer Ray, James McKnight. Here Bishop Mead then sang "Where He Leads Me I Will Follow."

Dr. R. B. Hayes, President of our George R. Smith College, addressed the conference and was at his best and his remarks made a great many friends for Geo. R. Smith College. A new district was made and named Hannibal District. A great man of the Reverend Brothers straightened up, not knowing who would be the lucky heir to preside over the new district. Our friend C. S. Webster got the plum. His uncle, Rev. J. J. Clark, preceded him 30 or 35 years ago over the same territory as presiding elder in our church. Prof. R. H. McAllister, the manager of our Southwestern Christian Advocate, was introduced and addressed the conference. His subject was the Southwestern Christian Advocate of course. He knows how to get subscribers. The writer gave him four new subscribers. The conference organized itself an investment fund, Rev. B. F. Abbott, chairman. Rev. Thomas Parris was received into membership from the C. M. E. Church and put in the third year class. Mr. Frank Hannah, the father of our Rev. E. W. Hannah, was introduced to the conference, and J. W. Johnson, a layman from Sedalia, the preachers friend. The following retired preachers were present and reported their activities during the year: Revs. Richard Rush, J. P. Bishop, H. G. Gibson, T. H. Lockwood and Dr. J. Will Jackson. On trial Earnest Scott, Rev. J. H. Cole, discontinued; Rev. Ed. Carrington on trial. Local Deacons: Revs. Emanuel Briggs, Joseph Goslin. Our Rev. McCormick, D. D., of Springfield, was quite helpful in nearly every way to our conference. Rev. H. G. Kirkpatrick was transferred in from Lincoln Conference. Rev. J. A. Bowren transferred out to East Tennessee Conference and Rev. J. M. Harris, D. D., to North Carolina Conference. Bishop Mead preached Sunday at 11 a. m. The Bishop was at his best, all that heard him said he preached a most wonderful sermon. The good people of Springfield, Mo., under the leadership of their pastor, C. S. Webster entertained us royally. Pitt's Chapel has a pipe organ and an invincible choir, the organist was the pastor's wife.

The Woman's Foreign Missionary Society anniversary was presided over by Mrs. E. W. Hannah. Mrs. M. A. Kingcade, President of the Woman's Home Missionary Society, these societies are doing great work in helping to evangelize this world. The address of Mrs. McPherrren, the missionary over the Negro work, was great. Mrs. Lula Ball, secretary. Rev. B. F. Bateman preached our missionary sermon which was well delivered. At five p. m. the minutes were read and approved and the Bishop read the appointments. We adjourned to meet in Centennial Methodist Episcopal Church, 19th and Woodland Streets, Kansas City, Missouri.—O. A. Johnson, reporter.

PROCEEDINGS OF THE CENTRAL MISSOURI ANNUAL CONFERENCE

The Thirty-seventh Session of the Central Missouri Annual Conference of the Methodist Episcopal Church, convened in Springfield, Missouri, April 4, 1923, at 9 a. m., in Pitt's Chapel, with Bishop Charles L. Mead, D. D., presiding. The Conference was called to order by the Bishop and he addressed the Conference, and ere he was through, each brother became satisfied that we still had a real friend to preside, after which the sacrament was administered by the Bishop, assisted by the District Superintendents and Dr. L. M. Hoffman. Organization: The Bishop asked the Secretary of the last session to call the roll. The entire membership answered present, but two, retired ministers, Rev. Dennis Payton, Sweet Springs, Mo., and Rev. G. W. Reeves, 4137 Finney Ave., St. Louis, Mo. Rev. Reeves was a great preacher. He has fought and won a great many Christian battles in the name of Jesus, the Saviour of man. Rev. B. F. Abbott, D. D., was re-elected secretary, with E. W. Hannah, A. L. Reynolds; J. L. Brooks, as assistants. A. L. Woolfolk elected statistical secretary, with E. L. McAllister, J. C. Jackson, A. M. Todd, M. L. Mackay, as assistants. W. W. Goff, elected Treasurer, with A. E. Miller, Albert Poston, G. D. Hancock, E. A. Graham as assistants. Rev. J. H. McAllister was elected reporter for our Central Christian

Advocate, and O. A. Johnson reporter to our Southwestern Christian Advocate. Each of our District Superintendents made a very fine report of their district and in many ways ahead of last year. More converts and more persons were baptised. Welcome addresses: Rev. Little, D. D., represented the mayor, in giving us the city. He surely gave us much privilege. Ministerial Alliance, Rev. L. M. Curtis and Rev. L. H. Hoffman. On behalf of local churches, Prof. B. F. Adams. Public schools, Prof. P. Moore. Response, Bishop Mead. A great many persons were introduced. Space forbids printing all names.

However, we here speak of Dr. I. Garland Penn, who made a wonderful address on "Our World Service Program." Rev. Dr. F. H. Butler made a most wonderful address on "Strengthening the Local Church." The Rev. W. A. C. Hughes, D. D., address, "Saving America Through Our New Home Missions." When the Dr. finished speaking, we thought nothing more could be said on that subject, but what had been said. Rev. F. H. Sheets, D. D., address, "Our Over-Seas Work." He made a fine address Dr. N. E. Davis addressed the conference. His subject, "A United Church in World Service." The Doctor handled his subject in a masterly way. Rev. Blaine Walker was transferred to the

APPOINTMENTS OF THE CENTRAL MISSOURI CONFERENCE

Sedalia District

L. R. Grant, District Superintendent, 213 W. Morgan St., Sedalia, Mo.; Beaman Circuit, supplied (H. G. Gibson); Butler, Wm. M. Divers; California Circuit, Hillery L. Overton; Carthage, A. W. Rolen; Clinton and Windsor, W. A. Payton; Dresden Circuit, supplied (G. W. Ball); Georgetown Circuit, E. T. Carrington; Greenfield Circuit, Ernest Scott; Holden and Harrisonville, James McKnight; Joplin, H. W. James; Knobnoster, R. G. Smith; Lebanon, supplied (W. A. Massey); Neosho, supplied (John Holt); Osceola and Appleton City, supplied (Silas A. Graves); Rolla, H. T. Harrison; Sedalia, M. L. Mackey; Springfield, W. F. Walker; Sweet Springs, C. N. Wright; Versailles, Cornelius Cato; Warrensburg, H. G. Kirkpatrick.

St. Louis District

Leroy Woolrich, District Superintendent, 3958 W. Belle Place, St. Louis, Mo.; Buffalo, S. T. DeBoe; Clarksville Circuit, Clarence Glaspie; DeSoto Circuit, W. H. Huston; East St. Louis, Ill., H. T. Reeves; Elsberry, H. C. Shaw; Farmington, Robert Woods; Fredericktown Circuit, Russell Colder; Festus, J. C. Jackson; Jacksonville, Ill., A. M. Todd; Peoria, Ill., A. E. Miller; Popular Bluff, supplied (J. P. Bishop); Springfield, Ill., G. W. Sims; St. Louis, Mo.: Asbury Memorial, W. W. Goff; Gratiot St. Mission, T. H. Payne; Howard Place, E. A. Graham; Kinloch, G. D. Hancock; LaSalle St., J. H. Boone; Union Memorial, B. F. Abbott and L. E. Vincent; Webster Groves, J. L. Brooks; West Belle, A. L. Reynolds; St. Charles and Bridgeton, J. G. Guyton; Quincy, Ill., A. J. Williams.

Special Appointments

F. D. Woodford, Conference Evangelist, Des Moines Quarterly Conference; S. J. Saxon, Professor, George R. Smith College, Sedalia.

Hannibal District

C. S. Webster, District Superintendent, Mexico, Mo.; Bowling Green, M. L. Jackson; Columbia, W. C. Ellis; Curryville Circuit, Claude Grady; Fayette, A. E. Diggs; Foristell Circuit, Monroe Denney; Fulton, W. A. Bohannon; Louisiana, E. F. Pate; Mexico, W. H. Smith; Moberly, Spencer Ray, Jr.; Moscow Mills, to be supplied; Montgomery, F. S. Bowles; New Bloomfield and New Franklin, W. D. Rivers; Sturgeon, Edward Penney; Troy, E. W. Hannah; Truesdale, A. C. White; Wellsville, Thos. H. Parrish; Hannibal, F. D. Avant.

Kansas City District

A. H. Higgs, District Superintendent, 467 So. Redmond Ave., Marshal, Mo.; Armstrong, A. L. Woolfolk; Blackburn Circuit, B. F. Bateman; Des Moines, Ia., W. H. Wheeler; Gilliam Circuit, supplied (T. H. Lockwood); Galsgo, R. G. Williams; Glasgow Circuit, L. F. Payne; Independence, T. J. Jones; Kansas City: Centennial, W. L. Lee; Clark Chapel and City Mission, O. A. Johnson; Lexington, A. A. Tolson; Malta Bend and Yates Circuit, R. H. Young; Marshall, Albert Poston; Marshalltown, Ia., D. T. Mitchell; Mason City, Ia., J. H. McAllister; Oskaloosa, Ia., to be supplied; St. Joseph, Mo., E. L. McAllister; Slater, J. C. McGinty; Wellington Circuit, supplied (G. H. Henson).

COMMENCEMENT GEO. R. SMITH COLLEGE.

Sedalia, Mo., 1923.

May 15—President's Reception to Senior Class.

May 17-18-21—Final Examinations.

May 17—Final Program Smithsonian Literary Society.

May 20—9:30 a. m. Love Feast. Student Ministers.

May 20—10:30 a. m. Baccalaureate Sermon. Dr. L. H. King, Editor Southwestern Christian Advocate, New Orleans, Louisiana.

" 3:00 p. m. Address to Christian Organizations, Dr. A. W. Koden-doffer, Pastor Christian Church, Sedalia, Missouri.

" 8:00 p. m. Annual Lecture. Dr. L. H. King.

May 21—Alumni Program Address Prof. A. C. Maclin, Douglass High School, Hannibal, Missouri.

May 21-22-23—Exhibits, Domestic Science and Art Departments.

" 2:00 p. m. Class Day, Commercial and Preparatory Classes.

" 8:00 p. m. Annual Musicales, Musical Department.

May 23—9:30 a. m. Board of Trustees meeting.

" 11:10 a. m. Final Chapel.

" 2:30 p. m. Graduating Exercise Commercial and Preparatory Classes.

" 8:00 p. m. Higdon Oratorical Contest.

May 24—10:30 a. m. Graduating Exercise of College Department.

Address, Dr. J. M. Walker, Rushville, Ind.

Conferring Degrees, Awarding Certificates.

Forward Looking Word. Dr. B. F. Abbott, Board of Trustees.

Baseball, Tennis, Croquet, and other outdoor games.

Next session begins September 5th, 1923. Come.

OUR WASHINGTON LETTER

By Caleb

Sister Margaret Dyson was a life long loyal Methodist, member of St. Mark Church, Washington, for nearly forty years. She served the church as steward, trustee, and president of the Ladies' Aid Society, and treasurer of the City Missionary Society. She peacefully passed away last month, and was laid to rest in Mt. Zion Cemetery.

Brother Vivian Tibbs, a steward of Ebenezer Church, the son-in-law of the late Rev. T. H. Brooks, and brother-in-law of the Rev. Elihu Brooks, pastor of our church at Morefield, W. Va., was drowned in the cloud burst and flood that passed over Washington, Saturday, April 28, which caused two deaths and much destruction of property. His body was washed out through a big culvert and was found floating on the Potomac river a week later.

Miss Mary Dorsey, the daughter of Rev. Walter Dorsey, is ill. Rev. Dorsey has set in

upon his years' work at his new charge, Barnesville, where Rev. J. S. Cole had ten years of successful work. The people are delighted with Rev. Dorsey and his Southwestern day is going to be a success.

Rev. R. A. Hart, our progressive pastor at Cumberland, Md., a tried and true friend to the Southwestern, has been confined to his bed with a severe spring cold. He will soon be out again.

The Rev. J. C. Love, one of the fathers of the Conference and Sister Love, now at Oden Hill, where they served before, twenty-eight years ago, have been tendered a grand reception in honor of themselves and the retiring pastor and wife, Rev. and Mrs. J. E. Roberts. Their son Rev. E. A. Love of Washington, Pa., was present. Brother Love is going to increase the subscription list of the Southwestern at Oden Hill.

Rev. Jas. E. Roberts is now at Deanwood. The church services are well attended. The duplex envelope system has been installed. Rev. Roberts has moved into his own house, Sixth and G streets, S. W., until a parsonage can be built at Deanwood. His Southwestern Day is set.

The Ritchie charge, Rev. Alexander Atkinson, pastor, has put on a rally for \$500, the amount required as a first payment of the \$1,500 for this valuable church property. It is about eight miles northeast of Washington, consisting of two acres and church building that was built fifteen years ago and will seat over one hundred persons. It belonged to the Baltimore Conference of the Southern Methodist Church. This mission was started two years ago as a Sunday School by Rev. C. E. Queen. Rev. Atkinson is doing a good work here, and promises to make some subscribers and friends for the Southwestern.

Rev. J. H. Woods, the new pastor at Fairmont Heights, Md., has arrived from Gammon and taken up his pastoral work. He was cordially received and he made a very favorable impression. He succeeds the Rev. W. T. Williams, who is now at Simpson, our University Church, it being only a few blocks from Howard University. Rev. Williams is planning to give definite and systematic attention to the spiritual welfare of students of our denomination studying at Howard University.

Dr. W. C. Jason who has been for twenty-eight school years, President of (Delaware) State College for Colored youth, has resigned, to take effect at the coming commencement. He has accepted the pastorate at Cheswall, Del. The Summer School at the College, Dover, Del, runs this year from July to Aug. 16th. Prof. G. Smith Wormley, Director.

The next article will introduce to the readers of the Southwestern some of the business and professional laymen officers of our churches.

GEORGE R. SMITH COLLEGE NOTES

Dr. Lovejoy of the Stewardship Commission was a preacher in Sedalia on the 5th inst. and a visitor at the college on Monday following. The "Invincible Four" will sing at the school closing at Holden, Mo., May 11th. and will appear there later for the District Conference of the Sedalia District, St. Louis Conference.

Dr. L. H. King, Editor of the Southwest-

ern Christian Advocate, will preach the Baccalaureate Sermon and deliver the Annual Lecture of the college on May 20th.

The members of the House of Solomon, the Senior college class, are gracing the campus with their caps and gowns.

Musical department of the college rendered Handel's "Messiah" at First Methodist Episcopal Church to a very appreciative audience last month. Dr. Wm. Riley Nelson is the pastor.

President Hayes has many calls these days for addresses during commencement season. He will serve at Luther, Okla., May 13th., Tipton, Mo., on 15th., Independence, Mo., on the 18th., and Tulsa, Okla., June 1st.

Misses Myrtle Avery and Mattie Evans were the essay winners, Mr Clarence Perkins and Miss Ethel Johnson were the hymn winners in the recent Band of Africa Contest.

The annual declamation contest held on May 7th. was the best that has been held at the college for many years. There were twelve contestants with three sets of ties for the different places. With a change of one in rank there would have been three tying for first place. The winners were: First, Clarence Perkins of Troy, Mo.; Second, E. L. Briggs, Chicago, Ill.; Third, Charles Graham, Ardmore, Okla.; Fourth, Roy McFall, Terilton, Okla.

Miss Elane Gatewood of Chandler, Okla., and Miss Verona Owens, Independence, Mo., ranked next on the list and deserve special mention. All were good and something special could be said about each

THE STEWART MISSIONARY FOUNDATION PRIZES FOR 1923

Thus far the following school have reported in the Stewart Foundation Prize Contest, in prose and hymn writing, and oratory for this school year a few other schools will yet report but will be too late for the Grand Prize Contest. The schools having reported are: Gammon Theological Seminary, Bennett College, Clark University, New Orleans College, Rust College, Geo. R. Smith College, Philander Smith College, Morgan College, Central Alabama Institute, Cookman Institute, Morristown Normal and Industrial College.

Prizes have already been issued to these schools costing the Stewart Foundation \$250.00. The prizes consist of engraved morocco bound teacher's Bibles and Methodist Hymnals. All of fine editions but graded in price to fit the prize awarded.

Gammon Seminary does not enter the contest with other schools for the grand prize. The first prize in oratory in the Gammon contest was awarded to Rev. W. A. Mully, of the Senior class. The second prize in oratory was awarded to Mr. Joseph Waters, of the Junior class. The first prize in hymn writing was awarded to Mr. C. B. LaGrange, of the Middle class, and the second prize in hymn writing was awarded Mr. Chas. Sexton, of the Junior class.

The first honor in prose writing from all other schools was awarded Miss H. Evelyn McElrath, of the Morristown Normal and Industrial College, for which she received

(Continued on Page 16.)

THE SECRET WHISPERED TO CHILDREN

An Unusual Program For Children's Day Has Been Prepared For The Board Of Education—6,000 Sunday Schools To Present It

"How may thy children best serve thee?
For willing hands and hearts have we.
Just help each other, so serve me!
Alleluiah!"

"Just serve each other, so serve me!" Perhaps that single line from the song, "What Can Thy Little Children Bring?" is the idea about which Miss Elizabeth Edland has written the 1923 official program of the Methodist Episcopal Church for Children's Day.

"The Secret Whispered to the Children" is the program of the title, and this thought of "service to others" is surely the secret. Miss Edland has succeeded in arranging a program that will be attractive not only to children but to adults. It is a long call from such a program as this to many of the commercial programs that have for years flooded the market with jingly rhymes and worse tunes. Instead of exploiting the children in "cute parts" they are fitted into a program highly entertaining and instructive both to themselves and to their audience. And yet there are pieces for the children to speak, songs for them to sing, and some fine music that will appeal to their blithesome spirits.

The Pageant Program

"No. 5" on the program is the pageant presented by the children of the several departments, with Children's Day Fairy, Spring, Summer, Autumn and Winter as the principal characters. Children from various groups and classes are dressed as flowers, as Caterpillars, as Autumn Leaves, as Snowflakes, as Raindrops, as Butterflies,—each group with approaching song and recitation. Then there enter, from the rear of the church, many children representing various lands and races; they join in Frances R. Havergal's song, the chorus of which runs:

"All the happy children
Gladly join our song.
Rising to the Father
In a chorus strong."

Then the Children's Day Fairy enters and tells the charming little story of "The Prince Who Thought Twice." This is followed by the closing number of the presentation by the children, the song, "What Can Thy Little Children Bring?"

Some Famous Hymns

An unusually fine selection of famous hymns have been incorporated into this program, and adults as well as Sunday school children will have their share in it. The complete program follows:

1. Opening Hymn, "Holy, Holy, Holy."
2. Hymn, "All Things Bright and Beautiful."
3. Scripture Reading.
4. Prayer.
5. "The Secret Whispered to Children."
6. Hymn, "For the Beauty of the Earth."
7. Offering (for the Loan Fund of the Board of Education).
8. Offertory Hymn, "Fairest Lord Jesus"
9. Benediction by Pastor.

This program together with supplements for the use of the congregation, and other supplies, is available to the Sunday Schools of the Methodist Episcopal Church without charge. These supplies include suggestions for simple costumes, collection envelopes and four posters designed to advertise the Children's day service. To users of other denominations there is a nominal charge. Requests for the program should be made to the Board of Education of the Methodist Episcopal Church, 150 Fifth Avenue, New York City. Requests should be sent in immediately for June 10th is Children's Day.

"The Secret Whispered to Children" is the only official program issued by the Board of Education of the Methodist Episcopal Church, and every Sunday School should use it. In 1922—5288 churches used the Board of Education's program and it is expected that the number will pass the 6,000 mark this year.

THE CHATTANOOGA AREA ACTIVITIES

The fifth annual session of the District Superintendents' and Pastors' Area Retreat Council convened at Marion, Virginia, April 18-19, 1923. In many respects it was the best of its kind held during the five years of the Centenary Board.

The Chattanooga Area (Colored) is made up of three Annual Conferences: Tennessee, East Tennessee and North Carolina. Two of these conferences are among the smallest of the entire group of Negro Conferences, but the activities on the part of its ministers and members, led by our Area Secretary, one of the most untiring workers in our Methodism, measure up to the work of any of the other groups.

Our Area Secretary is honored and loved throughout the Area by both pastors and laymen because of his vision and far-sightedness and his loyalty to the interest of the work of the church and his ability to lay the great program of the church upon the hearts of the people.

There was an increase in all three of our Conferences along the lines of finance, and we are at least two thousand dollars (\$2,000) or more in advance of last year. By the meeting of the Annual Conference, the aim of the Area is to go beyond anything that it has done during the five year period. This Area has always striven as far as possible to keep from being behind in its per capita giving, since the membership of the three conferences is only about equal to that of one conference in some of the other Areas. Hence, to that extent, we feel sure that the church has been quite satisfied with the record that the Area has made.

There was prepared for the Council a most excellent program which was carried out. Beside the splendid speakers among our members of the Area and the various discussions that were carried on by them in the interest of the program of the church and how we may best meet the work of the Area, there were several of our outstanding General Officers

there that spoke to us: Doctor Luther B. Lovejoy, head of the Stewardship Department of the Chicago Office; Doctor M. T. J. Howard, head of the Rural and Agricultural Work of Gammon Theological Seminary; Doctor F. H. Butler, Secretary of the Colored work of the Epworth League. They electrified our District Superintendents and pastors, as well as large groups of laymen which packed the church at each service, day and night, with their messages. We feel sure that each of them has gone to their homes inspired and with a larger vision to lay hold of the great task of the church with a stronger grasp than ever before.

We were sorry that it was not possible for Doctors Coggin, King and Hughes to be present at this meeting. We looked for them until almost the last moment. We received later a telegram from Doctor Hughes expressing his regret for not being able to be at our meeting as he had planned.

Doctor Judson S. Hill, President of Morristown Normal and Industrial College and Doctor Frank Trigg, President of Bennett College, were both present and delivered strong addresses in the interest of Christian Education and some of the present-day problems met with in endeavoring to carry forward such an institution.

The following is our Financial Report as given by our District Superintendents at the Marion Meeting:

Tennessee Conference.

Nashville District	\$1,627.00
Murfreesboro District	700.00
Dickson District	304.00
Memphis District	810.00

Total \$3,341.00

East Tennessee Conference.

Cattanooga District	\$1,000.00
Pulaski District	1,748.00
Bluefield District	1,051.00
Knoxville District	1,227.18

Total \$5,026.18

North Carolina Conference.

Greensboro District	\$2,118.00
Winston District	2,500.00
Western District	2,275.75
Wilmington District	1,250.00

Total \$8,143.75

Totals.

Tennessee Conference	\$3,341.00
East Tennessee Conference	5,026.18
North Carolina Conference	8,143.75

Total \$16,610.93

We also have vouchers on hand for the amount of \$3,509.59, which makes a Grand Total of \$20,120.52.

G. F. TIPTON,

G. M. PHELPS, Secretaries.

A GOLDEN WEDDING

The fiftieth anniversary of the marriage of Rev. Henry J. Wright and wife, Mrs. Laura C. Wright was celebrated at Alexandria, La., March 13, 1923. They were married by the Rev. Christopher Hunt, then pastor of our church here, March 13, 1873. The celebration was held at their home, 1508 Ninth Street,

quite a number of their relatives and friends were present. Space forbids giving names. Mr. George Wright, Mr. E. D. Lee and Mrs. Carrie Strayhouse had charge of the musical part of the program. Refreshments were served consisting of ham and cheese sandwiches, salads, punch, cakes, ice cream and hot chocolate. Rev. Wright and wife were the recipients of many telegrams, specials, and beautiful letters of well wishing from ocean to ocean, from the Gulf to Canada. Receiving messages from Bishop R. E. Jones, D. D., LL. D.; Rev. Dr. C. M. Melden, President, New Orleans College; Mr. H. E. Braden, Mr. and Mrs. J. E. Hines, Rev. D. S. Sloan and a beautiful set of resolutions from the Preachers' Meeting of the New Orleans, La.

Mrs. J. F. Marshall, Miss B. Davenport, and Rev. Dr. H. Franklin Bray and wife of Chicago, Ills., Mr. and Mrs. T. C. Rankin, Mrs. J. E. Redwine, Shreveport, La., Dr. Thaddeus Taylor and mother, Natchitoches, La., Mr. and Mrs. M. E. Lawrence, Nashville, Tenn., Mrs. Lillie E. Schaffer, Los Angeles, Cal., Mrs. B. Balthazar and Mrs. Willie French, one of the leading white ladies of Alexandria, a large white bride's cake, gold icing. Mr. and Mrs. R. E. Knight, Jersey City, N. J., Miss Maymie Wright, who is now in Montreal, Canada, fifty dollars in gold.

Rev. Father J. E. Croenberger (white), pastor of the Colored Catholic Church at Alexandria, neighbor of Bro. Wright, a beautiful frame picture "Angellus" when to pray at morning, noon and night. All present in person or message will receive a recognition by mail of a souvenir.

Rev. Wright and wife thank all friends for their kindness. A committee of ladies served the table. Mrs. Lee, Mrs. George Wright, Mrs. McKenzie, Mrs. Nedton. Mrs. Dr. Bossett received the guests. Thus fifty years of wedded life have passed.

STEWARDS' MEETING.

Sedalia District Central Missouri Conference

The District Stewards' meeting of the Sedalia Dist. convened at our church in Clinton, Mo., April 25th, 1923, with most of the pastors and stewards present. The meeting was opened at 10 a. m., devotions being conducted by Rev. H. L. Overton and Rev. R. G. Smith. Rev. James elected Secretary. Rev. L. R. Grant, D. S., presiding.

The following pastors and stewards were introduced, each making timely remarks: Rev. H. G. Kirkpatrick, Rev. J. H. Harrison, Rev. M. L. Mackey, Dr. Robt. B. Hayes, Pres. Geo. R. Smith College; Rev. E. T. Carrington, Bro. T. W. Simpson and Mrs. Gray.

The chairman appointed the committee as follows: D. S. Claim and Episcopal Fund, Revs. M. L. Mackey, James McKnight, W. F. Walker, Dr. R. B. Hayes, T. W. Simpson, Mrs. Gray. Conference Claimants, Rev. H. L. Overton, J. H. Harrison, H. G. Kirkpatrick; on G. C. E., Revs. R. G. Smith, E. T. Carrington and R. C. Cato; on Chautauqua Arrangements, Revs. C. N. Wright, M. L. Mackey, W. A. Payton, C. C. Cato, H. L. Overton and W. F. Walker.

A motion was made that the Dist. Conf. be held in Sedalia, Mo., in connection with

the Epworth League Institute. The motion receive a second and carried.

Committee on Prizes: Revs. C. N. Wright, M. L. Mackey, R. B. Hayes.

At this time our pastor at Springfield, Mo., Rev. W. F. Walker, arrived, and was received with glad hearts. At 11:45 our pastor at Clinton, Rev. W. A. Payton and wife, were introduced, giving brief remarks. The chairman informed the pastors of their new subscription quotas, same to be done by July 1st. After motion was carried to reconvene at 1:30, the meeting adjourned at 12:10.

Evening Session—At 1:30 Revs. C. C. Cato, S. A. Graves, conducted devotions.

Report of committees on D. S. and S. B., on Conf. Claimants, on G. C. E., accepted; on Chautauqua Arrangements, floated; on prizes, floated till Dist. Conf.; on Evangelization, floated.

The chairman appointed the following committee to prepare program for Dist. Conf.: Revs. H. G. Kirkpatrick, M. L. Mackey, W. A. Payton, C. N. Wright, Dr. R. B. Hayes, W. F. Walker, James McKnight.

Visitors introduced: Mrs. Hughes, Mrs. McCay, W. A. Payton, Jr. Address by Dr. R. B. Hayes, Pres. Geo. R. Smith College.

A neat collection was taken by Rev. M. Mackey, our pastor at Sedalia, Mo. Remarks by the pastor, Rev. W. A. Payton. Closing remarks by Rev. L. R. Grant, D. S.

We were royally entertained and received much hospitality and cordial welcome from the hands of Rev. Payton and his members. May God's blessings be upon the pastor and the gracious lady of the parsonage. Rev. E. T. Carrington remained over to preach for him at night.

STRAIGHT COLLEGE, NEW ORLEANS, LOUISIANA

Fifty-fourth Commencement

Saturday, May 5, 8:00 p. m.—Graduate Recital, Chapel; Thursday, May 10, 8:00 p. m.—Annual Recital, Music Department, Chapel; Saturday, May 12, 8:00 p. m.—Annual College Banquet, Stone Hall; Friday, May 18, 8:00 p. m.—Faculty Reception to Graduates, Stone Hall; Saturday, May 19, 6:30 p. m.—Alumni Business Meeting, Chapel; Sunday, May 20, 11:00 a. m.—Anniversary Sermon to the Y. M. C. A., and Y. W. C. A.; 8:00 p. m.—Baccalaureate Service, Central Church; Monday, May 21, 8:00 p. m.—College Commencement, Central Church; Tuesday, May 22, 4:00 p. m.—President's Reception, Official Residence; 7:30 p. m.—Alumni Banquet, Stone Hall; Wednesday, May 23, 8:00 p. m.—High School Senior Class Day, Chapel; Thursday, May 24, 9:00 a. m.—Chapel; Service, Fare well Meeting, Chapel; 3:30 p. m.—High School Commencement, Central Church.

The Alumni, Former Students, and Friends are cordially and most earnestly invited to attend.

To Crown Fifty Golden Years of Southwestern Christian Advocate Service with Dignified Self-Support, is the object of the Southwestern's Semi-Centennial Anniversary which occurs July 1st, 1923.

PALESTINE DISTRICT

Group Meeting Held With St. Paul M. E. Church, Normangee, Texas, Feb. 15-16, 1923

This beautiful edifice which is situated amidst scenic surroundings, is pastored by our progressive young preacher, Rev. A. C. Collins. This loyal membership gave us a most splendid entertainment. The best group meeting ever held on the District from many view-points, and an unusually large delegation. The sessions were characterized by splendid addresses which were brim full of thoughts worthwhile. Every participant emulating our beloved District Superintendent, who presided with such a brotherly spirit, caught the spirit of the occasion and loaned his or her bit to make this a great meeting. The meeting was formally opened Wednesday evening, 7:30 o'clock, with the District Superintendent, Rev. B. R. Booker, presiding. He, in his preliminary remarks outlined our coming to Normangee, after which he introduced Rev. G. W. Carter, our pastor at Hempstead, who gave a splendid address. It was highly received by this appreciative audience.

Thursday morning promptly at 11:00 o'clock the District Superintendent took the chair and conducted the devotional exercises. A series of songs from the Methodist Hymnal were sung. This feature of the opening was real inspirational. The order of the day was the outlining of each pastor's plan for the raising of his Centenary quota on or before Easter. The dividing up of the various memberships into units and asking each unit to raise a certain amount was the plan adopted. Many interesting features were brought out in the various discussions of this plan. The evening session was given over to a splendid sermon by Rev. G. W. Carter, ex-District Superintendent of the District. It was a real Gospel message. After this great sermon, was the reading of the reports from the several group sections. Mexia Group Section, Rev. E. W. Summers, leader. Total attendance, 728; total accessions, 10; Conference claimant, \$44.00. Bryan Group Section, Rev. S. M. Bolden, leader. Total attendance, 575; total accessions, 7; Conference claimant, \$38.00. Palestine Group Section, W. R. Robinson, leader. total attendance, 331; total accessions, 9; number of tithers, 82; Conference claimant, \$27.57.

These were indeed splendid reports and received many commendations. Dr. E. M. Jones, Area Secretary, at this time, was introduced and received a perfect ovation. He graced this occasion with a most timely and instructive address, which filled each of us with hope and a splendid vision of life. Friday was given to the continuing of planning for the Easter drive by the various pastors. After this, a special feature of this session was instruction given by Mrs. A. Booker on the various meters of the Methodist Hymnal. This was, indeed, very instructive, as she gave the foundation and history of each. Mrs. M. D. Robinson gave a timely talk on the work of the Woman's Home Missionary Society, also Mrs. K. V. Summers gave a splendid address. Dr. E. M. Jones gave a great message on out-

lining the great program of the Church. He was at his best on this occasion and carried us to the Mount of Vision.—W. R. Robinson, reporter.

THE STEWART MISSIONARY FOUNDATION

(Continued from Page 8)

the grand prize. The second grand prize was awarded to Mr. Welbourne W. Smith, of the Preparatory school, Clark University. The first grand prize in hymn writing was awarded to Marian Elizabeth Holmes, of Clark University, College Department. The second grand prize in hymn writing was awarded Ruth M. Austin, of the Preparatory school, New Orleans, College.

COMMENCEMENT CALENDAR

Rust College, Holly Springs, Miss

Friday, May 25, 8:00 p. m.—Anniversary Literary Societies.

Sunday, May 27, 11:00 a. m.—Baccalaureate Sermon.

Dr. E. C. Wareing, Editor Western Christian Advocate.

8:00 p. m. Annual Sermon, Dr. E. E. F. Scarborough, Superintendent Starkville District, Upper Mississippi Conference.

Monday, 10:00 a. m.—Class Day Exercises of the Normal and College Preparatory Classes.

8:00 p. m.—Annual Musical.

Tuesday, May 20, 10:00 a. m.—Class Day Exercises, College of Liberal Arts.

2:00 p. m.—Annual Meeting of the Board of Trustees.

8:00 p. m.—Alumni Anniversary.

Wednesday Morning, May 30—Commencement Exercises.

THE FACULTY AND GRADUATING CLASS

Of The Morristown Normal and Industrial College Request The Honor of Your Presence at The Forty-Second Annual Commencement May 20-23, 1923

Sunday, May 20, 10:30 a. m.—Baccalaureate Sermon by Dan Brummit, D. D., Editor Epworth Herald.

3:30 p. m.—Annual Love Feast.

7:30 p. m.—Annual Sermon by Arlo A. Brown, D. D., President Chattanooga University.

Monday, May 21, 3:00 p. m.—Class Day Exercise.

7:30 p. m.—Girls' Oratorical Contest.

Tuesday, May 22, 10:30 a. m.—Annual Meeting of Board of Trustees.

3:00 p. m.—Alumni Association, Address by Rev. Herman Holt

7:30 p. m.—Boy's Oratorical Contest.

Wednesday, May 23, 10:30 a. m.—President's Day Exercises.

7:30 p. m.—Commencement Exercises.

KEEPING PACE WITH THE WORLD

(Continued from Page 4.)

than in the world. Let us who believe prove

our faith by the dedication of some definite portion of our time to Christian service, and some definite portion of our possessions to Kingdom purposes. Then when we stand the final test, our building will not be destroyed and we saved naked and ashamed. Our building, being of the same sort as the glorious foundation shall abide. Atlanta, Georgia.

FALL ANNUAL CONFERENCE VISITATIONS 1923

Name	Date	Place	Bishop
Alabama	Nov. 1	Atlanta	Richardson
Atlanta	Dec. 12	Atlanta	Richardson
Blue Ridge Atlantic	Nov. 1	Atlanta	Bristol
California	Sept. 12	Grass Valley, Cal.	Leonard
California German	Sept. 17	Oakland, Cal.	Leonard
Central Alabama	Nov. 7	Westpoint, G.	Jones
Central German	Sept. 5	Cincinnati, O.	Henderson
Central Illinois	Sept. 19	Kankakee, Ill.	Nicholson
Central New York	Sept. 26	Homer Ave., Courtland, N. Y.	Burt
Central Swedish	Sept. 5	Chicago, Ill.	Nicholson
Central Tennessee	Oct. 25	Lawrenceburg, Tenn.	Bristol
Chicago German	Aug. 29	Kenosha, Wis.	Nicholson
Colorado	Sept. 5	Lamar, Colo.	Mead
Columbia River	Sept. 5	Spokane, Wash.	Shepard
Dakota	Oct. 2	Watertown, S. D.	Mitchell
Des Moines	Sept. 12	Ames, Ia.	Stuntz
Detroit	Sept. 19	Ypsilanti, Mich.	Henderson
East Tennessee	Oct. 3	Mcristown, Tenn.	Bristol
East Tennessee	Sept. 18	Titusville, Pa.	McConnell
Genesee	Oct. 3	Central Park, Buffalo, N. Y.	Burt
Georgia	Nov. 8	Marletta, Ga.	Richardson
Holston	Oct. 10	Knoxville, Tenn.	Bristol
Gulf	Dec. 12	Port Arthur, Tex.	Waldorf
Idaho	Sept. 5	Baker, Oregon	Burns
Illinois	Sept. 12	Champaigne, Ill.	Nicholson
Indiana	Sept. 12	Evansville, Ind.	Leete
Iowa	Sept. 5	Newton, Iowa	Stuntz
Kentucky	Sept. 18	Lexington, Ky.	Anderson
Little Rock	Dec. 12	Helena, Ark.	Stuntz
Michigan	Sept. 12	Grand Rapids, Mich.	Henderson
Minnesota	Sept. 19	St. Paul, Minn.	Hughes
Missouri	Sept. 12	Kirksville, Mo.	Burt
Montana	Aug. 29	Helena, Mont.	Burns
Nebraska	Sept. 19	Lincoln, Neb.	Stuntz
New Mexico	Sept. 12	Albuquerque	Mead
North Carolina	Nov. 7	Charlotte	Bristol
North Dakota	Oct. 10	Fargo, N. D.	Burns
North Montana	Aug. 22	Great Falls, Mont.	Burns
Northeast Ohio	Sept. 11	Lake Wood, Cleveland, O.	Anderson
Northern German	Sept. 13	St. Paul, Minn.	Mitchell
Northern Minnesota	Sept. 26	Minneapolis	Hughes
Northern Swedish	Aug. 23	Minneapolis	Mitchell
Northwest German	Aug. 30	Fenton, Iowa	Stuntz
Northwest Indiana	Sept. 26	Lafayette, Ind.	Leete
Northwest Iowa	Sept. 26	Sioux City, Iowa	Stuntz
Northwest Nebraska	Aug. 22	Chadron, Iowa	Stuntz
Norwegian and Danish	Sept. 26	Chicago, Ill.	Henderson
Ohio	Sept. 19	Columbus, O.	Anderson
Oklahoma	Oct. 24	Tulsa, Okla.	Waldorf
Oregon	Sept. 12	Portland, Ore.	Shepard
Pacific German	Sept. 19	Metolius, Ore.	Shepard
Pittsburgh	Oct. 3	Kittanning, Pa.	McConnell
Puget Sound	Aug. 29	Puyallup, Wash.	Shepard
Rock River	Oct. 3	Chicago, Ill.	Nicholson
St. Louis	Sept. 19	Springfield, Mo.	Mitchell
St. Louis German	Nov. 5	St. Louis, Mo.	Burt
Savannah	Nov. 8	Augusta, Ga.	Mead
Southern California	Sept. 26	Los Angeles, Cal.	Leonard
South Carolina	Dec. 5	Spartanburg	Richardson
Southern German	Oct. 31	San Antonio, Tex.	Waldorf
Southern Illinois	Sept. 26	Benton, Ill.	Mitchell
Southern Swedish	Dec. 5	Waco, Tex.	Waldorf
Texas	Dec. 5	Houston, Tex.	Jones
Tennessee	Oct. 18	Memphis, Tenn.	Bristol
Upper Iowa	Oct. 2	Manchester, Iowa	Stuntz
Western German	Oct. 29	Enterprise, Kans.	Mead
West Ohio	Aug. 29	Marion, Ohio	Anderson
West Virginia	Sept. 26	Wheeling, W. Va.	McConnell
West Wisconsin	Aug. 29	LaCrosse, Wis.	Mitchell
West Texas	Dec. 12	Fort Worth, Tex.	Jones
West Nor.-Danish	Oct. 3	Los Angeles, Cal.	Leonard
Western Swedish	Aug. 22	Oakland, Neb.	Mead
Wisconsin	Sept. 5	Fond du Lac, Wis.	Mitchell
Wyoming State	Sept. 19	Laramie, Wyo.	Mead

FOREIGN CONFERENCE

Conference	Date	Place	Bishop
Denmark	June 13	Rallandsborg, Deam's	East
Finland	July 5	Wuoksenlaakso, Fin.	East
Italy	May 16	Florence, Italy	Blake
Korea	Sept. 26	Seoul, Korea	Welch
North China	Sept. 5	Taipei, Shantung	Birney
North Germany	June 20	Frederikshald, Norway	Nuelsen
Norway	June 20	Frederikshald, Norway	East
South Germany	June 13	Heilbronn, Germany	Nuelsen
Sweden	June 27	Stockholm, Sweden	East
Switzerland	June 6	Thalwil, Switzerland	Nuelsen

MISSIONS CONFERENCES

Conference	Date	Place	Bishop
Angola	July 4	Vienna, Austria	Nuelsen
Austria	June 6	Lovetch, Bulgaria	Blake
Bulgaria	July 26	Kapanga, Africa	Johnson
Congo	July 6	Paris, France	Blake
France	May 28	Stari Becej, J. S.	Blake
Pacific Swedish	Sept. 26	Spokane, Wash.	Shepard
Rhodesia	June 13	Petrograd, Russia	Johnson
Russia	July 26	Petrograd, Russia	Nuelsen
Southeast Africa	Aug. 29	Kamabini, Inhambanje, Portuguese East Africa	Johnson

MISSIONS

Conference	Date	Place	Bishop
Alaska	In charge of Bishop Shepard.		
Baltic and Russian	July 26	Petrograd, Russia	Nuelsen
Hungary	June 27	Nyregyhaza, Hun.	Nuelsen
Pacific Chinese	Aug. 20	San Francisco, Cal.	Leonard
Pacific Japanese	Sept. 7	Grass Valley, Cal.	Leonard
Utah	Aug. 22	Salt Lake City	Leonard

INDIA CONFERENCES

Conference	Date	Place	Bishop
Indus River	Nov. 7	Lahore	Fisher
Bombay	Nov. 14	Bombay	Smith
North India	Nov. 14	Bombay	Robinson
Northwest India	Nov. 14	Meerut	Fisher
Central Provinces	Nov. 21	Bombay	Smith
Burma	Nov. 27	Rangoon	Warne
Orissa	Nov. 28	Bombay	Fisher
Lachnow	Nov. 29	Cawnpur	Smith
South India	Jan. 3	Kochi	Warne
Bengal	Jan. 4	Assam	Robinson
Central Conference	Dec. 13	Calcutta	

Practical delegate to Irish Wesleyan Conference, Cork, June 13 and the British Wesleyan Conference, Bristol, Eng., July 18.

BISHOP THOMAS NICHOLSON

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Isaiah, The Statesman-Prophet

MAY 27, 1923

(II Kings 18:13, 20:19; Isa. 1:1, 6:1-13)

Isaiah was the most dignified and statesmanlike of all of Israel's literary preachers. And as a preacher he hardly had a superior. Never has any man been more keenly sensitive to the awful holiness and majesty of power of God than he. And in great emphasis on faith in God the condition of first importance for salvation he made a worth while contribution to the religious literature of his people and to the religious thought of the world. But we should have clearly in mind the nature of the salvation and of the faith which he had in mind. It was not individual or personal salvation from punishment to blessedness in the world to come, but national salvation from national destruction to national prosperity and blessedness in the present world. But with that established it was not a long step to the more spiritual Christian conception of personal salvation from spiritual punishment to spiritual blessedness in the life after death. This conception of Isaiah arose out of his efforts to find a permanent solution to Judah's foreign problems of his day. And this is one of the teachings at least of Israel's prophets in general. These prophets did not undertake to write formal and systematic treatises on theology, but to tell their people what to do to solve permanently their aggravating social problems. Their sermons dealt with momentous social problems of the hour, with current issues of far-reaching consequences. But ever since that day of this one, every nation has usually been inclined to ignore the counsel of its greatest religious teachers on political and social questions, probably because the preachers have usually sought permanent solutions on the basis of broad principles. The national political leaders are usually satisfied with an easier and presently more practical temporary solution based upon expedient political considerations. Judah's foreign problems when Isaiah began his ministry grew out of her relation with the surrounding nations. Should she join an offensive or defensive league with any nation, or should she hold herself entirely aloof from all such entangling alliances? Does not that sound very modern to us today? Two nations, Israel and Judah, tried to induce Judah to league with them against Assyria. To induce her, they became obliged to force her by dethroning Ahaz and placing a prince on the throne. A case similar to this happened during the war among the Balkan States, our reader knows. War was im-

minent—two nations against one. The danger was the most terrifying to all who did not have the unconquerable faith of Isaiah. Ahaz was full of anxiety. He decided to league himself with Assyria to escape national destruction. He reckoned that it was the safest policy, as Assyria was certainly able to overthrow this league of small nations. But Isaiah counseled otherwise. Judah should enter a league with no nation whatsoever. Her alliance should be with God alone, who could and would save her against all possible odds if she would have confidence in and trust Him and seek to do his will. Should she not trust God to save her, but put her trust in the armies of Assyria or any other nation, she might be saved temporarily, but she would lose her independence and in the end would lose her very life. In God alone is salvation to be found. "Unless you have faith, you cannot be established."

And it happened as Isaiah had predicted. Ahaz entered the alliance with Assyria. Judah was saved at the expense of losing something of her independence. And because of the later custom of trusting in the armies of other nations she finally formed her last alliance and lost her national life. Such were the conditions which led to Isaiah's great emphasis upon faith as the condition of salvation. And such was the nature of the faith which he emphasized. But it is not far from this conception of faith to the Christian conception of it. And Isaiah was the worthy predecessor of St. Paul, the apostle of salvation by faith. Such was the statesmanship of Isaiah, and such were the problems that occasioned his remarkable messianic prophecies.

The practical statesman may ask if the same fate would not have befallen Judah even had she heeded Isaiah's counsels and kept herself free from all entangling alliances. Possibly, and even probably, she would have lost her independence by force and become a tributary nation. But her downfall was due to an alliance made with one nation against another. Hence to that extent at least Isaiah's statesmanship has been vindicated by historical facts.

Now, we Americans are faced with a question today which is more or less closely related to this one which faced Judah in Isaiah's day. Shall we or shall we not enter the League of Nations? How do you suppose Isaiah would answer this question today if he were here and thought as he thought in his day? By asking that question we do not mean to imply that he should be our authority in settling such matters. But

it will help us to see just how much we believe in the principles for which he stood. In the first place, he would be opposed to all offensive and defensive alliances which would prevent our acting with absolute freedom in whatever way we think to be best. With that the American people agree. And he would hardly oppose our entering a league which has as its end the improvement of world conditions—against no one, but to help all who will be helped. Neither does the American people oppose such a league. It is the danger of losing our freedom to act independently that is opposed. Thus far this nation agrees with Isaiah. But does this people have the faith in God which Isaiah enjoined upon his nation? Or is it not that it trusts in its own power and might? He who truly trusts God for protection truly tries to do the will of God. Do we?

J. LEONARD FARMER.

Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, May 27, 1923.
"Then I said, Here am I; send me."

(By Rev. D. D. Martin, D. D.)

It was a vision of God, and his holiness that led the prophet to respond so eagerly to the call, "Who shall I send?" Such a conception of God in the consciousness of being will lead any one to respond. That we do not know God better is what leads us to hesitate in Christian service. The best representative of a firm is the one that knows all about the firm and the goods he is seeking to deliver. To know the head of the firm in his spirit and purpose, and to be assured of the absolute righteousness of character is worth more than anything else.

God's representative in the soul market of the world should know the goods he is seeking to deliver and the workings of the kingdom he represents, but more than all he must know God in the holiness of his character and attributes, then with confidence he will go to his work, and to every call will say, "Here am I, send me."

Isaiah's special preparation was in the coal that touched his lips. He was prepared to speak the message he was sent to deliver. Such live coals are kindled by constant application to God's truth. "Study to show thyself a workman, needing not to be ashamed." It is the grip that the living, burning truth of God gets upon us that makes our message grip the hearer, and works mightily for the Kingdom of God in the world. Isaiah was a great leader of prophets because he had the real message of inspiration. It had come from the altar where the soul's fervor is fanned into a flame of holy zeal of God.

It was the high character and statesmanship of Isaiah that kept the fire burning against political disaster, and inspired the hope that brought again the chosen people from bondage to be the people of the coming Messiah, sheltering the Christ who should be the savior of the world. Every true messenger is making way for the Christ in the nations of the earth. The message is so greatly needed just now. The call comes to

us each. As surely as did the prophet of old, ought we to say, "Here am I, send me." Tarrying at God's altar and in the school of preparation will our lips also be touched. Gammon Seminary.

Quarterly Conferences

FAIRFIELD, TEXAS—Fairfield M. E. church: The third quarter was held by Rev. J. E. Willson, who was well up on the working of the church. Sunday was a high day spiritually and financially; 49 persons partook of the Lord's Supper. Collection amounted to \$57. A nice piano has been installed in the church, the church is taking on new life in every phase of the work. The pastor, Rev. Loud, and wife, Mrs. Loud, who is loved by all, are without reasonable doubt the people for the place. A storm struck the parsonage April 20 by the goods folks of Fairfield church and 100 pounds of choicest groceries were left. Party was led by Sisters Corine Johnson, N. Nolan, M. McGee. We are praying for the continuation of the good spirit which now prevails.—Willie Blaine, Reporter.

HICKORY, MISS.—Our second quarterly conference, was held at Wesley chapel church April the 19th with the Rev. B. T. McEwen, D. S., presiding. The conference was represented with a splendid delegation of officers and members of the circuit. We had two very strong and inspiring sermons by the superintendent, one at 11 o'clock and at night. The business session of the conference was very gratifying. Most of the officers were present with good reports. Raised in the conference \$36. Paid superintendent in full \$7.40. Paid for quarterly conference record \$1. Paid pastor \$7.20 Total raised during this quarter \$5.15. Hickory charge is still progressing nicely.—Mrs. E. A. Wilson, Reporter.

CRAIG CIRCUIT—Our first quarterly conference, held April 14 and 15, 1923, with our District Superintendent in the chair. Officers present with encouraging reports, which showed a marked advance along all lines of church activity. Clean-up Day was observed and many participated. Easter nicely observed; about 20 of our white friends were present and some took an active part in the orations. We are building a commodious community hall 26 ft. x 60 ft., and is nearing completion. Raised in the quarter \$50. Paid Dist. Supt. in full Sunday services were enjoyed to the highest. Rev. L. W. Price preached two able sermons. We are standing nobly by our worthy pastor, the Rev. D. R. Bentley on his third year. On his return from conference quite a crowd met him and family at the parsonage; supper was served, which was followed by a storm party of many choice groceries, and added to that an anniversary given him and family voiced by the different auxiliaries of the church.—J. R. Woolfolk, District Steward.

MEADVILLE CHARGE—Our first quarterly conference was held at New Fork church on April 7-8. Our District Superintendent, Dr. J. C. Hibler, presided. Most of the officers (Continued on page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, MAY 27

Subject, "What's Ahead for Methodism?" (Luke 4:16-21)

The answer to this question depends on a good many things.

Kind of Leadership

What Methodism shall do in the tomorrows depends in the first place on who shall lead Methodism's advance march. If we have far-visioned, efficient leadership, leadership of deep, enduring consecration to the purposes of the Kingdom, Methodism's future will be big with achievement. If, on the other hand, we have leadership that is afflicted with myopia in matters spiritual, leadership that has zeal without knowledge, leadership that keeps its eyes on the past and never faces the golden dawning of the future, then Methodism will be like the old mule in the tread mill—moving all the time, but standing in the same place.

Following Jesus

It is a very easy matter for church organizations to lose their latitude and longitude, their azimuth and zenith distance, with reference to the things that were cardinal with Christ. Churches being human institutions, are apt to show many of the distinctively human frailties and to fall into many of the characteristically human follies and fads. Methodism must guard itself at that point and be sure of the fact that it is following Jesus and not some fetish of its own making. Let me make this proposition concrete. A few days ago the daily papers quoted an outstanding Episcopal leader of the Methodist church as advocating a division of the membership of the Methodist Church along racial lines. I am wondering by what name these churches would be called.

When we get all the white people in a church to themselves, all the black people in a church to themselves, all the brown people in a church to themselves, all the yellow people in a church to themselves, and all the red people in a church to themselves, when we get this chromatic arrangement of the folks, what name shall we call it by? There will certainly be no reason under the sun to call this the Christian Church. Such a partition of the church on racial lines flies right in the teeth of one of Christ's fundamentals. He said that the Kingdom knew men neither as Greeks, Romans, Barbarians nor Scythians, but only as the sons of God. Let the Methodist Church take heed lest in its zeal for things more or less worthy it shall "junk" the ideals of Christ and find itself worshipping some man-made golden calf.

J. W. HAYWOOD,
Baltimore, Md.

District Rounds

SOUTH BALTIMORE DISTRICT.

Catonsville, May 17; Atholton, 18; Ellicott City, 19; Magothy, 25; Glenburnie, 26; Eastern Balto., 28; Centennial, Balto., 29; Waterbury, 31; Asbury, Annapolis, June 5; Eastport, 6; Jno. Wesley, Balto., 7; St. Paul, Balto., 8; Broadneck, 9; Balnaw, 12; North Point, 13; Brooklyn, 14; Sparrows Point, 20; Gillis Mem., Balto., 21.

Dear Brothers: We are at the beginning of another year. May I urge you to take the time at the start to lay out a well-defined program for your year's work? I rejoice with you in your success of last year. May that success be but the stepping stone to greater success this year. Please

observe The Southwestern Christian Advocate Day, July 1, 1923. Please procure your quota of subscribers. Praying God's blessing upon you, I am, faithfully yours—Julius S. Carroll, Dist. Supt., 141 W. Hill St., Baltimore, Md.

LOUISVILLE DISTRICT

Owensboro, June 2-3; Cloverport, 4-5; Irvington, 6-7; Harned, 8; Hardinsburg, 9-10; New Haven, 12; Boston, 13; Lehanon Junction, 14; 35th St., 15-17; Simpsonville, 16-7; Dorsey, 18; Pewee Valley, 18; Vine Grove, 20; Taylor Mines, 21; Beaver Dam, 22-24; Hartford, 23-24; Leitchfield, 24-25; West Point, 26; Chaplin, 28; Camp Branch, 29; Finchville, 30; Finchville, 1; Shelbyville, July 1-2; Norfolk Chapel, 6; Jackson St., 8-9; Anchorage, 10-11; Coke M. E., 15-16;

Dear Brothers and Co-workers: Let us all look for success and not for failures. Begin to raise your Centenary and other claims at once. Get your quota of Southwesterners before July 1, 1923. Organize all departments of your church. Trust God and do your best and success is yours. District Conference, August 31, 1923, Shelbyville, Ky., R. F. Broadbush, D. S., 827 Preston Street Louisville, Ky.

MARRIAGES

GOINS—MORRISON—Mr. Henry Goins and Miss Maria Morrison were

happily married at Thompson's M. Church, Bay, La., April 29, 1923. The Rev. F. R. Butler officiated.

DORTON—FLAKES—At the behest of Mr. and Mrs. Dorton, Mr. Geo. Dorton and Miss Mary Jane Flakes were united in the bonds of matrimony. Both are members of the E. Church, Fayetteville, Texas. Flakes had been secretary of Sunday School for sometime, and leaving will be regretted by all. B. M. Thomas, Reporter.

BUIL-RUCKER—One of the beautiful features of this season is the marriage of Mr. Geo. E. Buil and Miss Narcis Rucker, which took place at Crown Point M. E. church on Sunday evening, March 4, 1923. The bride and groom are persons of fine character. Mr. T. H. was groomsmen and Miss M. Randolph was maid. The ceremony was performed by the pastor, Rev. A. Crump. Many valuable presents were received. They will reside in Madison, Miss.—Miss M. A. Rucker, Reporter.

O'CARNY—KNIGHTEN—Mr. Bert O'Carney and Miss Rosa Knighten were united in marriage on April 1, 1923, in Thompson's M. E. Church, Bay, La., Rev. F. R. Butler, officiated.

BOLLEN-STEWART—The wedding ceremony of Mr. Leon Bollen and Miss Stewart was held at the home of Mr. Bollen on May 10, 1923. (Continued on Page 14)

READ THIS NOW AND OBEY

Did your subscription expire in January, February, March or April? Look opposite your name on the front page and see if yours is marked 1-23, 2-23, 3-23 or 4-23. In either case it has already expired and we desire you to **RENEW AT ONCE.**

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WHAT THE CHURCHES ARE DOING

DETROIT, MICH.—The members of Scott Memorial M. E. church are proud to have Dr. G. L. Bryant as their pastor for this conference year. Sunday, April 22, was the first Sunday in this conference year. Dr. Bryant preached a wonderful sermon on "Love." The church was packed to the utmost. Dr. Bryant is conducting a series of evangelistic services every Sunday evening. The entire congregation has taken on new spirit, and we are working to erect a new church. We feel thankful to Bishop Jones for sending us such a capable pastor as Dr. Bryant.—Mrs. Maridelle Huffer Bush, Reporter.

CHURCHVILLE CHARGE—Clark's Chapel M. E. congregation gave a reception in honor of their pastor and wife, Rev. and Mrs. Chas. E. Jones, Thursday evening, April 12th, 1923. The church was beautifully decorated. Out-of-town guests present were: Dr. and Mrs. E. S. Williams, Baltimore, Md.; Dr. R. F. Coutes, pastor of Whatcoat M. E. church, and Mrs. R. F. Coutes, Baltimore, Md.; Prof. McCoy, dean of Morgan College, Baltimore, Md.; Rev. and Mrs. Washington, pastor of Cedars U. M. E. church, and Mr. and Mrs. William Turner, Bel Air, Md. After members and friends had been sumptuously fed, the members presented Rev. and Mrs. Chas. E. Jones a large supply of groceries and a purse. Mrs. A. Whittington, chairman; Mrs. Maggie Rumsy, master of ceremonies. Last year's reports show that this church surpassed all records during its history, under the leadership of Rev. Chas. E. Jones.—Reporter.

WEBSTER GROVE, MO.—Webster Grove M. E. church: We are pleased to report our last year a success in every phase of life. Our fourth quarterly conference was of the highest spiritual and financial point last year. It was in this meeting the officers agreed to make this the year of jubilee by the help of the Lord, and fully stated to the Dist. Supt. that the return of the present pastor was the desire of the church. So elated were the members to know that Rev. L. Brooks, who had given them such satisfactory service for eight years had been returned by the Lord to serve another year, they at once planned a reception in his honor. On Sunday evening, April 20th, 1923, the church was open to the public. The church was elaborately decorated in pink and green and a beautiful assortment of potted plants displayed. A very nice program was given with appropriate songs by the choir and hymns from the visiting pastors in which Rev. Brooks was arranged. Organist, Miss Floy Mae Johnson. The speakers of the evening

were Dr. B. F. Abbott, W. W. Goff, A. L. Reynolds, W. H. Jordan, of St. Louis, R. E. Lee, Theo. Morrison, A. W. Ewing and Louis Metcalf, of Webster. As Rev. Brooks stood to thank his faithful members for their love, loyalty and appreciation they had shown, he declared words could not express it, but was determined to do more hereafter for the upbuilding of God's kingdom than ever before. The guests were invited to the basement, which had been carefully decorated, and a delicious menu was served. Much credit is given to Mr. and Mrs. Wm. Taylor, who conducted the program.—Mrs. D. J. Laird, Reporter.

BENTON, MISS.—On Easter a very excellent program was rendered at Wesley M. E. Church. The children were in the spirit of Easter and played their part well. The campaign resulted in a collection of \$68. Mount Pleasant also rendered a splendid program on Easter. She reported \$64. Grand total, \$132.—I. R. Kersh, P. C.

MONTGOMERY, TEXAS—China Chapel M. E. Church: We, the members, conducted our Easter rally on Sunday, April 1. Our pastor was present and preached at the 11 o'clock service. A splendid sermon was preached to the delight of all. At night we rendered an excellent program and made our collection for Easter, \$105. We are going to put things over this year.—Mrs. Alice Maynard, Reporter.

CENTRE POINT, ARK.—We wish to make mention of the wonderful work that is being done by our beloved district superintendent, G. T. Saxton. This is his second round and the church seems alive both spiritually and financially. He is doing a great work to bring things to pass. He preached three able sermons and received four members. The reports for April are as follows: For pastor, \$19.02; quarterly meeting, \$44.34; centenary, \$52.50. Total, \$116.86. Rev. A. C. Cabean, Pastor.—J. D. Young, Reporter.

ROANOKE, ALA.—We wish to thank the Ladies' Aid Society, Mrs. Rebecca Gates president, for helping the pastor to raise his Centenary money, and Mrs. J. P. Russell, president of the Woman's Home Missionary Society, Mrs. Opal Jackson and Mr. John Shealey for furnishing plays for the young men; also Prof. J. P. Russell for his services on Sunday. We are making great effort to raise our full quota for the Southwestern.—Catherine Nelson, Reporter, Rev. A. Calahan, P. C.

ALTAIR, TEX.—Easter was a high day at Wesley M. E. church. Our second quarterly conference was held. Paid Dist. Supt. \$30; amount raised

for Centenary, \$95; total, \$125. Resurrection sermon was preached by the pastor at 5 a. m. Sunday school was conducted by Bro. H. Napoleon. Our pastor is doing great work in spite of difficulties. Rev. Sanford was with us.—M. L. Glover, Reporter.

ST. PETERSBURG, FLA.—The loyal members and friends of the McCabe M. E. church, St. Petersburg, Fla., laid on the table Easter day \$710. Dr. D. S. Selmore is the pastor. The officers and members of this church have notified the pastor of his reception and vacation May 21st. The entire cost will be \$1000. Two of the speakers will be white. Dr. W. O. Bartley will be master of ceremony. Mexico and South America is where the doctor will be sent to take his rest.—Reporter.

INVERNESS CHARGE—The second quarterly conference was held at Union Grove M. E. church Saturday and Sunday, with Dr. H. B. Hart in the chair. All of the officers made reports, excepting four. The reports showed the work was advancing; 26 had been added to the church; largest Sunday school they have ever had. Raised for Centenary this quarter, \$180. Paid pastor \$145. Raised Saturday and Sunday in the conference, \$90, making a total of \$422 this quarter. The charge is coming back to its place in the district. We are planning to raise our full quota of Centenary on Children Day; 119 took sacrament.—J. H. Everett, Pastor.

LA GRANGE, GA.—Leete Hill Memorial M. E. church: Sunday, April 8th, was Easter at Leete Hill. At 9:30 a. m. Sunday school opened its session. At 11 o'clock the pastor, Rev. I. T. Griner, filled the pulpit, and he preached a strong sermon. He took for his text Matt. 28:6, "The Resurrection of Christ." The pastor also gave the sacrament of baptism to one member of the church, and the sacrament of the Lord's Supper to a great number. At night the literary program was given. The exercises were fine. We thank Sister Nellie Thomas, of Warren Temple M. E. church, for her good assistance in the affair. Collections for the day was as follows: Sunday school, 50c.; sick and poor, 25c.; for pastor, \$3.50; for Centenary, \$14.65. Total for the day, \$18.90.—F. E. Gray, Reporter.

DARROW, LA.—The members of Haven church, Darrow, La., are rejoicing over the appointment of the Rev. F. D. Bowers as their pastor this conference year. This is Rev. Bowers' first appointment thirty-eight years ago. Time has thinned our ranks in the church and community in all these years, but many old acquaintance and the Sabbath school children of that day are still here to greet him. A great reception, led by Albertha Summers, Georgine Kenner, Cordella Baptiste, Andrew Johnson, N. L. Baptiste and James Gordon, was tendered the pastor and our eminent District Supt., Dr. W. G. Alston at the close of our quarterly conference March 10. The writer welcomed the pastor and the Dist. Supt. on behalf of the church and community. In his response Rev. Bowers touched the keynote, when he informed the audience that he came to work in harmony with all of the churches, and that he was pastor of the community. That spells success. Dr. W. G. Alston was most

agreeably surprised at the big reception and the welcome extended to him as the guiding star of the success of Darrow and the La Teche District. His address stirred the membership to greater activities.

Prof. McAllister, business manager of the Southwestern Christian Advocate, chanced to be in our little village, and he graced our quarterly conference with his presence, partook of the refreshments and delivered an inspirational address. He worshipped with us on Sunday night and told the story of the claims of the Southwestern upon our colored constituency. Thus closed the best quarterly conference held since the palmy days of Rev. Allen Robinson. The Dist. Supt. was paid in full. Rev. Allen Robinson, of Plaquemine, preached to a crowded church Tuesday night, March 13th.—Jos. A. Reddix, Rec. Secy.

JONESBORO, GA.—Andrews Chapel M. E. church: Some of the young people of this charge gave their pastor, Rev. J. W. Tharpe, a very pleasant surprise on his birthday, March 30. That night they came in a body to the parsonage, brought gifts and spent quite a sociable evening. Rev. Tharpe could not imagine what it all was about until Mrs. Tharpe came into the room bringing a large birthday cake dally decorated with candles and a big bowl of punch. The pastor was too astonished for words at first, but as soon as he came to himself a very elegant speech followed, to which several of the party made short responses. The party presented Rev. Tharpe a nice black felt hat, a travelling bag, a good sum in cash and other gifts. This is a loyal group of young people; their pastor is proud of them and they are equally as proud of him. As they left the parsonage some members of the party expressed a desire to be able to repeat the party for Rev. Tharpe March 30, 1924.—J. Brandon, Reporter.

STAMPS, ARK.—We are all glad here at this place over the sending to us from the annual conference Rev. S. McDonald. He came here on December 14th; a splendid service was had, and plans for raising traveling expenses, which were \$168.87. After his return with his family we conducted a rally and raised \$159.30. The church has been insured. Dr. G. T. Saxton held our first quarterly conference and brought us an inspiring message. Pray for us.—Mrs. Parley Thomas, Reporter.

TURKEY CREEK CENTENARY RALLY.

The rally at Mt. Pleasant was run by putting the men against the women. The women led by ten or twelve dollars. The plan of operation was through generals and captains. The general on the women's side was Mrs. Ida Souce; her captains were Misses Hattie Fairly, Lula McKeel, Lettie Evans, Lena Gant, Hazel Hand. The following on the women's side paid \$5 each: Hattie Fairly, whose club led on the women's side; H. M. Gant, Pinkey White, Lula McKeel, Rachel Andrews, Artimose Tuggle, Daisy Tuggle, Hazel Hand, Louvenia Thomas, Mary L. White, Lettie Evans, Nena Ray, Bertha Flow-ers. The general on the men's side

was Mr. Clancy Thomas. The captains were Thomas Evans, Norman Thomas, Albert Theodouo, Joshua White; Mr. Thomas Evans led the house and got the prize, a fine book, the gift of Prof. R. H. McAllister. Business Mgr. of Southwestern Advocate. Men who paid \$5 are: F. Cassell, Clancy Evans, H. Rasper, Momo White, Albert Friswold, Marshall White, B. J. Adams, John McKeel. Rev. J. C. Houston, Richard White, Norman Thomas, Thomas Ray, Barney Flowers, Jeff Sims and James White. The unit leaders at Haven Chapel were Mr. Willie Felton, S. M. Houston, Cora Robinson, Nettie Tyler, Peter McDowell. The Units paid as follows: Mrs. Willie Felton, \$55.25; this amount being the highest. Mrs. Felton got the prize, a book from Prof. McAllister; S. M. Houston, \$55; Cora Robinson, \$16.50; Pete McDowell, \$11.25; Nettie Tyler, \$11. Members pay \$5 and over: Mrs. Willie Felton, \$12; Mrs. F. Carter, \$11; Mrs. J. Stewart, \$9; S. M. Houston, \$12; Ysabel Beach, \$13; E. C. Blake, \$10. The following paid \$5: D. N. Ross, Queeny Simpson, Henry Carter, J. C. Houston, Mrs. Evelyn O'Neill, Cora Robinson, George Robinson, Clary Jackson, Nettie Tyler, Annio Bilbo and E. Nelson.

Our Centenary quota was \$210. Total amount raised \$420. The \$210 over our quota was put in the bank on salary, putting the salary \$209 ahead. Thus, it is seen that this circuit has made a new record. First, in putting the salary ahead; second, in giving the pastor a check to the bank each month for full pay and bids other churches to do likewise.—J. C. Houston, Pastor.

CENTREVILLE, MISS.—The following is the report of the Easter drive: Sisters Ella Dangley, \$9.35; Leana Moon, \$3.30; Sarah Dangley, \$5.50; Brothers James Crockett, \$7.35; John Davis, \$9.25; John Sims, \$4; Bro. Dangley, \$1.25. Total, \$40.—Rev. R. Merry, P. C.

KEY WEST, FLORIDA—Newman's Methodist Episcopal church. The church has taken on new life under the leadership of our new pastor and his splendid family, consisting of his wife and four daughters. On Sunday morning the subject was well preached, the subject being "Blindness;" at night the subject was "Light;" both services were greatly enjoyed by a very appreciative congregation; one member was added to the church. Our Sunday school is doing splendid work under the leadership of our faithful Supt., Bro. E. V. Kemp. The Rev. J. A. Simpson, D. D. D. S., held his first quarterly conf. on Palm Sunday 3/29, preaching very acceptable and inspiring sermons both morning and evening.

The Junior League is doing excellent work under the leadership of Mrs. Edith Kemp, who is putting forth her earnest efforts to advance this part of the work. The program on Easter Sunday was excellent and was enjoyed by the crowd that filled the church.

We have planned a rally for the 29th inst. We hope to raise a neat sum to pay some pressing demands on the church that are a year behind; we are asking each member to do their best and free our church from debt.

The Ladies' Aid under the leadership of Mrs. Agnes Albert is planning to do big things in the near future. A club known as the Newman's recreational club was organized with a large attendance of both young ladies and gentlemen. The following officers were elected: Miss Lillian Cooper, president; Olga Adams, vice-president; Loretta Johnson, secretary; Elaine Sands, treasurer. We are looking for great results from this club. We lost two of our best members since conference, death having claimed them, viz.: Sisters Rosa Smith and Saiveleta Johnson. The pastor and family cannot find words to express our gratitude to the membership and friends for the kindness shown toward us. May God spare your lives long to make humanity happy. Our motto: "Strangers but once at New man."—W. A. Johnson, Pastor; E. V. Kemp, Reporter.

EAST HEMPSTEAD CIRCUIT—Harper's chapel M. E. Church: The church is well organized, although we haven't been able to do very much for the last five or six weeks on account of very inclement weather. However, we mean to try "to go over the top." With our dear pastor, the Rev. G. W. White, who is so wisely leading us, we see victory in sight. Our Sunday school, Epworth League, Woman's Home Missionary Society, Queen Esther, Methodist Brotherhood, and in fact, every department of the church, is organized and being put to work. Our pastor, the Rev. G. W. White, is preaching us the Scripture, and, by following his lead, we are bound to go "over the top" along all lines. Our church is taking on new life, and our motto is a round report along all lines. Pray for our success.—(Mrs.) Dora Alexander, Recording Steward.

LEXINGTON, N. C.—St. Stephen's Methodist Episcopal church, of which the Rev. P. I. Wells is the pastor, is still alive and doing things. The Sunday school is in a most prosperous condition and we have every reason to be proud. The Ladies' Aid work is second to none. When they attempt a thing it means well done. Sunday, April 29th, was Woman's Day at St. Stephen's. They had the right away all day. The men were not allowed to say one word during the three services—even the pastor was not allowed to make an announcement. And the faithful women proved themselves heroines. In spite of the downpour of rain they made their way to the church, some coming through the rain, some between the showers, and some in taxies. The evening hour was the most interesting hour of the day; at that time the living calendar was the main feature. There were 24 ladies, each representing an hour, and each hour was expected to report ten cents of reach minute in the hour. The result was \$148. God bless the faithful women of St. Stephen's.—P. I. Wolf, P. C.

MOBERLY, MO.—Saturday and Sunday, April 28 and 29, were great days at Gilem Memorial Church. This was the occasion of our first quarterly meeting. The quarterly conference was held Saturday at 8 p. m. Rev. C. S. Webster, our new district superintendent, presided at the conference with kindness and

ability. Reports showed progress in all departments of the church and we were inspired by the timely address of the superintendent, on "The Forward Program of the Church." The quarterly conference was followed with a reception in honor of the new district superintendent, Rev. C. S. Webster, and our new pastor, Rev. Spencer Ray, Jr., and family. The superintendent and pastor were presented with handsome presents by the male members of the church, and the ladies served refreshments. At 10 o'clock Sunday morning all Sunday school teachers and students were in their places, and after forty-five minutes of instruction and discussion the school was reviewed by the district superintendent. At 11 o'clock the superintendent was at his best and preached a strong sermon; subject, "The Restoration of Lost Joy" (Psalms 51:12). Rev. S. S. Pitcher of the A. M. E. Church preached at 3 o'clock; text, 2nd Cor. 6:20. Rev. Pitcher is a credit to his denomination. The presence of Rev. C. B. Johnson of the Second Baptist Church also added much to the occasion. Rev. Webster preached another able sermon Sunday evening. Subject: "The Stone of Difficulty." Two precious souls reclaimed for Christ after this sermon. Collection for the day, \$49. Our church is moving along nicely under the leadership of our new pastor, Rev. Ray, Jr., and under his direction we will begin our revival and Southwestern Campaign May 6th. Pray for us.—Lydia Lobbins, Reporter.

YEMASSEE CHARGE—The Rev. W. H. Norman, pastor of the M. E. church called to order a series of Easter meetings April 2nd. First sermon was preached on Monday night by the pastor at 7:30 p. m. On Tuesday night the Rev. J. C. Smith, a noted Baptist preacher of Yemassee, mounted the rostrum. His text was "Prayer Shall Be Made Continually," from which he preached a noble sermon. On April 4th the Rev. L. G. Gregg, the Dist. Supt. of the Beaufort Dist., was present with us; and on Thursday he held his second quarterly conference at Bethel M. E. church. He preached from the subject "Prayer." The financial report was surprising. On Thursday night he preached at St. John's chapel M. E. church. He proved that love was the only method by which Christ saved a lost and ruined world. On Friday night, April 6th, at 8:30 p. m., Rev. W. H. Norman, pastor in charge, preached a soul-reviving sermon. On Sunday evening the superintendent of St. John's chapel M. E. Sunday school, J. M. Primus, Miss Margaret Bampfield, and Mrs. Annie B. Jackson, conducted the Easter exercises, after which the pastor preached. He took for his text, "He is not here; behold the place where they laid him." Dear readers of the Southwestern Chris-

tian Advocate, we thank God that time goes by on wings we are making on to victory. We also have pastor of Christian piety who stands for the work. We have raised Centenary the sum of \$67.—J. Primus.

MARRIAGE.

(Continued from Page 12) Miss Susie Steward was beautifully solemnized at Paradise M. E. Church, Micanopy, Fla., on Sunday, April 15th. The bride and groom are among the best citizens of the town. Members of both races witnessed the ceremony. The wedding march was played by Mrs. May Etta Kelly. Pray God's blessing upon them. W. B. Hester, P. C., officiated.

WALKER-PRICE—The Rev. S. Walker, of Carrollton, Miss., Miss Pinkie Lee Price, of West Point, Miss., were joined in holy wedlock February the 14th at the residence of Rev. A. E. Taylor, of West Point, Miss. A few friends witnessed the ceremony. Miss Price was a member of St. Paul M. E. church and teacher of Clay county, and also a student of Ruston College and also a student of Lemoyne Institute, Memphis, Tenn., where she pursued the business course and stenographer. Rev. Walker is prominent pastor of N. Carrollton M. E. church of the Upper Mississippi Conference. We wish for their happy sail o'er life's sea.—Mrs. J. Tyler, Reporter.

CARD OF THANKS.

The pastor and his wife take this method to thank the following "Samaritans" surprise party, by Sisters M. A. Stepey and M. James, Thursday night, March 1923, to the parsonage, and cash and many pounds of choice series: Sisters Essie Harry, V. Allen, Fannie Cyrus, Maggie G. Little Mingo, N. L. Young, L. Akins, Nettie Thompson, Maggie ferson, M. A. Allen, Winnie Jeff Mattie Fortenhury, Lela Abram. James, Rachel Hendricks, M. James, Agnes Jefferson, Winnie Stepey, Daisy Jefferson, M. Jefferson and M. A. E. Stepey, Brothers T. S. Stepey, R. James, E. S. Sipp, Irvin Sipp, ton Sipp, Bennie Hendricks, C. eus James, Albert James, C. Jamea and Larkins James. Stepey was master of ceremony. Richard James lead in prayer. sincerely thank them and ask and give them an open and state invitation.—Yours in his service, and Mrs. D. J. Price, Columbia.

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

EVERETT—Sister Dinler Everett, a faithful member of Bowman chapel M. E. church, Dickson, Tenn., died March 21, 1923, at the age of 60. She died as she lived, a faithful Christian. She was loved by all who knew her. She leaves a husband, sister and many relatives to mourn her loss. The funeral was attended by Rev. S. W. Whittaker, P. C., assisted by Rev. O. Aden.—Drew Whittaker, Reporter.

DAY—Mrs. Luvernin Day departed this life Wednesday, April 11, 1923, 9:30 a. m. She lived a consecrated Christian life until her death. The church has lost one of its oldest members. She leaves to mourn her loss one daughter, Mrs. Ada Roberson, and ten grandchildren. Funeral services were conducted by the pastor, Rev. F. D. Thomas, assisted by her former pastor, Rev. J. W. Johnson, of Rural Retreat. A beautiful solo was rendered by Mrs. Ammie A. Boffman, "Sinless Land."—Reporter.

CALHOUN—Charles C. Calhoun, one of Stanley M. E. church's most valuable members and officials, passed to his well-earned reward April 2nd. He was also a very useful and helpful citizen to all who needed help and called on him. He was always at his post of duty when able and adhered to all the program of the church. He will be greatly missed, but we humbly submit to our heavenly Father's will for he doeth all things well. He leaves a wife, two children, a host of friends and relatives to mourn their loss. The funeral service was conducted by the pastor, assisted by Rev. G. F. Tipton, Rev. C. B. Holaway, H. J. Johnson, Dr. J. C. Sherrell and Dist. Supt. A. J. Hughes.—Reporter.

LEE—Brother Factor Lee, one of the founders of Washington chapel M. E. church, was born in Alabama, brought to Louisiana at the age of 8 years, succumbed to the Grim Reaper Death March 24th. He lived a life worthy to live again; age 80 years. He leaves to mourn his death 6 children and 16 grandchildren and a host of relatives and friends. The funeral was largely attended. He owned considerable property and was laid to rest in his own cemetery. Funeral service was conducted by his pastor, Rev. J. D. H. Frazier.—J. W. Scott, Reporter.

PITTS—Bro. Willis Pitts departed this life March 9th at the age of 90 years, having been ill for a number of years. Bro. Pitts lived a devout Christian life, member of the Pleasant Grove M. E. church, Stoneham circuit. He leaves one son and daughter-in-law, daughter, and a host of relatives and friends to mourn his loss. A resolution was read by Bro. E. Donald, funeral conducted by Rev. O. C. Tolbert, assisted by Rev. J. W. Williams, pastor of Zion M. E. church. His remains were laid in Pleasant

Grove cemetery—Rev. O. C. Tolbert, Reporter.

BOOKER—Death visited the home of Sister Viney Booker and pleasing to the great and supreme Ruler of the universe, removed from among us this worthy and esteemed co-laborer. Sister Booker had been for many years connected with the Missionary Baptist church, a consistent Christian and a good mother, and the wisdom and ability she exercised in the aid of our own organization by her service, contribution and kindness, shall be held in grateful remembrance, and the sudden removal of such a life from among us leaves a vacancy and a shadow. We extend our deepest sympathy to the bereaved relatives and express our hope that even so great a loss to them may be overruled by Him that doeth all things well. She leaves six daughters, several grandchildren and many friends to mourn her loss. "Servant of God, well done, thy glorious warfare past, the battle fought, the victory won, and thou art crowned at last."—J. H. Mann, P. C., Medill, Tex.

NUNLEY—Sister Mary A. Nunley, born Feb. 4, 1892, in Finchberg, Monroe county, Ala. Joined the church at the age of 13 years and was baptized by Rev. Jac Williams. She married a Mr. John Nunley, a native of the State of Mississippi. Joined the St. Mathew Baptist church here. Departed this life April 7th. She died in the full triumph of faith. She leaves a father and mother, 4 sisters, 1 brother, husband, and a host of friends to mourn her loss. The deceased was a member of the St. Mathew Baptist church and visited the Wens chapel M. E. church regularly.—L. V. Knight, Reporter.

THOMPSON—Sister M. J. S. Thompson, a faithful member of Maitlieu M. E. church, Marshall, Tex., departed this life April 1st in full triumph of faith. She was a consistent Christian and a faithful worker. Her life was worthy of imitation. She was a great lover and promoter of the W. H. M. Society, of which she was president, and was loyal to her church. She was teacher of the senior class in Sunday school and was a member of Ebenezer M. E. church for over forty years after marrying Mr. Frank Thompson, and moved near Maitlieu M. E. church; she joined here and we were glad to have her. Her class, her society, the church, will miss her. The funeral was conducted by Rev. A. J. Newton, pastor. She left a number of friends and two daughters and a husband to mourn her loss.—Reporter.

IN MEMORIAM.

In sweet and loving memory of our darling sister, Tillie (Rausch) Hamilton, who died in Pittsburgh, Pa., April 13, 1918.

Days of sadness still come o'er us,
Secret tears do often flow,
But Memory keeps our sister near us,
Tho' she died five years ago.
Now in the beautiful land of Somewhere.

Mrs. VIRGINIA NORMAN, Mother.
E. M. RAUSCH, Brother.
Mrs. C. W. WILKINS, Sister.
Mrs. E. M. HOUSE, Sister.
Mrs. C. G. PATRICK, Sister.
SADLER—On March 30th death

came and claimed all that was mortal of Sister Ella Sadler. She was a faithful member of Burin M. E. church, Oxford, Miss., and had stood nobly by her church for years. Her funeral was preached at 3 o'clock by our pastor, Rev. J. P. Watson. She is at rest.—Reporter.

IN MEMORIAM.

In sad but loving memory of my dear father, Mr. Peter Green, who departed this life April 5, 1922.
'Tis sweet to be remembered,
And a pleasant thing to know
That though you may be absent,
You are still kept in mind.
One year has passed, dear father,
Since you were called away.
How well I do remember that sad
Wednesday morn,
None knew how sad the parting,
Or what the farewell cost;
But God and his fair angels,
Have gained what I have lost.
Rest on. Some day we'll meet to
part no more.

Mrs. GRACE GREEN,
Ocala, Fla.

Woman's Column

To the Pastors and Presidents of the Woman's Home Missionary Society of the Marshall District: I am taking this method of calling your attention to our work on the district. You will find assessments, King homo and for the delegates' expenses apportioned as follows:

Assessments for King Home—Concordia and Longview, \$4; Dangerfield, \$6; Harleton, \$4; Hawkins, \$4; Jefferson, \$6; Lasater, \$8; Lodi, \$8; Ebenezer, \$12; Maitlieu, \$6; Mineola, \$6; Marshall Ct., \$6; Ore City, \$6; Pittsburg, \$4; Queen City, \$4; Smithland, \$6; Texarkana, \$4; Texarkana Ct., \$3; Woodlawn, \$6; Zion, \$2; Waskom, \$2.

District Expenses for Delegates—Concordia and Longview, \$1.50; Dangerfield, \$2; Harleton, \$1.50; Hawkins, \$1.50; Jefferson, \$2; Lasater, \$4; Lodi, \$2; Ebenezer, \$5; Maitlieu, \$3; Marshall Ct., \$2.50; Mineola, \$3; Ore City, \$3; Pittsburg, \$2; Queen City, \$2; Smithland, \$3; Texarkana, \$2; Texarkana Ct., \$1.50; Woodlawn, \$1.50; Zion, \$1; Waskom, \$1.

Delegates' expenses will be collected at the district conference, unless sent in before then.

We solicit your hearty support.

Mrs. J. REESMAN, Dist. Pres.

Rev. E. H. HOLDEN, Dist. Supt.

To the Lincoln Annual Conference: The annual convention of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held at Chetopa, Kan., June 14-16, 1923. We are expecting a full delegation. Let each conference officer be present.—M. L. Williams, Cor. Sec'y, 817 E. Magnolia St., Independence, Kan.

Mrs. M. A. Randolph, Dist. Pres., and Mrs. Fannie Thompson, Dist. Corresponding Secretary of the Woman's Foreign Missionary of the Lexington Conference, have arranged for a school of missions to be held on the Lexington District May 24th and 25th, 1923, at Versailles, Ky., for the instruction of the officers and members that they may understand the work better. We ask that a

representative from each charge be present with paper and pencil. Mrs. C. V. Stephens, Branch Secretary, and Mrs. J. T. Leggett, Field Secretary of the Lexington Conference, instructors.—Rev. H. M. Carroll, District Superintendent; Rev. R. D. Hines, Pastor.

Mrs. J. T. Leggett, Field Corresponding Secretary of the Woman's Foreign Missionary Society of the Lexington Conference, who formerly resided at Jeffersontown, Kentucky, may hereafter be addressed at 406 Licking St., Falmouth, Ky.

The Meridian Dist. Convention has been deferred to July 18-20. Be sure to come; we need you.—Mrs. J. C. Stevens, Cor. Sect.

Austin, Tex.

To the Sisters of the Austin Dist., West Tex. Conference:

Dear Sisters—Please remember the group meeting that will be held the 17-18-19 of May in Belton, Tex. Please come on time as I am expecting all conf. officers with good reports. Sisters, please report as never before. Let every one come filled with love of our Supreme Ruler that we may go over the top. Remember our motto, "For the Love of Christ and in His Name." That we may have a great meeting filled with new inspiration and a greater determination.—Mrs. H. A. Nevils, Dist. Pres.; Mrs. N. E. Scroggins, Dist. Sec.

SPECIAL NOTICES

This comes to inform the members of the Brotherhood of the Mississippi Conference that our ranks have been broken again. Dr. A. J. McNair quietly passed into the beyond on the morning of May 1.

Remember, we pledged at the annual conference to pay \$1 for the death of each member. We urge you to remit as early as possible to the treasurer, Rev. D. L. Morgan, 2705 13th street, Meridian, Miss.—I. R. Kersh, Cor. Sec'y.

POTTS CAMP, MISS.—A great wind storm struck the community north of Potts Camp on March 15th and left several families out of doors and also two of the pastors lost their homes. We ask your prayers and whatever contributions you are able to make to help rebuild another house for the pastor and family.—Mrs. Rosale B. Manuel, Potts Camp, Miss.

MANSFIELD, LA.—On Thursday (Continued on Page 16)

BUY A COPY NEGRO YEAR BOOK

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CRESCENT CITY NOTES

SCOTT CHINN—A storm struck Rev. Taylor's home, 1719 Lyon street, about eleven or twelve o'clock Saturday night, April 27th, while he and his family were quietly tucked away in their pleasant home. Suddenly they were aroused by the ringing of the door bell and familiar voices singing. "He lifted me." The door was opened and a host of Scott Chinn's members marched into the parlor lead by Miss Edna Mitchell, Mrs. Rosa Davis, Mrs. Henrietta Kennedy and many others. The table was laden with choice groceries of every kind, which were presented to the pastor by E. Tillman, which the pastor received and responded in his usual way. The committee served refreshments in abundance. Pastor and family, invites such a host to come as often as they want to. Too much cannot be said for the members and friends of Scott Chinn for the way they are providing for the pastor.—H. Taylor, Reporter.

The district meeting of the Woman's Home Missionary Society will convene at the Old Folks' Home, Wednesday, May 23, 1923. All auxiliaries are asked to be present and report for the links and dues.—L. D. Walker, Cor. Sec.

THOMPSON M. E. CHURCH—On Sunday night, April 29, Rev. W. H. Jones, of Lake Providence, preached for us. We were also blessed with the presence of Rev. Henry Taylor, of Scott Chinn church and his congregation, who came out to help us in our dollar rally. We had a good time. Collection, \$65.73.—A. Hagan, Reporter.

BIRTHDAY SURPRISE PARTY.

One of the most brilliant events of the season was a birthday surprise party given in honor of Dr. C. L. Johnson by his good wife, members and friends of So. Atlanta M. E. church, Atlanta, Georgia, of which he is pastor.

Thursday evening, April 26th, a host of members and friends marched through the streets from So. Atlanta to Summerhill, 430 Martin street, the home of Dr. and Mrs. Johnson, laden with baskets of choicest groceries, some money and other useful things for their comfort and cheer. There we were met by Rev. H. W. B. Wilson, Rev. J. F. Demery and numbers of other friends. This jolly bunch, numbering over one hundred, marched into the house singing "There's a Stranger at Your Door." A most excellent program was rendered by the young people, assisted by Misses Jessie and Mabel Ware of Trinity A. M. E. church. Mrs. Willis J. King made the presentation speech for the party and also presented to Dr. Johnson the birthday cake, which was so beautifully decorated with sixty-two pink candles; these candles were lighted and he succeeded in blowing them out, after which he responded with beautiful words of appreciation and surprise. After the program

everybody was served elaborately with ice cream and cake.

Too much praise cannot be given Dr. and Mrs. Johnson for their untiring services and the great work that is being accomplished through the church and in the community.—Subscription Committee.

NOTICE.

(Continued from Page 15)
night after prayer service lightning struck Wesley church steeple and demolished its crowning beauty. It ploughed through the steeple about fifteen feet, knocking a hole sixteen by sixteen feet long, and all the wire connections were damaged. The whole damage amounted to \$200. We had just recently insured the church.—L. L. Greene.

CORRECTION SAVANNAH

CONFERENCE MINUTES.

On the treasurer's report for the LaGrange District, blot out Thomas. ton and move the columns of figures up one space between Thomaston, Stovall and Odessa.

M. M. Jefferson, Secretary.

EPWORTH LEAGUE INSTITUTE

An Epworth League and Sunday School Institute and Training Conference for young people and workers among young people will be held at the Samuel Houston College June 4th to 9th. All the District Presidents and Superintendents, together with all the local Presidents with their Cabinets and local Superintendents and officers of the various Sunday schools of the West Texas Conference, together with all the workers with young people, are urged and requested to be present.

The course of instructions will be thoroughly up to date and interesting, every phase of church work, especially as it concerns the young life of the church, will be taught, and demonstrated. One of the best corps of instructors ever assembled for such a meeting has been secured and will be in charge of the program for the entire week. The President and Faculty at Samuel Houston are sparing no pains to make adequate provisions for the comfort and entertainment of those who attend. The expenses will be thoroughly economical—being only six dollars for the entire week—this covers everything. Come prepared to take part in all of the functions and entertainments of the week, such as games, hikes, socials and a demonstration in everything that will go for the organization and conservation of the young life in our several communities to the Lord and the Church.

Let us all boost for the Institute, and every pastor see that as large a delegation as possible be sent up from each charge.

Men let's make it a great success. The Date—June 4-10.

The Place—Sam Houston College, Austin, Texas.

The What—Institute.

J. L. S. EDMONDSON, Institute Promoter, West Texas Conf. 605 Marlborough, Waco, Tex.

KENTON, TENN.—Kenton is a prosperous industrial town with a thrifty set of inhabitants. The town in general has on a progressive movement with a new factory to be constructed within the next three months. Many new dwelling houses

are being built and the Baptists have completed a new concrete building at a cost of \$4,000. We are a part of the greatest church (M. E.) in the world and are not keeping pace with the progressive movement. Our frame building has been in a dangerous shape for three years; the walls are leaning and the building rocks with the wind. Are we as loyal Methodist going to let this building remain in this embarrassing predicament? Or are we going to put our shoulders to the wheel and our means together and erect a new building that we can be proud of, and which will be a credit to our church? Therefore by virtue of the prevailing conditions and the aforesaid statement, we, the Board of Trustees of Cason's Chapel M. E. Church, have this day (April 23) condemned the said church and worship therein is forbidden. If any reader wishes to help us in our Macedonian cry or this trying crisis, you may remit to John Jackson, Kenton, Tenn. Desiring your prayers for our success, we are your brothers in Christ. Humbly submitted: John Jackson, president; Brown Eskew, treasurer; C. C. Cayson, secretary.

QUARTERLY CONFERENCE.

(Continued from Page 11).
were present with good reports. We paid the District Superintendent in full, \$30. The Sunday schools on this charge are alive. We have a first-class Epworth League chapter at New Fork church. Too much cannot be said of the Woman's Home Mission and Ladies' Aid Societies. They are doing great work under the leadership of Mrs. A. J. McIntyre and Mrs. R. Wilkerson. We are planning and working for this to be the best year in the history of our church, and up to this time it is the best. Notwithstanding all of our members on this charge have been down with the influenza for about two months, and all church services have been suspended for about forty-five days,

we are glad to report the church doors have been opened again for services. Our pastor, the Rev. R. Jordan, is the faithful and competent leader. On Sunday morning the Dist. Supt. preached a very impressive sermon. Many came forward to the altar for prayer, one accepting Christ. On account of sickness and bad weather our Centenary collections Easter was only \$80. We are planning to go over the top on the third Sunday in May. We are planning to raise our quota of Southwestern Christian Advocate on the 20th of May. We are asking each committee to report at least five subscriptions.—H. L. Davis, Reporter.

MICANOPY AND ROCHELLE CHARGE—Our second quarterly conference was held by the district superintendent, the Rev. R. H. Dehose, May 5-6, 1923. Most of the officers were present with good reports. The district superintendent said many good things to the conference about the program of the church and the great movement that is now on. He asked the conference to stand by the plans of the church. Rev. Dehose is a great man and the right man for the work assigned him. We are striving to follow where he leads. He was paid in full for the quarter. Our church and parsonage are being repaired. During the quarter we had thirteen accessions and one convert.—J. K. Mories, Reporter.

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How do you expect to re-invest them?

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The security is as good as the best.

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WRITE TO

George M. Fowles, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, or
W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Southwestern Christian Advocate



LORENZO H. KING,
Editor

Vol. 50

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No. 22

THE METHODIST BOOK CONCERN,
Publishers

Faith

There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise followed by sudden thunderclaps and bursts of unlooked-for sorrows are the ones that test certain of our graces the most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened we can discern nothing; but the pupil of the eye gradually enlarges until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory. The fourteenth chapter of John never falls with such music upon our ears as when we catch its sweet strains amid the pauses of some terrific storm: "Let not your heart be troubled; ye believe in God, believe also in me. I will not leave you comfortless."

—Theodore L. Cuyler, D. D.

FAIR HARVARD

There is no possible way to measure the real gain to the cause of democracy in this country and at these times, that was registered by Harvard University in its refusal to draw the color line against Negroes, Jews or any other group. President Lowell's ruling to the contrary was completely reversed by the Board of Overseers speaking for the Harvard Corporation; and a reiteration of the University's honorable and only defensible attitude was made guaranteeing its traditional policy of freedom from discrimination on grounds of race or religion.

The Corporation voted that "up to the capacity of the freshman halls all members of the freshman class shall reside and board in the freshman halls, except those who are permitted by the dean of Harvard College to live elsewhere. In the application of this rule men of the white and colored races shall not be compelled to live and eat together, nor shall any man be excluded because of his color."

The recommendations as formally voted are as follows:

No Race Discrimination.

"Concerning proportional representation, your committee is unanimous in recommending that no departure be made from the policy that has so long approved itself—the policy of equal opportunity for all, regardless of race and religion. Any action liable to interpretation as an acceptance of the principal of racial discrimination would to many seem like a dangerous surrender of traditional ideals.

"Under the circumstances the introduction of any novel process of scrutiny appears inexpedient. Even so rational a method as a personal conference or an intelligence test, if now adopted here as a means of selection, would inevitably be regarded a covert device to eliminate those deemed racially or socially undesirable, and, however fairly conceived and conducted, could not fail to arouse damaging suspicion.

"Your committee is opposed, also, under present conditions, to an arbitrary limitation of the number of students to be admitted and to the policy of giving preference to some graduates. Unearned exemptions and favors are apt to be demoralizing to their recipients. And if the size of our freshman class is to be reduced, the reduction can best be accomplished by raising the standard for admission."

And this is fair. The only standard of admission should rightfully be that of the character and intelligence test. Any other is prejudiced and pagan. If the Negro is given the opportunity, even amid adverse conditions and despite extra and heaped-up hindrances, he will arrive. And in giving him this opportunity, Harvard, at least, has resolved to be fair.

This democratic old American University is so far from encouraging President Lowell's policy of discrimination, as also to put up the bars against the possibility of evasion or subterfuge. If, as paragraph two above observes, the personal conference or intelligence test were adopted now, it would be utilized to eliminate the Negro as do the disgraceful discretionary provisions of the election laws of the South by means of which hundreds of thousands of Negro citizens in this section are robbed of representation in the government under which they live and are exploited. The Harvard authorities saw clearly this point and their precaution and provision against its practice in that institution will ever stand as an open indictment and repudiation and rebuke of such methods in government. The fine fair ethical sense of the Harvard Corporation is most gratifying for its instructive value in teaching the art of just government to those who maintain themselves by fraudulent methods. Harvard is fair.

CRITICISING OUR EDUCATED LAYMEN

Quite frequently and generally we hear lodged against certain laymen in the local church, particularly the well-to-do and educated type, that these are not dependable in their support of the Church and its program; that they are indifferent to the claims and opportunities the Church offers for Christian service; that their attitude toward the minister is critical, if not hostile; that their influence is diverted from the Church to the other institutions of the community many of which stand in open opposition to the spirit and aim of the Church. As a consequence there is noticeable a growing gulf of suspicion and recrimination between many laymen of this type and those who make the accusation.

How much justification in fact may be found for this wholesale indictment is difficult to ascertain. Personally, the writer in our pastorate of about twenty years, has not experienced so pronounced and general a situation as would warrant the conclusion that educated and well-to-do laymen are hostile to the Church or are oblivious or even careless to its claims. There are of course some exceptions. But we have observed that as a type this class of laymen are no more impervious to the real claims of the Church intelligently conceived and rationally

proposed than, hardly quite as much so as, others not of this type.

If educated laymen demand a method of approach different from some methods the Church has used in the past, for this they are not to be censured. It is basal in the educational process, that it develops the personality in this very regard. The educated layman is rightfully more critical in his observations, judicial in his opinions, less impulsive in moral choices, more self-poised and self-directing in exercise of his will and activities. His mental integrity demands this.

That the Negro layman when educated should be less explosively emotional is no argument that he is less Christian. His education makes him more inhibitive. He simply cannot "shout" aloud as did his grandparents who knew little of the saving grace of self-control. Nobody criticizes the fathers for their mode of expression. They did the best they knew. But never will the sons and daughters of those precious old saints register the same external bodily expressions of religious enthusiasm and emotionalism. But these same sons and daughters may be and many of them are genuinely pious, and reverent of spiritual things appraising these at their full value.

It should also be remembered that the program of the Church, fundamentally always the same, must be newly interpreted and set forth in a way to challenge and compel the admiration and support of the educated layman: a program for men—normal, concrete, concise, comprehensive—that relates itself constructively and in a businesslike way to the whole network of social relationships is what modern educated laymen want. They want the scientific method of handling and dealing with other problems applied to the problems and programs of the Church and religious activities. They want more modern, efficient business methods introduced into the Church work. They desire wider recognition in shaping the Church's policies and directing its temporal affairs.

Also, the Christian Church must hasten to dispense with much of the "cant" and insincerity which afflicts many of its adherents, that strikes a dagger to the faith of men and women who study, who think, and who know things. In the middle ages fear and ignorance were powerful weapons in the hands of dominant religious agencies for maintaining their influence and control and direction of the populace. Not so now. It is in her inherent moral sovereignty alone that the church will secure the sway of the minds and hearts and lives of men for her Lord, and that she can hope to make conquest of the world. If she will pay the price, she will win. She cannot win if she fails to appreciate the point of view of those she would win or if she undertakes by the century old methods to control the modern mind with its ages of background, its keenness of culture and its comprehensive vision of things as they should be.

If the Church finds laymen of this type apparently out of harmony, let Church leaders remember that neither carping criticism nor unjust allegations will gain her point. Would not the wiser course be to carefully examine herself to ascertain whether the true cause of the condition complained of may not be found largely in her failure to properly adapt herself to this type of laymen, and then go after them in a way that will bring results. Consideration studiously given to these things, we are of the opinion that much cause for indictments such as are frequently heard against our laymen will be removed, the spirit of criticism much allayed and the Churches materially strengthened by increased activity on the part of this type of laymen who are so powerful a Kingdom asset when approached in a slightly different way.

KEEPING HIS HEART WELL.

For many months now, the gentle, sweet-pastoral voice of Bishop Wm. A. Quayle has been muffled in oppressive silence in his sick-room and his friends by the multiplied thousands throughout the world have been awaiting in breathless anxiety and sending up fervent, importunate prayers to the Great Physician for his eventual recovery.

Meanwhile, only bit by bit have we been privileged to listen into that sick room where focus the heartstrings of the tens of thousands of his lovers who hitherto profited by the kindly ministry of his unique

(Continued on Page 4).

MISSISSIPPI NEGROES TELL THE WORLD WHY THEY LEAVE SOUTH

The Negroes held a mass meeting in Jackson on May 1, and after pledging themselves for mutual co-operation, issued the following address:

To the Citizens Mass Convention of the State of Mississippi, Greetings:

Gentlemen:

Having been informed that the object of your meeting is to take steps to try to stay the present exodus of Negroes from the State of Mississippi and being ourselves property-holders, citizens of the State and most deeply interested in the future welfare of the commonwealth, realizing that anything that is detrimental to the common good of the State is equally detrimental to us, and being Negro citizens ourselves, we beg to submit the following as a few of the many reasons which cause the Negro to be so easily induced to leave the State:

1. The Negro feels that life is not safe in Mississippi, and his life may be taken with impunity at any time upon the slightest pretext or provocation, by a white man.

2. The record filibuster, vote and defeat by the Southern representation in Congress against the Dyer Anti-Lynching Bill, in the last Congress, has caused the Negro to believe that the South is irrevocably determined to perpetuate therein lynch-law and mob violence in the South.

3. The Negro has generally despaired of obtaining his rights as a citizen in this section, and a few of the following facts all tend to force him to this conclusion:

(a) While he realizes that the law on its face is fair, yet he feels that when it comes to an application of that law to him, only too often it is but a dead letter.

((b) He realizes the fact that though he is equally taxed with the white man, that he gets only too often, but few of its benefits, and that while all school money, under the law, should be divided equally, that he gets only about one-twentieth of his share, or in other words: for every dollar spent for the education of the Negro child in the State of Mississippi, there are about \$20.00 spent for the education of the white child.

(c) That there are more than one thousand high schools in the State for whites, while there is but one such public school in the State maintained for Negroes.

(d) That though there are about eight hundred consolidated rural schools in the State for whites, there is not one for Negroes.

(e) That though more than \$100,000.00 is spent monthly for the transportation of white children to and from school, not one dollar is spent for Negro children.

(f) That the wage paid Negro teachers is wholly insufficient to induce competent teachers, as a rule, to teach Negro schools.

(g) That though all schools for whites are built out of the common fund, raised by the taxation of both white and black, the Negro is called upon by the State through its representative to solicit charity, to build his own little, meagre school house out of his own personal funds, supplemented by philanthropy, wherever he may, perchance, find it.

(h) Though there are 50 odd agricultural high schools supported by the State for whites, there is not one such school in the State for Negroes.

(i) That though the State has established a reformatory for the derelict white youth, at a cost of more than \$1,000,000.00 and spends \$30.00 per month, per capita, upon each white derelict youth, to bring it back to good citizenship, not one dollar is spent in this way for the reformation of the Negro derelict, but he is thrown into prison among the most hardened criminals, only to be made worse.

(j) That though the State has spent several million in the establishment and maintenance of a tuberculosis hospital for the whites of the State, yet there is no place whatever in the State where the Negro may go and receive treatment for this dread malady, notwithstanding the fact that the Negro is said to be more subject to this disease than the whites.

(k) That though the State has spent several million dollars for white feeble-minded children, and though the Negroes are in the majority in the State, not one dollar has been spent to aid the feeble-minded Negro youth.

(l) The capacity and support of Alcorn College is not one-tenth what it should be—the State itself contributing less than five cents per capita, Negro population, of the higher education of Negroes.

Though there are several colleges and a State Normal College maintained by the State alone, for whites, no such institutions are maintained for Negroes as such—Alcorn being a Morill Land Grant School, intended to be the equal of Starkville A. & M. College, but has not had one-tenth of the support heretofore given that great institution.

(m) The State maintains and supports an institution for the white blind, and has for the past forty odd years, but none for Negroes.

(n) It appears that almost innumerable Negro tenant farmers charge their landlords with either no settlement, or an unfair settlement, and many of these Negroes, after appealing to both State and Federal authorities in vain, have given up in despair and sought other climes, some of them charging that a state of peonage exists in certain sections of the State.

(o) The Negro charges that one white man's word may outweigh that of a hundred Negroes.

That no public improvement, as a rule, is made in those sections of towns and cities occupied by Negroes.

(p) No landlord should be permitted to sell his tenant's crop, but should be forced by law to deliver to him in kind.

(q) The State of Mississippi sent more Negro soldiers to the World War than whites, but the Negro boys on their return home found themselves with no more voice in the State and Government which they fought to defend, than the German enemy whom they helped to stay from American soil.

(r) The Negro, generally, finds himself wholly excluded from all jury service, whatsoever, and from all participations whatsoever, in the State and National Government under which he lives.

This he holds responsible for all of his many inequalities and injustices under the law, and feels that notwithstanding the kindly feelings of many to the contrary, that such a state and condition must ever remain, just so long as he is denied the ballot, since history affords no example of mutual co-operation, contentment, and mutual welfare, where one group assumes guardianship of another, and attempts to govern them without the consent of the governed.

(s) In our humble judgment there is no hope whatever of bringing back the Negroes who have already left the State, but the only hope now lies in taking the proper steps to retain as many as possible of those who are here.

Respectfully submitted, Committee on Address: S. D. Redmond, Chairman; M. E. Anderson, Secretary; J. W. Hair, G. W. Cox, E. L. Trivine, E. W. Richardson, W. L. Mhoon, R. L. Johnson, A. J. Thomas, E. L. Patton, W. A. Scott, J. W. Isable, O. W. Jones, R. J. Garrett, A. M. Redmond

Personal and General

Plans are already completed for the erection of a \$300,000 Masonic Temple in St. Louis, Mo. This building will be five stories in height and fourteen stores to occupy the ground floor.

Mr. C. B. Hosmer, Special Representative of the Standard Life Insurance Company, was

a very welcomed visitor at the Southwestern Office during the week.

Doctor J. M. Shumpert, our veteran pastor at Wesley Methodist Episcopal Church, Vicksburg, Miss., has recently sent to our office a very neat and artistic minute of the Mississippi Conference.

Doctor B. F. Abbott pastor at Union Memorial Church, St. Louis, Mo., has just sent six subscribers to the Southwestern and says

that Union Memorial will have her full quota not later than Sunday, July 1st, which is the Semi-Centennial Anniversary.

By the will of the late W. T. Ewing, a wealthy Negro of Haywood, Cal., his entire estate amounting to \$150,000 has been left to Tuskegee Institute. Mr. Ewing, an ex-slave, was among the first to stake out claims in Alaska during the gold rush of 1896.

(Continued on Page 4)

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



PICTURE OF PEACE:—The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.—Isaiah 11:6.

KEEPING HIS HEART WELL

(Continued from Page 2)

oral messages and the hundreds of thousands whose lives have felt new moral enthusiasms incited by the perusal and study of his score of volumes that have been sold by the millions in all lands.

From the Rev. Dr. Silas C. Swallow of Harrisburg, Pa., comes the late intelligence that the much beloved bishop expects never again to be well in body but hopes "to keep the well heart forevermore." This information comes through a letter to Dr. Swallow, which is so characteristic that we herewith reproduce the entire note:

THE METHODIST EPISCOPAL CHURCH

Bishop's Residence

St. Louis, Missouri.

April 13, 1923.

Dear Dr. Swallow:

Harrisburg, Pa.

How lovely it was in you to write me such a sweet letter. This relation of people in the gospel is very sweet. I am glad you are so well and strong and can write such a good letter at the age of 84.

Remember me to your dear 79 year young wife. I suppose she will never catch up with you in years and in the heavenly country you will be of the same age. So make the most of your seniority while you may. How blessed the gospel is when we are sick and when we are well. I love it more and more, and the presence

of Christ is unspeakably blessed.

I am mending somewhat, I suppose, but do not expect ever to be well, but hope to keep the well heart forevermore. May God bless you and your wife.

Lovingly, your brother, W. A. Quayle.

The Church still prays for Bishop Quayle.

PERSONAL AND GENERAL

(Continued from Page 3)

The English Bible Society of London, has just completed the publication of the Scriptures in six new African languages, making a total of 164 languages of Africa in which the Bible has been printed and distributed to over one million native Africans.

Ten new annual cash subscriptions have just reached our desk from the Rev. G. M. Mallory, Pastor of our St. James Church, Temple, Tex.

Doctor and Mrs. M. C. Gaines of this City recently entertained in their lovely home here, Dr. and Mrs. Fowler of Atlantic City, N. J.

Brother Pastors, don't forget to clear the track for the Semi-Centennial Anniversary of the Southwestern Christian Advocate, Sunday, July 1st. Raise your full quota. Do not let the Church of which you are Pastoring, lag behind. Are you with us? Show your colors Sunday, July First.

The Southwestern Office is in receipt of
(Continued on Page 5)

UNITED STATES VETERAN BUREAU HOSPITAL, Tuskegee, Alabama

ENTIRE STAFF WILL BE COMPOSED OF COLORED MEN AND WOMEN

The President of the United States has directed that Colored eligibles be selected for appointment when reached for certification in accordance with the civil-service rules.

The United States Civil Service Commission calls attention to the opportunities for appointment offered to persons who are qualified and who desire to enter the Government service at the new United States Veterans' Bureau Hospital for colored veterans, to be opened within the next few weeks at Tuskegee, Alabama, and erected on ground donated for the purpose by Tuskegee Normal and Industrial Institute. The capacity of this hospital is about 600 beds. It has been built for Colored patients only, being the best of its kind in the world.

Persons who desire to apply for any of the following named positions should immediately request full information and the appropriate application blank, addressing "The United States Civil Service Commission, Washington, D. C.":

Graduate Nurses; salaries \$1,680 to \$2,500 a year—(1 Chief, 2 Assistant Chief, 15 Head, and 45 Staff positions.)

Reconstruction Aides; salaries \$1,680 to \$2,500 a year—(16 in Occupational therapy and 6 in Physiotherapy.)

Reconstruction Assistants; salaries \$1,400 to \$1,600 a year—(3 in Occupational therapy—1 Agriculturist, 1 Carpenter, 1 Mechanic—and 6 in Physiotherapy.)

Dietitians; salaries \$1,680 to \$2,500 a year—(1 Chief, 2 Assistant Chief, and 4 Staff positions.)

Persons who are already eligible on registers for any of the above-named positions and who wish to be specially considered for appointment at this hospital should so inform the Commission.

The following named positions in the hospital will be filled from registers established by the District Secretary, and persons who wish to apply for them should send for full information and application blanks, addressing "The Secretary, Fifth U. S. Civil Service District, Post Office, Atlanta, Ga."

Physicians—(15 General Medicine and Surgery, salaries up to \$3,250 a year; 18 Specialists, particularly in Neuropsychiatry and Tuberculosis, up to \$5,500 a year.)

6 Dentists; salaries \$2,400 to \$3,600 a year.

Laboratorians; salaries \$1,680 to \$2,000 a year—(2 in Roentgen-

ology, 2 in Bacteriology, and 1 in Dentistry.)

2 Pharmacists; salaries \$1,680 to \$2,000 a year.

Persons who have already qualified for any of these positions in other civil service districts may have their eligibility transferred to the Fifth District by writing to the District Secretary at Atlanta.

Applications should be filed at once.

STILL PUTTING THE EMPHASIS

That there might be no misgivings as to the resolute purpose of the general Church to prosecute vigorously in the immediate present and future the full and fruitful consummation of the benevolent program and activities of the Church, the Board of Bishops in the recent meeting at Wichita, Kansas, adopted and hereby send forth the following resolutions to our world Methodism:

1. That as bishops we accept our full responsibility in our respective areas, in co-operation with the Committee on Conservation and Advance, and through our District Superintendents and Pastors to secure by October 31, 1923, as a minimum as much as was received during the year ending October 31, 1922.

2. It is the judgment of the Bishops that the legislation of the General Conference touching the benevolent program of the Church is intended in no wise to transfer the disciplinary responsibility of the Corresponding Secretaries of the Benevolent Boards and their associates "to inform the Church and the public concerning all phases of missionary, educational, benevolent and philanthropic activities of the Church," and to inspire the church to an adequate response in life and substance for the carrying forward of the worldwide program of the Church.

3. We concur in the recommendation for the immediate validation of all our overdue Centenary subscriptions in every district and charge of the church, with a determined effort to secure the payment of the maximum amount of money by July 1st.

4. We look forward with contagious enthusiasm to the launching in due season of the World Service Program and pledge our undivided devotion to its consummation.

ALL HAIL SUCCESS OF THE LA TECHE DISTRICT, LOUISIANA CONFERENCE

By Dr. W. G. Alston, District Superintendent



This group represents the pastors of the La Teche district assembled in Centenary Convention at Thibodaux, La., April 18, 1923, Rev. L. H. Smith is the moving pastor.

The names of the pastors in the group are: J. D. David, J. B. Johnson, D. A. Landry, C. Bryan, L. H. Smith, T. B. Cooper, A. L. Robinson, Peter Leban, D. L. Davidson, T. H. Sankson, J. D. McSain, S. J. Jackson, H. B. F. Charles, Arthur Robinson, M. L. Baldwin, W. H. Davis, F. D. Bowers, C. E. Bradbord, D. G. Taylor. The following pastors were not able to be present: E. C. Goins, J. D. Wilson, J. H. Thompson, H. R. Bernard.

The La Teche district, according to her numbers is leading the New Orleans Area. Two years ago she raised just a little more than \$2,000. On the 18th of April this same district laid on the table in thirty-three minutes in Calvary Methodist Episcopal Church in Thibodaux, more than \$4000. The bag held by the District Superintendent sitting in front of the group has in it the cash. The pastors on the La Teche district measure favorably with the pastors of any district in the Area. The district is divided into four groups; each group is responsible for each church within its confines.

Group No. 1—Rev. J. D. David is the president, Rev. T. B. Cooper, Secretary. Group No. 2—Rev. J. B. Johnson, president, Rev. L. H. Smith, Secretary. Group No. 3—Rev. D. A. Landry, president, Rev. A. L. Robinson, Secretary. Group No. 4—Rev. C. D. C. Bryan, President, Rev. Peter Leban, Secretary.

Group No. 2, of which Rev. J. B. John-

son is the president and Rev. L. H. Smith, is secretary, did a very fine piece of work. These men on a suggestion made by their secretary took their carpenter tools went to Beattieville, pulled off their coats and gloves and with their bare hands celled the parsonage for their brother pastor to live in. I think this is one of the finest examples ever set forth by any group of pastor. Let others take notice.

The pastors in this group are: J. B. Johnson, L. H. Smith, H. B. F. Charles, D. L. Davidson, C. E. Bradford and W. H. Davis. These groups will come forward before July first with their full quotas for The Southwestern Christian Advocate.

Following are the amounts raised by groups: Group No. 1—Crawford, \$260.00; St. Peter, \$200.00; Godman, \$90.00; Baldwin, \$275.00; Franklin, \$335.00; Centerville Circuit, \$150.00; Morgan City Circuit, \$300.00; Union, \$50.00; Bayou Salle, \$20.00. Total, \$1,680.00.

Group No. 2 — Beattieville - Scriver, \$300.00; Houma, \$200.00; Napoleonville, \$221.00; Thibodaux, \$308.00; Viron, \$10.00; Woodlawn, \$180.00. Total, \$1,209.

Group No. 3—Donaldsonville, \$240.00; Plaquemine, \$200.00; Rosedale Circuit, \$220.00; Bayou Goula, \$100.00. Total, \$760.00.

Group No. 4 — Camp Parapet Circuit, \$93.00; Hahnville, \$117.00; Litcher, \$100.00; LaPlace, \$100.00; White Hall, \$100.00; Darrow, \$50.00. Total, \$560.00. Grand total, \$4,211.00

President of Texas College.

Doctor S. M. Beane, pastor of Hamilton Methodist Church of Los Angeles, California, sends six cash subscribers to the Southwestern. Doctor Beane is a member of the Southern California Conference, away out in the West. Brethren in the near by states, what say ye?

For the second consecutive year the Howard

University debaters, by defeating both of their opponents, Lincoln and Union Universities, won the Inter-Collegiate Debating Championship. A remarkable feature of the double victory was that Union University was defeated for the first time in her history in a debate in Richmond.

Doctor Edward Wittenberg formerly pastor of St. James A. M. E. Church of New Orleans and recently transferred to Allen Chapel Church at Kansas City, Mo., was a welcomed guest at our office during the week. Doctor Wittenberg was in the city attending to business of importance and shaking hands with his many friends. While in these southern climes he will visit Baton Rouge where he pastored several years ago.

Kansas City is claiming the honor of having the first Colored woman film producer in the United States, in the person of Mrs. Maria P. Williams as Secretary and Treasurer of the Western Film Producing Co., a Negro corporation of Kansas City, Mo. Mrs. Williams has just completed "The Flames of Wrath," a drama written, acted and produced by Colored people.

The latest addition to the family of Methodist papers is "The Garrett Forum," a 4-page weekly published by the students of Garrett Biblical Institute. The Evanston Boys evidently believe in a broad editorial policy, for the numbers so far published show an interest in church problems of every kind as well as the events in the life of the theological school.

GONE TO HIS REWARD

By the Reverend J. W. Isable

On Monday, April 30, 1923, the death angel came to the parsonage of Asbury Methodist Church, Canton, Mississippi, and carried away the pastor, Doctor A. J. McNair to his Heavenly home. He had only been ill for about four or five days, not confined to his bed at all. Sunday, April 29th, he preached a great sermon both morning and night. On Monday night, April 30th, he and his wife attended a church social, returning home and feeling all right before retiring. The next morning his wife went in to call him for breakfast and found him dead.

He was born 1869, died 1923, aged 54 years. Was a member of the Mississippi Annual Conference for 30 years and rendered the most effective service for God and the church.

His funeral was attended on May 3rd, in Asbury Church at Canton, Mississippi. The following ministers were present and took part in the service: Doctors L. W. Price, Superintendent of the Jackson District and G. W. Smith, Superintendent of the Brookhaven District, the Reverends P. S. Olive, Jackson Circuit; J. W. Isable, West Jackson, and quite a number of other ministers of the city were present. The funeral was preached by Doctor G. W. Smith, District Superintendent of the Brookhaven District.

COMMENCEMENT PROGRAM FOR CENTRAL ALABAMA INSTITUTE

Mason City, Birmingham, Alabama.

May 25-31, 1923.

Friday, May 25, 8 p. m. Anniversary of

PERSONAL AND GENERAL

(Continued from Page 4.)

announcements from Alcorn A. & M. College, at Alcorn, Miss., and Texas College, Tyler Texas, giving the dates of their Commencement exercises May 16-23 and May 24 to June 6, respectively. Prof. L. J. Rowan is President of Alcorn College and Prof. W. R. Banks,

the Literary Society. Address, Miss E. O. Wyatt.

Sunday, May 27, 9:30 a. m. Love feast.

Sunday, May 27, 11 a. m. Baccalaureate sermon, Dr. J. N. C. Coggin.

Sunday, May 27, 3 p. m. Annual sermon.

Sunday, May 27, 3 p. m. Model Epworth League Program.

Monday, May 28, 9 a. m. Epworth League Institute.

Monday, May 28, 8 p. m. Graduating Exercises of Grammar Grade. Address, Prof. W. R. Wood, M. S., A. M.

Tuesday, May 29, 9 a. m. Epworth League Institute.

Tuesday, May 29, 2:30 p. m. Meeting of the Board of Trustees.

Tuesday, May 29, 8 p. m. Epworth League Institute Program. Jefferson Theatre.

Wednesday, May 30, 9 a. m. Epworth League Institute.

Wednesday, May 30, 2:30 p. m. Last Chapel Exercise. Address. Promotions.

Wednesday, May 30, 8 p. m. Graduating Exercises.

Thursday, May 31, 9 a. m. Epworth League Institute.

Thursday, May 31, 8 p. m. President's Reception to Graduates and Alumni.

Friday, June 1, 9 a. m. Epworth League Institute.

H. H. SUTTON, Pres.
S. C. WALKER, Dean.

EPWORTH LEAGUE INSTITUTE.

Ministers of the Central Alabama Conference

Do not fail to stress the Epworth League Institute to be held at the Central Alabama Institute, May 28-June 3rd.

Faculty—Dr. F. H. Butler, Director.

Evangelism—Dr. T. B. Oville.

Missions—Dr. D. D. Martin.

Christian Citizenship—Dr. J. N. C. Coggin.

Bible Study—Rev. J. W. Martin.

Sunday School Methods—Dr. Wm. Jones.

Recreation—Dr. J. N. Wallace.

Bible Study—Dr. J. L. Wilson, Rev. G. W. Lewis.

Junior League Methods—Miss Arma Theus, Mrs. M. L. Chambliss.

Manager-President—H. H. Sutton.

Dean—S. C. Walker.

Local entertainment will be furnished all delegates free of cost. The local Committee on Arrangements will hold a big program at the Jefferson Theatre on Tuesday night.

Bishop R. E. Jones, our own Bishop, Dr. E. M. Jones, Area Secretary, and many other prominent men of the Church and city will at some time during the Institute be present and make addresses.

COMMENCEMENT PHILANDER SMITH COLLEGE.

Little Rock, Ark., May 25-31, 1923.

Friday, May 25.

8 p. m.—Anniversary of Literary Societies. Public Program.

Sunday, May 27.

9:30 a. m.—Love Feast conducted by Dean Taylor and Prof. Maclin.

10:30 a. m.—Baccalaureate Sermon by the

Rev. Dr. D. D. Forsythe, Philadelphia, Pa.

8 p. m.—Annual Lecture by Dr. Forsythe.

Monday, May 28.

10:30 a. m.—Class Day Program of Senior Preparatory Class.

8 p. m.—Graduating Exercises of the Adeline Smith Home. Address by the Rev. J. W. E. Bowne, D. D., Ph. D., Atlanta, Ga.

Tuesday, May 29.

10:30 a. m.—Class Day Program of the Senior Normal Class.

8 p. m.—Graduating Exercises of the Normal Department.

Wednesday, May 30.

10:30 a. m.—Graduating Exercises of the Preparatory Department.

2 p. m.—Class Day Program of the College Department.

4 p. m.—Meeting of the Board of Trustees.

8 p. m.—Public Program of the Alumni Association. Address by Dr. R. L. S. Tweed, Galloway, Ark.

Thursday, May 31.

10 a. m.—Graduating Exercises of the College Department. Address by the Rev. Dr. Bowen.

You are cordially invited to attend all exercises.

Special Announcement.

The Summer School begins June 11. Able and experienced teachers will be in charge.

GROUP MEETING OF THE OCALA DISTRICT.

To the Ministers and Laymen of the Ocala District—Greeting:

Dear Brethren—While we have much cause for rejoicing of the success of the past year's work, let us remember we have a large work and greater responsibility upon us than ever. This is the fifth year of our Centenary asking. Each pastor is urged by the general church to raise his full apportionment for the five years by the next coming annual conference.

Rev. G. W. Moultrie, D. D., our Area Secretary, was present with us in our group meeting held at Ocala April 19th. The great address he gave us concerning the work of the great church is still burning in our hearts. Dr. Moultrie is a great man; he knows the church and has done much good for the work in Florida. The total amount for the five years was adopted by the pastors in his presence and pledged themselves to raise every dollar by the closing of their year. Each pastor was called upon to report the Easter collection for Centenary. Total amount collected \$225. We are also hard at work trying to get our full quota for the Southwestern Christian Advocate by July 1st.—R. H. DeBose, D. S.

LEXINGTON ANNUAL CONFERENCE NOTES.

The Lexington Conference held its annual session at the Simpson Methodist Episcopal Church, Indianapolis, Ind., April 11-16, 1923. The conference opened with Holy Communion, Bishop Robert E. Jones, D. D., L.L.D., presiding. This was one of the most impressive services that has ever been held during

the history of the conference. The audience was moved to tears at the timely remarks given by Bishop Jones. Immediately after this session the regular business of the conference was begun. The Bishop was most cordially welcomed and the enthusiasm of the conference ran high, for the brethren were elated to have our first Negro Bishop preside over the conference. Many prominent visitors attended the conference. Among the many we will make mention of the following: Bishop Coppin, of the A. M. E. Church. He gave a timely lecture and paid a high tribute to Bishop Jones as being one of the outstanding bishops of Methodism. Bishop George Clement, of the A. M. E. Zion Church, thrilled us with his eloquence and logic, by expressing his desire for the consolidation of all Methodism—when every barrier shall have been broken and we can prove to the world that 'One is our Master, even Christ, and all we are brethren.' Bishop F. D. Leete, our resident Bishop, came in occasionally and added stimulus to the conference. Dr. Philip M. Watters, President of Gammon Theological Seminary, made a strong plea to the young men to make ample preparation for the great work assigned to their hands. So persuasive were his words that many felt the need of greater preparation and planned to attend Gammon next fall. Drs. C. S. Williams, F. H. Woods, W. H. Giles and Jackson gave excellent addresses. Dr. I. Garland Penn gave an excellent address concerning our schools and other Christian work. The Rev. Dr. W. A. C. Hughes and Dr. J. N. C. Coggin gave usual message of hope and good cheer.

On Sunday morning Bishop Jones preached. His sermon was freighted with magnetism, logic and eloquence. It was one of those times when we feel that we ought to make each day as inspiring as a song, each deed as holy as a prayer, and each character as perfect as a picture.

Dr. John W. Robinson visited the conference. Having been recently transferred from the Lexington to the New York conference, he explained his loyalty to our conference after having been present for thirty years at the roll call; he regretted to take leave of the brethren with whom he had so pleasantly associated, but having been called to a greater field, he felt it his duty to say, "Lord, here am I, send me."

The spiritual effect of the conference was of such that every one seemed to have gone away with the determination to daily practice frugality, honor, justice, faith and love; to meet provocation with patience and organized iniquity with faith in God's eternal truth; to meet ingratitude and enmity with forgiveness and love. For, surely the life of child and youth, of patriot and parent, should have a loveliness beyond that of any flower or landscape, and a majesty not found in any cataract or mountain; being clothed also with a beauty that does not inhere in Canova's marble, and a permanency that is not possessed by Von Rile's Cathedral; a structure builded of thoughts, hopes and aspirations, of tears, prayers and purposes, whose foundation is eternal truth.—W. H. Wallace, Reporter.

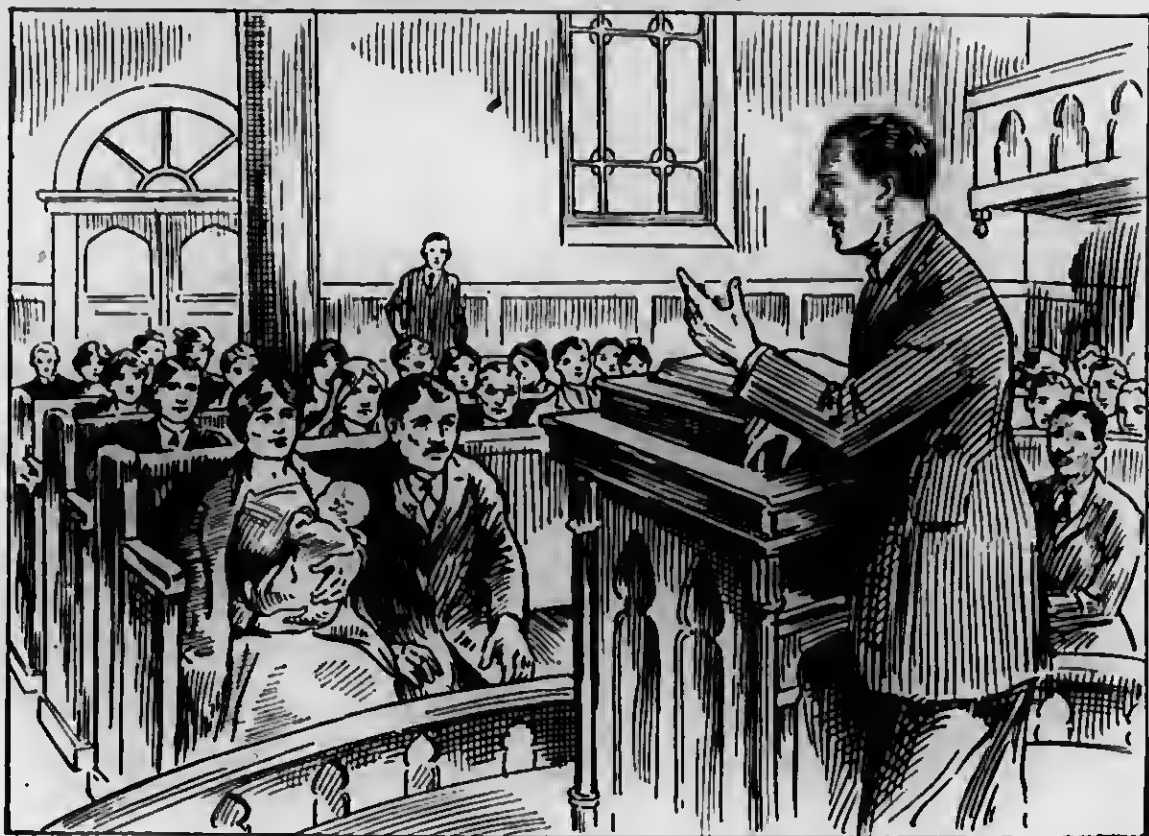
"WHERE CROSS THE CROWDED WAYS"

"This church is moving out of the city," is an oft-heard phrase. "There are 12,000,000 more people in the cities today than in 1910," says the census man.

Methodism is *not* moving out of the cities. Her Board of Home Missions and Church Extension instead of moving away, has undertaken to pay all or part of the salaries of 800 pastors and 550 specially trained workers in congested city centers. These men are unusual men to meet the unusual city conditions; perhaps about 500 of them preach and teach foreigners in their native tongues; 200 are Negroes working among their own people.

The movement from country to city during the last two decades has attracted nationwide attention. We have 12 cities with more than half a million population each; more than 200 with a population of 25,000 and over. But the greatest change has been within the cities themselves. In whole areas of great cities, English is hardly to be heard. Forty-eight nations contribute workers to our city industries; Jewish, Russian, Polish, Italian and other nationalities ply their trades where Anglo-Saxons predominated ten or twenty years ago. And the church that would reach these peoples must adopt its ministry to their needs—including services in alien tongues.

With its 1,350 pastors and special workers Methodism is reaching many thousands of these people. They are being reached by the direct



preaching of the word in 19 languages by Bible classes, by industrial classes, by community welfare work, by recreational facilities, by Goodwill Industries.

These workers are doing a large share in the Americanizing and Christianizing of our cities.

FORWARD IN CHRIST'S NAME IN AFRICA

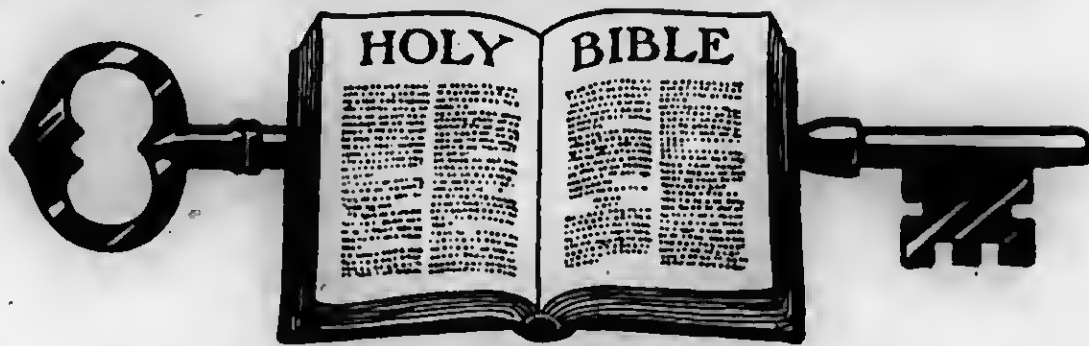
It seems rather elementary to point out the value of screened windows in homes in Africa—especially equatorial Africa. Yet we have only recently had screened windows in well-built bungalows for our Methodist missionaries. And that difference between a home in a mud hut and in

a modern building screened from insect pests is often the difference between a virile missionary able to perform his arduous tasks in an arduous climate and a missionary (and missionary family) racked by disease. The of mission endeavor in many parts of Africa for the past century has been the story of promising young lives destroyed by tropical sicknesses in the midst of great Kingdom accomplishments.

If the Centenary movement of Methodism has accomplished nothing else in Africa, it has made available funds to build a number of modern, screened and sanitary homes for the missionaries serving there under the Board of Foreign Missions. In addition, it has added four physicians and eight nurses to the mission staff in Africa—a start toward realizing the oft-repeated slogan, "Every missionary family within reach of a doctor." Thus, the lives of workers are conserved and new lives are added to the missionary number.

58 New Missionaries.

At the close of 1918 there were in all Africa—North, Central and South—96 missionaries under the Board of Foreign Missions. During the four Centenary years following, 58 new missionaries sailed to join the Methodist forces—an increase of about 60 per cent. Four were agricultural teachers, one a builder-architect, four graduate physicians, eight trained nurses; the others were evangelists, teachers and industrial experts. Practically every missionary going to



The Key That Unlocks the Future of Africa

In three years 58 new Methodist Episcopal Missionaries have been added to the force for Bible teaching and preaching the Gospel in Africa.

Africa has been especial preparation for the peculiar service on that field in seminaries, schools of tropical medicine, Hampton Industrial Institute and other technical schools. Meanwhile, the native mission staff of teachers and pastors increased from 326 to 705. It is in added workers rather than in new buildings and properties that Centenary advances are to be seen in Africa. At a time when native and European governments were in chaos, when money was being withdrawn from many enterprises, when costs were soaring, and when some European agencies were closing down stations in Africa—the Centenary enabled Methodism to greatly increase its forces on the Dark Continent.

Three Years' Growth.

In 1918 the Methodist Episcopal Church had in all Africa 216 churches and chapels; at the close of 1921 the number had grown to 278. During the same three years the church membership grew from 17,373 to 21,320; the Sunday school enrollment from 15,920 to 20,139; the number of pupils in schools of all grades from 7,226 to 10,823. As a result of added workers and an increased program of expansion and building, the number of Sunday schools increased from 266 to 350; of parsonages and mission homes, 134 to 180; of elementary and higher schools, 127 to 217.

In 1918 the sum of \$142,397 was available from the Board of Foreign Missions for the work in all Africa. Centenary funds increased the amount available in 1922 to

\$325,705. A large share of that increase was, of course, necessary to pay the salaries of the new missionaries, and to give larger salaries to mission families suffering on the field because of the enormous increases in cost of living, transportation and equipment. Substantial gains were also made possible in new buildings—though far less than the original Centenary surveys called for.

Meanwhile, the native Christians of Africa were stirred by the Centenary plans and increased their own giving, despite unusual conditions of poverty and need, from \$19,564 (1918) to \$24,817 (1921). New buildings and sites and equipment, plus the more than normal increase in value of properties located in strategic sections of important centers, caused the estimated value of our Methodist Episcopal churches in Africa to increase from \$199,538 to \$266,466; and of all Methodist mission properties from \$448,705 to \$838,646.

New Churches and Properties.

North Africa, where Methodism has its most promising and extensive work among Mohammedans, has been fortunate in securing new properties and erecting new buildings for evangelistic work. A Bible Institute for the training of Mohammedan youths for the Methodist ministry has been opened in Algiers; and new work has been organized among the famous and heretofore unreached Beni Yenni tribe of Arabs. New properties have been secured or churches built at Fort National, Taourirh Abdallah, Algiers (mission headquarters), Michelet, Sonse (30,000 Arab population), and Oran (160,000 population).

Liberia, the Negro republic on the West Coast, has with Centenary aid been enabled to erect new church buildings at River Cess, Krootown, Kadenda and Fendell. Angola has new mission stations opened at Bote, Caponde, Mukula, Lutete-Ponte, Saurimo, Ambava.

Mission headquarters have been purchased in Johannesburg; and in Rhodesia new church properties have been purchased or



An Outdoor Clinic in the Belgian Congo

The early days of the Centenary saw the completion of a \$5,000 hospital building, and its equipment, at Gikuki, Inhambane. Money is now on the field for the erection of a similar hospital at Old Umtali. New dispensary buildings have been erected at Fort National, Loanda and Mtoka, and homes for physicians at Kapanga and Old Umtali.

erected in Mutizi, Miewa Center, Mtoka and Kukananana. The Congo has new church buildings at Gondangaia; Inhambane at Witbank, Kambine and Gikuki.

Agriculture and Industry.

Africa is the greatest single portion of the globe still remaining largely undeveloped agriculturally and industrially. Kagan, or Central Africa, is practically virgin soil, abounding in great crop and raw material possibilities. One of the aims of all educational mission activity on the continent is to teach the native African modern agricultural and industrial methods whereby he can develop the resources of his own land rather than leave them to the exploitation of Europeans. Thus the Methodist Episcopal Church has a number of agricultural farms and schools and industrial training schools at important centers. While the Centenary has made possible new instructors and properties for these institutions, there is still much undone.

The agricultural school at Quessua, Angola, has a new 7,000-acre demonstration farm and several new buildings as a result of funds made possible by the Centenary. A new agricultural missionary at this point plans its development as the most extensive and modern demonstration farm on the continent. At Sidi Aich, Il Maten, among the Mohammedans, a 55-acre farm has been purchased for an agricultural school.

New buildings have been erected for the agricultural and industrial schools at Old Umtali and Mutambara, Rhodesia, and new property purchased and building erected for the Cox Memorial Industrial Institute at White Plains, Liberia. This latter institution is in memory of Melville B. Cox's, Methodism's pioneer missionary to Africa.

School buildings have been erected or properties purchased, with the aid of Centenary moneys, at Algiers, Constantine, Agouni Bourar, Fort National, Il Maten, Tunis and Sousse in North Africa, where Arab boys and girls are cared for in homes and schools; and in the Congo at Mivine, Chiying, Kapanga, Kobongo, Lubiai, Kufumkumba, Kimekakese, Kime Kabwila and Wandu; and in Angola, at Quiongua and Quessua. There has also been new equipment furnished the Mission Press at Inhambane.

"Africa Is Sick."

The Methodist Episcopal Church had two physicians, two small hospitals and two dispensaries in all Africa (where live 130,000,

000 people) in the year 1918. And the hospitals and dispensaries were in wholly inadequate building.

The early days of the Centenary saw the completion of a \$5,000 hospital building and its equipment at Gikuki, Inhambane. Money is now on the field for the erection of a similar hospital at Old Umtali. New dispensary buildings have been erected at Fort National, Loanda and Mtoka, and homes for physicians at Kapanga and Old Umtali.

The Centenary has made it possible for the Board of Foreign Missions to extend all phases of its missionary activity in every conference of Africa. There is yet much to do—but a great advance step has been taken during the past four years.

AFRICA AND THE CENTENARY

Reports from North, Central and South Africa, for the Centenary years 1919, 1920 and 1921 show for the activities of the Methodist Episcopal Church:—

58 new missionaries sent to field.

379 native workers added to mission staff.

62 new churches organized—30 per cent increase.

42 buildings erected or properties purchased for churches and schools.

46 new parsonages or missionary homes.

3,947 added to church membership—22 per cent increase.

84 Sunday Schools organized.

4,219 added to Sunday School enrollment—20 per cent increase.

90 new school, all grades, organized.

3,597 added to school enrollment—33 per cent increase.

\$183,308 increase in amount annually available for field—128 per cent increase.

\$5,253 increase in annual giving of church members in Africa—25 per cent increase.

\$66,928 increase in estimated value of all church property.

\$389,941 increase in estimated value of all mission property.

WILEY UNIVERSITY

Marshall, Texas

Program of Commencement Week, May 30-June 6, 1923

Wednesday, May 30, 8:00 p. m.—Style Show, Industrial classes, Mrs. H. L. Billups, Director

Thursday, May 31, 8:00 p. m.—Imboden Contest, Mrs. H. L. Stevens, Director, Admission 10 cents.

Friday, June 1, 8:00 p. m.—Graduating Exercises Industrial Department, Address, Mrs. I. Garland Penn, Cincinnati, Ohio.

Saturday, June 2, 8:00 p. m.—Joint Program Literary Societies

Sunday, June 3, 6:00 a. m.—Closing Prayer Meeting, Y. W. C. A. and Y. M. C. A. 9:30 a. m.—Closing Love Feast, Mrs. L. B. Williams, Leader. 11:00 a. m.—Baccalaureate Sermon, Rev. I. Garland Penn, Litt. D., Cincinnati, Ohio, Corresponding Secretary, Board of Education for Negroes, Methodist Episcopal Church.

Monday, June 4, 9:00 a. m.—Closing Exercises Fourth Year Preparatory, Address, Rev. M. T. J. Howard, D. D.—Director Rural Leadership, Gammon Theological Seminary, Atlanta, Ga. 8:00 p. m.—Annual Meeting Alumni Association, Address, Dean J. R. Reynolds, Ph. D., Prairie View State Normal and Industrial College.

Tuesday, June 5, 10:00 a. m.—Graduating Exercises Normal Department and School of Commerce, Address, Prof. H. J. Mason, A. B., Executive Secretary, Wiley University. 1:30 p. m., Inspection Industrial Exhibits. 2:00 p. m., Annual Meeting Board of Trustees, Bishop R. E. Jones, President of the Board, presiding. 8:00 p. m.—Annual Musicales, admission 25 cents

Wednesday, June 6, 10:00 a. m.—Graduating Exercises College Department, Address, Rev. W. J. King, A. M., Ph. D., D. D. Professor Old Testament and Sociology, Gammon Theological Seminary, Atlanta, Ga.

The public is cordially invited to attend these exercises.

Summer School and Summer Normal Opens June 11th.

M. W. DOGAN, President.

THE WILEY "U" EPWORTH LEAGUE INSTITUTE CHANGED.

Instead of the date announced in the Southwestern Christian Advocate recently, the Wiley "U" Institute will meet at Wiley University, Marshall, Texas, July 9-15. Let all Epworthians in the Texas Conference take due notice and make their plans accordingly.

WILLIS J. KING, Dean.

SINGING IN THE RAIN

By Countess P. Cullen

The grass bends low, the pregnant trees
Bend down like men too full in years;
The rain with dull monotonies
Beats time, and gives the willow tears.
That night goes tense as a padded thief
Whose feet in haunted ways are lead,
Or as bereaved who dam their grief
For fear their woe will reach the dead.

With rhymeless drip the sloping eaves
Intone a lay, a subtle mock
Whose cadence weird no whit relieves
The tuneless measure of the clock.
But in some glade faun-tenanted,
A lone bird sings of love and pain.
(Oh heart in sorrow garmented,
There's hope while song can hush the rain.)
Ethereal and clear it soars,
A cherub burst of harmony
That floods the night's gloom-mantled pore;
With mellow waves of melody;
Now high, now low, cascades of trills
That climb the stars in a grand finale,
And, loving earth, caress the hills,
And echo long in the windy valley.

On heaven's milky balustrade
Leans wistful, longing Israel;
Whose heart-stringed lyre has never played
Celestial tunes so sweet and well.
And I am somewhere worlds away
In God's rich autumn tinted lanes,
Where, heart at ease from life's dismay,
My soul's high song beats back the rains.

THE SUMMER SCHOOL OF THEOLOGY OF THE NEW ORLEANS AREA

By Bishop R. E. Jones.

After a careful canvass of the situation, the Summer School of Theology announced to be held at Wiley University, Marshall, Texas, and the Summer School of Theology announced to be held at Meridian, Mississippi, have been consolidated and the date has been fixed from June 19th to June 29th and the place is the Gulf Side Chautauqua and Camp Meeting ground at Waveland, Mississippi. The change was made after a visit of the Area Council including the District Superintendents, to the site on the Gulf Coast and all thought it ideal. The change was subsequently approved by Professor W. J. King, and others, after a visit to the site and they were just as enthusiastic as the others. This combination of the two schools gives us a Summer School of Theology for the undergraduates of the entire area com-

prepare themselves for the work of the ministry and to make up in part for the lack of training in a well regulated Theological Seminary.

The combination of the two schools will make for area wide acquaintance. The fellowship no doubt will be delightful.

The location on the Gulf Coast will give to the undergraduates advantages that can not be found elsewhere. We will be undisturbed first of all from town life. The Summer School of Theology will be in full charge, in addition to this the recreational features are most inviting. The main building is only 100 feet or so from the water edge at high tide. There will be bathing, swimming, boating, fishing, crabbing to the soul's delight. There will be croquet, tennis and other recreational games. The stroll along the beach will be a delight in many ways. The situation is ideal.

It is a source of encouragement to have the combination of the schools and the selecting of the new location, heartily approved by Dr. Allan MacRossie, Educational Director of the Methodist Episcopal Church, under whose immediate direction the Summer Schools of Theology will be held, as all the Summer Schools of Theology of the church are held under his direction. His letter which appears in connection, is sufficient endorsement and a guarantee for success of the Summer School of Theology at Waveland.

Ministers from Alabama and Mississippi may come direct to Waveland, Miss., over the L. & N. R. R., changing cars either at Gulfport or Mobile, as may be necessary. Undergraduates from Louisiana, Texas and West Texas should buy tickets to New Orleans and reach the city not later than 4 o'clock of June 18th. We will form a party and go direct on the 5:30 train to Waveland. Persons who contemplate seeking admission on trial in the Annual Conferences and other ministers who desire to come, may come to the Summer School on their own responsibility and share the classes and general discussion, will be offered accommodation at \$1.00 per day during their stay at Waveland and \$1.50 for registration.

Correspondence should be directed to Dean W. J. King, Lock Box 103, Waveland, Mississippi.

NEW ORLEANS AREA SUMMER SCHOOL OF THEOLOGY.

As has been previously announced in these columns the commission on courses of study has been generous in its planning for the training of the young ministers of the New Orleans Area who have not been privileged to attend the college or the seminary. At first two summer schools of theology were planned for this Area, one at Wiley University, and the other at Haven Institute. It was decided, however, at the New Orleans Area Council to combine the two schools and conduct the combined school at the recently acquired assembly grounds at Waveland, Miss. This school will be held June

19-29, and all the undergraduates, not graduates of college or seminary, members of any of the six conferences of the New Orleans Area, are expected to attend.

This is an unusual opportunity for the young ministers of the church. On the faculty of the school will be representatives of the faculties of Gammon Theological Seminary, Drew and a number of the colleges in the Area, besides representatives of the Boards of Examiners of each conference in the Area.

The expenses will be a registration fee of \$1.50; one dollar a day for board and lodging, beside the railroad fare.

All are urged to use their clergy fare certificates; those west of the Mississippi buying tickets to New Orleans, come prepared to stay for the ten days—June 19-29.

BISHOP R. E. JONES,

Executive Chairman.

WILLIS J. KING, Dean.

ST. PAUL METHODIST EPISCOPAL CHURCH, BIRMINGHAM, ALA.

On Sunday, April 1st, we were graced with Bishop Robert E. Jones, who delivered to a great congregation in the Frolic Theatre, a masterful sermon. The congregation had entered a drive for the rebuilding of the St. Paul Methodist Episcopal Church. After a period of six weeks, at the roll call on Easter Sunday, the Unite Leaders, with Mrs. M. E. Chambliss, President of the Council together with the Pastor and Officers presented the following report:

Unit Leaders—Mrs. Winnie Wells, \$21.35; Mrs. Camilla Coleman, \$23.00; Mrs. Maggie Bailey, \$59.00; Mrs. M. L. Davis, \$430.00; Mrs. H. C. Gillespie, \$280.00; Mrs. Susie Cox, \$96.00; Mrs. Hattie Givhan, \$17.75; Miss B. K. Haywood, \$27.00; Mrs. Tina Drewry, \$59.60; Mrs. C. F. Mayfield, \$20.00; Miss Helen Love, \$169.92; Miss Louise O'Bille, \$150.20; Mrs. Susie Freeman, \$526.10; Mrs. Nora Crumpton, \$58.92; Mrs. Amelia Johnson, \$31.25; Mrs. Gertrude Dunson, \$47.60; Mrs. Luberta Wynn, \$136.50; Mrs. Juliett Caver, \$20.00; Mrs. Rosa Bunn, \$57.21; Mrs. M. E. Chambliss, \$249.34; Miss Gladys Evans, \$27.27; Mrs. Annie Jenkins, \$49.10; Mrs. Susie Scott, \$79.20; Mrs. Mary Crowder, \$74.55; Mrs. W. H. Hairston, \$213.13; Mr. J. A. Choice, \$32.75; Mrs. J. B. Glover, \$243.08; Mrs. R. S. Durr, \$15.05; Mrs. N. J. Broughton, \$55.40; Miss Rosa Foad, \$15.00; Mrs. Anna Finley, \$77.00; Mrs. M. B. H. Pierce, \$136.82; Mrs. Carrie Roberts, \$369.00; Mrs. Mary L. Lausche, \$1500; Mrs. Christiana Seals, \$66.80; Miss Evelyn Martin, \$15.05; Mrs. B. L. McClenney, \$113.00; Mrs. Leona Taylor, \$23.63; Mrs. Eula Tarry, \$247.10; Mrs. Ella Turner, \$30.60; Mrs. Laura Brown, \$29.25; Mrs. H. B. Swinger, \$31.00; Mrs. B. L. Perry-Byrd, \$26.31; Mrs. Eliza Taylor, \$11.00; Mrs. Lena Robinson, \$3.75; Mrs. Alice Edwards, \$42.20; Mrs. Mary Garlington, \$12.25; Mrs. K. M. Brown, \$197.26; Mrs. C. L. Robinson, \$23.23; Miss Hattie Boulds, \$16.25; Mrs. Amanda Cason, \$20.00; Mrs. M. E. Wright, \$40.00; Mrs. S. E. Griffith, \$39.73; Miss Essie L. Williams, \$51.10; Grand Total, \$5165.08.

THE COMMISSION ON COURSES OF STUDY
METHODIST EPISCOPAL CHURCH
150 FIFTH AVENUE
NEW YORK

ALLAN MACROSSIE
EDUCATIONAL DIRECTOR

May 15, 1923

Bishop Robert E. Jones, LL.D.,
631 Baronne St.,
New Orleans, La.

Dear Bishop Jones:

Your plan seems to me to be in every way excellent. There is every reason to believe that you are inaugurating a movement that will do in the South what Ocean Grove has done in the North.

I greatly rejoice that you are giving such a prominent place to the Summer School of Theology, and assure you that it will be my privilege to heartily cooperate with you.

With best regards, I am,

Yours faithfully,

Allan MacRossie

AMacR-EE

posing the Central Alabama, Louisiana, Mississippi, Texas and West Texas Conferences. Such a combination of schools will bring together a large group of ministers who will make a congenial atmosphere and will permit classes of sufficient size as to promote interest, study and wholesome rivalry. Such a group will make a real school with a school atmosphere and the undergraduates in the first, second, third and fourth years' studies will correspond with the classes in the standardized Theological Seminary. The purpose is to make this a real school. While the session will be brief, it will be intense and the hope is to give the undergraduates of the New Orleans Area such an insight into the books, such a program for study and create, if possible, a passion for study, that will send them back to their several charges determined to

Among the large donations in the drive note the following:

Officers and Auxiliaries: Bishop Robert E. Jones, \$100.00; Rev. T. B. O'Ville, \$100.00; H. M. Strickland, \$100.00; W. J. Echols, \$1000.00; A. C. McClenney \$100.00; H. R. Glover, \$100.00; W. C. Davis, \$100.00; W. L. Brown, \$100.00; L. G. Lowe, \$100.00; L. L. Chambliss, \$80.00; S. J. Jordan, \$50.00; J. W. Gillespie, \$50.00; J. J. Freeman, \$32.00; Sunday School, \$50.00; Alpha Aid, \$33.35; Daughters of Conference, \$20.00; Foreign Missionary Society, \$5.00.

THE SOUTHWESTERN CAMPAIGN

The Southwestern Campaign is now on the way with a splendid committee headed by Mrs. M. L. Davis, great results are expected at an early date.

Recently arrangements were effected with the authorities of the Industrial High School, whereby the congregation of the St. Paul Methodist Episcopal Church could worship in the spacious auditorium of this building at very little expense. Two weeks ago the congregation led by the Pastor and Officers held their first services in the above named place. All are pleased with the change.

Sunday, April 29th, the congregation of St. Paul M. E. Church at 11 a. m., was thrilled by an interesting program led by Prof. T. J. Wood of the adult school for blind with a quartet of blind singers. This young man though blind, is well prepared. He is building an institution for the adult blind in Birmingham, which is a credit to State as well as to the race. He is the son of a Methodist minister, educated at our own Wiley University at Marshall, Texas.

Dr. T. B. Oville delivered the Commencement Sermon for the Tuggle Institute, May 13th, and has been invited to deliver at Huntsville, Ala., Sunday, May 21st, the Commencement Sermon of the State A. & M. School. We are having victory in every battle under the leadership of our Pastor. Mrs. Bird, Secretary.

THE REV. H. W. DAVIS, TRANS- LATED

On Thursday night, April the 5th at the parsonage in Rock Hill, S. C., Rev. Hazel William Davis, an Elder in the Methodist Episcopal Church, member of the South Carolina Conference, Secretary of the Spartanburg District Conference and pastor in charge of the Chester Circuit, passed from labor to reward.

His almost sudden death, which was caused by pneumonia, was a severe shock to all who knew him, and especially to his brother ministers, the members and friends of his congregation, the Chester Circuit and to his family.

Rev. Davis was born in Sumter, S. C., May the 11th, 1888. His parents, Mr. Legend and Mrs. Isabella Davis were among the prominent and highly esteemed citizens of Sumter.

Hazel William received his early training in the Public Schools of Sumter. There he laid the foundation for his future development. He began life as a carpenter, and became master of his trade.

In the year 1910 he was married to Miss Lillian E. Lowery a beautiful and ac-

complished young woman of Spartanburg, S. C., the daughter of Mr. and Mrs. Joseph W. Lowery. To them was born one child, Thelma L., who is now a lovely little girl and is a student in the Graded School of Rock Hill.

Soon after Rev. Davis reached his majority he was happily converted and joined the Methodist Episcopal Church. He soon felt the call to the ministry, and entered Gammon Theological Seminary and by his own push, energy and devotion, coupled with the sympathetic helpfulness of his loyal and heroic wife, he finished his course and received his diploma in 1918. In the same year, the pastorate of the Cowpens Station was made by the death of Rev. Funches, and Rev. Davis was appointed to this work.

He entered the work with a heart full of love for humanity, and with such implicit trust in God and with such a clear understanding of his duty, that he was a success from the beginning. For three years, brother Davis served as pastor of the Cowpens Charge, giving to the people that kind of leadership that helped them to better living conditions, guiding them by example as well as by precept.

His second and last appointment was the Chester Circuit, where after serving for four months, he fell with the staff in his hand. The members of his congregations were devoted to him, and the whole community in which he lived loved him and acknowledged him as its able leader.

Rev. Davis did not grow to be a towering pine in the ministerial forest, but he was a young and sturdy oak, adding beauty to the landscape and giving promise of unbound usefulness and service. By a singular coincidence of circumstance, his rare excellence was revealed at the very beginning of his career. He was zealously attached to the church of his choice, and in working for the advancement of the Master's Kingdom, he threw off all bonds of indolence and the mists of selfishness never impaired his vision. He was in spirit and truth a Christian; a lover of God and man.

The District Superintendent, Dr. J. C. Martin, conducted the memorial service Saturday, April the 7th in the Mt. Olivet A. M. E. Z. Church, Rock Hill, S. C., and the body was carried to Sumter, where the funeral service was conducted by Dr. R. L. Hickson, in the Emmanuel Methodist Episcopal Church on Sunday, April the 8th, and remains were buried in the old family cemetery.

The enormous crowd of people that came together at these two services was an expression of the love and esteem shown alike by all who knew Rev. H. W. Davis. He is survived by his wife, one daughter, one brother, three sisters, other relatives and many friends.

May we all who feel his loss so keenly, put our trust in God and say with Lytton: "There is no death; The stars go down to rise upon some fairer show, And bright in heaven jewelled crown They shine for evermore. There is no death! An angel form walked o'er the earth with silent tread! He bears our best loved things away, And then we call them "dead." He leaves our hearts

all desolate! He plucks our fairest, sweetest flowers! Transplanted into bliss, they now Adorn immortal bowers.—S. M. Miller, Box 417, Rock Hill, S. C.

THE GULF DISTRICT GROUP MEETING.

The Gulf District Centenary Group meeting was held at Lakeland, Fla., in Foster Memorial church, Monday morning, April 23rd, 1923, at 10:45.

On account of the lateness of his train, Dr. H. W. Bartley, D. S., was not present at the opening. Dr. J. W. Moultrie, Secretary of Atlanta Area, requested the Rev. J. W. Wesley, the pastor of Bradentown charge, to conduct the devotional service.

The 24th Psalms was read and the congregation sang "All Hail the Power of Jesus' Name." Rev. G. T. Taylor, the pastor of Mason Memorial church, offered a very earnest prayer.

With the exception of one or two, all the ministers were present, and reports from their several charges were made. The reports showed that the sum of \$914 had been raised for the Centenary.

Very able and timely addresses were delivered by Drs. Bartley and Moultrie, followed by short talks from the several pastors and laymen.

After Dr. Moultrie explained clearly the whole Centenary system, showing for the most part that the money is going to the most need, and that those who give more, as a rule, are getting less or nothing; several old pledges were increased and many new ones received.

The choir furnished excellent music. Rev. Demps and his good people are to be congratulated for the way they entertained the visitors.—Reporter.

THE BOARD OF BISHOPS AS- SEMBLED IN WICHITA, KANSAS, May 1923

Announce The Following Elections:

Bishop Thomas Nicholson, as Fraternal Delegate to the British and Irish Wesleyan Conferences.

Dr. J. R. Joy, as member of the Commission on Unification in place of Judge Simpson, resigned

W. H. Gold, Redwood Falls, Minnesota, Member of Board of Home Missions and Church Extension.

Rev. E. R. Heckman, Harrisburg, Pa., and Mr. A. H. Wilson, Moline, Ill., Members of Board of Conference Claimants.

Mr. Wm. Board, Philadelphia, Pa., Member of Board of Education.

Mrs. Elizabeth A. Brubaker, Washington, D. C., vice Miss A. M. King, Member of General Deaconess Board.

Judge C. S. Brown, Athens, Tenn., Member of Tribunal on Priority, of American Methodism, vice G. M. Spurlock.

Just one month remain before the Anniversary Date, July 1st, 1923. Pastors and Superintendents who have not started to raise their quotas are dangerously near the failure point. Now is the time to raise the quotas.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Jeremiah, The Prophet of Courage.

JUNE 3, 1923

(Jer., various sections.)

This subject may mean that Jeremiah was a preacher who tried to inspire his people with courage, and it may mean that he was a courageous preacher. The latter meaning is to be understood here. But the same may be said of most of the great preachers of Israel: they were very encouraging preachers. Those preachers who lacked this courage have come down in history as "false prophets." They were false because their cowardice, influenced by selfishness, moved them to preach a preaching that was popular, and, hence, financially the more profitable. Are there not many Christian preachers today who are actuated by that same motive of financial profitability rather than by a motive faithfully and courageously to uphold those sacred principles which have come down to us as eternal and divine? Usually more or less severe criticisms are justly made against the purely economic interpretation of history. The successful work of men who have had the uncalculating and self-sacrificing spirit of Jeremiah is a strong argument against that interpretation. But it must be clear to all who have the courage to face candidly undesirable facts that economic considerations go no little distance in determining what shall he or not he said even in the mind of God's ministry today. This is not meant to be any indictment, but only a statement of fact. And we leave the statement as made for what it is worth. Of course, there are good reasons for this financial consideration. But we do not need to press them, as there is no danger that such a consideration will ever lack defenders and justifiers. But there is a grave danger that the number of such men as Jeremiah, who have the courage to stand out persistently and uncompromisingly against social evils, regardless of what the consequent suffering to themselves may be—there is danger that the number of such men will not always be as large as the occasion's cry aloud for. Even though there was many another courageous preacher in Israel, still Jeremiah may well be considered the outstanding example in the Old Testament of the courageous preacher. For he actually suffered more on account of his preaching than any other Old Testament preacher whom we know. And in spite of it all he remained to his bitter end loyal to the cause of God.

And this is all the more remarkable because he began his ministry during his youth. And his ministry was an attempt at religious and social reform through moral persuasion—through fervent appeal to the people in the name of God to do what

tradition had always held to be right in the sight of God (Jer. 6:13). But we know pretty well the characteristics of the youthful would-be reformer. Because of his lack of experience in dealing with people in public life, and because of his ignorance of the inherent inertia of the masses and their indifference to moral appeals and persuasions, he usually begins his work with great enthusiasm, believing that conditions have been waiting all the while for just such a person as he to reform them, and believing that within a little while people will have willingly followed his leadership into Eutopia. When experience has disappointed his too sanguine expectations, he either drifts into radicalism or loses something of his former enthusiasm, and to escape further hardships, cowardly compromises the principles for which he had been standing. Our educators would render our youths another invaluable service if they would seek to prepare them for leadership among actual people as they will be found in public life. Too frequently in inspirational addresses youths are ever encouraged in their characteristic unwarranted optimism, and are made to believe that if they will only attempt vigorously but a little while they will soon effect the desired reformation. No wonder so many of them attempt only a little while courageously, and then, disappointed at the result, become radical or leave their first love and compromise with the social enemy. Youths should by no means be discouraged. But if they are to be remain persistently courageous in battling for the right, they should not be over-encouraged in believing what experience has taught us elder men to be highly improbable—they should be prepared to meet, without any serious shock to their expectation, the inertia and indifference to improvement even on the part of the masses for whom the reformation would be the greatest blessing.

Such are the characteristics of the average youth. And we are warranted in suggesting that the youthful Jeremiah was possessed with a similar sanguine optimism. He believed that the people could not successfully oppose and resist his efforts very long (Jer. 1:9, 18f, ec.). And when a little experience had disappointed his expectations, he almost lost heart for a short time and presumed to complain even against God (Jer. 20:14-18; 15:10-21). One cannot long remain in such a mood without becoming either radical or recreant. But Jeremiah did not long remain in this need. After the first severe shock to his expectation he soon reconstructed his hopes and renewed his courage, which became

even more undaunted than before because he was now the more conscious of the arduousness of the task which he had undertaken. And from that day until his death he fought valiantly and suffered heroically on behalf of the principles for which he considered himself called and sanctified even before he was born (Jer. 1:5). He learned what not every would-be reformer has learned—he learned how to maintain enthusiasm in fighting uncompromisingly for an ideal in spite of the consciousness that the ideal may not be of any speedy realization, and in spite of the anticipation and experience of much personal suffering in the meantime in pursuance of the ideal.

Jeremiah stands for all that is truly unselfish and heroic in man. From the beginning of his ministry to his death his life was one of perpetual sacrifice and suffering at the hands of the people for whose welfare he was laboring. He did not fight a successful fight. But he did fight a good one. He never lost sight of the ideal no matter how impossible its realization seemed. He kept the faith. This is his significance for the youth of today.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, June 3, 1923.
"Ye have not hearkened unto me."

(By Rev. D. D. Martin, D. D.)

Had Judah hearkened unto God her calamity would have been avoided and much sorrow and despair would have been avoided by her people. Judah was slow to comprehend God's great purpose in her life among the nations. God's voice too frequently fell on dull ears when he wanted to lead his chosen people. Other nations were truer to their leaders than Israel was to God. Many lessons of profit can come from other peoples and other religions to those who are the chosen of God.

The lesson of loyalty to our King is the first great lesson of Christianity. He has large plans for his people that cannot be understood only as we hearken unto him. He has a large plan for each life which we can know as we quiet our spirit before God. There are kingly truths, and court secrets, which he wants to acquaint us with, and which we only can know by sustaining a confidential relation with him.

Hearkening means an eagerness to receive what is said and render cheerful obedience to what is spoken to us. That which is nearest the heart of God is the conversion of the world to him. That which he wants to say to us is to make known our part in the world's redemption. Our worthwhileness to God depends on our taking an active part in winning the world to him. The most pathetic thing in the world is for God to say to one who might have been useful, "Ye have not hearkened unto me."

The voice of God to which we must listen is the heart cry of humanity. The most urgent call to any form of Christian service is the need, harked by human appeal. This is all about us, and comes from the great masses in the heathen lands. It is the cry of innocent children. It is the agony

of motherhood, and the impassioned appeal of struggling manhood. It is God calling to us by the world's need. May God never say to any of us, "Ye have not hearkened unto me."

Gammon Seminary.

Quarterly Conferences

MCNEIL CIRCUIT—Our second quarterly conference convened at New Hope Chapel, April 27, 1923. The quarter was held by the Rev. J. E. Thomson. Reports from all parts of the work were good. The district superintendent's salary was raised in full in conference Friday night, after which Rev. Thomson preached a heart-searching sermon to the joy of all who heard him. A few days after the quarter a great storm struck the parsonage. After it had blown over, our pastor found to his delight a shower of choice groceries that had blown in with the storm.—V. Mundy, Reporter.

MAUMELLE CHARGE—Our district superintendent held his second quarterly conference April 28-29 at St. Paul's Church. The services were well attended and everyone seemed to be full of the old-time religion. On May 4-5-6 the Woman's Home Missionary convention was held; the district superintendent stayed over with us. Assessments and pledges were paid in full, amounting to \$20; \$10 for the pastor, \$6.10 for St. Mark's Chapel, \$2.30 for the district superintendent, for a sister church \$4.06, and for the poor \$2.50. Total for all causes, \$45.50. We are few in number, but we hope to do great things for God this year. Rev. Jas. Braxter, Pastor.—Mrs. Margie Brown, Reporter.

LAKE CIRCUIT—Our second quarterly conference was held at Union Chapel April 14-15. Our District Superintendent, Dr. B. T. McEwen, presided. Each department of the church was looked after and all the officers were on hand with well-prepared reports. Dist. Supt. was paid in full, \$29.15. Total amount raised during quarter, \$56. It was one of the best meetings we have had for a long time. It was a success from every standpoint. Our Supt. preached two able sermons, which were enjoyed by all who heard them. We feel that nothing less than success awaits him.—Rev. R. Hauze, Pastor; Rubbie Gray, Reporter.

PACOLET CHARGE, S. C.—Griffin Hill Methodist Episcopal church: Our second quarterly conference was held by the District Superintendent, Dr. J. C. Martin, Sunday, the 6th. At 11:30 a. m. the District Superintendent administered the Lord's Supper to fifty, assisted by the pastor, the Rev. E. P. Brucc. At 12:30 a. m. Dr. J. C. Martin ascended the rostrum. The District Superintendent was introduced by the pastor. He used for his subject, "Jesus Is All in All." He divided his subject into four parts. First, we should have Jesus in our business; second, we should have Jesus in our moral life; third, we should have Jesus in our homes; fourth, we should have Jesus in our church; prayer by Bro. T. R. Dawkins. The stewards came forward (Continued on Page 15)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work.
Chicago.

} and {

DR. J. W. HAYWOOD,
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC FOR
JUNE 3, 1923

Subject, "The Next Step" (Joint
Meeting of Juniors and Seniors)

Notice the words in parenthesis
above. Have you a Junior League?
If you have not, organize one this
first Sunday of June, 1923.

Next Step for Church

Whither is your church tending?
Who will be your stewards, class
leaders, trustees, Sunday school su-
perintendents, league leaders, ten
years from today? Who will be the
pastor of your church and other
churches when the present pastors
retire or cross the "flood"? Are your
prospectives in the Junior League
and Sunday School? We are per-
fectly silly in our expectation that
God will in some extraordinary,
miraculous way call people for the
work of the Church. God calls peo-
ple to the work of the Kingdom
through nurture and training that
comes from working in the Kingdom.
He frequently waits on us to call
them through sympathetic and tact-
ful handling. Many a boy has gone
to the practice of medicine or law
or to some other field because he
had no one to acquaint him with the
language in which God calls people.
God calls many a young Samuel, but
there is no Eli to tell the youngster
that God is speaking.

Next Step for Community

What sort of men and women will
lead the affairs of our communities
ten or fifteen years from today. We
are now in the midst of critical
times. Not only is war-scarred,
blood-soaked Europe on the verge of
collapse, but the whole of our so-
called civilization is on the brink of
the chasm. Unless we are wise with
the wisdom of Jesus, the future holds
for us infinitely worse than the past
has brought us. Will our civic and
political leaders in the days to come
keep up the present day prating
about superior and inferior races, or
will they preach and practice the
gospel of human brotherhood? This
depends entirely on whether they
are given early the point of view
of Jesus, or are left to feed on the
sophomoric twaddle of our present
day political mountebanks. The place
to begin making citizens is in the
kindergarten, the primary school, the
Junior League. The only way to
Christian life: the community, the
city, the state, the nation, the world,
is to Christianize the child.

Open the door for the children.

Tenderly gather them in,
In from the highways and hedges,
In from the places of sin.

Open the door for the children,

See, they are coming in throngs;

Bid them sit down to the banquet,
Teach them your beautiful songs.
Pray you the Father to bless them,
Pray you that grace may be given.
Open the door for the children,
Theirs is the Kingdom of Heaven.

J. W. HAYWOOD,
Baltimore, Md.

MARRIAGES

GRAHAM—AUSTIN—Mr. Elie Gra-
ham and Miss Beatrice Austin were
united in holy wedlock March 18,
1923. Mr. Eddie Dorsey and Miss
Della Austin were married April 1,
1923, each at the home of the groom.
M. Q. A. Fuller, officiating, Marshall,
Texas.

MAHON—DAVIS—Mr. Elma Mahon
and Miss Elnora Davis were united
in holy wedlock at Sweet Home M.
E. Church, April 1st., Fayetteville,
Texas. Miss Davis has been a mem-
ber of Sweet Home Church since
childhood. The church wishes them
a happy sail over life's sea. Rev. J.
D. Mackey, pastor, officiated.

DISMUKES WHITE—On February
18, 1923, Mr. Willie Dismukes and
Miss Henrietta White were united
in holy wedlock at the home of the
bride's parents, Louisville, Miss. Rev.
A. A. Wright, pastor, officiated.

HAYNES—McCURLEY—On March
15, 1923, Mr. Luther Haynes and
Miss Chessie McCurley were united
in holy wedlock at the home of the
bride's parents, Louisville, Miss. Rev.
A. A. Wright performed the ceremony.

FIELDS-FOSTER — Rev. Le Roy
Fields of Shreveport, La., and Miss
Georgia Foster of Indian Village,
Sildell, La., were united in matri-
mony February 22, 1923. Rev. J. C.
Calvin, pastor of People's Church,
New Orleans, La., officiated. The
marriage ceremony was held in the
church at Indian Village, which was
beautifully decorated with palms and
arches of carnations. The bride was
beautiful in a dress of white crepe
and slippers of satin. She carried
a bouquet of white carnations. The
maid of honor, Miss Ida Porter, wore
a dress of blue satin and silver lace.
The first bridesmaid, Miss Mercedes
Cloud, wore a dress of white crepe
and carried a basket of white roses.
The second bridesmaid, Miss Hattie
Arnold, wore pink satin with a
basket of white roses. The bride's
mother was beautiful in a dress of
garnet crepe. The bride is the
daughter of Mr. and Mrs. Peter
Foster.

District Rounds

CHICAGO DISTRICT

First Round

St. Mark, June 3-4; Grand Fork,
N. D., June 7; Minneapolis, June
10-11; St. Paul, June 9-11; St. Mat-
thew, June 17-18; Eighteenth Street,
June 24-25; South Park, July 1-2;
Milwaukee, July 6; Beloit, July 7-8;
Woodlawn, July —; New Hope, July
15; Indiana Harbor, July —; Robey
Street, July —; Michigan City and
South Bend, July —; Evanston, July
—.

Dear Brother Pastors—I am here
to help serve. If I can be of any
service, command me. Let us plan
the work and push the plans. Push
rally for SOUTHWESTERN CHRIS-
TIAN ADVOCATE.

Yours in the work,

P. T. GORHAM, D. S.

25 East 44th St., Chicago.

HUNTSVILLE DISTRICT

Third Round

Fullers and Lowell, May 26-27;
Belle Mina and Johnson, June 2-3;
Huntsville, Lakeside, June 8-10;
Scottsboro Circuit, June 16-17; Holly-
wood, June 18; Madison and Spring
Hill, June 23-24; Center Grove and
Cedar Grove, June 30-July 1; Gun-
tersville, July 2; Albany and Beulah,
July 7-8; Sheffield, July 10; Warrior
and Bangor, July 14-15; Blount
Springs and Colony, July 21-22; De-
catur, King's Memorial, July 27-29.

The district conference will con-
vene at Oakland, August 8.

Dear Brethren—We have done
great work up to this time. Now
let us go to work from today and
put the SOUTHWESTERN in its
proper place on our district by the
first Sunday in July.

JOSEPH L. CARR, D. S.

Woman's Column

FOREST, MISS.—Dear Sisters of
the Woman's Home Missionary So-
ciety of the Mississippi Conference:
You are reminded of the fact that
it is less than two months before
our annual meeting, which will con-
vene in Hattiesburg, St. Paul M. E.
Church, from June 21 to 24, 1923.
We trust you are bending every ef-
fort to make this the greatest meet-
ing in the history of the conference.
We hope each auxiliary, district and
conference officer is striving to make
this the banner year for the Wo-
man's Home Missionary Society. We
want to report all claims raised.
Don't forget the special offering we
pledged at our last annual meeting
at Moss Point, Miss. We hope each
district will report its quota and
each auxiliary will raise its part of
the amount pledged. We hope each
representative will bring at least
five subscribers for the Woman's
Home Mission and as many subscrib-
ers for the Children's Home Mis-
sion as possible, and turn over to
Mrs. Daisy M. Bulkley, our national
field secretary, who will be our hon-
ored guest. We are trying to make
a full report for the year in six
months. I hope each sister attend-
ing this meeting will be so thrilled
with the love of Christ that each
session will be filled with showers
of blessings, and when the meeting
will have closed that each one will
retire saying as the servants of old,
"Lord, it was good for us to have
been here." We hope to have the
hearty co-operation of all the minis-
ters and their presence.—Mrs. Sadie
Jones, President.

To the Presidents of the Woman's
Home Missionary Society of the
Gulfport District—Dear Sisters: This

(Continued on Page 16)

TO OUR PASTORS

We are making a desperate effort to retain our
present list of subscribers and you can be of greater service
to us than you really imagine if you will only do this ONE
THING.

Sunday, May 27th, at all of your services will you be
kind enough to call for RENEWALS. Ask your congre-
gation if their subscription expired in January, February,
March, April or May of this present year. If so, request
them to give you the \$1.50 THEN and THERE and you
be good enough to forward same to Southwestern Christian
Advocate, 631 Baronne Street, New Orleans, La., at once,
so that when we revise our mailing list the first week in
June their name will not be removed and they will not
miss a single issue of the Southwestern.

Now in the event that the subscriber should read this
particular notice you carry your \$1.50 to Church Sunday,
May 27th and give to your Pastor.

Friends help us to "HOLD THE BIRD IN THE
HAND."



WHAT THE CHURCHES ARE DOING

CARTHAGE, MO.—With the leadership of our pastor, Rev. A. W. Rollen, we launched Friday night, May 4, as Church Night. The church was beautifully decorated. The spirit of the occasion was a getting together and getting acquainted with the members and friends. Great plans were made, which met with the approval of all. The following program was rendered: Selection, choir; invocation, Jesse Leonard; solo, Edith Moore; "The Work of Foreign Missions, Josie Leonard; "The Aim of the Epworth League," Katie Harbin; "The Success of the Sunday School," Ella Alexander; instrumental solo, Analena Field. Remarks by the pastor. Pledges on the building fund were taken to the amount of \$75. The Relief Club, under the leadership of their loyal president, Florence Brown, raised and turned over \$56, which paid our sewer debt. Refreshments were served. Remarks by the pastor. Thus closed the greatest meeting in the history of Wesley Chapel.—Reporter.

HATTIESBURG, MISS.—Bentley charge: The following is a report of our Easter rally. Bentley Chapel—Tribe No. 1, N. Wood, \$2.60; No. 2, M. Brown, \$5; No. 3, A. Lacey, \$17.50; No. 4, J. Smith, \$17.25; No. 5, M. McDonald, \$24.09; Sunday school, \$4.81. Total, \$71.25. Palmer's Crossing—Tribe No. 1, J. McCullom, \$5.02; No. 2, A. McCullom, \$3.15; No. 3, J. Jackson, \$2.02; No. 4, M. Smith, \$3.26; No. 5, S. Gaines, \$3.70; No. 6, V. M. Conner, \$250; No. 7, A. McCullom, \$1; No. 8, G. Hiner, \$3.10; No. 9, \$3.10; No. 9, V. McCullom, \$3.05; Public collection, \$16.05. Total, \$47.85. Grand total, \$119.10. One more round will put us over the top and we are going over. I am well pleased with my new work so far; this is my first years.—Rev. J. J. Young, P. C.

PINE BLUFF, ARK.—Thursday night, April 12, the members of St. James M. E. church gave a reception complimentary to the minister's family, members and friends. We opened with music by the Queen Esther Circle choir, prayer by pastor, music, choir. A round table talk was opened by the pastor. Subject: "The Necessity of the Members Becoming More Sociable." The members entered heartily into the subject. A roasting, by Mrs. E. M. Edwards. After which arrangements were made and all were invited to the table, which was beautiful with a lovely Irish linen cover, pink rose buds were placed at each plate, a very beautiful vase of flowers stood in the center of the table. A two-course luncheon was served.—Miss M. B. Higgins, Reporter.

HIGH SPRINGS, FLA.—Our church at this place, Mt. Carmel M. E. church, although we are few in number, are doing business under the leadership of our beloved pastor, Rev. G. M. Hearst. The pastor had a club made up of the people of the town outside of the membership, and he raised on his club \$30; one of our members, Sister Lula Smith, raised \$8, and the church and Sunday school \$22, making a total of \$60 on the Easter rally. We mean to raise our Centenary quota this year and won't be long about it, for we are over half way already. The members under the leadership of Bro. Calvin Brown have been giving entertainments beginning a few days prior to Easter, and raised over \$100, with which he had electric lights installed in our church. High Springs charge is booming now with our little crowd under our present pastor, who is hustling the town. The writer is the chairman of the committee on *Southwestern Christian Advocate* subscriptions.—N. C. Freony, Reporter.

WAYNESBORO, GA.—Easter at Haven Memorial on the Waynesboro charge was a great day. The spiritual fire began to burn at the 5 o'clock service Sunday morning, when our pastor, W. A. Holmes, preached a strong, helpful and touching sermon on the Resurrection. At 11 a. m. a beautiful inspiring program, interspersed with Easter anthems, was rendered by the pastor, Mrs. Williams and Carpenter. At 8 p. m., after a short and happy devotional service, the roll was called for members who had been divided in two conferences—Atlanta and Savannah. Prof. Geo. D. Clement presiding over the Savannah conference, and Prof. Lucas presiding over the Atlanta conference. Report of conferences: La Grange Dist., F. M. Scruggs, \$2.50; Waycross Dist., Dr. W. Carey, \$19.69; Savannah, Mrs. E. P. Walker, \$20; Waynesboro Dist., Mrs. N. M. Davis, \$28. Total, \$70.19. Atlanta conference: Atlanta Dist., W. E. W. Carpenter, \$18.15; Rome Dist., Geo. W. Foley, \$20; Griffin Dist., E. D. Phinazee, \$14.45; Newman Dist., Mrs. A. E. Holmes, \$24.95. Total, \$77.15. Public collection, \$3.97; reported Monday morning, \$6. Grand total, \$157.71. Easter Centenary, \$50. The Rev. W. A. Holmes, our efficient pastor for the third time, is a success.—E. P. Walker, Reporter.

ZACHARY, LA.—The following ministers of the Baton Rouge District met at Zachary, La., May 10th, 1923, and organized the preachers' meeting, group No. 1. The following officers were elected: Rev. J. S. Weaver, president; Rev. J. C. Brown, vice-

president; Rev. R. B. Sanford, treasurer; T. J. Bridgett, secretary; after which the Dist. Supt., Rev. B. J. Roddix, gave some good, helpful thoughts as to how we should put our Centenary program "over the top." After election of officers we had two splendid sermons by Rev. T. J. Bridgett and the Dist. Supt., Rev. B. J. Roddix. All present were made to feel glad.

MEMPHIS, TENN.—We are doing nicely; raised our full quota and Centenary money last year, and expect to do more this year, our second quarterly was April 14, with good reports. Our District Superintendent T. W. Davis preached good sermons, raised during quarter \$27.00. Our pastor, Rev. J. E. Ford, is loved by all, he is bringing good things to pass. We have raised over our \$4.00 and expect to begin our new brick church in June. A storm struck the parsonage on the 2nd of May and left over 100 pounds of the most choice groceries, for which the Pastor and family are very, very thankful. The storm was lead by the Brothers H. Miller, J. W. May, W. A. Harris and Dr. Hurston, Sisters Mary Lundy Mattie Wilson, Ella Hicks and Sister J. W. May.—Reporter.

DREW CHARGE—Report of Easter. The day was a Benediction to the members and friends, who witnessed the rendition of the program; the children played their parts well, the members came forward with their contributions, J. C. Miller and Robert Gross paid \$5.00 each, the Good Sisters, \$2.50. We raised \$50.00 for Centenary. On Saturday, the 21-22, the same week, the first quarterly conference was held, the District Superintendent, Rev. J. M. Marsh was present. All officers made good reports, which showed progress in all the phases of church work on Sunday at 11 o'clock the District Superintendent took for his text "How can we escape if we neglect so great salvation. Raised for District Superintendent, \$16.75 in the quarterly conference, therefore we raised in Easter Drive and quarter, \$66.75. The Rev. A. Marsh, P. C.—B. Rimmer, Reporter.

WEBSTER GROVES, MO.—Webster Groves M. E. church: The district stewards held a very interesting meeting on the 2nd inst. Quite a few brothers from the various charges were present. The ladies served a very wholesome dinner, which was appreciated by the visitors. The most essential needs of the church have been carefully outlined by the pastor to his co-workers. The ladies have planned their year's work and are looking forward to a successful year, spiritually, financially and socially.—Rev. J. L. Brooks, Pastor; Mrs. D. J. Laird, Reporter.

PUEBLO, COLO.—Scott Chapel M. E. church on Monday gave a reception in honor of the pastor and family, Rev. S. H. Johnson, on his return to us for the second year. The church was beautifully decorated, a splendid program was rendered, and a delightful lunch was served to all. The welcome address on behalf of the Ministers' Alliance was given by Rev. G. W. Henry, of Bethlehem Baptist church. The welcome address in behalf of the church by Bro. J. H. Brown was inspiring and enthusiastic. The different auxiliaries of the

church and constituents of the church have pledged their loyalty and support to every cause of the church, in which they hope to make this a greater Scott chapel. Several musical selections were rendered, among them a quartet by the Queen Esther girls, and select readings and greetings from the Junior Epworth League. The members and auxiliaries manifested their interest in welcoming the pastor and family by making him a present of a beautiful suit of clothes. The pastor responded with choice words of gratitude for the kindness and appreciation shown toward him and family. Every auxiliary of the church is busy working to meet every claim of the church during this conference year. We are planning to have a ten days' meeting, that many souls may be saved to the Kingdom of God this year.—Mrs. Rachael Hughey, Reporter.

DURANT, MISS.—The pastor of John Wesley Chapel M. E. Church of Durant, Miss., beg leave to submit the following report of moneys raised and work done in the past quarter, as follows: Raised for the pastor, \$70.84; for music, \$17; for Centenary, \$160; for other expenses, \$10.21. Grand total, \$258.05. Pastoral labor: Accessions, 1; pastoral visits, 71. The following members and friends paid on music, as follows: D. D. Shelly, \$2; H. Bolden, \$1; Eliza Samples, 25c; C. A. Holmes, M. H. Love, B. Anderson, B. G. Lashley, A. Cole, L. D. Lashley, H. L. Taylor, H. Stingly, S. P. Harrington, Glendora Harris, Norman Harris, W. J. Wetherby, Julia Moore, Nella Boyett, Maggie D. Rogers, Virgie Smith, Lee Knox, W. L. Ingraham, E. W. Derrick, D. L. Derrick, W. M. Lashley, Louisa Mallet and R. L. Stingley paid 50c each; Sam Rooney, 35c; Silva Derrick, 25c. Please allow me to thank you for your liberality and loyalty to the church. We will now launch our \$1,000 drive on June 18 to 22. I am asking that each member do their best on this drive. Let us labor to carry up to the annual conference next January the best report of all previous years.—D. D. Shelly, Pastor.

CADDO GAP, ARK.—On March 25th our second quarterly conference was held by our District Supt., Rev. G. T. Saxton. It was one of the best conferences ever held on this charge. The superintendent's salary was paid in full as usual. He preached an excellent sermon on Sunday morning after which the Lord's Supper was administered. He also preached again on Monday night. Amount raised this quarter was \$28. Our pastor, Rev. W. H. Hannab, made inspiring remarks on our church affairs.—Miss Rena Knox, Reporter.

ANDERSON, TEXAS—Sunday and Sunday night, May 6th, was a high day at McKinzie chapel. The pastor, Rev. F. D. Mayes, preached two strong sermons, which reached the hearts of many who were present. Sunday at 11:30 o'clock the pastor preached from Rev. 21:4. Sunday night his subject was "It Was a Woman." These two sermons were helpful and inspiring to a large congregation. We have a strong Sunday school, which is now divided into three divisions: Class A, taught by reporter; Mrs. N. A. Mayes was

newly-elected teacher class B, who has much interest in the Sunday school and is doing good work; class C, taught by Mrs. R. L. Pratt. Collection, \$22.15. The pastor has returned after a short stay in Beaumont, Tex., doing work for the Master. He reports a great success. Rev. H. Hillary, who was en route to Navasota, was the guest of Rev. F. D. Mayes, and preached on Thursday night. We were glad to hear him. We the people of Anderson are now looking forward to the convention. Let us come to this meeting filled with the love of Christ and pray to make it a great meeting.—M. B. Pratt, Reporter.

COLUMBUS, MISS.—A few nights ago a great storm struck St. James M. E. Parsonage at Columbus, but unlike the natural storms, it did not destroy the structure, but merely left choice groceries to the amount of 50 lbs. The party was led by Mrs. M. E. Ferguson and Mr. Matthew Butler. The party entered the parsonage singing and laying the packages on the table. After presentation speeches were made by Mrs. Ferguson and Mr. Butler, the pastor and wife were presented and both made timely remarks. We take this method of thanking the good people of Columbus.—A. G. Cole.

KENNER, LA.—Our Easter service proved a great success. Revs. Rivers Thomas, Benfields and Peter Fields were on the job. Too much praise cannot be given this loyal set of Methodist people. With windows out and the wind blowing through, yet they trusted God and rallied to the cause.—Mary Dawson, Reporter; Rev. S. J. Jackson.

MICANOPY, FLA.—Easter was a high day at Paradise M. E. church. A splendid program was rendered to the delight of all, under the leadership of Miss May Etta Kelly. Two precious souls were added to the church. Collection, \$25.50. True to their pledge, some of the members paid one dollar, as was requested. Those who paid are as follows: Rev. T. Means, F. S. C. Nelson, H. Hicks, H. Peterson, S. Glasper, J. J. Williams, Annie Glasper and Mrs. A. Hardon. We have only a few members but they are all loyal to the cause.—W. B. Wester, P. C.

HUB, MISS.—We wish to thank the members and friends of St. Luke church for the pleasant surprise given us last week. The storm was led by Mrs. N. C. Brewer and Mrs. S. C. Stephens. We were aroused by sweet singing, and upon opening the door thirty-six (36) persons filed into the dining-room, where they were soon joined by others, and a beautiful program was rendered, conducted by Rev. P. R. Stephens and Miss Clymle Brewer. After the program the crowd entered the sitting room and enjoyed an hour of more of fun, led by Rev. M. H. Jefferson. Before the storm subsided more than two hundred pounds was left. We pray God's blessings on these loyal people.—Rev. and Mrs. D. F. Dudley.

PLAQUEMINE, LA.—About 9:00 p. m., May 1, 1923, a bunch of young men, known as the Glee Club, came to the parsonage laden with many good things to eat, and gave us a lovely surprise with 24 packages of eatables and \$4.61 in cash. I take

this method to thank the many friends that contributed so willingly. I assure you that your efforts are highly appreciated and your good deeds will never be forgotten; they spent an enjoyable evening. The club rendered some choice selections and a short talk by the President and other members of the club. Many thanks, call again soon. The club consists of the following: Emead Joseph, Henry Thompson, Henry Bush, Ernest Rylander, Walter Scott, James Clarke, President; Joseph Boret, Treasurer; Sidney Smith, Secretary. Yours in Christ—Rev. A. L. Robinson, Pastor, Hunt Chapel M. E. Church.

BILOXI, MISS.—We put our centenary quota over the top Easter in full. Mrs. N. L. Patterson and Mrs. C. L. Brown trained the children so well that all who attended the exercises went away praising the splendid manner in which the program was carried out. The people gave liberally. Two hundred and twelve dollars, our apportionment, was paid in full. Now, let us raise our full quota of subscriptions for the Southwestern Christian Advocate in June, and \$1500 for church building in July. We have a good people and will put it all over in full.—Rev. J. A. Patterson, P. C.

OKOLONA CHARGE—Mt. Pisgah M. E. Church, April 1: We had a great sermon. Each group leader made their report, which made our Easter collection a success. Space will not permit us to give each name, but the following are the amounts reported by each group: Group No. 1, \$19.87; No. 2, \$49.36; No. 3, \$13.50; No. 4, \$25; No. 5, \$24.25; No. 6, \$12.50; No. 7, \$40.05; No. 8, \$43.20. Total, \$227.73.—O. W. Crump, P. C.

HUNTSVILLE, TEX.—At the close of our Easter rally, after paying \$160 Centenary claims, and paying the P. C. \$90 on salary, the official board appointed Bro. Samuel Justice to take charge of the money put in treasure for the purpose of painting St. James M. E. church at Huntsville, Tex. The amount placed in treasury, \$148.65. On April 12th Mr. Jesse Smith, of Galveston, and Miss Robbie Travis, of Huntsville, Tex., were united in holy wedlock at the home of the bride's parents. The bride is the product of Prairie View State Normal School. Rev. J. E. Beal officiated. Mr. Justice is one of our successful barbers in Huntsville, Tex.—Reporter.

CARROLLTON—A storm struck the parsonage of the M. E. church, led by Sister Rowena Turner and Bro. Wm. Stallings, a local preacher. Many pounds of groceries and fruits were left on the dining table. These are a loyal people and we hope they will come again. The church work is moving along nicely. Rev. T. R. Weatherby and his good wife were with us some time ago and he preached a wonderful sermon. Mrs. Weatherby gave a strong lecture to the women of the church relating to work of the Home Missionary Society.—E. J. Kight, P. C.

NEW ALBANY CHARGE—The New Albany Charge is striving for the goal on every line of church work. We have long since put our Southwestern Quota over, also our Easter quota for the Centenary. \$25.00 was paid by the following names on Easter: J. M. Walton, Fan-

nio F. Blackwell, Fannie Dye, John Baylis, Fred Hickman, and Mimeo Mitchell. These paid \$15.00 each: Johnnie Ruth Hill, M. J. Doxey and L. B. Walton. The following paid \$10.00 each: T. H. Doxey, Elia Roberson, Dallis Allen, Bertha Storks, Della Buchanan, Mattie Burks, and W. F. Rogers. The following paid \$5.00 each: Isaac Nettle, Lula Starks, Ida Brown, Leroy Prather, Florence Doxey, Henry Allen, George Alexander, John Berry, Frank Dye, Katie Martin, Lottie Bigbam and R. B. Turner. \$2.00 was paid by the following: Laura Starks, Elia Nesbitt, Stella Nesbitt, Ann Coleman, Score Simpson, Tom Bally, Bessie Baylis, Mattie Nettle and V. Kimmons, Ada Bryson, Jesse Nesbitt, Robie Rogers, Mary Falkner, Prof. B. F. Ford, Lovey Ray, Minnie Rogers, Eula Price, Oma Ezell, Adell Bramlett, Willie Byrd, Allen Taylor, Estel Thompson, Ella Price and Clarence Byrd, paid \$1.00 each. There were many others that paid something, our total collection was \$415.00, on Easter Day.—Fred Hickman, Reporter.

BAY ST. LOUIS NOTES

Mr. Wiley Daniels, a splendid worker of our church, has been detained at home for some time with an injured hand, but we are glad to report that he is well and at work again.

Several splendid gifts were given Rev. A. H. Lathan, pastor of St. Paul, by white friends in the community, and a beautiful floral offering was sent to him by Mr. and Mrs. W. Holmes on Thursday, April 19. All gifts were very gratefully received.

The Gulfport District Centenary meeting was held at St. Paul M. E. Church on Thursday, April 19, and an informal ground breaking was held in the same date. St. Paul's members, led by Mr. Wiley Daniels, put forth every effort to make the day a success. Our resident bishop, Rev. R. E. Jones, was present, also some of our leading ministers and laymen. During the Centenary meeting and also at the ground breaking Bishop Jones gave two very helpful talks. The address of the day was delivered by Dr. E. M. Jones, and as usual, much inspiration, courage and hope were instilled in the minds and hearts of all present. A wonderful dinner was served the guests by a committee of ladies led by Mrs. Bertha Lizanna. Too much praise cannot be given this committee, which was composed of members from all the churches in the community. All the visiting pastors brought a free-will offering and the financial report for the day was \$101.75. The Centenary report was \$2745, making a total of \$2846.75.—Mrs. M. T. Young, Reporter.

STAMPS, ARK.—On Monday night, April 30th, a storm struck the par-

sonage which was a great surprise. The party was led by Mrs. B. F. Flowers, Sampson Davis, Nesbitt Thomas. They left 150 pounds of choice groceries on the table and a purse to cheer the hearts of the pastor and wife. May God bless you all.—S. McDonald, P. C.

HANDBORO, MISS.—We want to thank our beloved Bishop for his wisdom and love toward us by sending this efficient young man to us, Rev. S. L. Harrison. This young man is a graduate of Gammon Theological Seminary, class of 1919. He has done wonderful work in these four years. Rev. Harrison worked easy and quiet and planned wisely to get his church drive on. He first organized a Queen Esther with the young people, electing Miss Clara Harrison as president, his daughter, who has just finished public school; also reorganized the Ladies' Aid and Woman's Home Missionary. These auxiliaries began their drive early by putting on a sock social and a baby's contest. Captain for Baby Young, Mrs. Lillian Barns, \$34.39; Captain for Baby Langham, Mrs. S. L. Harrison, \$86.34; Captain for Baby Moffett, Mrs. S. Riley, \$155.49. There was a prize given to the baby that raised the highest amount, a \$5 gold piece, which was presented to little Baby Moffett by Rev. S. L. Harrison for having the highest amount, which was \$155.49. Total amount raised in the contest, \$276.22. This good man closed this ten days' drive with the amount of \$599.40. The pastor worked hard with the good members by his side. We hope to do great things this year under the leadership of Rev. S. L. Harrison. We are now over the top with Centenary and all indebtedness paid and pastor paid in advance.—W. M. Riley, Reporter.

LAKE CHARLES, LA.—The following churches raised their full quota of Centenary money on Easter: St. Paul, J. J. Woolridge, pastor, \$200; Oliver, S. Green, pastor, \$105; New Iberia, Wm. Harrell, pastor, \$250; St. Martinsville, J. A. Williams, pastor, \$252; Cade and Teche, C. Jenkins, pastor, \$60; Opelousas, W. J. Hampton, pastor, \$289; Spring Creek, R. F. Long, pastor, \$80; McNary and Oakdale, R. E. White, pastor, \$70; Lake Charles, J. A. Lindsay, pastor, \$508; Lake Arthur, J. A. Vincent, pastor, \$50; Welsh, H. W. Gray, pastor, \$102; Waxia, E. S. Johnson, pastor, \$50.

Dear Brethren: The second Missionary Convention will be held at Lafayette May 23rd. I want every church over the top at this meeting; I don't mean to borrow the money, but raise it. Every church that I have reported over the top have raised their money from the shoulder. Don't forget Southwestern Day. We must stand by Dr. King and put it over by July 1st. We must not fail.—J. W. Turner, Dist. Supt.

The Tuskegee Institute Summer School for Teachers

15th Session

Courses in Academic subjects, Professional subjects, Bible and Sunday School Methods, Agriculture, Mechanical Industries or Manual Training and Women's Industries.

Special courses for School Principals and Jeanes Supervisors. Work done at Tuskegee Institute Summer School is accepted by State Departments of Education of the South as the basis for credit and extension of certificate.

1923 Session opens June 11th. Closes July 30th. Rate: Registration Fee \$2.00, Board \$24.00 for six weeks, payable in advance.

M. B. MOTON, Principal

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

FIELDS—Mrs. Frances Fields, after 14 days illness, departed this life March 16, 1923. She was a member of Edward Chapel M. E. Church.—M. Q. A. Fuller, reporter

RIDER—Mrs. Eliza Taylor Rider departed this life after six week's illness, Dec. 3, 1922. She was a faithful member of Zion M. E. church, Marshall, Tex. She leaves seven sons, five daughters, a number of grandchildren, and a host of friends to mourn.—M. A. Fuller, Reporter.

OWENS—Brother Berry Owens, the founder of Owens' Chapel M. E. church, on the Woodlawn Ct., died Jan. 1, 1923. He had been for 50 years a member of the church, also a class leader, steward and superintendent of the Sunday school. He was truly a good man. He leaves to mourn his passing two sons, Rev. Bailey Owens, of the La. conference, and Berry Owens, of Ardmore, Okla.—M. A. Fuller, Reporter.

HOLMES—Mrs. Annio Holmes, wife of Walter Holmes, died March 24, 1923, Waynesboro, Tenn. She was a faithful member of the M. E. church and died in full triumph of faith. Age 30 years. Funeral was conducted by Rev. D. Kelley, P. C.—Reporter.

NAIPHTHER—Sister Rebecca Nalpthier, a member of St. Paul M. E. church, Georgetown, Tex., after having been an invalid for three years, departed this life Feb. 26, 1923. We feel that our loss is heaven's gain. Funeral was conducted by Rev. J. N. Hooley, P. C.—W. L. Webb, Reporter.

ALLEN—Sister Ida Allen, of Pleasant Hill, Ct., age 52, fell asleep in Jesus some months ago. Husband, 6 daughters and 4 sons survive her; Bro. Dan Allen died on March 4th; on March 7th the infant of Mrs. C. Simon; on March 10th Sister Eliza Thomas passed away. Age 105 years. On March 11th Bro. Frank Cherry died at the age of 90. All funerals were conducted by Rev. Wm. Emmett, Pastor.

GREER—Sister Eva Greer, a member of Jefferson Chapel M. E. church, Bryan Ct., after an illness of more than 12 months, died March 11, 1923. She leaves three sons, one daughter, mother, father and many other relatives to mourn her departure. The funeral was conducted by the writer, assisted by the Rev. S. M. Bolden, of Lee Chapel, Bryan, Tex., and Rev. A. Johnson, of Macedonia Baptist church. The body was laid to rest in Community cemetery at Jefferson Chapel.—W. M. Manning, P. C.

HINDON—Whyllie Hindon, one of the oldest members of the Lampkins Ct., and member of Bellwood M. E. church, Silver City, Miss., died March 20th, in full triumph of faith. He leaves one step daughter and a host of friends to mourn his passing.—T. C. Brooks, Reporter.

BARKLEY—Sister Linea Barkley,

a faithful member of Unionville M. E. church, has gone home to rest, being ill only one day. She was about 70 years of age and lived a consistent Christian, departed this life April 18, 1923. Her funeral was conducted by the pastor, Rev. J. H. Cole and Rev. P. W. Collier. She was kind and loving to all. She leaves to mourn her death two sons, one daughter, and a host of friends and relatives.

Also, Sister Laura Evans departed this life April 18, 1923, in full triumph of faith at the age of 21 years. She leaves to mourn her death a husband, three brothers, one sister and two children.—Bertha Gardner, Reporter.

BROWN—Cato Brown, a faithful member of Wesley M. E. Church, Wilson, La., departed this life April 25, 1923. He died as he lived, a faithful Christian. He was a trustee, district steward and treasurer of the church, and was a member of Wesley for 40 years. The church has lost a good worker. A wife, 3 daughters, 21 grandchildren survive him. Funeral was conducted by Rev. J. Marshall of Baptist Church and Rev. F. P. Taylor, A. M. E. Church and the pastor, Rev. R. B. Sandford.

HENRY—Brother Milton Henry, a faithful member of Mt. Carmel M. E. Church, Woodlawn, La., departed this life in full triumph of faith. He was stricken with heart troubles. He leaves to mourn his loss a wife and four children, seven grandchildren and a host of friends. The funeral was conducted by the pastor, Rev. B. W. Owens. We miss him but our loss is heaven's gain.—Reporter.

WOODS—Mrs. Georgia Woods departed this life March 18, 1923, at the age of 56 years. She joined the Grace M. E. church, Covington, Ga., in the pastorate of Rev. R. T. Adams more than 27 years ago, and from that time until her death was a devout Christian. She was active in every department of the church, including the prayer and class service; also a member of the Ladies' Aid Society. Although confined to her bed for nearly a year, she bore her illness patiently and trustfully to the end. She leaves her husband, Mr. Lush Woods, two children, Mrs. M. F. Baker, of Oxford, Ga., and Mr. Arbie Woods, of Covington, Ky.; three brothers, Messrs. Jean, Willie and Tom Alston, and six grandchildren, and other relatives, who mourn her departure. The pastor, the Rev. N. A. Bridges, assisted by the Revs. L. A. Pinkston, pastor New Hope Baptist church, and Rev. G. W. Washington, pastor St. Paul A. M. E. church, conducted the funeral service.—Mrs. L. T. Lovelace, Reporter.

McNEILL—Caesar Augustus McNeill, of Red Springs, N. C., was born Dec. 7, 1841, died Jan. 29, 1923. He was 82 years old. He confessed faith in Christ during the days of slavery and was one of the founders of Mt. Zion M. E. church, four miles west of Red Springs, N. C., of which church he was a member, a trustee and class leader. In the year 1900 he was one of the charter members that helped to organize the Red Springs chapel M. E. church in the town of Red Springs, N. C. This church was built by his son, Rev.

J. M. McNeill, who preceded him more than twelve years. He was a trustee and class leader of this church during the remainder of his life. His funeral was at the Red Springs chapel M. E. church on Tuesday, Jan. 30, 12:30 p. m., conducted by his pastor, the Rev. J. W. Simpson; the Rev. J. D. Murphy preached his funeral; Revs. P. J. Jones, of the A. M. E. Z. church; W. M. Chavls, of the M. E. church; Holdman, of the Presbyterian church, were present and took part in the services. Hector McPherson, a local preacher of the church, gave a brief history of the life of the deceased in well-chosen words. He was well thought of by both white and colored, for it was very noticeable at his funeral the church was packed to overflowing from pulpit to the door. He leaves to mourn their lost three sons and one daughter, fifteen grandchildren, five great grandchildren, a wife, and a host of friends.—J. R. McNair, son-in-law, Reporter.

BLAINE—Rev. Decatur Blaine was born at Decatur, Ala., Sept. 20, 1842. Came to Fairfield, Tex., in early boyhood; went to the Civil War; while there was converted to Christian religion; came back and was married to Sister Bettie Jones, August, 1870, and soon after this he was ordained deacon to preach in the M. E. church, of which he held dear until he was translated from a world of sorrow to a world of the blessed. He and wife had eight children to bless their home, five boys and three girls, of which three have passed into the great beyond, their names Addison, Arah and Earnest; five of which survive. He was a member and founder of the Fairfield M. E. church, of which he held dear until he passed to the great beyond. He was the oldest member of our church and the oldest citizen of our neighborhood; therefore, we mourn his loss. He died March 5th. We feel our loss is heaven's gain. His age at death was 81 years.—W. C. Blaine, Reporter.

McGHEE—Sister Louvenia McGhee, one of the pioneer members of Melville Chapel M. E. church, Melville, La., departed this life at Houston, Texas, on March 28th, in the full triumph of faith. She urged all present at her bedside to be strong, courageous, stand fast and immovable in the service of the Lord. Her funeral was largely attended. She was buried with the honors of the New Light Tab., No. 124, of which she was a charter member. The funeral was conducted by the pastor, Rev. D. L. Riley, assisted by the Dist. Supt. Rev. B. J. Reddix, who preached the funeral sermon, he having been her pastor 30 years ago when the church was founded. Among the speakers at the funeral was the Rev. S. A. Anderson of the Antioch church. Rev. J. H. Williams and Rev. Capard. She leaves two sons and two daughters, two daughters-in-laws and two sons-in-laws, and a large concourse of friends, both white and colored. "Asleep in Jesus, blessed sleep, from which none ever wakes to weep."—D. L. Riley, P. C.

SIMPSON—Casy Simpson, a well-known young man of Yazoo county, departed this life in Memphis, Tenn., April 30th, 1923, age 22 years. His

body was sent back to Yazoo county, Miss., and laid to rest in the family cemetery. He leaves to mourn his death six brothers, two sisters, a host of friends.—A Friend.

QUARTERLY CONFERENCE

(Continued from Page 11)

and lifted the offering. Benediction pronounced by the District Superintendent. At 2:30 dinner was served by the members of the Ladies' Aid Society. At 3:30 p. m. the conference session was called to order by the District Superintendent, Dr. J. C. Martin. Mr. Carl Littlejohn was elected secretary of the conference.

All of the members of the conference were present, except two. Mrs. Delia Price was absent on account of sickness. Dr. J. C. Martin said many things to the conference about the program of the church and the great movement that is now on. He asked the conference to stand by the plans of the great church. The class leaders' reports were very good. Raised for D. S. \$18.50, Centenary \$21, salary \$66. Grand total this quarter, \$105.50. Mulberry Chapel is the seat of the next conference.—Mrs. E. P. Bence, Reporter.

SOLGONACHIE CHARGE—Our first quarterly conference was held at Pleasant Hill M. E. Church, Feb. 17-18. Our district superintendent, Dr. W. H. Simpson, was ill in Fort Smith, but our pastor, Rev. P. F. Scruggs, filled the chair. All officers were present with written reports. Our pastor has proven to be the right man in the right place. He has everything well in hand and we are alive along all lines. On Sunday 64 partook of the Lord's Supper and many were present at Love Feast. Raised for all purposes during the quarter, \$70. We thank the conference for sending us Rev. Scruggs and his good wife.—J. Z. Garrison, Reporter.

CADDO GAP, ARK.—We had one of the best Easters ever witnessed. Sunday school was conducted in the morning with remarks by the pastor, Rev. W. H. Hannah. At 11:30 we had a noble sermon; text, "He is not here, but is risen." In the afternoon a most excellent program was rendered. Rev. Hannah preached again at the evening service to the delight of all.—Miss Rena Knox, Reporter.

ABERDEEN, MISS.—Rev. J. H. Talbert held our second quarterly conference from April 4-6. It was the best quarterly conference we ever had. We are doing a great work under the leadership of our pastor, Rev. A. G. Marshall. He is indeed a great man. After our business session was over we went down into the social room, where our good sisters, led by Sister Anna Eliza Hampton, had prepared a banquet in honor of our district superintendent. Our district superintendent is seeing to it that all departments of St. Paul Church make a fine showing this year. We paid the district superintendent (Continued on Page 16)

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We will send you a STERLING razor on 30 day trial. If satisfactory, costs \$1.67. If not, costs nothing. Fine Double Swing Horseshoe Strop FREE
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CRESCENT CITY NOTES

The time of the annual meeting of the New Orleans Federation of Colored Women's Clubs has come again. The Federation owes its existence to the late Mrs. S. F. Williams, who devoted years of arduous labor for the purpose of encouraging and inspiring the women of this city to federate. It was her earnest desire that this Federation live. We are calling on the club women of New Orleans to help us to realize this purpose as club women, to connect themselves with some worthy enterprise dedicated to the memory of this noble woman, Mrs. S. F. Williams.

For these reasons we are inviting, urging and encouraging you to attend the third annual meeting of the City Federation, which opens with a mass meeting, Sunday, May 27, at Central Church, at 4 p. m. An excellent program has been arranged. A business session will be held on Monday, May 28, at Central Church, at 8 p. m. To this meeting every club is asked to send delegates with a written report of its activities.

At the business meeting city dues will be collected, and also dues for the State Federation.

"The work of the world is done by few. God expects that a part shall be done by you."

Come out and help this worthy cause.

S. N. VAUQUELIN, Pres.
E. E. SIMMONS, Sec'y.

MOUNT ZION — We gladly announce that we were hosts to the Daughters of Louisiana Benevolent Association on the occasion of having their annual sermon preached by our pastor, Rev. C. Johnson, the result being very gratifying. A more notable and winsome gathering of ladies would hardly be found anywhere refined and highly cultured. Welcome address by our Miss Hildred Turcotte was in a class by itself. The response by the estimable Miss M. M. Young could not be improved upon. Our Miss Hazel Segue sang a solo, which was enthusiastically received, and is deserving of special mention. Mrs. E. C. Denson, the president, a most affable and estimable lady, was presented with a large bouquet of pink carnations by little Miss Bessie Butler, which was quite unique within itself. The offerings to pastor, choir and trustees were quite beyond our most sanguine expectations, and were gladly received with many thanks. We regret very much to have Mrs. C. R. Jones, a most estimable lady, leave us on an extended trip to Beloit, Wis., and other points; a devoted worker for Sunday schools and a prominent member of our choir. Live up to your obligation and renew your subscriptions to the SOUTHWEST-

ERN CHRISTIAN ADVOCATE.—E. J. Lacals, Reporter.

SPECIAL NOTICES

COLUMBUS, TEXAS—Early Tuesday morning the homes of Rev. and Mrs. A. F. Sanford was entirely consumed by fire, and left nothing to mark their once happy home but a smoldering heap of ashes. For some months, since Rev. Sanford has been going to preaching points, the wife would stay in the home of her married daughter, and for that reason there was not any one on the place to tell anything of the origin of the fire. Just two days before the fire a married daughter, on eve of morning away, had stored most of her household goods with her mother; these were burned along with the rest of the household goods. Rev. Sanford is a worthy man, being used on the Victoria district for many years as supply and always does his work well. The family, consisting of three married daughters here, are all members of the Methodist church here.

Any one wishing to assist this worthy family will please address Rev. A. F. Sanford, care Rev. D. F. Vance, P. C. of St. Paul church, Columbus, Texas.—D. F. Vance, Pastor.

LOUISVILLE DISTRICT—Sub-district No 3, composed of the following churches: Beaver Dam, Hartford, Leitchfield, Greenville, Drakesboro, Taylor Mines and Depoy, shall hold its first meeting this conference year at Hartford, Ky., June the 20-23. Co-workers who are not connected with this group are invited to attend the meeting. These sub-district conferences have done much to establish Methodism among our people in the rural districts.

The Sedalia District Conference will meet in Sedalia, Missouri, July 12-15.—L. R. Grant, Dist. Supt.

The district meeting of the Woman's Home Missionary Society will meet at Columbia Valley Friday, June the 1st and 2nd, 1923. We ask that each auxiliary will send a delegate; if not, send report membership dues to S. A. Dukes, Route 2, Box 73. Send pledge money to Sister C. L. Brown, 629 Main St., Biloxi, Miss. Be sure to go to Hattiesburg to the annual meet.—S. A. Dukes, Dist. Pres.

JEANERETTE, LA.—To the Delegates of the Woman's Home Missionary Convention, to be held at Jeanerette, La., June 14-17: All arrangements have been made for your entertainment. Each delegate will pay \$1.00 per day for board and lodging. Committee will meet all trains.—J. J. Woolridge, Pastor.

The new address of Rev. G. A. Deslandes is 707 Nebraska avenue, San Antonio, Texas.

WOMAN'S COLUMN.

(Continued from page 12)
is to inform you that the annual meeting of the Woman's Home Missionary Society will convene at Hattiesburg, Miss., June 21, 1923. We wish every president on the district to be present with good reports. \$1.00 for representative fee for each auxiliary; Queen Esther Circle, 50c; Mother's Jewels, 25c. This is not to go in your pastor's report, but is to

be reported in the W. H. M. meeting. Double your membership and have every member paid up. Do your best and let this be our banner year. Each pastor will please read this announcement to the auxiliary of his church. For love of Christ and in His name.—Mrs. J. W. Randolph, District President.

WINONA, MISS.—Mrs. Daisy Bulkley, Field Secretary of the Woman's Home Missionary Society, paid us a visit May 1, 1923. She gave us a great lecture which we enjoyed very much. She spoke many encouraging words in the interest of the Woman's Home Missionary Society. Tuesday evening she was entertained by Mrs. A. G. Grisom. She was the guest of Mrs. F. C. Cantlon, Pres. of W. H. M. Society.—Reporter.

KNOBNOSTER CIRCUIT—Rev. Mrs. R. G. Smith recently accepted an invitation to the Woman's Home Missionary Society of the First Methodist church. The subject for discussion was the Negro. This occasion gave Mrs. Smith an opportunity to set her white sisters aright on the racial question in regard to the Negro's social aspirations and religious nature. She said that the Negro was not seeking social equality as they seemed to think, but equality of opportunity, a place to stand, not in the sun, but on the earth—an opportunity to receive the best the world has for him and to give the best that is in him to the world.

She also reminded them that, that seemingly emotional religion, was simply an unsuppressed outward expression of the Holy Spirit working within him. To know the Negro was to come in touch with him. Mrs. Smith strongly advocated racial cooperation, to the end that would bring about a better understanding and a more friendly feeling between the races. She pointed out to them the importance of giving assistance to such worthy institutions as the Brewster hospital and the Home for the Friendless Girls, and the benefits to be derived from such support.

She thrilled her audience with her profound reasoning and eloquence. Mrs. Smith is a broad-gauge woman and never neglects an opportunity to do good for her racial group.—H. F. Thompson, Reporter.

QUARTERLY CONFERENCE

(Continued from page 15)

Intendent in full. Amount raised \$50; 89 partook of the Lord's supper. We have plans to go over the top in our SOUTHWESTERN rally.—Mrs. Dora L. Hambrick, Reporter.

EAST POINT AND HAPEVILLE CHARGES—The second quarter was held at the above charge, April 13-14,

with our new and efficient superintendent, Dr. J. W. Queen. Business class reports: No. 1, Bro. W. J. Clark, \$1.85; No. 2, Bro. J. D. Alexander, \$1.75; No. 3, Bro. J. W. Woodley, .50; No. 4, Bro. C. M. Walker, \$1; No. 5, Bro. Wm. Gaines, .50; No. 6, Bro. T. J. Alexander, \$3; No. 7, Sister Mattie Smith, \$1.65; No. 8, Bro. C. H. Smith, \$1.50; No. 9, Bro. O. R. Wilkins, \$1; No. 11, Sister Fannie Smith, \$1.75. From Epworth League for conference claimants, \$3. For Centenary \$1. For S. W. C. Advocate, .50. Sunday was a very high day, the Supt., Dr. Queen, was at his best and preached to us out of the fullness of his heart at both services. We had the quarter in the old way. Dinner was served on the grounds. All report a delightful time. Collection for the quarter, \$30.35. One was added to the church on Sunday. This makes 24 having been added under our beloved pastor, Rev. P. L. Inman, since the annual conference last December, 1922. Elder was paid in full. Mrs. J. W. Queen and Mrs. P. L. Inman were highly entertained by members and friends.—Miss Coriel Clark, Reporter

CARD OF APPRECIATION.

In the recent death of Rev. Hazen W. Davis we wish to express to you our gratitude for your expression of love and sympathy toward us in our recent and sore bereavement.

Mrs. LILLIAN DAVIS, Wife.
Miss THELMA DAVIS, Daughter.

CARD OF THANKS.

Rev. W. P. Ward and his good wife wish to thank the good people for their kindness during the illness of their baby, little C. W. Ward, born Oct. 4th, 1922, died April 9th, 1923, age 6 months 4 days. Many thanks for the beautiful floral designs, especially to the Troy Laundry girls for a lovely wreath by them. His little remains were laid to rest in the Labor in Sons cemetery. Funeral held by Dr. D. L. Morgan.—D. Houston, Meridian, Miss.

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NEW ORLEANS, LA.

Southwestern Christian Advocate

LORENZO H. KING,
Editor

Vol. 50

New Orleans, May 31, 1923.

No. 23.

THE METHODIST BOOK CONCERN,
Publishers

The Coronation Of Kings:



Formerly an ancient custom of nations
re-inforced by their traditions and
laws;
Colored with the most brilliant trap-
pings;
Effected with the most elaborate
pomp and ceremony;
A marvelously effective method of in-
spiring fear and promoting blind sub-
serviency to autocracy and mon-
archism,—

Has become a thumb-worn antiquated incident, dis-
carded as an unworthy stage in social and political de-
velopment, by modern democratic conditions; But,

Crowning With Dignified Self-Support, Fifty Golden Years Of Southwestern Christian Advocate Service:

To the Nation,
To the Negro peoples of the world,
To the Methodist Episcopal Church
and to the principles of Jesus Christ,



Has emerged into the focus of the Negro's Church and
Race Consciousness as THE SUPREME DEMOCRATIC
EVENT FOR REGISTERING RACIAL GRATITUDE,
AND FOR DIGNIFYING RACIAL SELF-RESPECT.
Increasingly,

Its significance unfolds,
Its challenge compels,
Its realization appears certain.

July First Is the Date and,---its only FOUR weeks off.

NEVER BETTER SATISFIED

Attention is herein called to an important communication elsewhere in our columns dealing with an erroneous impression sought to be made by some malevolent, or thoughtless person or interests, regarding the attitude of the Negro membership of the Methodist Episcopal Church toward our denomination.

Whatever the motive behind this erroneous news item we want its sponsors to know that the Negroes in the Methodist Episcopal Church do not bite this bait. While we respect and love every church that exalts the name of our common Lord, even though we may differ from them in polity and formal organization, we never-the-less have adopted, and are in the Methodist Episcopal Church by deliberate, rational choice, because it holds forth the teachings of Jesus and the ideals of the Kingdom according to our interpretation thereof, better than does any other religious organization and is more zealous and effective in setting up these ideals in society.

We know what a hundred years of such contacts in this Church have meant to us and to those of our group even beyond the pale of our Church. Nor do we reckon here merely the material gifts, but the opportunities afforded us to work out our own destiny under such an inspiring idealism and practical Christian Church atmosphere. The

Methodist Episcopal Church knows her Negro membership and they know her. For a century we have shared and wrought out a common experience which would render us intolerably lonely, the one without the other. And our group would illy fit into any other niche in the American Church.

We were never quite so well satisfied with our Church as at present time. Now, of all times, is the most unpropitious time to think about forming a "separate church." Integration is the world's word of the hour. "The League of Nations," and "International Court," the "Federal Council of Churches of Christ," the progress of Methodist union are psychological concepts that arouse in the Negroes of the Methodist Episcopal Church an irresistible centripetal force that baffles all separatist suggestions.

If our brethren on the outside desire to come in where we are, we do not censure them for their tardy awakening to the fact that in the Methodist Episcopal Church, the water is fine for any and every group of God's humanity. Only let them seek entree by a less subtle method or a less circuitous route.

No, gentlemen of the pestiferous press, the Negroes of the Methodist Episcopal Church aren't dreaming of the course suggested subtly by you. We are at home in this Church, and here to stay.

A WELL-TIMED TASK

It is announced in their bulletin by the Federal Council of the Churches of Christ in America, that among its plans for 1923 will be aggressive activity by its Commission on Church and Race Relations to prepare reliable and much needed educational literature on co-operation between the races; to carry on an educational effort to interest white and Negro Churches in co-operating to secure better provision for neglected Negro children; to conduct a nation wide campaign to mobilize the churches against the lynching evil.

Such a task is well-timed and worthy the Church of Jesus Christ. Any one of these objectives seriously conceived and earnestly pursued would go far toward commending the church in America to the wavering faith of the American Negro. Take for instance the neglected Negro children of the Nation. What Negro is there who would not run into ecstasies of gratitude if he felt that, tho the Nation cares not, yet the Christian Church of America really cares and provides for the conservation of neglected Negro children. With this group of youth, neglect is the common lot. In matters of education, of employment, of recreation, of juvenile delinquency, of civic privileges, the Negro child is neglected, woefully, criminally so. So patent is the fact and so ominous is it for the future that it is no uncommon thing to hear Negro parents given to lamentation that ever a child was born to them. In this American social and political system that studiously and without scruples exploits, neglects, and suppresses the childhood of an element of its population, the American Church surely should find ready reason and opulent opportunity for activity on behalf of the help-

less children—creatures of that same Lord whom this Church purports to serve.

And isn't it strange—at least it is to the Negro mind—that the Christian Church should wait so long before mobilizing its forces to conduct a nation-wide campaign against the lynching evil with all of its horrors, its moral debauches, its bestializing ravages and consequences. What impairment of its moral sense, what detriment to confidence in her, what obstruction to her progress and what losses in wealth of spiritual power and kingdom achievement the Church of Jesus Christ in America has suffered by reason of her diffidence, her inertia, her lack of moral courage, to attack and withstand this pagan evil.

Even more than this, the church has not merely been silent, she has at times actually winked at the evil and thought to wash her hands and thus be rid of innocent blood. But she cannot do. Like the individual, the church is keeper of her brother. She is amenable to her Lord for her laxity in conduct and her weakness in courage. She must sooner or later hit wrong of every kind and hit it hard. Because its constituents are predominantly white, the church cannot condone injustices done to blacks. If there is any significance to the church, any basis for its existence, it lies in the fact of its adaptation, its capacity to sense and meet the needs of all humanity. If in the doing of this task, she stops at the lines of class and color she fails humanity, fails her Lord, and forfeits her place as the organized representative of the Kingdom and the conservator of those values that must abide.

Under the present system of religious economy fostered by the Christian Church, that

church must bring justice and righteousness in race adjustment or God will raise up some other institution which will. That the church has failed hitherto is its own chapter of shame. That it has been dominated by racial prejudices, cumbered, by partisan political power, enslaved to pagan traditions contrary to the Christian conception of the God of humanity is one of the most pungently painful facts of our civilization.

If now the American Church, with its more than fifty denominations embracing 45,000,000 nominal Christians of all creeds and colors has resolved to mobilize against lynching, God be praised! For the churches are the most potent agencies of moral reform if the salt has not "lost its savour". We shall watch with eagerness intense, just what and when the church will do to remove the lynching evil from the heart of American life. The Negro watches, waits and thinks, to see if the American church can and will save itself.

WALDEN DEDICATES AND INAUGURATES

Bishops, Corresponding Secretaries and representative members of the Board of Education for Negroes have been doing significant work during recent weeks in the dedication of new buildings and inauguration of new presidents of a number of our Southern Schools. All of which is consequent to a part of the expanding of this work under the impulse of the Centenary Movement.

Gammon Theological Seminary, Atlanta; Claflin College, Orangeburg; Bennett College, Greensboro, and Walden College, Nashville, have recently held such exercises. The Walden event was conducted with especial reference to the sacred memory of the late Bishop John M. Walden after whom the school is named. Bishop Walden, it will be recalled was the first Corresponding Secretary of the Board of Education for Negroes (formerly Freedmen's Aid Society) and an intensely interested and untiring zealous promoter of this cause until his death.

This exercise in connection with the inauguration of Dr. Thos. R. Davis as the new President of Walden College occurred at 10 o'clock on the clear, cool morning of April 24, 1923. The program consisted of appropriate music by the Walden Chorus society and Orchestra in addition to addresses by Board officials and leading educators representing sister institutions. Bishop Frank M. Bristol was Master of Ceremonies and delivered the grave charge to President Davis, who responded with a clear and comprehensive inaugural address that settled the impression that the interests of Walden are in sane and safe hands.

Personal and General

Doctor and Mrs. I. G. Penn of Cincinnati, Ohio, announce the engagement of their youngest daughter, Miss Anna Wragg Penn to Professor Uccel S. Markwell of Scott, Kansas.

The Rev. O. W. Crump delivered the Centenary Address (Continued on Page 4)

HOW THE QUOTAS CAN BE RAISED

A Suggestion to Pastors:

Only one month remains in which to put the Southwestern Christian Advocate on the basis of Dignified Self Support. It is NOW or NEVER!

When the Count is made Sunday, July 1st, where will your Church stand? The eyes of Methodism are on YOU, brother Pastor. THE CONGREGATION WILL FAIL OR SUCCEED, AS YOU LEAD. These next thirty days hold within them the tremendous issue that has been urged upon our Negro membership since last June. How can it be met? Read all, and adopt one or more of the following methods, and you will be able to report your Church Quota raised on July 1st.

(1). The PASTOR'S PERSONAL CANVASS of every family in his congregation should be religiously made. He needs this contact with the heads of his church families.

(2). Appoint a SOUTHWESTERN CHRISTIAN ADVOCATE COMMITTEE and divide the quota among them MAKING EACH RESPONSIBLE FOR A PROPORTIONATE NUMBER, say 3, 5, or 7, each as required.

(3). HOLD EACH CLASS OR UNIT LEADER RESPONSIBLE for a definite number of the quota.

(4). BORROW FROM YOUR CURRENT EXPENSE TREASURY, or some sympathetic layman (one Pastor we know, borrowed from his local banker) sufficient dollars to cover your quota. At each service during June, sell the Southwesterns to as many as will subscribe paying within 30 and 60 days. With these payments, replace the borrowed money. Or,

(5). TAKE AN AFTER COLLECTION IN EACH SERVICE and sell the Southwestern as above. When enough have subscribed, replace the collection and let the Official Board

decide what disposition to make of the accumulated surplus.

(6). HAVE AN OLD FASHIONED SOUTHWESTERN RALLY WITH CLUBS AND CAPTAINS. Create intense interest and keen friendly rivalry. Make much of the historic HONOR CERTIFICATES. Have all such clubs to report on July 1st., an inexpensive but attractive prize (paid for out of Church treasury) to be awarded the Captain or individual reporting largest number of new yearly subscriptions.

(7). ANNIVERSARY PROGRAMS will soon reach you. Make much of these. It is earnestly desired and requested that every Pastor and Church in our Colored work will use these programs on Anniversary Day, July 1st. They have great historical value for our Churches and will make subscription-getting easy.

(8). Insist that every officer in your Church subscribe for the Southwestern Christian Advocate, for the sake of personal efficiency and as example to those whom he serves in office.

(9). As General Conference approaches with its big themes of interest to Methodists everywhere and to the general public, no Negro home should be without the Southwestern Christian Advocate. This fact urged by our Pastors generally will supply a strong motive for subscribing for the paper.

FINALLY, the fields are already ripe unto the harvest. Gather in the golden grain that with the sheaves thereof, fifty golden years of service shall be crowned with Dignified Self-Support.

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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for money sent otherwise.

1—All business letters should be addressed to The Meth-
odist Book Concern, and all communications in-
tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of
the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE
does not arrive regularly, notify us promptly.



A CONSTANT PRAYER:—
Withhold not thou thy tender mercies
from me, O Lord: let thy loving
kindness and thy truth continually preserve
me.—Psalm 40: 11.

PERSONAL AND GENERAL

(Continued from Page 2)

ment Commencement Sermon to the Okolona High
School, Okolona, Miss.

Among numerous Commencement season
invitations coming to our desk, we note Sam
Huston College, Atlanta University, Ben-
nett College, New Orleans College, Talla-
dega College, Clark University, Rust Col-
lege, Howard University and the American
University at Beirut, Syria.

Dr. E. C. Wareing, genial and able Editor
of the Western Christian Advocate graced
our office with his presence, this week, after
spending the morning with President Charles
M. Melden at New Orleans College, where
he delivered the Commencement Address.
Those who heard the Address were lavish
in their praise of the Editor of the Western.

The Rev. A. W. Kokendorfer, D. D., Pas-
tor of First Christian Church, Sedalia, Mo.,
delivered the Annual Address to the Christian
Organizations of George R. Smith College at
their recent commencement. Dr. Koken-
dorfer is the Pastor of Mrs. Scott who
donated the grounds for the College. Con-
gratulations to you, President Hayes.

It is reported in this country that the
Turks have formed in Constantinople an or-
ganization for the protection of Negro min-
orities in the United States.

Bennett College, Greensboro, N. C., had
for commencement speakers this year, Rev.
C. E. Schenk, D. D., of Cincinnati, O., Vice
President Board of Managers of the Board
of Education for Negroes, who delivered the
Annual Address; and Rev. V. F. Brown, D.
D., of Cincinnati, O., also a member of the
same Board, who preached the Baccalaureate
Sermon. President Frank Trigg deserves to
be congratulated.

OUTSTANDING LAYMEN

The Methodist Episcopal Church is for-
tunate in the number of its outstanding lay-
men. An example of such is to be found in
Wesley Tabernacle Church, Rev. E. W. Kel-
ley, D. D., Pastor, Galveston, Tex.

He is the subject of the above cut, Mr. Theo.
W. Patrick, Superintendent of the Sunday
School of that church for the past ten years,
during which time the school has been increased
from a membership of 150 to 400 pupils. The
Centenary has found in Mr. Patrick a staunch
material supporter. His personal contribu-
tion to that fund annually has been \$100.00.
Besides his personal gift, he has inspired his
school to contribute \$200.00 each year since
the Centenary movement began.

Brother Patrick is a letter carrier in the city
of Galveston, and owns large real estate hold-
ings. Besides, he is vitally connected with the
varied civic activities that make for community
uplift in his native city.

His relation to the church is a refutation of
the charge that business men are not interested
or active in Kingdom affairs. More laymen
could be enlisted if properly approached.



MR. THEO. W. PATRICK

Any of the Pastors who desire South-
western literature which will be very
helpful in securing your full quota, the
same can be gotten from our office if you
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quest. We have Semi-Centennial Cer-
tificates, Report Blanks, Southwestern
Envelopes, Large Yellow Attractive Pos-
ters to be placed in your Church.

If we can play any part in helping you
raise your quota feel free to advise us.
**SEND FOR THE SEMI-CENTENNIAL
LITERATURE FOR SUNDAY, JULY 1.**

On June 28-30 at McDonough, Georgia,
the Atlanta Conference organization of the
Woman's Home Missionary Society will hold
its Annual meeting. Dr. D. H. Stanton will
conduct the devotional periods throughout
the sessions. The officers are: President,
Mrs. R. T. Weatherby; First Vice-President,
Mrs. J. W. Queen; Second Vice President,
Mrs. P. H. Travis; Third Vice-President,
Mrs. Geo. W. Arnold; Recording Secretary,
Miss Minnie Sims; Assistant Recording Sec-
retary, Mrs. Rena Dickerson.

WALDEN COLLEGE TO HOLD COM- MENCEMENT EXERCISES

The faculty, students, alumni and friends
of Walden are looking forward with un-
usual hope and interest to the closing of
the first school year in the splendid new
home of the College on City View Hill.

Reverend E. J. Cox, pastor of new Cen-
tenary Methodist Episcopal Church, Memphis,
Tennessee, will preach the baccalaureate
sermon Sunday morning, June 3. Lawyer
E. S. Foreman, a prominent and successful
alumnus of the institution, will give the
alumni address, Tuesday evening, June 5.
Bishop I. B. Scott, a distinguished alumnus
and President of the Board of Trustees,
will deliver the commencement address, Wed-
nesday morning, June 6.

A very significant feature of commence-

ment will be the gathering of the alumni to
see the new site of their alma mater, to lay
plans, as never before, for assisting in the
further standardization of the College, and to
arrange for a great home coming in 1924.

COMMENCEMENT AT COOKMAN INSTITUTE

Isaac H. Miller, President

Monday, May 28, 8:00 p. m.—President's
Reception to Senior Class.

Friday, June 1, 10:00 a. m.—Patron's Day
and Conference; Public Exhibition of School
Work; 3:30 p. m., Field Day Activities;
8:00 p. m., Anniversary of Literary Societies;
Address, Rev. Scott Bartley, D. S., Lake
City District M. E. Church.

Saturday, June 2, 8:00 p. m., Senior Class
Night.

Saturday, June 3, 3:30 p. m.—Baccalaureate
Service, Sermon by the Rev. J. B. L. Wil-
liams, D. D., Pastor Mt. Pleasant M. E.
Church, Gainesville, Fla; 7:30 p. m., Final
League and Prayer Meeting Service.

Monday, June 4, 10:00 a. m.—Annual
Meeting of Advisory Board; 8:00 p. m.,
Elementary School Concert.

Tuesday, June 5, 10:00 a. m.—Graduating
Exercises, Junior High School; Awarding
Promotion Cards, etc., to all Grades; Ad-
dress, Mrs. Carrie C. Lewis. Class
'95; 8:00 p. m., Alumni Program. Address,
Dr. A. W. Smith, Class '91.

Wednesday, June 6, 10:00 a. m.—Com-
mencement Exercises; Awarding of Diplomas
Prizes, etc; Commencement Address, At-
torney Nathan K. McGill, Class '09; 8:00
p. m., President's Public Reception to the
Mary B. Cookman Cottage.

All the exercises of Commencement week
at the school auditorium.

**Send in your full District and Church
quotas before the Anniversary Day, if
possible. Every quota is expected to be
in hand by the close of Anniversary
Day, July 1st, 1923.**

INAUGURATION OF DR. JOSEPH BENJAMIN RANDOLPH

Never was there a greater event. Never was there such a brilliant and unique ceremony; and surely, never was there such potent history-making for Claflin University as what happened there April 27th, 1923.

This was Inauguration Day. The trustees, faculty, alumni and Board of Education for Negroes had made elaborate preparation for the services. Their hopes, expectations and anticipations were fully realized.

Precisely at the hour of 10 a. m. the brazen-throated chimes pealed out its melodious notes, by the direction of its master, Mr. Boyd E. Gandy, the six hundred students and thirty teachers assembled for the procession. Prof. G. W. Johnson, the parade manager, placed in the hands of each class a banner representing its classification and an alumnus carrying this inscription: 1866 C. U. 1923. Alumni 1500. The banner with this engraving for the school was borne in front of the procession: "Welcome" C. U. The band, under its director, Mr. Charlie Wright, struck up a patriotic and military air, the procession was formed two abreast, the command was given, and the march began, the grade department preceding, the high school following, the business department succeeding it. Then the college students coming after. At the chapel this magnificent student body of young ladies, adorned in immaculate white middie blouses, and young gentlemen in fine spring suits, halted, and the line of two abreast open ranks and stood opposite each other with a distance of four feet between, through which came and entered the chapel the dignified and illustrious inaugural administrators: Prelate Ernest G. Richardson, resident Bishop of the Atlanta Area; Dr. Patrick J. Maveety, the senior corresponding secretary of the Board of Education for Negroes; President-elect Dr. Joseph Benjamin Randolph; Dr. Louis Marion Dunton, president emeritus of Claflin University; Dr. I. Garland Penn, corresponding secretary of the Board of Education for Negroes; Dr. John W. Moultrie, the Atlanta Area Centenary secretary, and president of the Alumni Association of Claflin University; Dr. M. M. Mouzon, vice-chairman of the Board of Trustees of Claflin University, and the successful pastor of Wesley Methodist Episcopal church, Charleston, S. C.; Dean Henry Pearson, of Claflin; Dean H. C. Minnich, of Miami University, Oxford, Ohio, and member of the Board of Managers of the Board of Education for Negroes; Dr. John Seaton, the educational director of Board of Education for Negroes; Dean Thomas F. Holgate, Northwestern University, Evanston, Ill., member of the Board of Managers of the Board of Education for Negroes. The faculty of the college advanced next to that distinguished company of church officers and educators, the students now reversing the order of march, the college, then the high school, the business and the grades entering last into the college.

The program opened with a selection from Claflin's orchestra, "Sweet Dreams to Thee." The District Superintendent of the Greenville District, Rev. W. S. Thompson, offered

a powerful invocation. The university choir sang gloriously "Great and Marvelous." Bishop E. G. Richardson was here introduced by the versatile Dr. J. W. Moultrie as master of ceremonies. Attorney Jacob Moorer, an honored college graduate of the institution, delivered the frank message for the "Alumni Association," declaring their united support, confidence and admiration for and in the new administration. Dr. M. M. Mouzon made a strong and hopeful speech in behalf of "The Local Board of Trustees." The piano duet, "Capricante," by Misses Eleanor Walker and Catherine Taylor added charm and inspiration to the occasion. The Bishop spoke of the value, need and influence of the secular schools and then introduced Dr. R. S. Wilkinson, president of the State Agricultural and Mechanical College, who spoke ably on "The Presidents of the Colleges of the State." Dr. M. W. Dogan, president of Wiley College, was unavoidably absent, but dispatched a telegram of sincere regret. The violin solo, "Because," was then rendered by the talented instructor of that class of instruments at Claflin.

Lawyer Benjamin Harth Moss, of the Orangeburg Bar, and one of the leading officials of the St. Paul Methodist Episcopal church, South, presented by the Bishop, stated that in his large number of years of wide practice in the State, a Claflinite has never been convicted of felony or any other heinous crime. He paid rare compliment to Christian education in denominational schools and a glowing tribute to M. Dunton's worth and work, and further remarked that as he had encouraged and stood ready to render any aid within his power to the previous administration, he wished it understood that his attitude and concern were equally as ready and potent toward the present. Dean H. C. Minnich, Miami University, Oxford, Ohio, and Dean Thomas F. Holgate, Northwestern University, Evanston, Ill., both members of the Board of Managers of Board of Education for Negroes, delivered remarkable addresses. Dr. John L. Seaton, the educational director of the Board of Education for Negroes, spoke in high terms of the man and fellow-worker that was succeeding Dr. L. M. Dunton, and stated that he would face many difficult problems and hard propositions, but with his executive ability, clear brain, accurate scholarship and pure character, he would be able to measure up to any requirement demanded. Here the Claflin Glee Club sang (a) "To Thee, O Claflin," (b) "Exhortation," with exquisite and impressive effect. A beautiful poem, entitled "Welcome to Dr. J. B. Randolph", was composed and read by Mrs. L. A. J. Moorer.

Dr. Louis Marion Dunton, president emeritus of Claflin University, presented the president-elect, Dr. Joseph Benjamin Randolph, to Bishop Ernest G. Richardson, but he requested indulgence while he digressed temporarily from the routine order, to asked his blessed wife, Mrs. Mary E. Dunton, A. M., who had suffered and rejoiced with him in his half a century of pioneer work among the Negro race in the South, to install the new

president's wife, Mrs. Gertrude M. Ramsey Randolph, into office as the first lady of Claflin University. Both of these ladies in their cultured, graceful manner, acquiesced. Mrs. Dunton, however, made a terse, happy speech and presented Mrs. Randolph with a lovely, fragrant bouquet, who, in turn, made an impressive bow of appreciation and acceptance.

Dr. L. M. Dunton discussed the origin, rapid growth and development of the institution from its incipency up to the majestic and commodious number of a score or more buildings, with a moderate valuation of a half million of dollars and an endowment sufficient to take care of her present need; and then paid a brilliant tribute to Dr. J. B. Randolph as the specially selected man whom God chose to preside over the interests and affairs of Claflin. He handed him a choice collected nosegay, and then presented him to Bishop E. G. Richardson. The mammoth crowd stood and applauded. The Chautauqua salute was given. All interest culminated in this wonderful ceremony. The Bishop's commission to the elected president was worded in rare language of control, jurisdiction and power and publicly turned over to the man inherently fitted for the enviable office of President of Claflin University.

Dr. Joseph Benjamin Randolph, in his stately, bearing and impressive personage, was equal to the occasion. His recent past administrative record here attested that. In his comprehensive address he pledged to support all the stable ideals of the college, to improve her arts, sciences, literature, athletics, socials, religion; in fact, every thing to make the college one of the best Christian institutions in the land. He generously asked the trustees, alumni, patrons, students and friends of both races to assist in this wonderful educational struggle and task.

We wish to assure Dr. J. B. Randolph that we are confident the right man has the college reins in his hand and knows how to conduct this youthful humanity through the meandering educational realms of application, achievement and victory.

The marked impression that each one of the speakers expressed and left was, that Claflin wrought well under the old administration, 1500 sons and daughters have gone out into life with a bright vision and a definite mission. Her present is a certainty and her future will be determined how well she addresses herself to her serious tasks of training the race of world's service and His kingdom.—J. C. Gibbes.

DR. N. D. SHAMBORGUER GOES TO LARGEST CHURCH OF HIS DENOMINATION, IN CHICAGO, ILLINOIS.

By Jesse O. Thomas

Do all roads lead to Rome?

There has been a tradition and in some respects a historical saying since the day of the Roman Empire that "All roads lead to Rome"; meaning that all seekers after cultural refinement and the highest type of civilization would sooner or later find their way to Rome, the then mecca of world civ-

(Continued on Page 10)

NEGROES OF METHODIST EPISCOPAL CHURCH DENY AND DENOUNCE MISLEADING AND FALSE NEWSPAPER REPORTS

Resolutions passed by Conference of City Workers, Composed of Methodist Negro Leaders From Every Section of the United States

The City Workers Conference of Pastors, Laymen and Christian Workers, representing the Negro membership of the Methodist Episcopal Church, in session at Jackson Street Methodist Episcopal Church, Louisville, Ky., May 9th to 13th, takes notice of the statements widely published in the Negro press of the country that the Negro members of the Methodist Episcopal Church are being asked to sever their relations to their church and set up an independent Negro Methodist Episcopal Church, or join some other already established Negro Methodist Episcopal Church.

The following statement is taken from one of these Negro papers:

"Efforts to secure the consent of the colored leaders of the Methodist Episcopal Church to withdraw and form a separate church, was made at a recent meeting held in the M. E. Publishing House in Cincinnati, Ohio.

"Failing in this, it is said effort will be made to have them unite with the Colored Methodist Episcopal Church, which is the Colored branch formerly affiliated with the Methodist Episcopal Church, South.

"Representatives of the M. E. Church, North, and the M. E. Church, South, met at Cincinnati, to discuss unification, which has been ardently sought for some time.

"They brought with them to Cincinnati, Colored leaders of the C. M. E. Church and these held separate meetings away from the Publishing House with the Colored leaders of the M. E. Church, North."

A more flagrant misrepresentation and misstatement of facts could not have been made. The facts are as follows:

The joint commission of the Methodist Episcopal Church, South, met in Cincinnati, January 17-19, 1923. Only one Negro sat in that body, namely, Dr. I. Garland Penn, a member of the Commission of the Methodist Episcopal Church. There is another Negro member of the Commission, Mr. E. W. Kinchen, formerly of Shreveport, La., now residing in Chicago, but he was not present.

Second, nothing concerning the Negro was discussed in the Joint Commission. On the contrary, it was generally accepted and freely stated in private among the members of the Commission that the Negro question was regarded as settled, and that in the case of any unification, the Negro members of the Methodist Episcopal Church would be a part of the union, with powers and prerogatives in the united church and the General Conference of said church, the same as all members. It was conceded that the Negro members of the M. E. Church would have proportionate representation in the General Conference with all other members. Nothing was said as to separation.

Third, Bishop W. F. Anderson, Resident Bishop of Cincinnati, Ohio, of the Methodist Episcopal Church, a member of the Commission, recently addressed the Cincinnati Methodist Preachers' Meeting, composed most largely of the white ministers of the M. E. Church in and about Cincinnati, with a few of the Negro ministers' filling M. E. pulpits in Cincinnati.

The Bishop in his address, as well as in a telegram to the Baltimore Afro-American, suggested the wisdom of a union of all Methodism of every race in the United States with two racial jurisdictions. This was his personal view and in no sense an action of the Commission of the M. E. Church, or of the joint commission of the M. E. Church and the M. E. Church, South.

It should be noticed that the views of Bishop Anderson as to a union of all Methodisms with racial jurisdictions is an entirely different proposition, from the published statements that the Negroes of the Methodist Episcopal Church are asked to separate from that church as suggested in captions to articles such as "COLORED ARE URGED TO FORM SEPARATE METHODIST EPISCOPAL DENOMINATION," published in the Baltimore Afro-American; and "SEPARATION OF COLORED WING OF METHODISM STIRS MEMBERS," published in the Pittsburgh American.

Fourth, there has been no meeting in Cincinnati between Negro leaders of the Colored Methodist Episcopal Church and the Methodist Episcopal Church concerning any unification of these members. To say that the joint commission brought leaders of the Colored Methodist Episcopal Church to Cincinnati for a conference with leaders of Methodist Episcopal Church is a willful mis-statement and misrepresentation, and responsibility for the same is to be accounted for only in the imagination of the writer of the article.

Many of our most prominent pastors, laymen and social workers, now in session in our City Workers Conference, wish it understood that there are but three ways of getting rid of members in the Methodist Episcopal Church; namely: voluntary withdrawal, trial for cause and dismissal from the church or death.

The election of Bishops Jones and Clair, members of our race, to the Bishopric in the Methodist Episcopal Church at the General Conference at Des Moines in 1920, was in our judgment the greatest recognition ever given to the Negro race in our history.

As members of the Methodist Episcopal Church, we have never been so contented and happy as we are now. We have raised in the last three years \$1,500,000 for the benevolent enterprises, independent of church building programs, left settlements upon churches and parsonages, pastors' salaries and current expenses. We are doing big business and regret that there are those who seek by misrepresentation to, in any way, disturb the mind of our people.

As leaders and members of the Methodist Episcopal Church, let it be understood that we will be heard from whenever our peace, prosperity and happiness is disturbed by misrepresentation from the church without or by legislation within.

Committee: L. H. King, New Orleans, La.; J. C. McMorries, Atlanta, Ga.; I. Garland Penn, Cincinnati, Ohio; E. S. Williams, Baltimore, Md.; Elsie Mountain, Baltimore, Md.

WALDEN COLLEGE DEDICATES NEW SITE AND INAUGURATES NEW PRESIDENT

By Miss Ona Robinson

The friends, faculty and students of Walden College met on the grounds of the present site to dedicate the property to the service of God and humanity, and to inaugurate the new President, T. R. Davis.

The dedicatory services were conducted by Dr. I. Garland Penn, Corresponding Secretary of the Board of Education for Negroes, of the Methodist Episcopal Church. The participants on the program, the ministers of the Tennessee Conference, and the faculty formed a procession which started from Braden Hall. The school orchestra played the processional as those on the program took their seats on the platform.

The exercises were opened by the congregation singing "All Hail the Power of Jesus"

Name." Dr. Penn introduced Bishop Frank M. Bristol, who acted as Master of Ceremonies.

The "Greetings from the Alumni" were presented by the Rev. J. H. Ellis. He spoke of some of the trials through which the school had passed, but expressed the appreciation of the Alumni to the Board for bringing the school back into the system of schools, and pledged the support of the alumni and the ministers of the Tennessee Conference.

Greetings were then delivered from the sister institutions in Nashville. Dr. F. A. McKenzie, speaking for Fisk University; Prof. O. A. Jeffries for Roger Williams University and Prof. W. J. Hale for the A. & I. State Normal. Each speaker pledged the hearty co-

operation of his school with the Walden of the new day and larger opportunity.

President M. S. Davage of Rust College, brought greetings from the schools of the Board of Education in other sections. Many letters were also received from the heads of other institutions and congratulations for the larger outlook of the school and the success of the new President.

Dean H. C. Minnich of Miami University of Oxford, Ohio, and Dean Thomas F. Holgate of Northwestern University, both spoke as members of the board and pledged the continued interest of the Board in the future of the school.

Dr. A. J. Nast, who is also a member of the Board, spoke in reminiscent mood of the character of Bishop Walden and recommended his life, as a study to the students. Dr. Nast gave the school a thousand dollars.

Secretary P. J. Maveety paid a tribute to

Dr. John Braden, who was for thirty years, president of the school, and to all those who were instrumental in the early days of making the present day possible.

When Dr. Penn rose to speak instead of Dr. John L. Seaton, who could not be present, he announced that the Lexington Conference had voted to accept Walden as its conference school and to turn over the money it had on hand for use at Walden. This is to be the beginning of the fund for the Lexington Conference Chapel to be erected on the school grounds.

Bishop I. B. Scott at this juncture presented President T. R. Davis to Bishop Frank M. Bristol, who delivered the charge to the President in most classic terms. He called the attention of the President-elect to the magnitude of his responsibility in the greatness of the people he represented. He reminded him that the great French prize for the best romance was won last year by a Negro; that the most delicate operation in surgery on the human heart was done by a Philadelphia Negro, and that

one of the most original artists of America was the painter Tanner, a Negro. He further charged the President with the responsibility that was his to prepare his students for the duties that they are to assume.

President Davis accepted the trust saying he realized "that unselfish service is God-like and a vital principle of the Christian religion." He said, "This institution from its beginning has stood pre-eminently for education for service." "Our determined aim, in both prayer and activity, is that our institution continue standing for education for service—service as consecrated and as efficient as our ability, the encouraging circumstances, and the bright outlook of the college may permit."

The chorus sang "Gloria" (Mozart), "Hallelujah Chorus" (Handel). The girls' quartette sang two jubilee selections which entranced and delighted the audience. After the exercises, the visitors and friends were carried over the grounds and through the buildings, thus ending a very auspicious occasion for Walden College.

should be granted to any member of that church on the ground that their members were fundamentally dishonest. That banker considered, and rightly, that a vow or obligation made to the church, was just as sacred and binding, as one made to an individual or to a business firm. If a difference should obtain as to the sacredness of an obligation or a vow, the greater significance should attach to the vow made to the church.

Why Should I not pay my vows unto the Lord?

There are reasons satisfactory to the church and to God, why an obligation might be either decreased or cancelled altogether. God never intended that the church should work hardship to the people, depriving them of shelter, fuel and the necessities of life. Reasons, perfectly justifiable, as we believe, would be prolonged illness, loss of employment, and financial reverses. The per cent of cancellations of obligations for such and kindred reasons, however, would be exceedingly small, for persons of this type are usually very conscientious and make tremendous sacrifices in order to meet their obligations to their church.

A pitifully lame excuse for non-payment of vows is that of one who spends his money for amusements and luxury and finds he has nothing left to meet his obligations to the church. Yet, the number of such persons is legion. The demand for luxuries, amusement, and the worship of Dame Fashion, has by far the greatest number of those who have no money to pay for vows or obligations made in the church of God. In 1920 a round billion dollars were spent for theatres and moving picture shows, and four billion dollars were spent for luxuries. Five billion dollars for amusements and luxuries! Has there been a stringency in money? Has there been a decrease in wages? Have there been hard times? Are these the reasons advanced for the repudiation of vows made to the Lord? Have obligations been repudiated along other lines? Has any less tobacco been sold? Has there been a curtailment in expenditure for luxuries? Have fewer folks attended the moving picture theatres? Have fewer automobiles been purchased? Has the upkeep of automobiles been curtailed. Has less gasoline been purchased? Have fewer tires been bought? If the automobile needed a new coat of paint or varnish, has that expense been dropped in order to meet certain obligations to the Lord's cause? No, no. The lopping always begins at the Lord's temple. Man will spend his substance upon himself, and if anything is left, he will give that to the Lord, and oftentimes that remnant will be grudgingly doled out. If a man could get everything as easily and as cheaply as he gets his religion, he could take eleven months vacation every year. What the church of today needs is more folks in the upper room and less in the supper room; then the sacredness of our vows would blossom into reality.

Who would say that mere caprice or whim of mind would be sufficient excuse for one to alter a vow or pledge made to the church or to repudiate the vow altogether? What moral right in the sight of God has any per-

THE CHURCH SLACKER

By William J. Hampton, D. D.

A slacker in war times was looked upon as a very ignoble person. He was listed almost as low, in the estimation of the people, as a traitor. Grover Bergdoll's name will go down in American history as the premier slacker. Because he failed to take his place, when his country called him, another man was sent to his death. To the infamy of his conduct, there was added this curse. Bergdoll had a craven soul. He dodged the service, and lived in ease, but Russell Gross, who stood in his place, bared his breast for death and laid down his life on the altar of his country.

A slacker in the church, deals not only with his fellow men, but with God. It seems incongruous that there should be slackers in the church. But slackers there are, and possibly always will be. There is but one phase of the church slacker that we will consider, and that has to do with the one who makes his vow or obligation to the church and to God, but who fails to keep his pledge. The Missionary Centenary furnishes a concrete example of the church slacker. With that great gusto we hailed the marvellous event, when it was heralded abroad that our great church had laid on the altars of the church, subscriptions amounting approximately to \$115,000,000. The doxology was sung in thousands of Methodist churches. We recall the night when a little company of faithful workers met to tabulate the returns from our own faithful people, and when it dawned upon our minds that Grace church a former charge had gone over the top, we prayed and we sang the doxology. Despite the fact that there have been cancellations and repudiations of subscriptions made in good faith, Grace church met her quota in full for four years. The church as a whole, however, has failed. The second year of the Centenary showed a shrinkage of \$600,000 below the first year, and the third year showed a shrinkage of nearly \$2,000,000 be-

low the second year. The same year that the Missionary Centenary slumped nearly \$2,000,000, the Woman's Home Missionary and the Woman's Foreign Missionary Society, and local annual Conference collections increased nearly \$2,000,000. No one, therefore, can charge the shrinkage in the Missionary Centenary up to a lack of money.

Vows made unto the Lord are solemn obligations. Yet, there are those in our churches, who attach no particular significance to them. Where we would have the absolute right to expect, as nearly as possible a 100 per cent return on subscriptions, because of the character of those who have pledged there is frequently found an ominous shrinkage. Why is this? Have we trained ourselves to believe that there is less moral obligation attached to a pledge or vow made to the Church and to God, than there is in a purely secular pledge or obligation?

In business circles, a man who would deliberately attempt to conceal or repudiate his pledge or obligation, would be frowned upon. No person would be willing to do business with one who has slipped in meeting his obligations. Such a person would promptly be tabbed UNRELIABLE. Yet there are many who do not seem to think that it counts against the character of the man who would deliberately after or cancel or repudiate his vow or obligation to the church and to his God. Without the slightest qualms of conscience, or feeling of compunction, the vow or pledge is altered or repudiated altogether. In business circles such methods would not be tolerated, and these who pursued them would be considered dishonest.

Did this bank do right? A Baptist periodical states that a certain Baptist church voted to withdraw its pledges from the New World Movement, which was a campaign along lines similar to that of the Missionary Centenary campaign of our own church. A banker gave orders at once that no credit

son who has given his pledge to the church, to change that pledge, or to cancel it through mere caprice or whim of mind? Yet, how frequently that is done. In every instance the church suffers and the kingdom of God suffers, just as one's business would suffer under similar treatment. On the basis of certain vows or obligations, which individuals have made, a church adopts a budget, or proceeds with a building program, or a denomination launches a world-wide program. Afterward the church or denomination finds itself with a huge shrinkage, caused by those who have altered, changed or canceled their pledge, according to their own caprice or whim. What a monument to the Missionary Centenary; "a string of celler-holes strung around the world!" A derisive public will be prompt to say, "This denomination began to build but was not able to finish." The key to the failure, UNRELIABILITY. Bishop Oldham, in an address delivered a few weeks ago, before the Boston Social Union, cited a concrete instance of what happened in one place because of unpaid pledge to the Centenary. In a village in South America the people promised to pay 10,000 pesos toward the erection of a church, if he could furnish 20,000 persons. That was only one-fifth of what had been promised by the Centenary, so he thought he would be safe in making the promise. Later, when he went back to those people, he found that they had the plans out for the new church, the 10,000 pesos had been deposited in the bank, but his pockets were empty. He could not make good his promise; the Centenary failed to keep its promise because the people had failed to pay their vows unto the Lord. In the campaign for funds, in connection with a new building project in my former parish, a lady made a subscription. She was a most estimable woman. Every month her payments came in as regularly as clock-work. Finally, she grew ill; her son, evidently at her request, forwarded her monthly remittances. With each enclosure from him came certain ultra-religious literature. I came to look upon this son as one possessed with superior Christian graces. The mother died. She was possessed of property. The son, no doubt, paid every obligation incurred by his mother which was of a purely business character. As pastor, I wrote to him about his mother's unpaid balance to the subscrip-

tion which she had made, and that, undoubtedly, she would desire to have it paid. But now, behold, the telling of another story! Not even a response to my letters. Of course, he was dealing with a vow which had been made to the church. How much had that man lowered himself in the estimation of others! What effect did his fine religious tracts have on me as reflecting his religious integrity! No doubt, the undertaker's bill was promptly paid, and also the plot in the cemetery where his mother's body rests, but there is no moral obligation attached to the pledge given by her to the church!

"To pledge, or not to pledge, that is the question!"

Whether 'tis nobler in a soul to gather

The church's blessings free, and leave the others

To foot the bills and spread the Gospel tidings;

Or, to take pen to sign a pledge that's duplex. And share the cost. To write—to sign—to pledge.

To pledge—perchance to pay! Ay, there's the rub;

For in six months I may have my salary lowered,

Stocks may have sunk, or bad investments harm me;

And, then, besides, the increased cost of living Must give me pause; then, too, there's the respect

I owe myself to run a costly motor, The dues of clubs, the children off to college. Why not content myself with casual giving On pleasant Sundays when I churchward go. And not commit myself to certain moneys?

Why not? BECAUSE I CANNOT BE A SLACKER!"

—New Jersey Bulletin (Baptist).

Where is there an investment that pays so well as money laid up the altar of the church? In a study of comparisons, Roger W. Babson, the financial expert, illustrates it most forcibly. One dollar spent for lunch lasts five hours; one dollar spent for a neck-tie lasts five weeks; one dollar spent for a cap lasts five months. one dollar spent for an auto lasts five years; one dollar spent for water-power lasts for five generations; BUT ONE DOLLAR SPENT IN THE SERVICE OF GOD, LASTS FOR ETERNITY! Bloomfield, New Jersey.

GARY, INDIANA

By The Rev. Frank S. Delaney, Pastor Trinity Methodist Episcopal Church and Superintendent Stewart House Settlement, Gary, Ind.

This is beyond question one of the most rapidly growing cities of the world. It has between 65,000 and 70,000 people at the present time and it has been about 16 years since its beginning. There are between 10,000 and 11,000 colored people here.

Churches are plentiful. Of the following denominations among the colored people there are the African Methodist Episcopal Church, Colored Methodist Episcopal Church, Methodist Episcopal Church, A. M. E. Zion Church, Baptist and Presbyterian Church.

The School advantages are good. The

Gary School system which is famous throughout this country furnishes better opportunity for the fitting of the masses for life work than any other system yet established.

Opportunities for Employment are very good. A large number of colored men are employed by the United States Steel Corporation in their large plants in and about Gary and in spite of the fact that many colored people are coming to Gary every week there is a demand for labor which makes it possible for every man who is industrious and will work to find employment.

Housing and Investments. Gary is

a new town and houses have been built only to accommodate the new comers. There are many Real Estate Dealers in Gary who build and sell homes. Many of the colored people who have come to Gary have attempted to buy homes; in a number of cases they are to be commended for the progress which they are making along this line, but in by far too many cases they have lost their property and have become discouraged. This, however, has been due to ignorance and over confidence on the part of the colored people in buying. It has developed that in many cases they bought property without any official or legal information with regard to the validity of the contract or the condition of the title; in many cases they were deceived by men who posed as preachers, white and colored, going from place to place selling Real Estate to the colored people and trading unseen misrepresented Gary property for homes which were paid for and represented the earnings of a life time and the hope of old age.

The loss of many of the homes resulted from the fact that our people bought property without consulting any one who was acquainted with legal aspects or the local conditions. There are however exceptions for example, the Gary Land Co., which is under the control of the United States Steel Corporation has ten Additions in which they are building and selling property.

They have millions of dollars involved and are making it possible for our people to buy at the least possible risk agreeing to a refund to the purchaser in case it is necessary to give up the property all money in excess of a reasonable rent. In the more than a dozen years since this company has operated in the city of Gary there have been hardly a dozen cases where the company forced the buyer to give up the property and in practically all these cases it was due to the deliberate refusal of the purchaser to take advantage of the opportunities which they had.

This company is providing for colored people what is beyond question, in the Ten Addition, the best housing facilities possible for them to have in the city of Gary. The properties are sold for reasonable prices and with payments that are within the reach of the laborers wages.

Gary is destined to double its present population within the next five or eight years and will be one of the most important cities in America. It is now classed by men of authority among the few great Steel centers of the world. The development of the plant already being worked out for it is destined to make it in years to come an outstanding world center.

It is advisable that our people who are coming to Gary to work in the mills consult the Mayor of the city, the Superintendent of established Welfare work or the Superintendent of the Gary Land Co., Captain H. S. Norton whose business it is to look after the housing of the men who are employed by the Company and who take pleasure in rendering assistance to men who have families and wish to purchase property.

AN UNDYING INVESTMENT IN INFLUENCE

What a Children's Day Gifts Have Meant to the World.

By Stephen Collins Wheeler.

If you believe that ministers should have the best possible training, and if you are concerned over the present shortage of adequately equipped pastors—you will believe in and support the Student Loan Fund.

Loans totalling more than \$280,000—the proceeds available in 1922 from the Children's Day collections of the Sunday schools and from returned loans of previous years—were granted last year by the Board of Education of the Methodist Episcopal Church. Eight hundred and thirty-two of the 3,088 loans of the year were made to young men in our colleges and seminaries who plan to enter the ministry upon completion of their studies. Were it not for this assistance from the board, many of these prospective pastors would undoubtedly have had to discontinue their schooling.

It is indeed a noteworthy fact that 26 per cent of the present Board of Bishops, 84 per cent of the District Superintendents, and more than 50 per cent of the active ministers of Methodism have been recipients of loans from the Student Loan Fund during their college or seminary days. Perhaps no other fund in Methodism can compare with this collection of Children's Day in helping to develop the notable leadership of our church.

Testimonials.

Bishop Ernest G. Richardson writes from Atlanta, Georgia: "The Board of Education loaned me \$205 during my college course. This was a very great assistance as I was paying my way through. But the larger benefit came from the fact that, knowing I could secure a loan from this fund encouraged me to begin my college work. I might not have made the attempt at the time I did but for this encouraging promise."

And as a pastor now in the active service writes: "I am happy this day to return to you the balance of my Student Loan. It was a heavenly messenger to me in the days of preparation. In the days of 1915-17 at Garrett when living costs first started their climb, the loan from the Board of Education was the lift that made each year possible.

"For even after I had washed windows, waxed floors, mowed lawns, tended furnaces, painted houses, worked on moving vans, beat rugs, indexed work for the library, etc., there was a small margin I could not make. The Student Loan was the helping hand that pulled us over the last big step.

"Many thanks, and may it repeatedly serve the youth of today and tomorrow."

Home and Foreign Missions.

If you believe in home and foreign missions—you must believe in and support the Student Loan Fund.

Three hundred and fifty-three of the Methodist students helped by the Board of Education loans in 1922 are planning to fit themselves for missionary service. It is estimated that about 50 per cent of the missionaries in active service under the Board of Foreign Missions and the Woman's Foreign Mission-

ary Society have had some financial assistance from the Student Loan Fund.

Bishop L. J. Birney, who is following in the footsteps of Bashford and of Lewis across the needy fields of distant China, wrote from Shanghai recently: "I am a grateful debtor to many Sunday school scholars whose names I have never known. The gifts they gave on Children's Day more than twenty-five years ago made it possible for me to secure my theological training at Boston University School of Theology. Had it not been for those loans it would have been necessary for me to have left the seminary at one time. At a later time, for nearly ten years I was dean of the same school and saw the dollars I had repaid, or others like them, go on helping scores of other students prepare for the ministry and missionary work, and so they will continue to do so perpetually, and out here in China I am constantly meeting young people whose preparation for missionary work was made possible by that same blessed loan fund."

And many another missionary at home or abroad could tell a similar story; and other bishops could duplicate Bishop Birney's observations as they administer work in India, in Africa, in Japan, in China, in South America and in the "islands of the seas." Methodist children have made possible to a large extent the recruiting of this great missionary army.

Christian Teachers.

If you believe that teachers from Christian homes are best fitted to train America's youth—you must believe in and support the Student Loan Fund.

Forty-one per cent of the presidents of colleges connected with the Methodist Episcopal Church were beneficiaries of the Fund during their college days. In 1922, 719 prospective teachers were aided by loans from the Board of Education; they comprised 23 per cent of the borrowers. These were all young men and young women from Methodist homes, members of Methodist churches, most of them attending Methodist schools, and all of them vouched for by the official boards of their respective churches. In the hands of these Christian young people the training of to-morrow's children will be safe and in accordance with our highest ideals.

"It would have been impossible for me to have gone through college had it not been for the loans furnished by the Board of Education," says President Edwin W. Dunlavy, of the Iliff School of Theology, Denver, Colorado. "I was the son of a country minister who was on a salary of \$800 a year most of the time that I was in college. This made it utterly impossible to support the family and send me to school. I shall be forever grateful for the service which the church rendered to me in helping me to prepare to serve the church. There are few or no agencies in the church which are so directly assisting in the preparation of trained Christian leadership as the loan fund. This

fund is thus helping at the point where the whole Christian program is hinging—namely, the right kind of leadership."

Other educators who gave similar testimony of aid received while securing their education, include President Tully C. Knowles, of the College of the Pacific; Chancellor Charles W. Flint, of Syracuse University; President Samuel F. Kerfoot, of Hamline University; President Frank E. Mossman, of Morningside College; President Eugene C. Hickman, of Kimball School of Theology, and scores of professors and teachers in Methodist and State and private institutions of learning.

Christian Business Men.

If you believe that "big business" needs Christian men, trained in Christian homes and churches—you must believe in and support the Student Loan Fund.

In 1922 the Board of Education, from the Children's Day offerings, gave aid to 803 students from Methodist homes and churches—803 who planned to enter the business world upon graduation from college or secondary school. The official boards of our churches, the trustees and benefactors of our notable Methodist institutions include hundreds of business men and business women whose education was thus made possible by the church.

It was in 1866 that Children's Day, with its fund to assist needy Methodist students, was inaugurated. Six years later it became a part of the law of the church to hold such a day once a year, preferably on the second Sunday in June. It was designed to help meritorious young people from our Sunday schools to obtain a higher education.

29,000 Helped By Fund.

More than 29,000 young men and young women have been aided by the Fund during half a century in securing college and seminary and technical training. How many others have been influenced—by Children's Day Programs and by the pastor's interest in colleges—to gain education for themselves can of course never be estimated. But the preponderance of Methodist students in institutions of learning in every State would indicate a tremendous impulse for learning developing in the church through five decades.

Steadily the number of students aided by funds raised on Children's Day has been growing. Twenty-two students received loans in 1873; 216 in 1883; 1,233 in 1893; 1,687 in 1903; 2,066 in 1913; and last year, 1922, the number aided was 3,088. The number of students enrolled in Methodist colleges has steadily increased as the funds and number of loans have grown: enrollment has increased from about 7,000 to 41,000 in 50 years. About 75,000 more students from Methodist homes are enrolled in colleges and universities outside the church.

Of those granted loans in 1922, 900 were women and 2,188 were men. More than 90 per cent of those aided were Americans, but 32 nationalities were represented in the other 10 per cent.

The Children's Day collection for 1922 totalled \$161,107.40, which, with repayments

from former loans, enabled the Board of Education to grant \$280,000 to needy students.

Conference Competition.

There is keen competition among the Conferences of the Methodist Episcopal Church and among the individual charges to lead in giving for the Children's Day Fund. The leading conferences in the 1922 giving were: Northeast Ohio, \$7,975.24; Pittsburgh, \$6,505.86; Philadelphia, \$5,227.59; Newark, \$5,169.79; New York East, \$5,023.45; West Ohio, \$4,988.59; Detroit, \$4,778.66.

Thus the nickel, the dime, the quarter, or the dollar that the child or the adult gives on Children's Day, "goes on forever." It is loaned to a student today—and when that student is able it is repaid and loaned to another of a later generation. It is a continuous fund, blessing and blessing again. Methodism has no more worthwhile investment in its young people than through this Student Loan Fund. Every pastor, every church member, every Sunday school pupil, should do his or her share in its promotion.

"And as we meet and touch each day

The many travelers on our way,

Let every such brief contact be

A glorious, heavenly ministry;

The contact of the soil and seed,

Each giving to the other's need,

Each helping on the other's best,

And blessing each as well as blest."

DR. N. D. SHAMBORGUER GOES TO CHICAGO, ILLINOIS

(Continued from Page 5)

ization. It seems in recent years as regarding our own Rome, Rome, Georgia; that there are some roads leading from Rome to other parts of the earth. Certainly does this seem to be true so far as religious promotion is concerned as relate to the program of the Methodist Episcopal Church.

Dr. N. D. Shamborguer, recently of Warren Chapel Methodist Episcopal Church of this city has been promoted to the pastoring of the leading church of his denomination in the city of Chicago. During the session of the Atlanta Conference in Griffin, Dr. Shamborguer was sent to Rome; from Rome he has more recently gone to the windy city. Dr. Shamborguer is a graduate of Bennett College, Greensboro, North Carolina, and Gammon Theological Seminary, Atlanta, and has pastored some of the largest churches in his denomination through the South. Among some of the churches that he has pastored that occupy a commanding position in the religious life of his denomination are St. Paul Church at Winston-Salem, North Carolina of the North Carolina Conference; Clark Memorial in Nashville, Tennessee of the Tennessee Conference; Wiley Memorial, Chattanooga, Tennessee of the East Tennessee Conference; Warren Memorial of Atlanta, Georgia, of the Atlanta Conference. He is one of the most popular speakers and pulpitanians of the present day and attracts large numbers of young people as well as adults wherever he speaks. He is a man of great originality and executive ability.

It will be remembered that Dr. D. H. Stanton of Central Avenue Methodist Episcopal Church has recently come to Atlanta

from Rome, so that, while all roads may lead to Rome, there are roads leading from Rome to higher and more useful christian citizenship it appears; certainly to larger fields of usefulness as religious leaders and christian statesman. All eyes of the denomination are turned toward Illinois in expectation of the great thing that is to take place under the leadership and direction of one of the ablest men in the denomination, Dr. N. D. Shamborguer.

"THE LIGHT THAT NEVER FAILS"

The vision of a light house, so symbolic of constant watchfulness, endurance and usefulness, makes a peculiar appeal to tender and heroic natures. The building of light houses and the keeping of the lights is a work of real benefaction for humanity. Who can measure the cheer and encouragement given to those at sea in the darkness of the night when a ray of light pierces the gloom and marks the way to safety? No one can estimate the numbers of lives which would have been lost but for the light which marks the steadfastness of the keeper.

Sandy Hook Light at the southern point of the entrance to New York Harbor is of interest among colonial light houses. It was built 10 years ago at the suggestion of the merchants of New York and is the oldest standing light house in this country. The oldest light house in existence is on the west coast of France, having been built over three centuries ago upon a rock; one floor being occupied as a chapel which still remains. The tallest light house in the world, standing 262 feet in the air is on the north west coast of France.

Longfellow so beautifully expressed the mission of the light house and the keeper:

"Sail on—sail on ye stately ship!

And with your floating bridge the ocean span;

Be mine to guard this light from all eclipse

Be yours to bring man nearer unto man."

The United States Light House Service maintains lights and other aids to navigation along approximately 50,000 miles of coast line, a length equal to nearly twice the circumference of the earth. The total number employed is nearly 6,000 and the expense of maintaining this service is five and one half million dollars a year. The necessary loneliness of the life of the light house keeper is significant of the type of man doing this work. He of all men needs the Book which can provide the constant inner vision of the Light that never fails. The Light of the Bible can give him added strength to endure solitude and hardship.

Sending the need and the value of Bible to the keepers of the light houses the New York Bible Society has just sent Bibles to every light house along the Atlantic coast from Maine to the Gulf of Mexico. Arrangements were made with the Department at Washington where the offer from the Society was gratefully accepted.

At two points on the American coast line shine forth lights the range of which will guide vessels safely to shore. Several years ago in a great storm a captain failed to find the lower

light but feeling confident he could guide his ship to safety with the upper light alone, followed it, only to have his ship wrecked upon the rocks. This tragedy inspired the writing of the hymn, "Let the Lower Lights Be Burning." The upper Light, the Bible, is the Light which never fails and the New York Bible Society has thus given this Light to the keepers of the lower lights.

FALL ANNUAL CONFERENCE VISITATIONS 1923

Name	Date	Place	Bishop
Alabama	Nov. 1	Atlanta	Richardson
Atlanta	Dec. 12	Atlanta	Richardson
Blue Ridge Atlantic	Nov. 1	Bristol	Bristol
California	Sept. 12	Grass Valley, Cal.	Leonard
California German	Sept. 17	Oakland, Cal.	Leonard
Central Alabama	Nov. 7	Westpoint, G.	Jones
Central German	Sept. 5	Cincinnati, O.	Henderson
Central Illinois	Sept. 19	Kankakee, Ill.	Nicholson
Central New York	Sept. 20	Itomerville, N. Y.	Burt
Central Swedish	Sept. 5	Chicago, Ill.	Nicholson
Central Tennessee	Oct. 25	Lawrenceburg, Tenn.	Bristol
Chicago German	Aug. 29	Kenosha, Wis.	Nicholson
Colorado	Sept. 5	Lamar, Colo.	Mead
Columbia River	Sept. 5	Spokane, Wash.	Shepard
Dakota	Oct. 3	Watertown, S. D.	Mitchell
Des Moines	Sept. 12	Ames, Ia.	Stuntz
Detroit	Sept. 19	Ypsilanti, Mich.	Henderson
East Tennessee	Oct. 3	Morristown, Tenn.	Bristol
Erie	Sept. 18	Titusville, Pa.	McConnell
Genesee	Oct. 3	Central Park, Buffalo, N. Y.	Burt
Georgia	Nov. 8	Marietta, Ga.	Richardson
Holston	Oct. 10	Knoxville, Tenn.	Bristol
Gulf	Dec. 12	Port Arthur, Tex.	Waldorf
Idaho	Sept. 5	Baker, Oregon	Burns
Illinois	Sept. 12	Champaigne, Ill.	Nicholson
Indiana	Sept. 12	Evansville, Ind.	Leete
Iowa	Sept. 5	Newton, Iowa	Stuntz
Kentucky	Sept. 18	Lexington, Ky.	Anderson
Little Rock	Dec. 12	Helena, Ark.	Stuntz
Michigan	Sept. 12	Grand Rapids, Mich.	Henderson
Minnesota	Sept. 19	St. Paul, Minn.	Hughes
Missouri	Sept. 12	Kirksville, Mo.	Burt
Montana	Aug. 29	Helena, Mont.	Burns
Nebraska	Sept. 19	Lincoln, Neb.	Stuntz
New Mexico	Sept. 12	Albuquerque, N. M.	Mead
North Carolina	Nov. 7	Fargo, N. D.	Bristol
North Dakota	Oct. 10	Fargo, N. D.	Burns
North Montana	Aug. 22	Great Falls, Mont.	Burns
Northeast Ohio	Sept. 11	Lake Wood, Cleveland, O.	Anderson
Northern German	Sept. 13	St. Paul, Minn.	Mitchell
Northern Minnesota	Sept. 26	Minneapolis	Hughes
Northern Swedish	Aug. 23	Minneapolis	Mitchell
Northwest German	Aug. 30	Fenton, Iowa	Stuntz
Northwest Indiana	Sept. 26	Lafayette, Ind.	Leete
Northwest Iowa	Sept. 26	Sioux City, Iowa	Stuntz
Northwest Nebraska	Aug. 22	Chadron, Iowa	Stuntz
Norwegian and Danish	Sept. 26	Chicago, Ill.	Henderson
Ohio	Sept. 19	Columbus, O.	Anderson
Oklahoma	Oct. 24	Tulsa, Okla.	Waldorf
Oregon	Sept. 12	Portland, Ore.	Shepard
Pacific German	Sept. 19	Metolius, Ore.	Shepard
Pittsburgh	Oct. 3	Kittanning, Pa.	McConnell
Puget Sound	Aug. 29	Puyallup, Wash.	Shepard
Rock River	Oct. 3	Chicago, Ill.	Nicholson
St. Louis	Sept. 19	Springfield, Mo.	Mitchell
St. Louis German	Sept. 5	St. Louis, Mo.	Burt
Savannah	Nov. 8	Augusta, Ga.	Mead
Southern California	Sept. 26	Los Angeles, Cal.	Leonard
South Carolina	Dec. 5	Spartanburg	Richardson
Southern German	Oct. 31	San Antonio, Tex.	Waldorf
Southern Illinois	Sept. 26	Benton, Ill.	Mitchell
Southern Swedish	Dec. 5	Waco, Tex.	Waldorf
Texas	Dec. 5	Houston, Tex.	Jones
Tennessee	Oct. 18	Memphis, Tenn.	Bristol
Upper Iowa	Oct. 3	Manchester, Iowa	Stuntz
Western German	Aug. 29	Enterprise, Kans.	Mead
West Ohio	Aug. 29	Marian, Ohio	Anderson
West Virginia	Sept. 26	Wheeling, W. Va.	McConnell
West Wisconsin	Aug. 29	LaCrosse, Wis.	Mitchell
West Texas	Dec. 12	Fort Worth, Tex.	Jones
West. Nor.-Danish	Oct. 3	Los Angeles, Cal.	Leonard
Western Swedish	Aug. 22	Oakland, Neb.	Mead
Wisconsin	Sept. 5	Fondulac, Wis.	Mitchell
Wyoming State	Sept. 19	Laramie, Wyo.	Mead

FOREIGN CONFERENCES

Conference	Date	Place	Bishop
Denmark	June 13	Rallundborg, Denmark	Bast
Finland	July 5	Wuoksenlaakso, Fin.	Bast
Italy	May 16	Florence, Italy	Blake
Korea	Sept. 26	Seoul, Korea	Welch
North China	Sept. 5	Taian, Shantung	Birney
North Germany	June 20	Frederikshald, Norway	Nuelsen
Norway	June 20	Frederikshald, Norway	Nuelsen
South Germany	June 13	Heilbronn, Germany	Nuelsen
Sweden	June 27	Stockholm, Sweden	Bast
Switzerland	June 6	Thalwil, Switzerland	Nuelsen

MISSIONS CONFERENCES

Conference	Date	Place	Bishop
Angola	July 4	Vienna, Austria	Nuelsen
Austria	July 4	Vienna, Austria	Blake
Bulgaria	June 26	Jovetch, Bulgaria	Johnson
Congo	July 26	Kapanga, Africa	Johnson
France	July 5	Paris, France	Blake
Jugo-Slavia	May 23	Stari Becej, J. S.	Blake
Pacific Swedish	Sept. 16	Spokane, Wash.	Shepard
Rhodesia	June 13	Petrograd, Russia	Nuelsen
Russia	July 26	Petrograd, Russia	Nuelsen
Southeast Africa	Aug. 29	Kambini Inhambane, Portuguese, East Africa	Johnson

INDIA CONFERENCES

Conference	Date	Place	Bishop
Indus River	Nov. 7	Lahore	Fisher
Bombay	Nov. 14	Bombay	Smith
North India	Nov. 14	Bareilly	Robinson
Northwest India	Nov. 14	Meerut	Fisher
Central Provinces	Nov. 21	Jubbulpore	Smith
Burma	Nov. 27	Rangoon	Warne
Gujarat	Nov. 28	Baroda	Fisher
Lucknow	Nov. 28	Cawnpur	Smith
South India	Jan. 3	Kolar	Warne
Bengal	Jan. 4	Asansol	Robinson
Central Conference	Dec. 12	Calcutta	Robinson

Fraternal delegate to Irish Wesleyan Conference, Cork, June 13 and the British Wesleyan Conference, Bristol, Eng., July 18.

BISHOP THOMAS NICHOLSON

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Nehemiah, The Bold Builder.

JUNE 10, 1923

(Neb. 1-2; 4-6; 8:9-12; 12:21; 13:31)

Few men have had not the same time more influence for good and evil than Nehemiah. The good he accomplished was intentional, while the evil was an unforeseen result of the good. As a matter of fact, there is hardly any good that cannot be made an evil if carried to extremes. And there is hardly any evil that cannot be made into a good if redirected and remotivated.

Ordinarily we are accustomed to think that Nehemiah's chief claim to greatness lies in the fact that he rebuilt the walls around Jerusalem in the face of so many towering obstacles. And that was no insignificant task. To inspire the disheartened enthusiasm in undertaking a seemingly hopeless task, to arouse to unselfishness those who are bent on getting rich and richer by taking advantage of the poverty of the poor, to influence all classes of people to labor without any thought of remuneration for months on a public construction when an armed enemy is threatening from without on account of the enterprise, and when the cries of terrified mothers and wives are sounding in the ears of sons and husbands to quit the work and come home for protection, to escape the clandestine snares of internal enemies who are opposed to the incurring of foreign enmity by undertaking the work, and who are strongly averse to the interference with their family lives and social customs—to do all this without the force of law and constituted authority would certainly seem a Herculean task to anyone even with but the slightest knowledge of human nature. No mediocre man could have put the job over so successfully.

Nehemiah possessed a rare gift for handling men. He was a true leader and not a driver. He had only to devise plans, suggest the ways and means, and appeal to others. The work was done. But it was not mere oratory that moved and won the people to his program. The necessary persuasiveness was given to his appeals, not by eloquence, but by his own example. Though above the people, he was not afraid of losing his dignity by sharing the common burdens with the people. He called upon them to make sacrifices. But he himself took the lead in making the greatest sacrifice of all. How could his appeals be otherwise than inspiring? Instead of sweeping everything before him, he swept everything along with and behind him.

And this is the more remarkable when we remember the kind of life to which he had become accustomed at the Persian court. How many men would not have been spoiled for manual labor and made ever into

molly-coddles and duds by their years of easy life at the palace, tasting wine for the king? How many men would not have lost their virility? How many would not have preferred their tender palms, polished nails, tuxedos and plush rugs of the palace, with no other care but to please the king? How many men would not have preferred these to the blistered and horny hands, ragged nails, overalls and filthy rubbish, yea, and the dangers of physical violence doing hard manual labor for the sake of an ideal? Such was the force of an ideal in Nehemiah's life. What was this ideal?

Let us not make the mistake of supposing that it was the ambition to build a mere stone wall. The building of the wall was only a means to a greater end. It was a social ideal to save his race from amalgamation. And it was a religious ideal to save the religion of his ancestors from corruption and death. And it was the pursuance and realization of this ideal for which he should be remembered most. His stone wall around Jerusalem has long ago been demolished. But his ideal wall which circumscribed the social and religious life of his people has never and probably never will be completely destroyed. Were it not for him the Jews would sooner or later have become a mongrel race. And were it not for him the religion of the Jews would have died the death and the establishment of Christianity would have been impossible. In this deed Nehemiah is to be classed as second only to Moses. In a sense, he bears some such relation to Moses as Lincoln bears to Washington. This was the good. Now what of the resultant evil?

Nehemiah won from the people once for all the faithful pledge never afterwards to accept any teaching contrary to the laws of Moses. This was good in so far as it kept the people from drifting back into heathenism, and so preserved the religion of Moses for its development into Christianity. But the evil is that the pledge prevented any higher spiritual development of that religion and made it impossible for the people to accept the higher revelation of God in Jesus Christ. St. Paul predicted that the Jews would finally be converted to Christianity. But even to this day there have not been the most encouraging evidences that they as a race will ever accept the higher light and life of Christ. Relatively at least there are fewer Christian Jews today than there were during the age of the Apostles. Christianity contained all the fundamentals of the Jewish religion. But the people had become such sticklers for

the letter that they were unable to distinguish between the mere transitory and the fundamental.

We Christians should be careful not to make a similar mistake of confusing the temporal with the eternal in our religion. We can rightly hold that the Bible is a divinely inspired book without attesting that it has spoken the last word on every phase of human knowledge. We can be genuinely Christians without putting ourselves in opposition to all progress in knowledge which contradicts some of the letters of our Bible. We need a wall around only the fundamentals of our religion. Its other aspects will take care of themselves according to the demands of an increasingly enlightened age. Otherwise we will not escape the evils of Nehemiah's great good. Whether we believe in biological evolution or not, it is a fact that God has created us subject to a law of development. And religion must develop and unfold along with a developing people or it will be outgrown and cast aside by the more enlightened. But we need not over fear that the fundamentals of our religion will ever be outgrown. But we should all decide just what these fundamentals are. This is the more important lesson from the life of Nehemiah for us of today.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, June 10, 1923
"The people had a mind to work"

(By Rev. D. D. Martin, D. D.)

Make good as did Nehemiah in getting the people to co-operate and you have won the victory in any field of endeavor. The walls were down, desolation was on every hand, but there was hope for Israel and immediate restoration for Jerusalem, because the people had a mind to work. The people did not excuse themselves because of previous conditions of exacting toil. Every man was ready for his part in this great undertaking. The rebuilding of the walls of Jerusalem was a success because the people had a mind to work.

This fact quieted the noise of their enemies. Nothing stills the tempest of opposition to the work of God like willing service on the part of his followers. The dignity of toil wrought with high purpose and determination always quiets opposition. It was intelligent service that was being rendered. A plan had been well worked out and there was a systematic application of the plan. This was one thing that compelled respect and filled their enemies with awe. They had not seen it in this way before.

God has a great plan for his followers on the walls of Zion. There is opposition on every hand. But the counsels of the wicked shall come to naught in comparison with the wisdom with which God equips his children for their part in his work. To study God's plan and then fit ourselves into that plan according to his direction should be the highest ambition of every soul that has come to know Him. Under Nehemiah every man built first over against his own house. If we make good in our own

house, and in our own church, and Sunday school, God can trust us then in the larger undertakings in the greater fields of world service.

The Kingdom is not coming to this world except by dint of hard toil. Jesus came to work the works of Him that sent Him, and so must we do the work to which we are called. This type of world work must be backed by persistent prayer. There must be a constant study of the plans and specifications if we would build according to the plans of the Master. He will have something to say to us each day if we have a mind to work.

GAMMON SEMINARY.

Woman's Column

To the Officers and Members of the Auxiliaries of the New Orleans District, W. H. M. Society, Louisiana Conference—Dear Sisters: You have wrought well in the past, yet there are greater heights for us to climb. Our district convention will be held at Peck Memorial Church, New Orleans, La., Rev. W. J. M. Price, pastor, June 6, 1923. It is quite necessary that each auxiliary put forth every effort to have a good report and an increase in all lines. Let us have a 10 per cent increase everything. Let each president have a paid up membership. Have your mite box opening in your auxiliary and bring it to the convention. Please do this, so the district corresponding secretary may be able to make out her report for the annual convention at Jeanerette, La., June 14-17.

We thank the pastors for their support in the past and we ask that you help us now. We expect \$5 for pledges from each small church and \$15 and more from the larger churches. An excellent program will be rendered at the convention, closing with a banquet.—Mrs. A. G. Jenkins.

The annual meeting of the Savannah Conference, Woman's Home Missionary Society, will be held in Warren Temple M. E. Church, Lagrange, Ga., June 21-24. All conference and district officers, local presidents and delegates are expected to be present on the opening day. Each auxiliary is expected to send \$1.00 for every member on the roll and \$5.00 for our conference school. A pennant will be awarded to the auxiliary reporting the most money, members and subscriptions to the Woman's Home Missions.—Faithfully yours, Lilla L. Odum, Conference President.

CARD OF THANKS

We wish to thank the good people of Hubb, Miss., for their sympathy and kindness during the illness and death of our daughter, Corinne Harry. Also thank Rev. Dudley for accompanying the body from Hubb to Crystal Springs. We also thank the friends of Crystal Springs for their kindness and beautiful flowers in our recent bereavement.—Mrs. Amanda Hington, Mrs. Catherine Love, Mrs. Minnie May Barton, Mr. Printis Hington, Mr. H. T. Hington.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC FOR
JUNE 10, 1923

Subject: "What Is Christian Citizenship?" (Is. 62:1-7)

For three weeks we shall center our thinking around citizenship. This week we are trying to get a clear notion of what makes Christian citizenship.

Working Definition

As a starter for this series of discussions let us lay down this proposition: A Christian citizen is one who carries his religion into all of his social relationships. This sounds simple enough, I am sure. It would surprise most of us, though, if we knew how few are the folks who actually do this.

Christian Business

Note that our definition necessitates taking Christian principles into business. Can you picture to yourself just what cataclysmic changes would be necessary to Christianize modern business? Christ walked into the temple at Jerusalem once and found there a set of crooked profiteers. He had seen them flee the people from His boyhood. He had enough of it, could stand it no longer. He kicked over their tables and threw their wares into the streets, then drove them out of the temple at the end of an improvised lash. I wonder what would happen if Christ spent one day on Baltimore street in this city or Canal street in New Orleans? What would Christ think when He found His class leaders and deacons and amen-corner folks fleeing their brethren with as much complacency as did ever the vendors in the temple at Jerusalem? That is just what He would find. The fact is, many of our rich people who are praised for their philanthropy are merely giving to charity what they have filched from the pockets of the people who are the objects of that charity. Henry Ford, of automobile fame, has aptly said that if living wages are paid there will be little need for charity. Let the landlords charge a fair rent, the merchant charge a fair price, and so on all down or up the line, and a great change will come over the world in the next week. Christian citizenship requires that one shall live in his Monday conduct the sentiment he prayed in his Sunday prayer.

Christian Politics

We have emphasized separation of church and state so much in America that I fear we think religion and politics are mutually exclusive. The average Christian lays aside his religion when he attends to matters political. If it were otherwise, how

could any Christian take a stand against prohibiting the manufacture and sale of liquor? But you know, and I know, that the country is full of so-called Christians who are daily damning the Volstead act. The simple fact we must face is that Christian citizenship involves an open, unwavering stand for a clean and righteous government. No man can be a Christian citizen who casts his vote ever to enthrone or abet iniquity.

Now to sum up our discussion: Christian citizenship means carrying the standards of Jesus into every relationship. We have mentioned two of the major relationships to make our point of view concrete.

J. W. HAYWOOD,
Baltimore, Md.

District Rounds

GRIFFIN DISTRICT Third Round

Oak Hill, June 9-10; Stockbridge, 16-17; Griffin Circuit, 30-July 1; Jonesboro and Red Oak, July 14-15; Brooks, 21-22; Fayetteville, 28-29; McDonough, Aug. 4-5; Hampton, 11-12; Williamson, 18-19; Jonesboro Circuit, 25-26; Griffin Station, Sept. 8-9.

Dear Brother Pastors—The following are the amounts of your Easter Centenary collections as reported to me for this year, compared with last year:

	1923	1922
McDonough	\$291	\$100
Jonesboro	105	53
Hampton	64	25
Griffin	54	135
Oak Hill	43	35
Stockbridge	28	40
Griffin Circuit	25	100
Jonesboro Circuit	23	47
Williamson	20	35
Fayetteville	10	19
Brooks	10	10

These figures speak for themselves and say: "If every charge had done as the program of the church called on her pastors to do, and the Centenary given the full right of way, as a few of the pastors loyally did, our district total would have gone away over \$1,000 for the Centenary on Easter day."

Children's day will soon be on hand. Let us do our best and raise every dollar we can of our benevolent collections. But we cannot do the job unless we carefully carry out the program of the church and make the personal every-member canvas. The pastor must do this or fail to raise his Centenary money. Every pastor is most urgently requested by our resident bishop to send his Cen-

tenary money monthly to Dr. Morris W. Ehnes, 740 Rush street, Chicago, Illinois. It is a grave neglect of duty to fail to do so. Let us all remember that our reports this year are making our appointments for next year.

Let us all loyally stand by our district slogan: "Centenary advance by every charge over that of last year, and monthly reports by every pastor."

The district conference will convene in Fayetteville, July 25, 1923. The program will be out soon. The roll will be called at the district conference for the Episcopal fund and the general conference expenses. Let every pastor come fully prepared to pay these funds in full, for the church has ordered it.

Yours in the work,

R. T. ADAMS, D. S.

Quarterly Conferences

WEST POINT, MISS.—Our first quarterly conference was held April 19th, under the leadership of our new pastor, Rev. J. L. King. Our church has taken on new life. For the first time in several years the Dist. Supt. was paid in full, \$20. Raised, \$30. The Sunday School League and all of the societies are alive and doing great work. Centenary raised \$136. Three members added to the church. A new cooking stove, rugs, dresser and shades have been put in the parsonage. A playground has been arranged for the children of the city; plans are now being perfected to build a community house.—Harvey Ashford, Reporter.

LACHUTE, LA.—Our first quarterly conference was held March 11, 1923, by our Dist. Supt., Rev. J. E. Rolax. He preached to the delight of all present. Text was taken from John 12:32. All officers gave splendid reports. Amount raised during the quarter, \$38.38. Dist. Supt. was paid in full.—Mrs. E. Kirvin, Reporter.

BAYOU GOULA, LA.—St. Luke M. E. church: We had a splendid quarterly conference held by the Dist. Supt., Dr. W. G. Alston, Saturday night, March 31st. Most of the officers were present with good reports showing progress along all lines. We then entered into love feast and the spiritual tide ran high. On Sunday morning in the early service the Dist. Supt. preached a wonderful sermon. His text was, "He is Risen;" also, at 11:30, our pastor, Rev. Sampson, preached a great sermon from Matt. 19:27. Theme, "Does It Pay to Serve God." It was indeed a soul-stirring sermon; the success achieved was beyond expectation. The members proved themselves to be loyal soldiers of the Master. We raised our full quota of Centenary of \$100; paid the D. S. \$15; paid pastor this quarter, \$35, not including the pounds given him. We intend to follow where he leads.—R. A. Parker, Reporter.

SULPHUR SPRINGS, TEXAS.—The third quarterly conference was held May 5-6, with District superintendent Rev. J. O. Williams at his post of duty. Rev. Williams preached two strong sermons. Mrs. Allie M. Grey from Pittsburg, visited the Quarter. She delighted us with her splendid

music. Everyone was impressed with her, as this was her first trip to Sulphur Springs. The Superintendent was paid in full.—Mrs. E. Scott, reporter.

BRENTWOOD, GA.—The second quarterly conference on the Boxley Charge was held at Bell Chapel, April 28-29. Our district superintendent, Rev. C. W. Prothro, presided. Many of the officers were present with good reports. The district superintendent preached a soul-stirring sermon on Sunday. His text was Luke, Chapter XVI, second verse. Eight precious souls were baptized. We paid the superintendent in full, \$20.50. We have a rally planned for Children's Day. We are trying to put the SOUTHWESTERN day over the top. New Hope choir furnished music, led by Mr. A. E. Stripling. With our beloved pastor, Rev. J. T. Bradey, we are moving on to success.—E. B. Stripling, Reporter.

HOLDEN, MO.—Our first quarterly conference was held at our church here April 14th by our District Supt., Rev. L. R. Grant, the first to be held on the district this conf. year. We had splendid results both financially and spiritually. Fine plans are being made for our church work and success this year. New departments are being organized and the old departments are putting on new life in such degrees as to be recognized as an influential church. The trustees have on a drive to repair both parsonage and church. The work is now under way. We have a growing Sunday school, wisely conducted by the superintendent, Bro. Alex Jacob. Our church at Harrisonville, Mo., which is another point on this circuit, is planning a full year's work by starting now. We are planning to change the location of our church at Harrisonville. Our Sunday school and E. L. are steadily on the increase under the efficient leadership of Rev. G. W. Wynn. The church officers are able ones, far-sighted, with great visions of labor. Supported by a loyal membership they will prove well. We are not forgetting the spiritual life of the church, nor the Southwestern. Our plan is: All claims in full. But our motto is: Centenary first.—Rev. James McKnight, Pastor.

CENTRE, ALA.—Our second quarterly conference was held April 28th with Rev. S. E. Reeves presiding. Our District Superintendent could not be present. The reports were as follows: Paid pastor \$89.82, paid District Superintendent \$19.60. The Junior League has raised \$9.48, Ladies Aid \$13.42, W. H. M. S. \$5. Total \$137.33.—Bessie L. McConnell Reporter.

MERIDIAN, MISS.—Haven chapel M. E. church: Our second quarterly conference was held May 6th-7th; the Dist. Supt. was with us in the Sunday school and we all enjoyed his words of advice and help. At 1 o'clock the Dist. Supt., Dr. B. T. McCann, proved himself God's mouthpiece with the strong message that he brought to us from these words: "How much owest thou my Lord?" found Luke, 16:6. And when he had finished we all felt in debt to the Master. The sermon that night was good and we all enjoyed it. (Continued from page 15)



WHAT THE CHURCHES ARE DOING

KNOXVILLE, TENN.—We have just closed a 10 days evangelistic meeting with one conversion and the church much revived. We had the following ministers with us who assisted in the services: Rev. S. E. Priest, pastor; Rev. E. E. Hamblin, pastor of Lonsdale M. E. church; Rev. J. Wesley Manning, pastor of East Vine M. E. church; Rev. Paul, of Central Ala. Conference; Rev. Sherrill, of A. M. E. Zion church. Sunday, April 29th, was quarterly meeting day, which was a splendid day in service throughout. The Dist. Supt., Rev. J. A. Pickitt, D. D., was with us at night service and preached an able sermon. We raised \$15 more than the assessment. The good members of Seney chapel are not slackers but on the firing line. The young people of the church are splendid workers. Just after the service quarterly meeting night, to our great surprise Miss Elsie Mae Bell, one of the leading young ladies of the church, and president of the Junior League, marshaled her League forces and donated to the pastor a good supply of groceries. We thank our Junior League for their kindly care for the pastor.—S. C. Priest, P. C.

TALLADEGA, ALA.—Easter was observed at both churches on the Talladega circuit. The program was carried out Sunday night, April 1st, at Bethel M. E. church under the direction of Mrs. Hattie Swain. The church was packed. The church has been divided into clubs to raise the Centenary. Club No. 1, Mrs. Hattie Swain, reported \$51.74; club No. 2, Mrs. Mary L. Rowe, \$49.05; club No. 3, Mrs. A. Prather, \$4.45; club No. 4, Mrs. Mosley, \$8.05. Total for Bethel church, \$117.33. Kidd St. church clubs: Mrs. Fannie Strickland, captain No. 1, \$7.25; Mrs. Margaret Turner, club No. 2, \$9.62; Mrs. Mollie Strickland, club No. 3, \$3.11; Mrs. Effie Best, club No. 4, \$2.96; Supt., \$3.50; Mrs. Annie Wilson, \$2.15; Mrs. Ollie Emphrey, club No. 7, \$7.46. Total for both churches, \$153.28. Rev. J. N. Wallace, Dist. Supt., held his second quarterly conference at Kidd's St. church April 20th and preached at this place Sunday evening, April 21st at 3 o'clock. Paid Dist. Supt. \$16. Rev. B. S. Kirk, pastor, with the co-operation of the members, is putting forth every effort to make the work more successful.—B. G. Kirk.

BOGALUSA, LA.—Our church at Bogalusa is on the forward march, has a fine choir and large attendance at every service. We are proud to have the Rev. H. J. Williams as pastor. He certainly knows how to do things. Easter was a great day; had

baptism at early morn, and several other persons joined the church. The sermon was a masterly one; subject "The Empty Tomb." Our Centenary over the top; collection for the day, \$457. Among those who deserve special mention is Sister Bertha B. Howard, proprietress of the colored boarding house, who, with her boarders, organized into a Willing Workers Club, reported \$70, and came out of hattle fresh with a determination to raise with her club and the assistance of the church membership; 50 new subscriptions to the S. W. C. A. by June 30; our quota is 18. Bro. F. F. Franklin alone raised \$41; J. C. Andring and wife \$20; Sam Murray and wife \$20; Ed. Deianey \$10; A. M. Fadenbery \$10; Robt. Lumzy \$10; Julia Sutton \$10; Ella Goef \$10. The pastor led with \$10, and truly the members followed. Little Mary Johnson, who is a member of the Southwestern Christian Advocate staff, reported \$3. Aside from those mentioned, the rest, led by Mother Whalem, paid \$5. Thus closes one of the greatest days in the church life of Bogalusa.—Willie Murray, Reporter.

JEFFERSONVILLE, IND.—Wesley should congratulate herself upon the enthusiastic, energetic working membership within her borders. We have two Ladies Aids; two female choruses, senior and junior; a male chorus of ten choice young men; a most splendid choir, under the leadership of Mrs. Edna Ellis; the young men's club that meets every Sunday at 5 p. m. for review of the Sunday school sessions, under Mr. Clarence Clippers, which takes the name of the Young Men's Forum and will take shape under the Epworth League; the Busy Bee Club (children), under Mrs. I. F. White, will take shape under the Junior Epworth League, Mrs. I. F. White, superintendent; the Junior Epworth League will substitute the probationers manual for an immediate course of study; the Young Men's Forum has also adopted the probationers manual for an immediate course of study. Sunday, July 1, will be communion day and all gates open to the SOUTHWESTERN CHRISTIAN ADVOCATE. A strong committee for the paper has been selected. Look out! We are coming. The SOUTHWESTERN is not very popular in this church. The members claim they never see anything about Wesley. They are being informed that you get from the SOUTHWESTERN just what you put into it—nothing from nothing leaves nothing. The envelope and budget system are working nicely. On June 17 Wesley members and friends propose to lay upon the altar \$550 to meet all obli-

gations. Every auxiliary is working to that end. Strangers find a cordial welcome.—I. F. White, Pastor.

STERLING, LA.—Sunday, April 29th, was a high day at Mt. Sinai Church. The Seven Seal rally was given by the King's Daughters. Cora Horace, \$9.25; A. C. Mitchell, \$10.03; Carrie Greggs, \$5.85; Mealie Pastor, \$6.85; Ophelia Kirby, \$5.90; Sophie Wade, \$12.27; P. Bailey, \$12.46. Total collection, \$65.05.—Viola Davenport, President.

EAST ST. LOUIS, ILL.—On the eve of May 1st the pastor and family were frightened by a great crowd rushing to the parsonage and demanding entrance. On being admitted, they placed on the table many pounds of choice groceries, amounting to \$40. They departed before the pastor could get over his fright. We take this opportunity, however, to thank the members and friends for their generous gifts and give them a standing invitation to come again.—H. T. Reeves, Pastor.

BOGALUSA, LA.—We wish to commend our pastor, Rev. H. J. Williams, for the good work we have accomplished here under his leadership and in such a short time. Already we have been made to feel the effects of his efficient ability to lead, yet he has only been with us two months or more. His quiet, but determined and Christ-like efforts are evidence enough that we will achieve a great victory in the cause of the Lord in Bogalusa this year. There is a great deal to be done here this year, but we believe that under Bro. Williams' guidance we cannot fail.—Frank Franklin, Reporter.

LANCASTER, TEX.—Group meeting was called to order April 21, by the Dist. Supt., Dr. J. W. Warren. At 3 p. m. devotion was conducted by the pastor, Dr. D. C. Hailey. After some timely remarks by the Superintendent, the roll of charges was taken up and the following pastors made their reports: Dr. K. W. McMillan, Dr. J. W. Blakely, Rev. J. W. Stone, Rev. J. W. Moulton, Dr. D. C. Hailey, Dr. S. D. Mosely, Rev. Lee, Rev. Francis Hudspeth, Rev. Purnell, Rev. J. H. Quarles, Rev. Blackwell, Dr. Gilder, pastor of St. James M. E. church, Waco, Tex. Others made their reports by mail. This shows that the district raised more than two thousand dollars. Rev. J. W. Stone, pas-

tor of Hubbard City, preached an able sermon Friday night, also Rev. Lee, of Dallas. The Lancaster choir furnished music for the occasion. The people of Lancaster understand how to entertain their guests. Everything was on the high order. This is a loyal set of people as can be found in Methodism. Dr. D. C. Lacy, field secretary of the Conference Claimants' Society, represented his work at the meeting, which was received by the district. Dr. Lacy is pushing the cause for all that it is worth; the work is in fine shape. Rev. D. C. Hailey is the pastor.—Mr. Currie Piersop, Reporter.

NORFOLK, VA.—The parsonage of John Wesley M. E. church was the victim of a storm on May 4th. Between the hours of 8 and 9 p. m. we were nestled quietly in the living room when we heard a low knock at the door, and on opening it we were met by Sister Frances Wycoff, who asked why we kept the doors locked and passed out again. On further investigation we were met by Sister Rosa Wilson and Mr. and Mrs. J. D. Murray. Brother Murray made the presentation speech, and on the dining room were found many pounds of desirable groceries. The following named persons participated: Mrs. Mary King and family, Mr. and Mrs. W. M. H. Tatum, Mr. and Mrs. J. D. Murray, Mr. and Mrs. S. M. Thompson, Mr. and Mrs. William Adams, Mr. and Mrs. Andrew Carlington and Mrs. Rosa Wilson. We welcome you all again.—Rev. J. R. McNair, Pastor.

LAKE CHARLES, LA.—Warren Methodist Episcopal Church: The pastor John A. Lindsay and wife take this method of not only thanking the body of stewardesses, led by the true and tried Sister Cain, who has been leading these forces for over thirty years, but to let the Church in general know that a more loyal, willing and conscientious band of Christian workers could not be easily found in Methodism. Many thanks are due them for the beautiful oak mission set of furniture, which the pastor found in his study room at the church on his return from the Area Council held in New Orleans, April 24-28, '23. God bless these sisters and all who helped them to purchase the \$60 set. God bless Sister Mary Brown for having so successfully planned the pound

AFFAIRS of State may be settled in high and mighty conclave. The school affairs of boys and girls require more subtle handling.

Children's Day is your Sunday School's way of impressing upon boys and girls the importance of educational matters.

The Children's Day offering proves the interest genuine by making it possible for boys and girls to go to college.



Children's Day will be observed by your Sunday School

party and veritable surprise on Monday night, April 30, at which a host of friends, including the District Superintendent, were present, and laid on the table an abundant supply of groceries and a purse of money, all of which was gladly received. The presentation speech was delivered by Sister Sothenia Burley. Response by the pastor and wife. Warren members, and friends, one and all, God bless you. Call again.—John A. Lindsay, Pastor.

HANDBORO, MISS.—These good people have received us nicely. We arrived here on the 28th of January, 1923, and found a wide-awake membership. Our Dist. Supt. was with us March 2-3 and held his first quarter. All officers were present with written reports showing that the work is in good condition. Sunday, March 4, was a high day in Zion. The Dist. Supt. preached two wonderful sermons, one at 11 a. m., the other 7:30 p. m. Paid Dist. Supt. in full, \$25; pastor, \$20; total raised that day, \$45. Paid out for all purposes, \$193.—S. L. Harrison, P. C.

LITTLE ROCK, ARK.—On the first Sunday in the month of January, 1923, our new pastor, the Rev. Dr. J. C. Brower, transferred from the Atlanta conference, made his first appearance before our congregation. Because of the extreme youthfulness of Bro. Brower many of us felt that on first sight that Bishop Clair had made a serious mistake in sending such a young man to man the affairs of such a strategic point as this. But the very first sermon preached by this able divine, convinced all of us that he was the right man in the right place. The writer was at one time pastor of this church, and has had occasion to watch the progress the church has made for the past twenty years, and I am frank to say that I have never seen such a spirit of good will and a willingness on the part of the membership at large to work as is now the case. Everybody has fallen in line and is anxious to do their part in the prosecution of the work.

Bro. Brower knows how to plan his work and work his plan. Since his coming more than \$300 has been raised on our Centenary apportionment for this year. In a recent session of the quarterly conference the class leaders reported through the class \$86. The Dist. Supt. was paid in full his assessment, \$60. The pastor is paid in full up to date. More than \$800 has been raised for parsonage improvements, and the work is now under way—addition of two new rooms and the installation of bath and a general overhauling, which will give our church a parsonage second to none in the conference. Thirty-six persons have been brought into the church under the influence of the strong spiritual sermons preached by our pastor, many of them were young women of the student body of Philander Smith College who were converted and converted under the influence of message. As chairman of the Southwestern Committee, I wish to say that our church has not made a creditable showing in our quota, but plans are under way which will assure you Dr. King our full quota raised by the day when the celebration is to be made.

The Sunday school, under Prof. R. C. Childress, on Easter Sunday raised \$86.15 for the Centenary. This amount was raised in the Sunday school alone through the different classes. Pray for our continued success.—Rev. G. N. Johnson, Reporter and Assistant Pastor.

CENTER POINT, ARK.—On the night of April 3 a tremendous storm struck the parsonage of Wesley Chapel M. E. Church, Center Point, Ark. The dining table was laden with many pounds of choice groceries. The storm party entered the parsonage singing, "When the Saints Go Marching In." They were greeted by the pastor and wife. The following is a partial list of the donors: W. H. Furgerson, Leander Jones, Whitmore, Dowd, J. Anderson, Madison, R. Graves, I. D. Young, Mmes. Whitmore, Wesons, Ferguson, Clardy, Dowd, Misses Priscilla Graves, Ray Whitmore, Grace Whitmore, and others. God bless you all. Come again. You are welcome.—A. C. Cabean, Pastor.

EAST MEXIA CIRCUIT — This will be the greatest year of the circuit along all lines. Lounza Chapel, Palestine District, Texas Conference, is the appointed place of our district conference. August 8-12 is the date. On Easter we raised for all causes \$264; for Centenary, \$241.—Andrew Thomas, Reporter.

BELZONI, MISS.—Easter Sunday was a glorious day to the members and friends of Evans M. E. Church. This day brought to us as never before the very presence of the risen Christ. The Rev. D. R. Morant, presiding elder of the A. M. E. Church, preached for us at 3:30 p. m.; text, Rev. 1:18. It shall be long remembered by all who heard him. At 4:15 p. m., the eight unit leaders in the persons of Misses Ora D. Kizer, Rosa Dally, Mabel Morrison, Mattie Mae Vincin, Myrtle Morrison, Masters M. J. Spates, Lloyd Vann and Richard Williams came forward and made their reports, the results of which caused the clapping of hands and songs of praises to Almighty God for the success given. Our full quota of Centenary, \$150, raised. It may be thought by many that we have a large membership, but not so. Only sixty make up the roll. Under the leadership of our great young pastor, Rev. M. J. Stalling, who is wide awake on the job, we believe there is no such thing as failure, for he knows how to plan and we are willing to work. To our beloved editor of the SOUTHWESTERN CHRISTIAN ADVOCATE we wish to say that on or before July 1st our full quota of subscribers will be sent in, for it is an easy task.—R. M. Nunn, Reporter.

SULPHUR SPRINGS, TEXAS.—On the night of April 14 a storm struck the parsonage of St. Paul M. E. Church and laid on the table several pounds of choice groceries. The little hand was led by Sister Laura Tobb and Sister Marla Rolland, followed by persons of other denominations. We pray God's blessings on them all. Services were well attended all day Sunday. Monday was a high day with the Ladies' Aid. Refreshments were served at the parsonage. Receipts for the evening, \$2.50. Rev. T. Scott, P. C.—C. H. Rodgers, Reporter.

LOGANSPOUT, LA.—On April 24 we were surprised by our Baptist friends of St. Luko Baptist Church. The prime leaders were Sisters Lucy Gatlin, Susan Taylor, Eunice James and O. U. Lover. After our class meeting Sister O. U. Lover made the presentation. The pastor responded and led in prayer. Many thanks and call again. We, the members and pastor of Union Chapel, are very thankful to Brother O. L. Davis for two beautiful church lamps costing \$20. They add much beauty to our church. May the Lord ever bless Brother Davis. His mother was one of the founders of our church in Logansport. He also was a member, but is now in Iowa.—Rev. L. C. Thomas, P. C.

SANTOS, FLA.—The good people of Santos gave the pastor and family a great surprise of many good things a few nights ago, which made their hearts glad. Many pounds of choice groceries were left on the table.—Reporter.

ITTA BENA, MISS.—We take this method to thank the members and friends of Samuel Chapel church for their kind and friendly interest that they have shown toward us since we made our arrival to this new field of labor. A few days after we were comfortably located in the parsonage, and on one evening, just before retiring for a night's rest, after a hard day's work, there came to the parsonage a set of men and women to give to the pastor and family a reception which proved to be a very sociable affair. We were invited into the dining room, where the ladies had the dining table filled to its capacity with ice cream and cake, which we all enjoyed. A few evenings later, after we had returned from our weekly prayer service, we were somewhat disturbed by a number of people entering the hall singing, and as we opened the door many strangers came in and laid on the table many pounds of groceries. Too many thanks cannot be given to Prof. Jackson, Mrs. L. W. Washington, Mrs. D. O. Johnson, Miss Lenora Greenlee, Mrs. Katie Mallie, Mrs. M. E. Humphrey and Mrs. Ballard, who led the storm party. To show to the storm party that the pastor highly appreciated their kindness, he offered a few words of prayer and thanks, and extended to them a continued invitation.—Emmett A. Mays, P. C.; L. E. Mays, Reporter.

MELVILLE CHARGE.—The church has taken on new life and is moving on to victory. The services are well attended and are growing both in increased attendance and interest. We are indeed delighted with our new pastor, in the person of the Rev. D. L. Riley, who comes to use a well-trained young man who understands the church and its workings. We have accepted his leadership and everything looks forward to the

greatest year's work in the history of the church. We are planning to build a new church at this place this year. The people are together as a unit and are working like trojans to put the program of the church over. We are looking forward to the 3rd Sunday in July; on that date we hope to raise enough money to begin work on the church the next week. The Rev. Riley has won the admiration and confidence of all the people of this place, Baptist and Methodists, Saints and Sinners, colored and white, and all have pledged themselves to stand by him. We believe we have the right man for this place.—Anna Armstrong, Reporter.

CLARKSDALE, MISS.—Easter Sunday was a high day, both spiritually and financially, at Oak Grove M. E. Church. A splendid program was rendered under the direction of Sister Mary E. Daniel. The choir of Sunshine Missionary Baptist Church rendered two great services on the program. Our Centenary quota was paid in full. The following paid five dollars: Sister Mary E. Daniel, Sister Pearl Scott, Brother Ben Scott, Brother James Shackford, Sister Katie Shackford, Sister Liddle Reade, Sister Narcissus Taylor, Sister Rosa Reed, Mr. Howard Sloverole (white), Sister Liddle Reade. The club reported as follows: Rosa Reed, \$14.30; Lula Crucher, \$8.85; Katie Shackford, \$18.50; Liddle Reade, \$20; Brother H. R. Williams and wife, \$25. Sister Liddle Reade raised the largest amount of all the club leaders and her pastor, Rev. N. G. Crawford, presented her with a five-dollar parasol.—Miss Lily Mae Wade, Reporter.

WARDVILLE, LA.—Washington chapel: On April 10th a large crowd came to the parsonage in total surprise, led by Bro. Jim Smith and Meny Arthers. Mrs. M. E. Frazier, the pastor's wife, opened the dining-room door and they laid on the table two hundred pounds of choice groceries and presented the pastor a purse, which was highly appreciated. Sister Frazier and pastor take this method of expressing their sincere thanks to the membership and friends.—J. D. H. Frazier, P. C.

MEETING OF THE BATON ROUGE DISTRICT.

A meeting composed of the pastors of the Baton Rouge District met in Wesley M. E. church April 4, 1923, to report the amount of money and conversions for Easter. Dr. B. J. Reddix, Dist. Supt., conducted song service and read the Scripture lesson from 1st Tim. Dr. J. O. Brown offered prayer. The superintendent received great applause for his great address which he so masterfully delivered with spiritual force and power. The Rev. A. W. M. Obee was elected secretary, J. O. Brown treasurer.

(Continued on Page 16)

The Tuskegee Institute Summer School for Teachers

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Special courses for School Principals and Jeanes Supervisors. Work done at Tuskegee Institute Summer School is accepted by State Departments of Education of the South as the basis for credit and extension of certificate.

1923 SESSION OPENS June 11th. Closes July 20th. Rate: Registration Fee \$2.00, Board \$24.00 for six weeks, payable in advance.

H. H. MOTON, Principal

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

WRIGHT—Susie Mae Wright, the daughter of Mr. and Mrs. J. G. Wright, was born June 14, 1903, joined Pilgrims' Rest M. E. Church in 1915, and lived a consistent Christian. She died March 19, 1923, suffering for a short time from an attack of pneumonia. She succumbed somewhat unexpectedly. At the time she was attending Wiley University, in the third year normal course; prior to that she was a student in Samuel Houston College. Pilgrims' Rest has lost an active member. As a teacher in the Sunday school she did splendid work; as a Christian she was one of the meek and lonely followers of Jesus. She leaves a father, mother, two sisters, five brothers and a host of relatives to mourn her loss. The funeral was conducted at Pilgrims' Rest M. E. Church by Rev. J. W. Moulton, P. C.

JOHNSON—Albert Johnson, the son of Charley and Octavia Johnson, departed this life March 20, 1923. He was once a member of our church at Hahnville, La. The funeral was conducted by Rev. Hilton and Rev. C. D. C. Bryan.

LAMOUR—Sister Mary Lamour departed this life March 26, 1923, age 57 years. She was a devout Christian member of St. James M. E. Church, Hahnville, La., and was converted under Rev. G. A. Payne in 1885. She was the daughter of William and Caroline Perry. The funeral was conducted by the pastor, Rev. C. D. C. Bryan and was very largely attended. She leaves to mourn her passing, one child, one sister and a host of friends.

POLLARD—Brother E. D. Pollard was called to his reward Jan. 15, 1923, Caldwell, Texas. He was a faithful class leader and will be greatly missed. He died as he lived, a devout Christian. Brother Pollard was born in 1844 in Mississippi, joined the M. E. church under Rev. W. Chiles in 1879. He leaves one brother and a host of friends to mourn his passing. The funeral was attended by the pastor, Rev. W. A. Palmer, and body was laid to rest in Oldham cemetery.

GOFFARD—Sister Susie Goffard departed this life February 14, 1923. She was born in 1875, and joined the church under Rev. S. N. Bolden at the age of 14, in 1882. She leaves two sisters and many friends to mourn her passing. Funeral was attended by the pastor, Rev. W. A. Parham.

McCLANAHAN—On Sunday, April 8th, the angel of death came silently into the home of Mrs. Mary Travis one bore from labor to reward, her beloved daughter, Mary Elizabeth McClanahan. She was a member of New Centenary M. E. church, Pulaski, Va. She was organist of the church and possessed a beautiful voice. Mrs.

McClanahan was a favorite among the younger set, being only 23 years of age. She sang herself into the hearts of the people of Pulaski. Sad but impressive funeral service was conducted by the pastor, Rev. B. J. Martin. Favorite hymns of the deceased were rendered. Many and beautiful were the floral offerings. She leaves a devoted mother, father, husband and little daughter, three brothers and a host of sorrowing friends.—Mrs. A. L. Saunders, Reporter.

SMITH—Sister Maggie Smith, a faithful member of Tabernacle M. E. Church, Meridian Circuit, died March 19, 1923, age 25 years. She lived a faithful Christian. She leaves two small children, husband, mother, father, relatives and friends to mourn her passing. The funeral was conducted by the pastor, assisted by Rev. E. W. Rogers.—R. B. Anderson, P. C.

QUIET—The death of Mrs. Fannie Quiet, a member of Magnolia M. E. church, Jackson, La., occurred on the 8th of April, 1923. When the lamp that had lighted the days of this good woman failed, heaven rejoiced over a new companion who had come to spend eternity with them. She was 65 years of age, 55 of those years were spent in the service of God in the M. E. church. She was loved by all. Truly she was worthy of all the good that could and can be said about her. She died as she lived. She leaves husband, 4 sons, 6 daughters, and a host of relatives to mourn. Rev. I. C. Dougherty, her pastor, assisted by Rev. W. A. Scott, of the B. C., attended the funeral.

WILSON—Sister Janey Wilson, age 34, a member of Mount Zion M. E. Church, Vanceville, La., passed from labor to reward April 20, 1923. She leaves a husband, one daughter and many friends to mourn her passing.—Rev. S. S. Earles, Pastor.

MONROE—Sister Charity Monroe, a faithful member of Mount Zion M. E. Church, Vanceville, La., age 75 years, departed this life in full triumph of faith, April 15, 1923. Being a good faithful member and one of the former Steward Sisters, she served fifty-five years in her church. She leaves a host of relatives and many friends to mourn her passing.—Rev. S. S. Earles, Pastor.

HARRIS—Mrs. Bela Harris. Born 1872, died April 13, 1923. She was a loyal and devoted member of her church, being converted at 12 years of age. She leaves to mourn her loss a loving husband, four sons, four daughters and many relatives. Funeral conducted by her pastor, Rev. J. E. Ford, assisted by T. W. Davis, D. S. "Servant of God, well done, rest from thy love employ, the battle fought, the victory won, and thou art crowned at last."—Rev. J. E. Ford.

MILES—Bro. George Miles, a faithful member of St. Thomas M. E. church, Willis, Tex., departed this life on April 10, 1923. Bro. Miles confessed the hope in Christ in 1909, connected himself to New Hope M. E. church, and served a faithful member, also class leader there, until last year, 1923, when he was transferred to St. Thomas M. E., where he served a faithful class leader until he was called from labor to reward. Bro. Miles was a good man and was loved

by every one. He leaves one daughter, two sons, four sisters, and a host of friends to mourn his loss. Bro. Miles was 50 years old.—Rev. W. M. Mack, Pastor; D. Bryant, Reporter.

CARD OF THANKS

I wish to thank the ladies of this church for the beautiful comfort, costing \$6.50, and the two beautiful quilts, and for the furnishing of the parsonage, making it comfortable for the pastor and family. May God's choicest blessings rest upon them.—C. D. C. Bryan, Hahnville, La.

I take this method of thanking the Woman's Home Missionary Society of Magnolia M. E. Church of Jackson, La., for a fine pair of shoes. I am indeed thankful to them.—Rev. I. C. Dougherty, P. C.

QUARTERLY CONFERENCE

(Continued from page 12)

Dist. Supt. was paid in full. We have just closed a very successful revival

WARDVILLE, LA.—Washington and Vaughn chapel: The District Superintendent, Rev. T. A. Hampton, held his first quarterly conference April 13th to the 15th. All officers were present and made very good reports, which showed progress along all lines. After the business session, with timely expressions, he showed how necessary it was to raise full Centenary quota and to raise our full quota of the S. W. C. A. to make it self-supporting. Our hearts burned as he talked to us. He said the church is an agency to prepare men for larger service. Sunday, April 15th, at 11:30, he preached a great and lasting sermon to a full house; at night 25 came forward to accept Christ. The Lord's Supper was administered to 95. The Dist. Supt. seemed to be well pleased at the work of the church, as it seems to be passing through the most progressive period of its history under the leadership of the Rev. J. D. H. Frazier, our loving and energetic pastor. We raised this quarter \$300. Paid Dist. Supt. in full. Rev. Frazier is making things go.—Collie Anerett, Reporter.

BELZONI, MISS.—Our first quarterly conference was held April 20-22 with the district superintendent, Dr. H. B. Hart, presiding. This being our first conference of the year, we strove hard to set a standard for the year. Dr. Hart brought to us a loving message of congratulation for our efforts and results on Easter, and also exhorted us along the line of team work. This message inspired all present to continue and remain loyal to our church and pastor. On Sunday morning at 11:30 a. m., Dr. Hart gracefully and carefully led us to the very presence of the Holy Spirit; text, Rev. 21:25. Dr. Hart is the man of the hour. He assures us that we have his strength equally with the other loyal churches and pastors. Total money raised \$80.66 and three conversions.—William Morrison, Reporter.

CADE, LA.—St. Vincent M. E. church: Our first quarterly conference was held with the Rev. J. J. Woolridge presiding. Rev. R. A. Taylor, Conference Evangelist, was pres-

ent. We wish to thank Rev. and Mrs. Taylor and Mrs. Washington for their assistance in raising the balance due on Centenary quota. Collection, \$17.—Rev. C. Jenkins, Pastor.

TUPELO, MISS.—Verona charge: Our first quarterly conference convened April 21-22 in Mt. Pisgah church, with the Dist. Supt., Dr. W. H. Golden, presiding. Officers were present with commendable reports. Raised for the quarter \$28.65. Sunday was a great day. Rev. W. H. Golden preached an excellent sermon. The Lord's Supper was administered. Rev. W. B. Rogers, our pastor, who is faithful, have our prayers for long and prosperous life.—Q. V. E. Crump, Reporter.

EUDORA, ARK.—Our second quarterly conference was held May 5-6, with splendid success. The District Superintendent preached a great sermon to an appreciative congregation Sunday evening. At 2 p. m. Rev. G. Jones, the pastor of the A. M. E. church preached an able sermon, and Rev. M. McCall, of the C. M. E. church, preached at 3 p. m. The District Superintendent preached again at 8 p. m. We raised our full claim and paid the District Superintendent in full. Raised in the quarter, \$27. In the contest for the banner class, No. 2 lead with \$4, No. 3 \$3.63, No. 1-3.73. Total collection, \$11.36. The amount collected in the quarter and Sunday school, \$29.36. Lillian Smith, Reporter.

PEARLINGTON, MISS.—Our first quarterly conference was held March 17-18, 1923, in New Holmes Chapel M. E. Church, Rev. P. H. Rembert, D. S., in the chair. All officers were present with written reports. The district superintendent congratulated the pastor and officers for having held the best quarter since they have been on the district. The work is progressing along all lines. The Sunday school and all the auxiliaries were represented. Sunday morning at 11 a. m. the district superintendent preached a wonderful sermon to the delight of all who heard him. At 3 o'clock p. m., the evangelist of the Mississippi Conference of the M. E. Church South preached an excellent sermon to a mixed audience. At 7:30 o'clock p. m., the district superintendent preached one of his noble sermons. In spite of unfavorable weather, the church was packed. Paid the district superintendent in full. Our young people are well organized in the Epworth and Junior Leagues. This point is rapidly progressing under the leadership of the Rev. James Gaddis. He is bringing things to pass.—Reporter.

WESSON, MISS.—Our first quarterly conference convened at New Hope M. E. Church, March 17-18. All officers present and made good reports. Raised \$21.10 for the district superintendent. Raised this quarter, \$80. Dr. G. W. Smith, D. S., preached a strong sermon Sunday at 11 o'clock and it was enjoyed by all who heard him.—E. W. Middleton, Pastor.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

We will cheerfully make any corrections for entries where necessary. A post card request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conferences	Place	Date	Superintendent
Sedalia	Sedalia, Mo.	July 12-15	L. R. Grant
South Baltimore	Mutual, Md.	July 31	Julius S. Carroll
Marion	West Greene, Ala.	August 15-19	R. R. Williams
Louisville	Shelbyville, Ky.	August 21	R. F. Broadus

NOTICE TO THE VICKSBURG DISTRICT

Dear Pastors and Members: Our report to the Area Council this year was not up to the mark of last year, but I pledged my faith to the area secretary and the bishop that it would be in by May 31. Let us not fail the church and our leader, Bishop Jones. Again, it becomes our duty to help bring the SOUTHWESTERN CHRISTIAN ADVOCATE to self support by each pastor raising his full quota and each member being a subscriber. Let us not disappoint Dr. King, the editor, and Brother McAllister, business manager, who are abundant in labor and faith in you to put across this praiseworthy task. Fail them not, nor do not disappoint the great church. Our district conference will be held at Cary, July 25-29, 1923. Let the churches line up their work in every department for a great and full report.

Yours faithfully,

J. C. HIBBLER, D. S.

CRESCENT CITY NOTES

MALLALIEU—Mallalieu Church is on the upward grade along several lines and is attempting to make a steady, permanent growth that will be substantial and telling in its effect. Our Centenary collections were in advance of last year and beyond our quota. The attendance is growing and the interest of the membership is aroused up to the pitch of the pastor, who is always trying to push a bit farther in each effort that is launched. The pastor says that he does not live in a country that is visited by "storms" such as usually strike parsonage, but is very thankful that he is in the path of regular trade winds that strike the parsonage regularly, distributing in their pathway groceries, vegetables, poultry, fish, fruit and anything that goes to make the home of the pastor and family happy. For we have learned that what makes us happy at our home has the same effect at our pastor's home and we delight to share with them. We have conducted a very successful ten days' revival service; several souls were saved for the kingdom and the attendance at the services was splendid. Revs. T. R. W. Harris, H. A.

Sorrel and Dr. Wm. Jones assisted. Our SOUTHWESTERN drive will be a success and we will round out our full quota. We are preparing for a complete renovation of the interior of our house of worship and hope to have it looking its best in the next few months.—Florence Harvey, Reporter.

Miss Sedonia Lonnon, organist of Mallalieu Methodist Church of this city, and Mr. Albert Gray were united in the bonds of matrimony at the church on the evening of April 4, in the presence of a pleasant concourse of friends. After the ceremony a very elaborate reception was held at the home of the bride's mother, who is a sister of our Rev. C. Bradford of Woodlawn Charge. We sincerely hope that this couple will have a successful sail over the sea of life. The family of the bride are all prominent members of the above church. The groom is a trusted employee of the Standard Oil Company of this city and is a very industrious young man, and we hope soon to have him in the ranks of the warriors for Christ, along with his wife.—Florence Harvey, Reporter.

On Saturday, April 28, death entered the ranks of the membership of Mallalieu Church and claimed Brother Andy Simms, who was one of its most loyal members and who stayed at his post of duty until sickness caused him to take a retired position to await for his discharge. Brother Simms had been sick for nearly two years, but never gave up trying to do his duty in attending his church. Whenever he could summon enough strength to walk the three squares that separated him from the church of his choice he was found wending his way there, and though exhausted when he arrived, always said: "Thank God I've made it once more and I feel good." His end was as his life—a calm and peaceful passing. Strong in the faith, he gave all around to know that he had no fear whatever for the last hour. He held the offices of steward, trustee and class leader in the church for many years. The funeral was largely attended. Sunday afternoon, April 29, Rev. D. S. Sloan assisting the pastor.—Florence Harvey, Reporter.

SCOTT CHINN M. E. CHURCH—On Sunday, May 21, we had a stake driving day. It was quite a success. A number of ministers took part in the service and with their congregations, the members and visiting friends of Scott Chinn M. E. Church \$116 was raised. Thanking you for your hearty co-operation. Yours in Christ, Scott Chinn Church; Rev. H. Taylor, Pastor.—A. Mitchell, Reporter.

WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

urer, Israel L. Turner reporter. The roll was called, the following were present and reported: R. B. Sanford, F. R. Butler, I. S. Turner, J. O. Brown, C. Spears, B. F. Branch, E. W. Jackson, Anthony Taylor, W. A. Tynes, T. H. Munson, Nelson Evans, I. E. Badis and Robt. Wilkins. There were quite a number of conversations reported. The Rev. J. L. Agristius, though unable to be present, sent in \$52. Leroy Fields also sent in his report. Seventeen pastors failed to report. However, it was a great meeting. The reports from those present were very encouraging. Much credit is due Rev. Spears for the fine dinners served to the ministers. The district is much alive.—I. L. Turner, Reporter.

HUB, MISS.—The Easter program was carried out and we raised \$103. The children rendered a splendid program. We expect to go over the top on May 27th.—D. F. Dudley.

MARION, ALA.—Mother's Day was observed here, under the leadership of Mrs. Geo. Washington. The program was nicely carried out by the young people. Mr. T. G. Sanders sang a beautiful solo. A paper, "Woman's Place in the World," was read by Mrs. Washington. Mother's Day sermon was preached by the Rev. Harris, of Rendall chapel M. E. church. Mrs. Francis Hatch, organist, furnished beautiful music. The finances was good.—G. W. Washington, P. C.; Will Knox, Reporter.

TEXARKANA, ARK.—Visitors Chapel M. E. Church: we are doing a great work under the leadership of our very efficient Pastor, Rev. G. A. Hall, who came to us the 1st of January and since that time we have been doing some very effective work. We are making plans and arrangements to be given our new church in the near future, we are a few in number, but God is wonderfully pleasing us. We are trying to live up to the

program of the church by doing larger things; our plans for church building is a modern brick structure. We had a rally April 29th and raised \$214.65, the Church was divided into clubs Club No. 1, Sister G. T. Savton, \$22.85, No. 2, Sister Pearl Booker, \$35.10, No. 3, Brother E. W. Cross, \$5.00, No. 4, Mr. H. Gather, \$13.85, No. 5, Sister Nannie Bradix, \$6.30, last but not least our earnest hard working Pastor Rev. G. A. Hall, \$100.00. We must say for Brother Hall that he has worked most faithfully and earnestly in this rally for the trustees. The individual donations. Sister L. A. Jackson \$2.25; Pearl Kendrix, 50c; Zadie Bragg, 50c; Brother E. W. Cross, \$3.00; M. E. Baker, \$1.50; L. A. Jacobs, \$1.00; Brother P. Hauks, 50c; Mr. H. Gather, 50c; Public Collection, \$14.63; Grand Total, \$214.65. We hope to raise in next 30 or 40 days \$1000.00, on church project.—Mrs. Mary E. Baker, reporter.

BROOKSVILLE, MISS.—The Easter rally was a success on the Brooksville Ct. Drake Hill raised, \$41.30; Wesley chapel, \$60; Baldwin, \$220. Total, \$321.30. Two subscriptions for the Southwestern, and we are pushing our campaign for the great Southwestern Rally Day in July. We are going to play our part in putting over the great program. If any paper is needed in every Negro home it is the Southwestern Christian Advocate.—J. W. Byrd, P. C.

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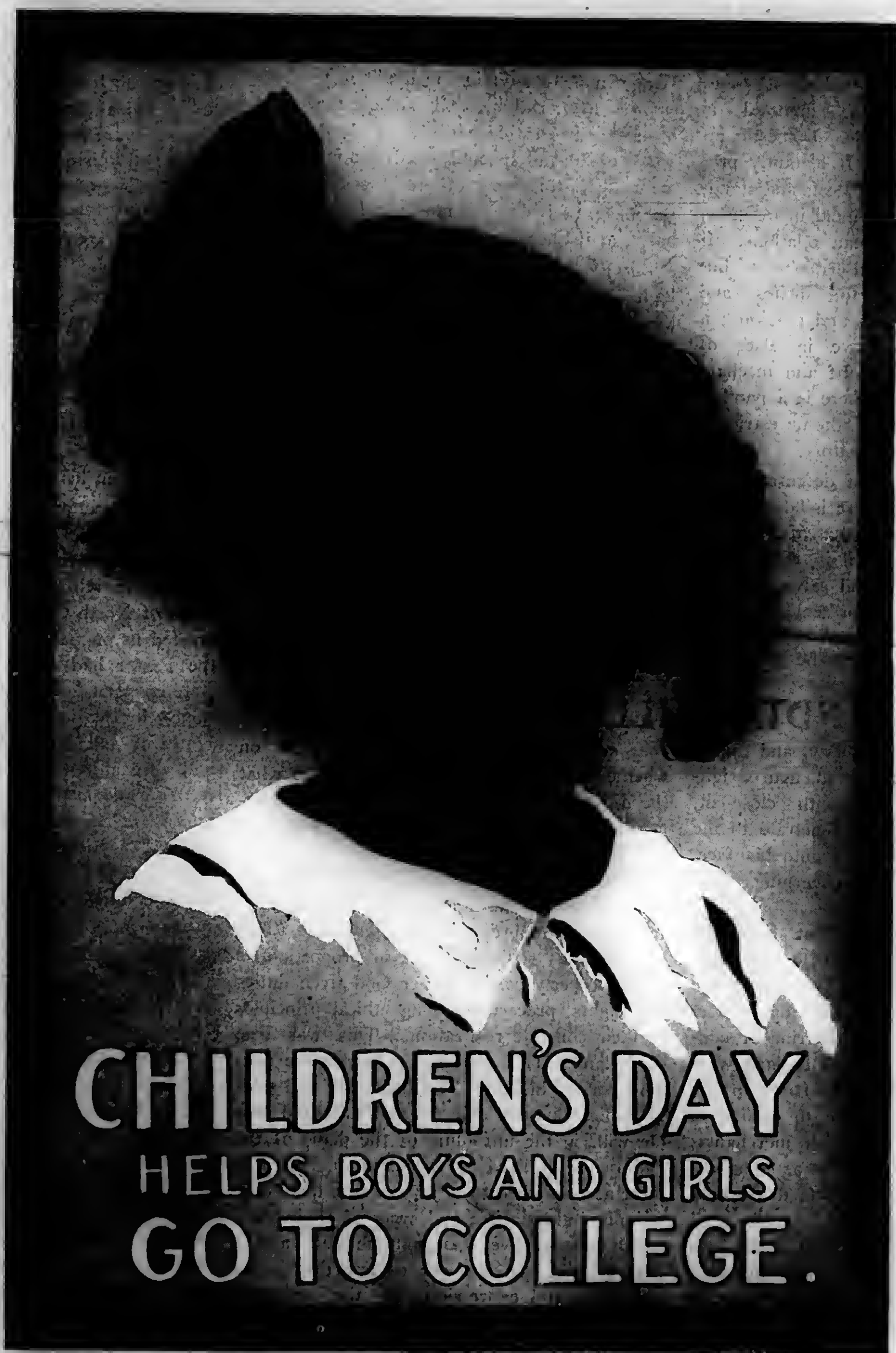
LORENZO H. KING,
Editor

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THE METHODIST BOOK CONCERN,
Publishers



CHILDREN'S DAY
HELPS BOYS AND GIRLS
GO TO COLLEGE.

THE BIG HISTORY—CROWNING AND HISTORY—MAKING DAY FOR METHODIST
EPISCOPAL NEGROES—JULY FIRST

THE MODERN STAGE

A theatrical play, "Edith de Nantes" has just been put under the ban on being presented in Paris. On its first performance several members of the audience indignantly walked out of the theatre in disgust because of the shock which this "play" gave the moral susceptibilities of the audience. It is said that no event more startling has amazed a skeptical world than that Paris should ban an immoral play.

About the modern stage in Paris and everywhere else, two facts are glaringly evident. Nobody will deny that the "stage" is viciously corrupt, because nobody who has seen it or studied its trend, can possibly deny that in the main as now conducted it has become one of the most corrupt of social institutions. It deals chiefly in distributing malodorous suggestions and emphasizing the immoral in thought, in act and in attitude. Domestic infelicities are its specialities. It blatantly proclaims in song and story false ideals and standards of conduct for the individual in the most sacred and cherished of human relations. It emphasizes the remissness and errancies of human conduct. It caters to, incites and nourishes, the baser emotions and passions; it provokes the rampant primitive impulses of human nature. Its whole motif and mechanism, its ambition and atmosphere is a pandering to the low, the undignified, the unrestricted, unrestrained bent of human nature.

And they tell us by way of defense that in such a course is virtue, because it "depicts nature as it is". As if the fine art of life were simply to picture nature as it is, rather than to curb, refine, transform and salvage nature as it is by impulse, and to present to society the new, the ethical, the rational, the self-controlled and self-directed man as he should be,

in the interest not of his own lower passions, but in the interest of the highest ethical claims of society. In proportion as the stage lends itself to this social service by methods and devices that are sanctioned by the highest levels of ethical social consciousness, the stage releases itself from condemnation. It is not wholly bad; it is predominantly so and the evil of it seems well nigh ineradicable.

It is equally as evident that the stage, if it can be purged, is capable of large service to society both in the realm of the artistic and of the practical. Even as it is, it has afforded a remarkable outlet for release of the instinctively dramatic abilities of the Negro. Hereby has arisen among us a new and splendidly developed art which is capable of much higher development. Our vivid imagination, intense emotionalism, rhythmic and melodic movement, pronounced sense of realism, all lend themselves easily and splendidly to dramatic requirements. In this very sphere, the Negro can yet make, as in his rag music and his "Spirituals", a distinct contribution to American art.

But the highest art is that which embodies high idealism. Largest successes will come to the Negro in proportion as he makes the moral motif dominant in his work on the stage. Let him avoid the salacious and suggestive. Art does not require these. To be true to, and to picture the noble, the good, the true; to hold as it were, up to human gaze, nature at its best—this is art, and to this may the modern stage hastily revert. It is desirable that there shall come over the American public such an universal revolt of effective sentiment against the flippancy, the borishness and vulgar practices and standards of our present day stage that it will be rudely shaken to its rightful position and ministry among modern social institutions.

INDIA WILL WIN

All eyes are upon India today, and upon Great Britain also. A small lean, man weighing less than ninety pounds, with close-cut, iron-gray hair, and eyes that penetrate to the inmost souls of those who look into his face, has been imprisoned by the governing country.

The cause of that imprisonment was the wielding by the subject nation of a new weapon, recommended by Ghandi, and years ago by Christ, in the effort to combat oppression. In political parlance it is the doctrine of non-resistance or non-co-operation. Indians were advised to keep their children from public government schools; they were to decline to hold office; to patronize British merchants; they were to withdraw themselves as completely as possible from those contacts that would facilitate British dominance.

But Ghandi, India's abolitionist, and his followers, failed. Better, they have met temporary defeat. It is not possible for those to fail who espouse the cause of the freedom of humanity from those restrictions that prevent normal development and expression of the individual and the group at their best. As Norman Hapgood says with philosophical insight: "One rising may fail and then another, but whether Brittain can remain in India or not

does not depend on force. It depends on whether, before it is too late, she can do what she did at the last moment in Ireland. It depends on whether she can find some plan that is satisfactory to India herself.

Which means that in the final reckoning, India shall dictate the terms of her own freedom from outside oppression and aggression. This will be most strikingly true in proportion as India properly conceives her God-given duties and rights, proceeding along ethical principles to their concrete realization. This was true of Ireland. This fact is a commonplace phenomenon of history. The legitimate and ethical aspirations and objectives of subjected people will, in the unfolding of the plans of the Infinite, be realized by His children. Nor is it to be accomplished by any force save that force of universal principle and sway of Divine will which is operative in consonance with, and a part of, the vast network of law that is the upholding and expression of the universe. Drummond sensed it in maintaining 'natural law in the spiritual world', as also Tennyson, speaking of

"One law, one faith, one element,
And one far-off Divine Event
To which the whole creation moves."

The appeal and urge of maltreated peoples

is impinging upon the consciousness and the conscience of those who look on and study human problems today more than at any previous period in human history. To add to the onward march of God's truth—the truth emanating from the enriched conception of God as essentially just and righteous, related to human affairs as Divine Father. Thus it is, and increasingly will be more difficult to maltreat those who with us, belong to the same world-embracing and eternity enveloping spiritual order of which our God is the Center and human intelligence are vital units.

For in this spiritual conception of world and ultra-world relationships, ethical, civic and political terms lose their incidental significance. There is no Indian, British; no superior, no inferior; no black, no white. We will all be designated by the nomenclature of that Kingdom which Jesus came to instate in men's hearts and affairs, and whose coming and development are promised and guaranteed by the moral and spiritual certainty of the character of the Christ of human history and experience.

WINSTON-SALEM, N. C.

On our recent visit to Winston-Salem, N. C., we were entertained in the cozy, comfortable cottage-parsonage occupied by Dr. J. P. Morris, the able, affable pastor of our St. Paul Church. For we were on a subscription-hunt on the invitation of this industrious Pastor who is succeeding so signally at everything he undertakes in his parish work.

Our first astonishment was at the proportions of St. Paul in physical dimensions and in religious enthusiasm and purpose. It is the ranking Church of the denomination in the State of North Carolina. A vast congregation greeted us on Sabbath morning and night, for the Pastor had given much publicity to our coming. Sunday afternoon we were requisitioned for service at the Y. W. C. A. Here a beautiful and interested audience greeted us and were addressed by us according to arrangements made by their alert and cultured religious work Secretary, Mrs. Dr. Cleon O. Lee assisted by Mesdames Willis and Henry. This organization has just moved into a more commodious brick building which is quite an improvement over their previously occupied frame structure.

Through courtesy of the Interdenominational Ministers' Council we addressed the body on Monday morning, Dr. J. D. Diggs the President, presiding. Here we found an interesting body of Christian leaders, wide awake to every interest of the church and Kingdom and giving constructive attention to the problems and needs of their community.

Of engrossing interest was the general community life of Winston-Salem from the standpoint of racial progress. Besides those institutions already mentioned are many others of credit. In fact the city is rich in Negro institutions of a wide variety of types. The usual number of churches serve the community, there being five of our own denomination: St. Paul, Dr. Morris, Pastor; St. James, Rev. W. W. Pope, Pastor; Mt. Pleasant; Rev. W. C. L. Scarboro, Pastor; Mayes' Chapel, Rev. T. C.

(Continued on Page 4)

CONFERENCE OF CITY WORKERS METHODIST EPISCOPAL CHURCH HOLDS EPOCH-MAKING SESSION IN LOUISVILLE, KY., MAY 9-13, 1923

Its entire circumference girded with beautiful bunting of red, white and blue colors, relieved at regular intervals with small banners and flanked over the speakers platform with large national flags suspended in graceful folds above the speaker's desk, the ample auditorium of the Jackson Street Methodist Episcopal Church, Lynchburg, Va., afforded an appropriate setting and an ideal meeting place for one of Methodism's most significant gatherings of Negroes ever held.

Jackson Street Church—Host

Rev. Irvine G. Penn, Jr., the Pastor of the Church and his devoted, industrious congregation, heartily supported by District Superintendent R. F. Broaddus, had effected every conceivable arrangement for the convenience and comfort of the Conference.

The publicity end of it had been effectively promoted; the provision for hospitality was more than adequate. Courteous committees with cars afforded prompt transportation facilities from the stations to the seat of the Conference and to the several homes of



Bishop R. E. Jones Methodist Temple, where Conference of City Workers was held.

pletely provided, Dr. W. A. C. Hughes, under whose wise plans and careful management the Conference was projected, directed the course of the Conference with highly creditable tact and judgment. The one task which the Board of Home Missions and Church Extension is emphasizing in these Conferences of City Workers is the Christianizing of the City. It is to the realization of this idea that the Bureau of Negro work, directed by Dr. Hughes, is making such a noteworthy contribution. This problem is becoming central in the task of the Christian Church. It is the new objective to which Methodism is experiencing an aggressive awakening. It appeals to every phase of Christian activity and calls forth the best and most liberal contribution of the Church translated in terms of men and means.

The Conference Purpose

Perhaps the scope and import of the Conference can best be seen and appreciated from the list of themes which were so ably discussed. Dr. George B. Dean, Head of the Board's Department of Evangelism was quite at home on "Evangelism Interpreted," while Dr. M. P. Burns gave a very illuminating presentation of how the City Society as an organized agency can meet the challenge of the city. "The Call of the New Age to the Ancient Church," was Dr. Hughes' ringing challenge to the assembled conference to tackle the task impending. "The Undernourished Child" and the "Juvenile Delinquent" were ably discussed by Dr. W. B. Perry of Zoar Church, Philadelphia, and Miss H. M. Walker, Probation Officer, Cleveland, Ohio.

Dr. J. C. McMorries, of Atlanta, Field Secretary Board of Sunday Schools, discussed "The Voice of God in Religious Education." His address was a rare contribution on religious education. Dr. I. G. Penn spoke in his usual forceful way on "Educating Our Youth for Moral and Spiritual Leadership."

Migration

Interest ran highest when the Conference approached the discussion of Negro Migration. The subject was considered under two heads: The Migrant in the South, and in the North. Papers, showing careful preparation of material gathered through scientific observation and study, were presented by Rev. D. H. Stanton, D. D., of Central Church, Atlanta; Walter Brown, M. D., Birmingham; Prof. W. J. Echols, also of Birmingham; Prof. J. W. E. Bowen, Jr., of Claflin University; J. H. Robinson, Secretary Council of Social Agencies, Cincinnati; Geo. R. Arthur, Executive Secretary Wabash Avenue Y. M. C. A., Chicago; Rev. F. J. Handy, D. D., Pastor John Wesley Church, Philadelphia. Welfare agencies and serious students of this problem would do well to procure copies of each or all of these papers for careful study of this problem. Here is the new field of social service to which the Church of Jesus Christ must adapt itself—its message and activities—if it would make any worthwhile headway in relieving a condition that beggars description. It was strikingly argued that, to meet the issue adequately, the major ministry of the Church in the North and in the South, must be di-



Dr. W. A. C. Hughes, Conference Director

the guests. Interesting and instructive sight-seeing and side trips were provided, one of which was to Mammoth Cave, one of the world's natural wonders. Everything was done to make the gathering a notably successful one.

And successful it was, from beginning to end. With the setting for the event so com-



The Rev. Irvine G. Penn, Jr., Pastor, Host of the Conference.

rected to building a more wholesome home life, to effecting more favorable conditions of employment, and to safeguarding the immigrant leisure hours, thus making him a more contented and proficient unit in society.

Interracial Co-operation

This subject formed the twin peak of the point of interest in the whole conference. When Miss Eva Parker of the Travelers' Aid Society of Philadelphia had finished reading her eye-opening paper on the "Migrant

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WINNING AN ENEMY:—If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.—Proverbs 25:21.

Girls," Dr. Frank Oman Beck, Professor in Sociology at Garrett, read his paper on "Race Relations." Dr. Beck is a Christian Sociologist. His careful analysis of present social conditions and his ringing, clear call for the application of the principles of Jesus to our modern social and industrial life cannot be forgotten by that Conference.

It was said by those who had heard him several times before, that the spirit and address of Dr. W. W. Alexander, Executive Secretary Interracial Committee, Atlanta, register him among the foremost moral reformers of the nation. His contribution through his address at this Conference, to the cause of race adjustment will be incalculable. Effectively he advocated the change of our racial attitudes which are chiefly emotional and rooted in past conditions to more rational, ethical attitudes that have their basis and motive in the spirit and message of the Master. The situation, he urged, can be changed by education, though the process is slow. There is an ever and steadily increasing number of southern white men and women religiously, industriously committed to, and engaged in, bringing about righteous race adjustment. The Negro must do his share by right racial conduct in local situations calling for tact, patience, and cheerful Christian co-operation.

Health and Public Morals

Dr. F. O. Nichols of the American Hygiene Association conducted the discussions on Negro Health. His expert advice on this subject was most valuable, particularly his paper on "Vice, Its Hold on Negro Youth." Others speaking on this theme were Dr. J. N. C. Coggin, Secretary, Board of Temperance, who rehearsed the ravages of the liquor and dope traffic among the youth; Dr. R. B. Scott, Louisville and Dr. Forde of Nashville, Tenn.

While spirited and intelligent discussion centered about these themes of deepest interest to the Church, there was wisely directed discussion on the general idea of building an efficient corps of Christian workers to man the Church's program in the execution of these tasks. Misses Elsie E. Mountain and Mary E. Swanson and Prof. Paul F. Mowbray discussed with creditable skill, "Trained Workers For The City Task."

Conference Values

In concrete achievements the Louisville conference of city workers was an eminently successful contribution to the task of making the City Christian. The assembling into such a conference for aggressive Christian activity such a group of trained consecrated Christian leaders for the study of the problem of adaptation of the Church to the new and complicated task of the new day is itself a great gain. It means definite focus of interest upon the most pressing problem of society—the Church itself righting itself.

There were generated in that conference definite and intelligent incitements to Christian service that will register themselves in large accretions and enrichments to the mechanical and spiritual life of the Church. Horizons were extended, opportunities were revealed and discovered, practical plans were conceived which will eventuate into larger and more valid programs of service for the Kingdom than the Churches in the city have ever before experienced.

Consciousness or unity in a common Christian task became more vivid. On all sides and from every angle it appeared that the task of the Church in the city is a complex common problem calling for unified intelligent effort of all the forces that can possibly be mobilized in the undertaking. A resoluteness of purpose hitherto unseen characterized this group of workers to return to their several fields embracing forty cities in twenty states to give embodiment in deeds to the plans and programs and moral enthusiasms provoked by this second Conference of City Workers.

Personal and General

The Rev. R. W. Stennett of Washington, D. C., has just been appointed superintendent of Sunday School work of the Washington Conference.

The Rev. N. D. Shamborguer, D. D., may now be addressed at 3011 Prairie Ave., Chicago, where he has gone as Pastor of South Park Methodist Episcopal Church.

The Rev. J. C. Brower recently transferred to John Wesley Church, Little Rock, is making a fine impression in his new field. Recently there, he preached the Pythian Annual Sermon for the lodges in Little Rock in their combined annual session.

Professor F. M. Gordon of the School for the Deaf at Cave Spring, Ga., has just sent us three subscriptions to the Southwestern. Professor Gordon's son Leigh M., graduates this year with honors as an A. B., from Taladega College. This makes the seventh of Prof.

Gordon's children who hold college degrees from our best schools.

WINSTON-SALEM, N. C.

(Continued from Page 2.)

Frazier, Pastor; Reynolds, Rev G. E. Howard, Pastor. All the denominations, federated, support a splendid welfare agency for girls, the beautiful, well appointed Phyllis Wheatley Home. Winston's Colored citizens rightly are taking just pride in the growing adequacy of school facilities for their children and are highly appreciative of the spirit of helpfulness which white citizens of the city are showing in this matter. At the present time the city is erecting a \$100,000 high school building to supplement one already existing, together with several excellent public schools and Slater Normal. Among the teachers of the city are Professors U. S. Mumford and Reynolds. In music, Professors F. M. Fitch and S. W. Hawkins maintain studios, the latter in his own well appointed building.

Among commercial institutions are the Forsyth Bank and Trust Co. and the Citizens Bank and Trust Co. Real Estate dealers are represented by Mr. Scales, and Dr. Bruce who also is part owner of one of the leading drug stores. Another drug store, The Acme, is operated by Mr. M. P. Matthews. J. H. Smith and Houser are the leading building contractors, while there are several up-to-the-minute grocery concerns, operated singly by Messrs. Hooper, J. M. Dull, and the firm of Peebles and Hairston. One enterprising Negro runs a first class confectionery enterprise manufacturing his own fancy candies and ices. Expert tonsorial service may be had in the ample sanitary shop of Mr. R. L. Hawkins. Of the pressing and tailoring industry, Messrs. Malone, Yarborough, Hawkins and Anderson are representative.

Nothing is more interesting in Winston-Salem than is the home life of its Negro people. They occupy and own many beautiful and cultured homes. These range from the modest bungalow to the palatial dwelling costing \$40,000.00. Typical ones are Dr. Jackson, Dr. C. O. Lee, Dr. Bruce and Bishop Kyles. We were graciously dined one afternoon at the hospitable home of Dr. Lee and Mrs. Martha Rogers whose daughter, Mrs. Hargroves, entertained a company of ministers and their wives at dinner.

Our stay in Winston-Salem was a most pleasant one. Doctor, and Mrs. Morris, his faithful companion of many years in the parsonage, both know how to entertain and to get subscriptions to the Southwestern Christian Advocate; for on my return I brought back a bulky list of 50 annual cash subscriptions on St. Paul's quota for the Semi-Centennial Anniversary, and the remaining score have already been promised and will reach this office by July 1st.

Winston-Salem is a typically progressive Negro community aspiring for and gradually achieving these aims that make for racial self-respect and development; those things that count most in social adjustment. In this adventure of progress, the Church with her educational and inspiring agencies among them the Southwestern Christian Advocate—leads on to higher ground.

THE SUMMER SCHOOL AT GAMMON THEOLOGICAL SEMINARY, 1923

One of the most interesting and impressive sights seen in Atlanta from April 30th to May 18th was the earnest and diligent group of ministers from South Carolina, Georgia, Florida, Alabama, Mississippi and North Carolina in attendance upon the studies of the Summer School for Town and Country Pastors at Gammon Theological Seminary, under the able, cultured and consecrated faculty of this great school of the prophets, assisted by Miss Florence Hutchinson, the able representative of the Board of Sunday Schools, Dr. W. C. Staatz, Professor of Rural Leadership, Central Wesleyan College, Warrenton, Mo., Professor Newell W. Edson, Associate Director of the American Social Hygiene Association, 370 Seventh Avenue, New York City, and further assisted by the Agricultural Department of the State of Georgia, under the directorship of Professor E. A. Williams, assisted by the Honorable J. J. Brown, Commissioner of Agriculture of Georgia, Messrs. Harry Brown, P. A. Stone, S. H. Lee, Wm. W. Hatcher, Mrs. Nellie M. Dunn, Miss Minnie L. Simpson and Dr. A. G. G. Richardson.

The student body was kept busy from early morn till late at night and dull indeed must be those who shall return to their homes unhelped, after having listened for three weeks to the instructive lectures, given by the cultured and expert faculty, each member of which is a master in his department—President Philip M. Watters, Drs. Geo. H. Trever, John W. E. Bowen, Dempster D. Martin, J. R. VanPelt, Willis J. King, and M. T. J. Howard.

Great is Gammon! Long and far may her influence extend.

The Sunday School work by Miss Hutchinson, Hymnology by Dr. VanPelt, Rural Church Methods by Professor Staatz, Social Hygiene by Prof. Edson, and Racial Relations by Professor Willis J. King, seemed to have gripped the student body in an extraordinary manner.

The student body voted special thanks to Drs. Bowen, Trever, and Martin for the able manner in which their special subjects were handled and to Dr. M. T. J. Howard for securing the efficient physicians and nurses for daily clinics and for his general supervision of the afternoon activities.

Numerous healthful games have been taught daily by Prof. M. T. J. Howard, through whose influence an automobile clinic was given for the benefit of the school.

In addition to their intellectual training the students were taught how to make baskets of many kinds, to bottom chairs, knit useful articles, raise poultry, cattle, and hogs, and to

do gardening, crop diversification, etc.

The school has enjoyed the privilege of inspecting the work of the well graded Sunday School at Clark University, under the directorship of Miss Des Jordan.

At the Vesper services at Clark University two able and acceptable sermons were preached by Revs. A. R. Howard and J. F. Page, D. D., in the new Crogman Chapel, to the Clark University student body on the 1st and 2nd Sundays respectively.

We cannot say too much in praise of our instructors nor in thankfulness to the Board of Home Missions and Church Extension, who made possible this generous provision, in the interest of a more efficient ministry.

Through the cordial invitation of President P. M. Watters, the affable president of Gammon, and his estimable wife, the school was tendered an enjoyable and appreciable reception in their palatial home on the evening of May 16th.

On Thursday night, May 17th, the school was favored with an instructive and inspiring lecture by our highly esteemed Area Bishop, E. G. Richardson, D. D., LL. D.

Whereas, the Board of Home Missions and Church Extension has made possible for us the great benefits received throughout this school session, and whereas, the teachers have painstaking and thoroughly taught us through the entire session; therefore,

Be it Resolved, That our thanks are due and are hereby tendered to the Board of Home Missions and Church Extension for the great privilege provided, and to the Gammon Faculty and that of the State Agricultural Department of Georgia, for the wholesome and helpful instructions imparted and to our own Bishop Richardson for his wise and safe counsel; and for them all we earnestly pray God's richest blessings.

Be it further resolved, That a copy of this report, together with these preambles and resolutions, be sent to Dr. D. D. Forsyth, one of the Faculty of Gammon Theological Seminary, and one to the Southwestern Christian Advocate for publication.

Signed: A. G. Townsend, District Superintendent, Sumter, S. C. District Conference; J. F. Page, Florence District, S. C., District Conference; A. R. Howard, Charleston District, South Carolina District Conference; J. S. Stripling, District Superintendent Waynesboro District, Savannah Conference; J. H. Pinkney, District Superintendent, Waynesboro District, Waynesboro District Conference; C. W. Prothro, District Superintendent, Savannah District Conference, Committee on Publicity.

correspondence or a hurried conversation regarding any specific situation.

The Atlanta Constitution under date of May 11th, gives an extensive account of the action of the Georgia Manufacturer's Association in session Thursday evening the tenth in the Piedmont Hotel. Among other things was the splendid set of resolutions passed calling upon the manufacturers and the people generally to accord the Negro better treatment and discourage injustice toward the Negro.

The following paragraphs, however, are interesting: "A survey of conditions existing among the southern Negroes who have migrated to the North shows conclusively, it was pointed out, that the Negro in the North is a stranger in a foreign land, away from the people who understand him best and consequently, he is in worse condition than he is in the lowest Negro shack of his native south land. The survey also shows that the Negro is not adapted to the rigors of the northern winters or to the congested Negro districts of northern cities where so many Negroes have been lured by promoters seeking cheap labor."

There was no statement made with reference to a survey being made in Georgia or the other southern states from which such large numbers of Negroes are migrating daily. The writer has seen representatives of southern manufacturing interest in northern cities investigating conditions under which Negroes were living there. Those same representatives had not been careful to investigate the conditions under which the Negro was living before he left the South. If a survey were made in many of the rural districts, small towns and even urban centers of the states from which these Negroes are going with a view of removing the cause for his migratory spirit, much good could be accomplished for the best interests of both the South and the Negro.

Co-incidentally, while this survey was being made of the Negro living in the North, of the conditions under which the new migrant was living by representation of the manufacturing interests of the South, a group of Negroes in the State of Mississippi seemed to have been making a survey of the conditions from whence this migrant went to the North. In other words, while the survey was being made of the conditions to which the migrant went, another survey was being made from whence he came. We have stated above some of the findings of the survey made according to the Manufacturers Association in the North. We quote below from some of the surveys made by the Negroes in the South.

"Being Negro citizens ourselves, we beg to submit the following as a few of the many reasons which cause Negroes to be so easily induced to leave the State. First the Negro feels that his life is not safe in Mississippi and that his life may be taken with impunity at any time upon the slightest pretext or provocation by white men. Second, the record filibuster vote and defeat by the southern representatives in Congress against the Dyer-Anti-lynching Bill in the last Congress has caused the Negro to believe that

ANOTHER SURVEY

By Jesse O. Thomas

Survey is one of those mouth-fitting words like over-lapping, co-operation and democracy that has accumulated many interpretations with age. It is an accommodating mode of expression created by social workers or investigators to describe an open minded inquiry into certain conditions or

circumstances sufficiently thorough to get a balanced judgement or an accurate interpretation of any given situation. In other words, it came into use to describe a scientific investigation, but it has accumulated along the road of general usage to mean anything from a casual observation, brief

the South is irrevocably determined to perpetuate their legislative law and mob violence in the south. The Negro has generally dispaired of obtaining his rights as a citizen in this section. He realizes, that he is equally taxed with the white man, that he gets only too often but few of its benefits and that while all school money under the law should be divided equally, that he gets only about 1-20 of his share. For every dollar spent for education in the state of Mississippi for Negro education, about 520 is spent for the education of the white children, even though the Negroes outnumber the whites, there is but one such public school in the state maintained for Negroes: that there are eight hundred consolidated rural schools in the state for whites and not one for Negroes: that more than one hundred thousand dollars are spent monthly for the transportation of white children to and from school, not a dollar is spent for the transportation of Negro children: There are fifty odd agricultural schools supported by the state for whites, not one supported by the state for Negroes. The state has spent \$1,000,000, for reformatories for white children; it is spending \$30, per month per capita, for each child, not a penny is spent in this direction for Negro children. The state has spent seven million in the establishment and maintenance of a tuberculosis hospital for whites and not a dollar for Negroes. No landlord should be permitted to sell his tenant's crop but should be forced by law to deliver to him in kind. The state of Mississippi sent more Negro soldiers to the

world war than white but the Negro boys on their return found that they had no voice in the State Government which they fought to defend." And many other causes were given by this committee of Negro citizens of Mississippi as a result of its survey of that state.

It is interesting to note that a larger number of Negroes have migrated from the state where the least amount of money is being spent for their educational development. It seems that almost an exact ratio of Negroes are remaining in or leaving the states to the amount of money that is being spent for his education and the protection that he is being given before the law and the general opportunities he is being given for development to the proportion which he is being denied these advantages.

In the mind of the writer, the real survey has not yet been made and we therefore suggest another survey. The Governor of each southern state could be called upon by the public spirited citizens, including the manufacturers who seem much concerned about the Negro's leaving, of both races to appoint a commission representing open minded men and women of both racial groups to inquire sympathetically and courageously into the cause of this steady stream of Negroes leaving almost every southern community. In our minds, this method and this method alone is going to accurately expose all of the causes contributing toward this unwelcomed migration sufficient to form a foundation or bases for a remedy acceptable and beneficial to all elements involved.

A SURVEY OF THE RELIGIOUS, EDUCATIONAL AND SOCIAL PROGRESS OF THE NEGRO IN NEW YORK

By Cleveland G. Allen

The dedicatory exercises of the new Abyssinian Baptist Church and Community House, costing \$325,000, and which is one of the most beautiful and well appointed edifices under the control of the Negroes of this country began on Sunday, May 20, and will end on June 17. The dedicatory exercises which will be a kind of a jubilee celebration for the Negro Baptists of America, will be one in which all denominations, together with the leading business and professional men and women of the country will share. Rev. Dr. A. C. Powell one of the strongest clergymen of the race, and the pastor of the church, has arranged one of the most interesting and comprehensive opening services that has ever been witnessed in this city. Along with the pastors, and representative people of this city who will take part in the exercises, among the men of national character who will speak during the dedicatory exercises, will be Dr. Robert R. Moton of Tuskegee, Dr. L. K. Williams, of Chicago, Dr. W. E. B. Dubois, editor of *The Crisis*, and Dr. Charles S. Morris the noted evangelist of Norfolk, Va.

The exercises began on Sunday, May 20, with a sermon at the morning and evening service by the Rev. W. A. Harrod, Ph. D., of Philadelphia. In the afternoon Rev. Dr. Wm. Y. Bell pastor of the C. M. E. Church preached. Monday, May 21, at 2:30 the program was given under the direction of The

Baptist's Minister's conference. The service was under the direction of Rev. R. Nelson. An address was delivered by Dr. L. K. Williams, President of the National Baptist Convention. At the evening service the following speakers representing The New York Colored Baptist Convention spoke: Revs. George H. Sims, A. C. Matthews, and J. D. Bushell. A chorus under the direction of Dr. Bushell furnished the music.

On May 22, the exercises were under the direction of the business and professional men and women of New York. Music was furnished by the Prampin School of Music. Henry C. Parker presided. Addresses were made by Watt Terry, Mme. Estelle, Dr. M. V. Boutte, A. I. Hart, and Alderman George W. Harris. On Wednesday, May 23, the program was given by the Mother Zion Church. Rev. Dr. J. W. Brown, pastor, preached. Music was furnished by the choir under the direction of C. F. Legarr. St. Mark's M. E. Church gave the program on Thursday evening, May 24. Rev. Dr. John W. Robinson, the pastor, preached. The choir under the leadership of E. A. Jackson furnished the music. On Friday evening the colored Episcopalians were in charge. Dr. J. Wesley Johnson presided. Rev. Dr. Hutchins Bishop made the principal address.

Addresses were given by Revs. George Frazier Miller, and E. F. Clifton. The St. Phillips choir under the leadership of Paul

Bolin furnished the music. One of the features of exercises will be the dedication of the large handsome organ, with 21 chimes, and which is one of the most beautiful instruments of its kind in the country. On Monday evening, June 11, Melville Charlton the foremost organist of the race will give an organ recital. Other organists who will appear during the exercises will be Mr. De Holland, and Lorenzo F. Dyer. The new church is one of the most beautiful edifices in America, and both the exterior and interior are noted for their pleasing architectural designs. The church has a seating capacity of 3,000, 1,000 of which can be accommodated in the lecture room. The church has been built from the rocks dug out of the ground by excavators, and in this direction it is one of the most unique in the country. One of the features of its work will be the modern community house which has been built to meet the needs of the community. The community house which will be open to the community, will be under the direction of expert workers who have mapped out an interesting program for the social development of Harlem. There will be a recreational, educational and social program that will reach every problem of the community.

The operation of the community house by Abyssinian is the first definite step to carry the influence of the church out into the community. Dr. Powell has been pastor of the church for the past twenty years, and has organized one of the finest churches in the country. He is one of the ranking preachers of the country. He is a graduate of Virginia Union University at Richmond, and spent two years at Yale. He has pastored with success in Washington, San Diego, Cal., Philadelphia, and New Haven, Conn. Before the church moved to Harlem it was located in West Fortieth street where it did effective work for the religious and moral life of the community.

The "go to high school and go to college" campaign which is conducted each year by the Alpha Phi Alpha Fraternity ended in this city on May 6, when a big educational mass meeting was held at The Renaissance Casino. It was one of the most inspiring audiences ever seen by your correspondent, and represented a hopeful note in the life of the race. There was an audience of 1000 people, the majority of whom were young men and women of high school and college age, present, and gave evidence in their keen interest in the educational growth of the race. The feature of the meeting was the address of Dr. W. E. B. Dubois, the editor of *The Crisis* who spoke on "Send your Child to College." The address aroused high enthusiasm on the part of the audience, and was one of the most effective pleas that has ever been made for education.

Dr. Dubois appeared in his cap and gown in honor of the occasion. Thomas B. D. Dyett presided. Musical numbers were given by Joseph Lymas, Miss Christine Doswell, Paul Robeson, C. Carroll Clarke, Lyndon Hoffman Caldwell, and Fletcher H. Henderson. The Alpha Phi Alpha Fraternity is doing much to stimulate the interest of the boys

and girls in higher education, and to quicken their desire to stay and continue their education.

The members of the fraternity are all graduates and students of the leading educational institutions of the country. A feature of their work is their annual educational campaign which is held by the various chapters throughout the country.

The New York branch of The National Association for the Advancement of Colored People is now conducting a membership drive to educate the people with reference to the work that is being done, and to build up a membership of 15,000. A mass meeting to stimulate interest in the drive was held at the Fifteenth Regiment Armory, last Friday evening. It was an enthusiastic meeting and aroused considerable interest from the audience. One of the features of the meeting was the showing of the robe worn by the members of the Ku Klux Klan. A young man was called from the audience and addressed in the garb of the klan and told to stand in full view of the audience so that they may get some idea of how a member of the Ku Klux Klan looks under disguise. The principal address was delivered by Rev. Dr. John W. Robinson pastor of the St. Mark's M. E. Church. Dr. Robinson told of the need of such an organization as the N. A. A. C. P., and urged that it be supported. Rev. Dr. A. C. Garner presided. Addresses were made by Walter F. White, Rev. Robert W. Bagnall, and Louis H. Berry of the association staff. The Harlem office of the association is located at 2350 Seventh Avenue, where all cases of discrimination may be reported. Those who are coming to New York from the South and other points are urged to write to the branch and to visit it while in the city. The new secretary of the Harlem work, Louis H. Berry is putting new life in the work and is meeting with a hearty response. He is a graduate of Howard University and The General Theological Seminary.

One of the finest triumphs in present day journalism effecting the Negro is The May issue of The Messenger Magazine which is edited by A. P. Randolph, and Chandler Owen two of the most gifted of the younger schools of writers produced by the Negro in this generation. The May number of The Messenger is one that will measure up to a high and exacting literary standard, and will give the Negro a place in American journalism. It represents painstaking effort on the part of the editors, and shows in every detail a peculiar fitness for this exacting profession which is bound to bring to the Messenger the good-will and support of the thinking masses of the country. The May issue of the Messenger is The Educational Number, and never before in the history of the race, has such a magnificent review of the literary genius of the Negro been presented as is found in the May Messenger.

The entire issue is given over to book reviews by leading and prominent writers of the race, representing all schools of thoughts and opinions.

Nearly every book touching the present day problems of the world are reviewed in

The May Messenger and the fine array of men and women of the race who have sent in reviews show a fine literary background for their work. The magazine should be in every home, library, and school room, and should be studied by the English classes of universities throughout the country. It gives a fine evidence of how the Negro is thinking, and how he can express that thought in clear, elegant, and forceful English. In the May issue of the Messenger the Negro has passed on the judgment of the leading and foremost thinkers of the world, for the books that are mentioned in the Messenger review come from the most eminent thinkers of the day. It will be a long time before there will appear in any publication a finer testimonial to the education and culture of the Negro, than what is presented in the May issue of The Messenger. Together with the reviews there are well written articles on education. The editorial page of the May number is refreshing with current notes and topics of the day. The frontispiece of the Magazine contains the picture of a Negro sitting in a reflective mood underneath which is written The New Negro.

The June number of The Crisis will also be an educational number. The feature will be the photos of the vast army of young colored men and women who will make up this year's group of graduates of the leading American colleges and universities.

This has long been a feature of the work of the Crisis, and the number this year will measure up to its former literary standard.

Rev. Dr. John W. Robinson the new pastor at St. Mark's M. E. Church is making a fine impression upon the religious life of the metropolis. He is taking an interest in all movements making for the betterment of the religious, and moral life of the race in this city, and all indications point that he will carry the banner of old St. Mark's M. E. Church to new heights. One of the things to which he will address himself will be towards the erection of the new church which is to be built at the corner of 137 Street and Edgecomb Avenue.

The writer has graduated from a three year's course in Religious Education, which was given at The Community Training School, held in connection with Columbia University. The course is one of the most comprehensive that can be had, and gives one a fine background for the problems of life. In connection with his work in Journalism the writer plans to give lectures on Sunday School methods and Religious Education.

Clear the way for the Southwestern Christian Advocate—50 years old—on July 1st, 1923. Let it have an opportunity to perpetuate itself as an advocate of righteous, Christian public opinion.

COMMENCEMENT AT PRENTISS N. AND I. INSTITUTE

The Prentiss Normal and Industrial Institute held its sixteenth commencement exercises last week, closing out on the tenth. All exercises were largely attended by the

patrons and friends of the school. On Sunday the annual sermon was preached by Rev. R. C. Greer, Pastor of First Baptist Church of Jackson, Miss. It was one of the most able sermons that the audience had witnessed. On Monday night, twenty-eight boys and girls received certificates of promotion from the grammar grades to the high school department. On Tuesday night, the alumni address was delivered and the class program rendered. On Wednesday night, the annual musical was witnessed by a large audience who enthusiastically applauded the well rendered program. The school displayed its best musical talent, and everybody seemed to have been well pleased.

On Thursday, the graduating exercises took place on the lawn, where hundreds of people, white and colored, listened eagerly to the practical orations delivered by the members of the class, and the anthems and plantation melodies sung by the entire school. Seven young people received their diplomas from our normal department.

The Commencement address was delivered by Mr. Victor M. Scanlin, of Hattiesburg, Miss. Mr. Scanlin is a real friend to our race, and by the heart-to-heart talk which he made to our people, proceeding from his soul, he was able to convince every one, of his sincere desire to see the Negro race attain unto the highest possible achievements. His address was very much enjoyed by every one. He is one of the Trustees of the school, and is a real friend. Through him we receive much benefit.

On the ground was exhibited work of every department of the school. The public was able to see a good collection of the school's farm products, of manual art, domestic art, domestic science, broom making, shoe repairing, etc. Any one could get a fair idea of the work the school is doing.

On Thursday night, the school auditorium was filled to its capacity by hundreds of people who witnessed the annual oratorical contest. First and second prizes were awarded to the students who spoke best. Prizes were also awarded for plain sewing, handicraft, laundrying, and for the best scholarship and deportment for the entire school year. We believe that this year's closing was an improvement on former years.

TITHING LITERATURE FOR CHILDREN FREE

Until September 1, 1923, we hereby offer a pamphlet containing "A Mother's Story of Her Two Boys" and "When Jim Mercer Signed Up" to pastors, Sunday-School superintendents and teachers in such quantities as they can wisely use, free, postage paid.

Please mention the Southwestern Christian Advocate; also give your denomination.

Methodists will please send their orders to the Committee on Conservation and Advance, 740 Rush Street, Chicago.

Send in your full District and Church quotas before the Anniversary Day, if possible. Every quota is expected to be in hand by the close of Anniversary Day, July 1st, 1923.

THE METHODIST REVIEW

July-August, 1923

Before July 1, the midyear issue of the Methodist Review will be in the mail. It will contain both solid and summer reading.

The opening article, By Dr. E. L. Eaton, of Madison, Wis., on "Between the Lines in the Book of Acts," is a very thorough discussion of the early conflict between Judaistic and Gentile Christianity. It is a study that will help to clarify our modern thinking on the millenium and kindred subjects. It is followed by a study on a closely related theme, "How His Kingdom Comes," by Professor Edwin R. Lewis, of Wesley College, Grand Forks, N. D.

The living question as to a language that is not dead, "Shall we discard Greek?" is treated ably and with must literary skill by Dr. John Alfred Faulkner of Dred Theological Seminary. The Rev. A. E. Day, D. D., of Canton, Ohio, both vigorously and with ardor writes of "More Methodist Needs—A Voice from the Crowd."

Professor L. G. Rohrbaugh, Ph.D., of Dickinson College presents a paper on the psychology of religion entitled "Positive Values in Religious Experience"—a clear statement of the reality of religion. Is the natural world a mere jungle of selfishness and brutality? That cruel construction of the doctrine of struggle and survival is condemned vigorously by J. Stitt Wilson, former Mayor of Berkeley, Cal., in the first of a series of three articles on "The Christ-Spirit in the Animal World." "Salvaging Civilization" is clever criticism of the positions of some modern minds, by the Rev. Charles E. Schofield, of Fort Collins, Colo. The Rev. P. Corson, who is the successful pastor of a Community Church at Jackson Heights, New York City, lucidly states the best solu-

tion of the problem, "Methodism and the Community Church." "What Think Ye of Christ? Whose Son is He?" is an argument for the Deity of Our Lord presented with both ability and fervency by Harold Paul Sloan, D. D., of Bridgeton, N. J., Two Sonnets, 1. "The Social Order". 2. "The Temple of Faith" by William Frank Martin, Carey, Ohio, have both poetic rhythm and spiritual vision.

In the Editorial Department, there is a brief tribute to "Doctor Seth Reed—Methodist Centenarian", a fine portrait of whom is the frontispiece of this issue. There is also a summer-time study on "The Teaching of the Trees" and "Rest for the Weary—A Vacation Meditation." The editor also furnishes, in "The House of the Interpreter," an evangelistic sermon on "The Valley of Decision", one that actually has been preached with immediate results.

The department of Biblical Research contains a critical study of modern and traditional theories of the Synoptic Problem by the Rev. Clarence T. Craig, of Cincinnati, Ohio, entitled "A closer Walk with Jesus." The Foreign Outlook department is one of the richest ever offered—an address to "Chinese Students in American Schools" by Bishop Thomas Nicholson, and "A View of the Religious Philosophy of Russia during the Nineteenth Century," by Morris Gnesin, of Syracuse University, born in Russia and college bred in America.

The Book Notices are numerous, a few full and many brief, culminating in the Reading Course which centers on Studies in the Life of the Prophet Jeremiah—especially Dr. John Skinner's Prophecy and Religion.

The Review maintains a fair average of value with some high spots here and there.

quartettes. It was an unusually good program. Dr. B. F. Abbott of St. Louis, who lives in the midst of good music said he never heard a better program any where. Graduates of the department and under graduates appeared on the program. The evening's prodigy was Gerald Findley who began violin lessons last fall yet played Handel's "Messiah" and "The Poet and Pleasant" by Suppe along with the rest of them.

Wednesday morning the Board of Trustees met and launched the 30th anniversary of the college next January, backed the alumni program for a pipe organ for the college, made plans to present the cause of the college to the Board at Cincinnati for a new building on the coming year of school, accepted regretfully the resignation of Dr. J. Will Jackson as secretary of the Board on account of failing eye sight, (he has served during all the history of the Board), asked for the return of President Hayes, and assessed themselves \$20.00 per member per year for the school. Officers elected: President, B. F. Abbott; Vice President, Dr. J. M. Harris; Secretary, M. L. Mackay; Treasurer, R. B. Hayes; Secretary Emeritus, Dr. J. Will Jackson.

Wednesday afternoon the graduating exercises of the Preparatory and Commercial classes. Rev. M. L. Mackay in the absence of Sr. E. A. Harris of Springfield, who was to address the classes but was detained on an important surgical case, gave the address to the classes.

At night was the contest for the Higdon oratorical medals. Winners, Miss Myrtle Avery gold medal, Mr. Clarence Perkins silver medal.

Thursday morning was the crowning day in every way. The orations of the graduates were timely, well delivered. Dr. J. M. Walker, District Superintendent of the Connorsville District, Indiana Conference and a member of the Board of Education for Negroes, Cincinnati, Ohio, gave the address to the class on "Science and Religion." It pleased the people in every way, in intellect, fervency of spirit, good fellowship and ideals. At the end of the program the Forward Looking Word was said by Dr. B. F. Abbott president of the Board of Trustees.

The Music during the whole commencement was unusually fine, par excellent is the word. Every visitor commented on that. On May 16th, the school became continentally known by the concert which the music department rendered before the Constitution Convention at Jefferson City and before the Government Radio Station there. Encores were received from far away places as Denver, Colorado, Jacksonville, Fla., St. Paul, Minn. Words of congratulation, praise and commendation have come from all parts of the country and Mexico and Canada. A remarkable letter was received by Mrs. Sarah E. Cotton from the Reverend Mr. Rudy of Chicago, telling how much they enjoyed the concert from the students of her school. Several wrote that they never heard the Halleluiah chorus from Handel's Messiah sung better. Such word came from New York, the center of the country's music.

There were 20 graduates from all depart-

COMMENCEMENT AT GEO. R. SMITH

Commencement opened with the social functions of the President and of the Junior classes for the honor of the Seniors, May 14-15. On May the 17th, the Smithsonian Literary Society gave an interesting program with the retiring president, Chas. Graham, delivering a very unique valedictory. Baccalaureate, Sunday opened with Love Feast conducted by some of the student pastors, Messrs. John Guyton, Lester Faulkner, Herman Canady. At 10:30 the processional was formed for the preaching hour. Dr. L. H. King, Editor of the Southwestern Christian Advocate, New Orleans, La., was at his best when he preached from "Hold Fast to the Truths which have been Committed to You" in the morning and on "Lord Teach Us To Pray" at night. Long will his message be remembered in Sedalia. In the afternoon Dr. A. W. Kokendoffer, pastor of the First Christian Church, gave the address to the Christian Organizations from the subject "Christian Education" which kept things at high tide.

Monday was Field Day and Alumni Day. The Sunday School under Miss A. B. F. Smith gave a picnic. The "Old Grads" beat the college baseball team. The young fel-

lows were too sure of winning. The star pitching was done by Dr. L. F. Brooks and Rev. M. L. Mackay for the alumni and S. Edinberg for the college. Tom Davis and Ramon Smith were the catchers.

At night Prof. A. C. Maclin, former president and Principal of Douglas school, Hannibal, Mo., gave the address for the alumni on "The High Cost of Education." He pleased and instructed all in his own inimitable way. In the afternoon class day program was rendered by Commercial and Preparatory classes. Tuesday the 22nd. opened with the class breakfast given by the House of Solomon, the college Seniors. It was unique. Guests were members of the faculty, members of the classes of '19, '15, '11, '07, '03. A. L. Reynolds was toastmaster. In the afternoon gave their class day program bidding farewell to scenes of campus and grounds and making gifts to the college and Junior House of Solomon, the senior preparatory class.

At night the commencement program was rendered under the auspices of Prof. Geo. S. Murray, the instructor of the music department. It consisted of vocal, instrumental (piano, violin, saxophone) choruses, and

ments; three degrees, A. B., on Miss Phoebe Washington, Ulysses S. McClerkin, A. L. Reynolds..

The following substantial gifts were received during the year: Flag Pole, Kiwanis Club, Sedalia, Mo.; Flag, Miss Calrisa Bateman, student, Geo. R. Smith College; 103 piece China set, Dr. and Mrs. L. F. Brooks, Sedalia, Mo.; 1 set silver knives and forks, Mrs. Ethel Taylor, St. Louis, Mo.; 1 upright Piano, Mr. John J. Johnson, Clayton, Mo.; 1 span of mules, suits for baseball team, Mrs. Blanche McFall, Terlton, Okla.; \$800.00 scholarship for student, capable and worthy, studying for the Christian Ministry, Dr. and Mrs. B. M. Powell, Topeka, Kans.

Larger liberty will be given students in electing the course of study next year. Only two years of language will be required for

entrance to the college department. There will be three groups in which students may major or minor; Group 1, Language, 24 Hours required; Group 3, Mathematics-Science, 18 Hours required; Group 3, Social Science-Philosophy, 21 Hours required.

Work in Music, Physical Culture, Domestic science and Art will count towards graduation. Those who have been dreading the college course need have no fear now. They have a choice of whatever they want.

Revs. LeRoy Woolrich and L. S. Williams of St. Louis, Prof. A. C. Maclin, of Hannibal and Drs. A. J. Jordan and A. I. Davis, of Oklahoma, City, Okla, were chosen new members of the board.

The next session begins September 5th. The League Institute opens July 9. Come to both.

SAN ANTONIO DISTRICT COUNCIL IN SESSION

By Rev. S. N. Harvey

The Ministerial Council and District Stewards meeting was held in Scott's Chapel Methodist Episcopal Church, Rev. Robert S. Mosby, pastor. The council opened its first session at 9:00 a. m., with Dr. G. A. Deslandes, the district superintendent of the San Antonio District in the chair. Devotional exercises were conducted by Rev. J. S. Medlock. Samuel N. Harvey was elected Secretary and Rev. J. S. Medlock was elected assistant; Rev. L. H. Richardson, Treasurer, and Rev. George Waters, assistant. The Secretary was also elected reporter to the Southwestern Christian Advocate. The people of Kingsville were well prepared to take care of the council. The following pastors were present: L. H. Richardson, George Waters, J. S. Medlock, J. H. Swann, B. J. Easter, Robert S. Mosby, L. W. Roberts, Joe Priestley, Henry Tollerson, W. M. Mooney, and Samuel N. Harvey. We were pleased to have with us Prof. R. N. Brooks, A.B., D. D., President of Samuel Houston College, Austin Texas, and Dr. D. C. Lacy, Field Agent of Conference Claimants of the West Texas Conference. Professor Brooks is too well known in the Methodist Episcopal Church to need any eulogy from my pen, therefore whatever I might say will only go to let you know of his activity while in the bounds of the San Antonio District Conference. As a preacher he heads the list, as a college president he stands in class one, and as race man he is so far ahead of the average leaders of the race until the man of limited means of education can not find words in his vocabulary to class him. Truly he is come to restore Samuel Houston College to its right relation and give it the rank that is due the institution. Dr. Lacey, represented the Conference Claimant in a masterly way. He has some plans that are money getters, but the plan will not get the money alone, the pastors and congregations must corporate with Dr. Lacy if we are to reach the desired goal in the raising of funds for this worthy cause. Rev. L. A. Jordan, the pastor of the Baptist Church and people, rendered valuable service; his choir sang for the sessions. The following ministers preached acceptable sermons to the congregation: Drs. R. N. Brooks, L. H. Richardson, J. H. Swann,

D. C. Lacey, George Waters, and Rev. B. J. Easter. Rev. G. A. Deslandes knows how to bring things to pass in a very pleasing manner. Long live Dr. Deslandes. The council as a whole was one of the best ever held within the bounds of the San Antonio District. The following resolutions were ordered published:

The Centenary Funds.

That every pastor who has not raised his full quota put on a drive for his full quota at once. Putting forth every effort possible to collect the last dollar. That a copy of this resolution be sent to Bishop Jones, D. D., LL.D., our Resident Bishop of the New Orleans Area, New Orleans, La., also a copy be sent to each pastor to be read in his congregation so as to stimulate the membership to immediate action also that said resolution be made a part of this council's official record. Respectfully Committee: L. H. Richardson, George Waters and W. M. Mooney.

The Southwestern Christian Advocate.

Whereas, gratitude is the strongest prompting of the human heart, the pent up emotions which surge for expression in the breast, and,

Whereas, the Southwestern Christian Advocate, the only official organ of the New Orleans Area of the Methodist Episcopal Church has so faithfully and proficiently served our race group through these years of our struggle upward, and

Whereas, this splendid instrument has so fearlessly championed our cause for leadership in the church and in the world, be it therefore

Resolved, That we, the Ministers of the San Antonio District of the West Texas Conference, pledge ourselves at this session of our district group meeting, to *organize our several charges immediately and appoint committees looking toward the bringing up of our entire Southwestern Christian Advocate subscription quota by June the 10th, 1923,*

Be it further Resolved, That we so lend ourselves to this effort as to baptize our congregations with holy enthusiasm thereby making the assurance of our crowning fifty golden years with self-support doubly sure. Be it also resolved, that we, at this time, reconsecrate ourselves to this worthy task and ask our district superintendent to enquire into the efforts growing out of this resolution as he shall visit from place to place. Signed by your committee: Samuel N. Harvey, Robert S. Mosby, and R. N. Brooks.

Several other resolutions were passed that were helpful to the district. Reports from the various charges were as follows: Beeville, B. J. Easter, cash \$61, vouchers, \$7.00, total, \$68.00; Cuero, J. H. Swann, cash, \$160; Eades' Chapel; U. V. Green, \$15.00; Floresville, N. H. Townsend, \$85.00; Gonzales, W. M. Ellerson, \$15.00; Hondo and Uvalde, George Waters, \$162.00; Hoods and Mt. Thalia, C. H. Anderson, \$0.00; Hamilton Circuit, Joe Young, \$72.00; Jacob's Chapel, Samuel N. Harvey, \$185.00; Kerrville, J. S. Medlock, \$30.00; Kingsville, Robert S. Mosby, \$155.00; Keenwood, J. H. Napier, \$127.00; Kers Hill, W. M. Mooney, \$106.00; Loan Ook and Elm, C. B. Melton, \$21.00; Nixon, L. W. Roberts, \$55.00; Olmus, M. C. Ellerson, \$31.25; Pearsall, Walter Duhart, \$40.00; Pleasanton, Joe Priestley, \$81.00; Smiley, Thomas Moore, \$35.00; Seguin, J. W. Stones, Sr., voucher, \$50.00; St. Paul, L. H. Richardson, \$400, voucher, 20.00; Sutherland Springs, Henry Tollerson, \$50.00; Yorktown, A. G. Russel, \$40.00. Total raised, cash and vouchers, as reported by the treasurer, \$2,025.25 for the Centenary.—Samuel N. Harvey, reporter.

CHICAGO METHODIST PREACHERS' MEETING

At the weekly meeting of the Chicago Methodist Preachers' Meeting held Monday, May 14th, a resolution of confidence in the Northwestern University was passed unanimously. After a brief statement by Dr. John Thompson, Chicago, pastor of Chicago Temple, to the preachers, a committee of five of which Rev. Horace G. Smith, pastor Hemenway Methodist Church, Evanston, was chairman, and Dr. P. H. Swift, district superintendent, Chicago, Rev. G. T. Nesmith, Berwyn, Ill., Rev. J. N. Dingle, Chicago, and Rev. Truman R. Greene, Oak Park, Ill., were members, introduced the resolutions, which follows:

WHEREAS, Northwestern University, an institution, of higher learning of the Methodist Episcopal Church, that has for more than a half century stood for exalted Christian character, genuine scholarship, and high educational ideals, is at the present time being subjected to damaging criticism and most harmful publicity, because of certain very fortunate incidents which occurred at the time of recent student irregularities.

THEREFORE RESOLVED that we, the members of the Methodist Episcopal Preachers' Meeting of Chicago, while we do not desire to express judgment on the conflicting testimony or to send forth an utterance that may in any way embarrass the authorities of either the school or the state in their delicate work of investigation, which we trust will be pushed vigorously until all essential facts are brought to light, and while our heart-felt sympathies go out to the friends who have suffered indescribable loss, nevertheless, we desire hereby to reaffirm our confidence in the University, its President and trustees, and our appreciation of the high ideals so long held and the splendid work that has been done. We desire not only to assume them of our sympathy in the present trying situation, but

(Continued on Page 10)

CASH AND CHARACTER

Conducted monthly by
The Rev. Dr. Luther E. Lovejoy,
Secretary, Division of Stewardship,
Methodist Episcopal Church

THE CHEERFUL ALIBI

Romans 6:14—"Ye are not under law, but under grace."

I. Emancipation!

The "new birth," or, as St. Paul pictures it, the Christian's spiritual resurrection, is a moral deliverance too great for words to express. You are "alive from the dead." Sin has lost its grip and has "no more dominion" over you.

"Free from the law, O happy condition; Jesus hath died and there is remission."

The Magna Charta of man's liberty is signed, sealed and delivered. Soul slavery is abolished and with a boundless and perpetual freedom has "Christ set us free." "Sacrifice," "days and months and seasons," and "carnal ordinances," are relics of the old dead past.

II. The Snare of the Law.

Scarcely have the shackles of a legal bondage been stricken off when back steals the tyrant law, eager to fasten them on again. Soon "the spirit" is swallowed up in "the letter," character gives place to ceremony, "sacrifice" again becomes better than "obedience," and "mint, anise and cummin" are made wightier than "judgment and the law of God." Robbed again of its freedom the spirit cries out: "O wretched man that I am;" or, perhaps anaesthetized by man-made remedies sleeps in stupid self-satisfaction.

III. The Bogy of Legalism.

Equally subversive of the finest spiritual achievement is the unwarranted dread of "legalism." This phobia is acutely active today in discussions of Christian Stewardship. One must not regard too reverently the standards of the Old Testament as to proportionate giving lest he fall into the perilous pit of "legalism." Forgetting the great fact that "legalism" cannot mean, and never did mean, obedience to law, but a slavish regard to the letter of the law as a basis of justification. In the matter of a good man's tithe a stubborn insistence on the *laissez faire* plan of "go as you please" may easily develop into a more dangerous fetish than a cheerful and unquestioning acceptance of a simple Old Testament standard.

IV. The Liberty of a Larger Law

"We are 'not under law, but under grace,' therefore why pay any heed to law at all? Enjoy the 'grace' and leave the 'law' to the misty past." Agreed. But the trouble is this: the higher law of love usually brings us back to the very spot where the stern law of duty left us. We "don't have to" do a thing today because Moses says so, but, before we know it, "the love of Christ constraineth us," and that is a compulsion we cannot dodge.

"Not under the law?" With all my heart! But neither is the tired mother, who toils to send her son to college. She might tell him to earn an honest living and abjure the "mortar board," the "gridiron" and the "frat." Neither is the patriot volunteer. He might exhort his elders to fight their own battles and shed their own blood. Neither is the faithful school

teacher, the unsleeping nurse, the foreign missionary. All are "under grace."

And yet the mother, the patriot, the teacher, the missionary are under law, the higher law of love—and there is no escape. If one has a heart, if one recognizes a God at all, if one loves his fellow-man, loves duty, opportunity, the future, this great encompassing law drives him to the farthest limit of consecration.

"The law of the tithe" is away beyond the Mosaic milestone. It has widened out into a great Christian impulse, having in view the hunger of a world, the redemption of a race, the destiny of mankind, the will of a compassionate God, the love of a dying Redeemer, who, today, as yesterday, "stands over against the treasury", witnessing with anxious heart the gifts of his loyal disciples.

V. Answers to Puzzling Questions.
(The Secretary will try to answer all questions.)

Question 9.—"Is it not as legitimate for a father to use his tithe to support his own son in college as it is to use his tithe to contribute to the general expenses or endowment of the same college?"

Answer—It is not so regarded by most tithing stewards. It is the father's duty to see that his son is prepared for life. This is a part of the good use to which he may put his remaining "nine-tenths." The education of young people in general is not, however, a part of his parental duty, and to the extent to which he regards this as a just claim upon his Christian benevolence he may contribute from his tithe.

A special snappy Semi-Centennial Anniversary program is being prepared for free distribution by the thousands among the Pastors to be used in the Churches on July 1st, 1923.

GROUP MEETING AT LONGVIEW, TEXAS.

Our group meeting met at McCabe Chapel, April 11, 1923, at 2 p. m., Dr. J. W. Wells conducted the devotional service, after which roll was called and all ministers of the Marshall District answered to their names save three, who were absent owing to sickness in their families.

The meeting was declared open for business by Supt. Holden, and after stating in a very concise way the object of the meeting and assuring the brethren that he felt that each one had done his best, some of the brethren wished to testify, assuring the Superintendent that they had done their best, but Dr. Holden in a brotherly manner, which characterizes all of his actions toward his men, objected, but said: "Let us first see what you have done and then tell us how you did it." As a result of this suggestion or ruling on the part of the Superintendent, reports were had before the testimonies. The following reports were submitted: Ebernezer, \$788; Jefferson, \$174; Mallalieu, \$141; Texarkana, \$134; Lodi, \$121; Pittsburg, \$100; Mineola, \$65; Smithland, \$75; Queen City, \$55; Zion, \$50; Woodlawn, \$50; Longview, \$45; Hawkins, \$40; Harleton, \$45; Waskom, \$28; Marshall Circuit, \$26; Dain-

gerfield, \$22; Lasater, \$18; Ore City, \$16; Texarkana Mission, \$14. Total, \$2004.

Dr. Holden expressed himself as being well pleased with the reports of most of his men; especially did he express himself as being pleased at the manner in which Lodi Circuit raised its claim, as it was in a great measure in keeping with spirit of the general church as to how the money should be raised. Lodi came forward with \$121 in hand without offering one entertainment or singing one song for it, just prayed and paid, instead of "the penny and a prayer system"—it was the dollar and a prayer system.

Harmony and brotherly love characterized the entire session. We were given an elaborate feast by the W. H. M. sisters and all were made to feel at home. Rev. Brisby, our popular pastor here, has things well in hand. New parsonage and church are under way of construction. Prospects are brighter here for us than ever before. Dr. Holden is loved and honored by not only the ministers but the entire membership as well. Round report is the slogan. Later we hope to submit some of our plans and methods of raising our Centenary.—S. E. Henry, Reporter.

ILLUSTRATED PAMPHLET ON INDIA AND ON NEGRO WORK FOR FREE DISTRIBUTION

Two eight-page pamphlets on India and on the Negro in the United States, with large sized page, illustrated with twenty-one striking and beautiful photographs, are available for free distribution on application to the Committee on Conservation and Advance.

These pamphlets represent a new departure in popular literature on Foreign and Home Missions.

There is very little text, just enough to give in suggestive form the outstanding features of the subjects.

These pamphlets have served exceedingly popular. There are only a few thousand left. As long as the supply lasts, they will be sent on application, either for single copies or in quantity up to fifty copies for distribution in churches. They will be sent free; the only condition being that the individual who asks for them will promise to see that they are effectively distributed in the church.

Send request, stating number of copies desired, to the Committee on Conservation and Advance, 740 Rush St., Chicago, Ill.

CHICAGO METHODIST PREACHERS' MEETING

(Continued from Page 9)

to pledge to them our support in every legitimate way as they endeavor to carry out the great educational program that has been planned and announced.

RESOLVED that we most heartily approve the long continued and progressive effort on the part of the University to suppress what is commonly called hazing and that we endorse its more drastic action announced in a recent ruling to the effect that "All forms of class rush and fights regulated and supervised or unregulated and unsupervised be hereby abolished."

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject---Esther, The Patriot Queen,

JUNE 17, 1923

(The Bk. of Esther)

spirit is manifested even in this more civilized day. During a race riot does a member of one race wait to be aggressively attacked by a member of the other race before firing at him? If you unwittingly pass that way even in the most peaceful spirit, you had better pass briskly. No matter how innocent you are, if you live in the race's section of the town, you are marked for slaughter. Such things are not right, and should be strongly condemned. But then they are so. I wonder how many men, in reading the reports of a race riot, do not secretly or otherwise rejoice over the success of their race in the free-for-all fray? Until we ourselves get beyond that we would do well not to cast stones at Esther. The natural instinctive feelings of men need in some way to be curbed at one point and sublimated at the other. But how long shall we wait? J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION.
Lesson for Sunday, June 17, 1923.

"If I Perish, I Perish."

(By Rev. D. D. Martin, D. D.)

An act of desperation, prompted by a sense of responsibility. Esther was in the strategic position to save Israel. She could have ignored her relation to this captive race but she would not. There were elements of worth and greatness in her character that would not down, even in the voluptuous court, or sensual harem of a heathen king. Esther was a real queen, and her patriotism and loyalty to her people have glorified womanhood for the ages. She saw a chance to do something for a despised race, and she did it, even at the immediate peril of her own life.

Such queenly devotion to humanity, and such sacrifices for the welfare of others is not characteristic of any one age or people. The opportunity came frequently to the Jews, and there were other noble women of this race as there are still. The New Testament is made rich by the "holy women" who were faithful to Christ, and gave their ministry of love and helpfulness to the church fathers, and proved their heroism by the sacrifice of life in martyrdom. So we have modern heroines of the cross whose devotion have made possible the salvation of communities and whose light has been cast in the dark places of earth.

Foreign missionary work made a distinct advance when courageous womanhood braved the perils of uncivilized and semi-civilized conditions, and undertook the work of relief for child hood, and the salvation of oppressed womanhood, in heathen lands. If now these queenly women should be removed from the field, with all the work that is distinctly theirs, the foreign missionary work would receive a set back from which it would hardly survive. Consecrated women are still looking at the desperate conditions in heathen lands, and are saying, "If I perish, I perish," but the womanhood and the childhood of the world must be saved. Millions of women in worse than legal slavery, will be emancipated and saved by the queenly heroism of women of our own day. May we say to every girl and young woman, as

Mordecai said to Esther: "Who knoweth but thou art come to the kingdom for such a time as this."
Gammon Seminary.

District Rounds

ORANGEBURG DISTRICT.

Third Round.

To the Pastors and Laymen of the Orangeburg District—Greeting: About half of the conference year has gone into history. We take this method in commending you for passed accomplishments, but the goal has not as yet been reached. Let our slogan be more souls for the Master's Kingdom—more members added to the church and a greater amount raised for the great Centenary cause. Make the children's day count and tell much for this cause. Please see to it that the money raised be sent in monthly as it is raised to headquarters and get your vouchers.

Please remember your obligation to the Southwestern Christian Advocate by getting up your allotment. My dear brother, by the help of the Lord, let us trust him and put the program over.

The schedule for the third round is as follows:

Reesville, June 16-17; Branchville, 2-3; Midway, 9-10; Denmark, 23-24; Rowesville, 30-July 1; Orangeburg Circuit, 4; Macedonia, 7; Jamison, 8; Edisto Fork, 15; North, 22; Pineville and Bowman, Aug. 18-19; Bethlehem and St. John, 5; Springfield, 12; Columbia, 26; Columbia Mission, 26; Swansea, 30; Orangeburg, 27.

District Conference convenes at Denmark, S. C., July 26th. Please acknowledge the receipt of this notice. Yours in his name.—B. S. Jackson, Dist. Supt.

GREENVILLE DISTRICT.

Third Round.

Walhalla, June 2-3; South Greenville, 9-10; North Greenville, 16-17; St. Andrews, 17-18; Greenville Mission, 17; Easley, 23-24; St. James and Bethel Grove, June 30-July 1; Seneca, July 1-2; Greenville, 8-9; Pickens, 14-15; Bradley and Lowndesville, 21-22; Mosley and Aimwell, 22-23; Greenwood, 23; St. Luke, 24; District Conference, 25-29; Williamston, Aug. 4-5; Ninety-Six, 8; Newberry, 9; West Anderson, 11-12; Anderson, 12-13; Belton, 18-19; Pendleton, 25-26; Rock Mill, 26-27; Mt. Zion, Spt. Spring, 30.

Dear Brethren: The reports to the Centenary Treasurer show a great falling off in our contribution. I beseech you to give due and earnest attention to this most worthy cause. We cannot afford to raise one dollar less this year than we raised for our claim last year, the "I Will Maintain Campaign Collection" included. We must not, and can not, fail this the last year of the great Centenary campaign. Let us strive together to make this the best year for this cause, and thus avoid the threatening catastrophe that seems to hang over us. To your task, every worker in the Master's vineyard!

Speed up along all lines of church activity. "On to the Goal." The Southwestern Christian Advocate awaits and demands your serious (Continued on Page 16)

The story of Esther is pretty well known. You recall how this poor, adopted Hebrew damsel became the first lady of the greatest empire of the world in her day; how in this position and at the risk of her life she saved all the people of her race to the kingdom from a wholesale destruction by a decree shrewdly won from the king by the unscrupulous Haman; and how, through her, the pit dug for the Jews by Haman was filled by him and his followers.

In scholarly circles it is a question whether this story is to be considered strictly historical or chiefly literary. On this question there is no demonstrable proof one way or the other. It is chiefly a matter as to what is the more reasonably probable in view of the evidences that can be gathered from different sources. Probably it is at least partly literary, though it may be based that question is not a very important one for the Sunday School. The ideal of a story, the character of its hero or heroine teaches the same lesson whether he be a historical or a literary person, if the story is true to life. It is the deeds, it is the attitude, it is the motives, it is the standards of virtue that we are concerned with, that we justify or condemn, that we praise or denounce. And no matter what the answer to this question is, our estimation of Esther's character should be based as much upon the instinctive and popular moral ideas of her time and people as upon our more rational moral ideas. And then the circumstances under which a deed is done have a voice to be heard in deciding upon the morality of the deed. We say this because some of the deeds attributed to Esther certainly cannot be considered exemplary from the standpoint of our higher moral ideas, though they were considered such by the author of the book going by her name. And it is worth while that the teacher of this lesson point out Esther's mistakes as well as her virtues, that the learner may avoid these mistakes and practice those virtues in his life. But let us forbear any vehement denouncement. For what one of us even today is not sometimes governed by his instinctive feelings rather than by his more critical reason as to what is right and wrong? What is Esther's virtue?

Her most outstanding virtue is undoubtedly her strong patriotism or race loyalty. She was 100 per cent Jewish. That fact about her is remarkable when we remember from what lowly station in life she suddenly arose to become the first lady of the land, and especially when she

belonged to what was there a socially ostracised race. Usually the haughtiest and most inconsiderate toward the oppressed poor is apt to be the person who has by some streak of good fortune suddenly arose out of poverty into a great fortune. Esther had become queen without it being known that she was of that socially ostracised race. It was very natural for her, therefore, to have sought to keep her identity concealed by severing all relations with her ostracised race. "Blood runs thicker than water"—only under certain circumstances; It was natural for her to have sought to save her life, even though her people should be destroyed, by not going uninvited before the king on behalf of her people. I know one may question her motive here. One may contend that she acted as she did to save her own life; for had she refused her cousin's request, he might have made her racial identity known, and the king's decree against all Jews could not be revoked. But one is on rather venturesome grounds when one is determining the motives of others. And of this we may be sure: the author did not intend for us to believe that she did it from any ulterior motive whatever. Her hesitancy in doing what she did only meant that she was considering the safest and surest method of accomplishing her ends in saving her people. Her race loyalty under the circumstances is highly commendable and exemplary. For although it may be easy enough for one to be loyal to his race when it is a race of high social prestige, it is not naturally so easy for one to be thus loyal when his race is socially despised and when he can keep his racial identity concealed. Imagine yourself in Esther's position. Do you think you would be as virtuous as she? None of my readers is apt to become suddenly rich. But you can and ought to be loyal to your race under all circumstances. But let not race loyalty transgress its bounds and become hatred for other races! Now what is Esther's moral mistake of which we spoke above?

It is her retaliatory and vindictive spirit. It was perfectly all right for the Jews to defend themselves against attack. But that they, instigated by her, should ruthlessly slaughter so many Gentiles who had not attacked them—this cannot be justified before the tribunal of any sound moral judgment. How far is that spirit from Jesus? But we will not be too severe in our denouncement when we think of her conduct as an expression in conduct of natural instinctive feelings, as a battle, not between men as such, but between races. A similar

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work.
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC
June 17, 1923

Subject: Preparing For Christian
Citizenship

This is the supreme task of every social agency in civilized society. "As the twig is bent, the tree is inclined" runs an old, old proverb. "The child is father of the man" runs another. Both of these aphorisms are trying to tell us that the time to work on our men is when they are young.

Respect For Established Law

The very first step in the preparation of a Christian citizen is that of training him to respect the law of society. Society depends on the existence of a well defined, relatively permanent set of laws. If every man is a law unto himself, the condition is nothing short of anarchy. There must be laws governing property rights, etc. Children must early be trained in the home, in the school, in the church to respect and obey these laws. I am afraid our American government breaks down at this point. Mob violence is only possible in a country whose citizens, as young people, were not properly trained in these directions. If the twelve and fifteen-year-old boys can take the "dago's" bananas with impunity and throw stones at the Negro children who pass on their way to school, you may expect the grown men to rob banks and burn folks alive. "The child is father of the man."

A True Democrat

There is no word more abused in this country than "democracy" unless it is the word "Americanism." Democracy seems to mean, among us, the right to do what I want to do and the right to keep the other fellow from doing what he ought to do. Following the spirit of this conception, we have among us certain organizations that claim to have as their object the promotion of Americanism. And, Americanism as used here means the right of the native born white American to boss every thing and everybody and, to whip and murder everybody who does not concede him that right. It means the right of McKoin, Skipwith and other hundred per cent Americans to do to death with nameless torture Daniels and Richards. The true democrat, the Christian citizen is willing to give to every man every right he claims for himself. This type of citizen can be produced in America only if we are careful what the children learn to think and do in reference to others. If their racial vocabulary is made up of such epithets as "sheeny," "dago," "Jap," "nigger," we may be sure their reaction to these race groups will be characterized by the contempt that these terms imply. Every agency

of our society must emphasize human solidarity and not human difference. Herein lies the fundamental problem of citizen making. America's big problem is not the railroads, nor the trusts, nor the tariff, nor the price of sugar. These are but symptoms of the deeper problem. The big problem is that of growing the right sort of citizens. The trouble with our citizenship training is, that we are always talking to the children about race purity, superiority of the Nordic stock and other types of biological slush and social vagaries. We need early to give them the vital dynamic civic ideals of Jesus, we need to give them His vocabulary of human relationship. The preparation of Christian citizens begins and ends here.

J. W. HAYWOOD,
Baltimore, Md.

EPWORTH LEAGUE NOTES.

The statistics of our Epworth League work for 1921-22 make interesting reading. The figures for 1923 are not available yet.

Losses in Junior League membership have been sustained in the Central Alabama, Central Missouri, Lexington, Lincoln, Louisiana, North Carolina, Savannah, Texas, Atlanta and Upper Mississippi Conferences.

Increases have taken place in Junior work in the Delaware, South Carolina, Little Rock, Washington, East Tennessee, Tennessee and South Florida Mission Conferences.

Gains in Senior League work are recorded in the Atlanta, Central Alabama, Delaware, Florida, Lexington, Lincoln, Little Rock, South Carolina, Washington, West Texas and South Florida Conferences.

In Senior League work losses are recorded in the Central Missouri, Lincoln, Louisiana, Texas, Upper Mississippi, Savannah, North Carolina, West Texas, Conferences.

In organization there has been started one hundred and three new Senior organizations and forty-five Junior organizations against a loss of thirty-nine Senior chapters and forty Junior chapters, making a net increase of sixty-eight. Our gains in Senior League members amount to 4743 and our losses 1875—leaving a net increase of 2868. Our losses in Junior membership figure 2068 and our gains 1821, making a net loss of 247. This 247 loss in Junior League work deducted from 2868 leaves a net increase of 2621.

We cannot afford these losses in Junior League work. Other young people's societies in our churches do only special work for certain organizations, while the Junior League is the great preparatory training school for church membership. It is related

to the unified program of the whole Church. The discipline of the Church makes provision for its maintenance wherever practical. Many of our pastors are organizing Junior churches. Your Junior League is really your Junior church. This organization has the very program and teaching necessary for the guidance of the Junior church. The Junior church cannot take the place of the Junior League. The Junior League has no substitute. We make no objection to the Junior church in name provided the program of the Junior League is its program and its membership is counted in the Junior League. This is only fair to officially relate your young life to the Church's standardized young peoples' organization.

There was a splendid round table conference at Metropolitan church, Baltimore, last Thursday night, and a large attendance of League workers. Six articles of action were adopted. Here they are:

First. Wider and larger publicity to our Epworth League work in Baltimore and vicinity.

Second. Co-operation, support and representation at the Epworth Institute, August 13-20, at Morgan College, from every church.

Third. The promotion of our Institute Program in each local league.

Fourth. Co-operation with the uplift community organization, the Travelers' Aid Society and other agencies in making our church life attractive for the migrants coming to Baltimore.

Fifth. The promotion this fall of a membership campaign for our Epworth Leagues and Sunday schools in the city.

Sixth. The formation of a City Federation of the Epworth Leagues to foster the co-operation of the local organizations and promote a unified city program for the advancement of the work and the relating of our young life more definitely to our Church program.

Quarterly Conferences

BREWTON, ALA.—We have just closed our third and most successful conference. Rev. J. C. Carson took a great deal of pains with our work and manifested every interest. He preached most impressively on the Great Day of Jehovah. We raised \$50 during the conference; \$15 was for the Centenary. The Superintendent urged all to fall in line for a full Southwestern quota on the first Sunday in July.—B. G. Green, Pastor.

McGEHEE, A. R. K.—The second quarterly conference of Dumott and McGehee was held at Scott's chapel M. E. church April 28-29, the D. S., Rev. A. S. Miller, presiding. Sunday was high day. Rev. Miller preached an able sermon at 11 a. m. and 7:30 p. m. to a well-packed house. At 5 p. m. a memorial service was held in honor of Rev. Nathaniel Smith, which was very sad. After the memorial program a purse was given to Mrs. Nathaniel Smith of \$6.45 from the congregation. The Sacrament of the Lord's Supper was administered at night. One member added to the church this quarter and 3 subscribers. Sunday schools are doing very nicely.

tions for the Southwestern. The D. S. was well pleased with this Quarterly Conference work; the pastor's salary was fixed at \$700. The D. S. was raised to \$25 per quarter. Total amount of the services, \$32.40; for Centenary this quarter, \$25. The pastor and family were favored with a storm which struck the parsonage very heavily. The storm was led by the Ladies' Aid president and the King's Sons' and Daughters' president, L. Anderson and L. Smith. The pastor and family were very grateful to those that participated in this drive and will gladly welcome them again. Little J. W. Terrell, Jr., joins Rev. and Mrs. J. W. Terrell in thanking Mr. and Mrs. L. H. Lovedest for a suit of clothes, shoes and cap for little J. W., Jr. Rev. Terrell preached the annual sermon for the McGehee public schools on the 13th and delivered the address to the 8th grade class Friday night, May 18th.—Mrs. R. D. Madison.

OSAGE CITY, KANSAS—Our first quarterly conference was held May 20th at St. John M. E. church. The District Superintendent preached a soul-stirring sermon, text: "Lord, what will thou have me to do?" We the members of St. John M. E. church, will endeavor to carry these words that we may know what the Lord will have us do. Under the leadership of our wide-awake pastor, Rev. A. G. Russell, who is an excellent pastor and a good preacher, we are going to do a great work this year.—Rev. A. G. Russell, P. C.; Miss Melva Swendell, Reporter.

TOOMSUBA, MISS.—The second quarterly conference of the Lauderdale Charge was held at Pleasant Grove M. E. church. The conference opened at 3 p. m. by the pastor, Rev. E. W. Rogers. Dr. B. T. Ewen, Dist. Supt., presided. After making a timely talk on Christian duty, he called the roll, to which all officers answered present and made good reports. Sunday was a high day. At 11 a. m. at Pleasant Grove Dr. McEwen preached a soul-stirring sermon. He preached at Elizabeth at 7 p. m. Paid pastor this quarter \$235.50; Dist. Supt. \$26.38. Total raised \$1113.25.—Rev. E. W. Rogers, P. C.; E. Clark, Reporter.

FRANKLIN, I. A.—Our second quarterly conference was held May 11th, Dr. W. G. Alston, D. S., presiding. All officers had written reports which showed marked increases along all lines of church activity. District Supt. was paid in full \$30, and our pastor, Rev. J. D. David, paid up to date. Total raised this quarter \$751.27, with eight accessions. A presentation paper was read by Mrs. B. Reason to which the D. S. responded in well chosen words. After the conference a grand reception was given to the Superintendent, and a surprise was tendered the pastor. This affair was led by the Ladies' Aid Society, followed by nearly a hundred members and friends. This was declared to have been one of the grandest affairs ever held at any previous conference held by Dr. Alston. Sunday night Dr. Alston spoke on "Little Foxes," which proved to be a masterpiece of oratory. It will ever remain with us. At this service Miss Estelle Barber read a

(Continued on Page 15.)



WHAT THE CHURCHES ARE DOING

WASHINGTON, D. C.—The Washington District Board celebrated the league's anniversary at Simpson Church, May 5. A full house gave a rousing reception to Dr. F. H. Butler of Chicago, who delivered the principal address. Other prominent speakers were Dr. D. D. Turpeau, the Washington District Superintendent; Dr. A. Mitchell, Manager of Washington and Delaware League Institute; Dr. J. S. Carroll, the South Baltimore District Superintendent; Rev. Brown of Haven Church.

Dr. W. H. Williams, President of Washington District League Board, presided while the following program was rendered: Devotional service led by Mr. Terhert A. Green, First Vice-President of District League Board; paper, "Possibility of United Effort," Mrs. Lottie Ball; "Tell Me Where Is Heaven," Miss Jeanette Thomas; paper, "Aid for Our League," Miss Naomi Johnson; comedy overture, Misses Mary and May Green; paper, "The Importance and Need of Junior Leagues," Miss Pearl Datcher; "The Lost Chord," Mr. Edward North.—H. A. G.—

HILLIS, TEXAS—Rev. Wm. Mack, the pastor of Willis circuit, is still on the upward move with his church work; he is speedily putting the program over. Rev. Mack is endeavoring to put forth every effort to raise his Centenary quota. On Easter night a splendid program was rendered at St. Thomas, under the direction of the S. S. Supt., Bro. L. L. Jones, and Rev. Mack quietly raised \$225 Centenary. He is expecting to finish his quota in a few days.—Rev. W. M. Mack, Pastor; D. Bryant, Reporter.

MANSFIELD, LA—Thomas chapel: I arrived here on February 3, 1923, and found no church at either place, but I am glad to say at this time, Mount Carmel church will soon be completed. We are preparing to start on Thomas chapel by the last of June, if possible. On May 20th the rally for the church was a success. We raised for the rebuilding of Thomas M. E. church \$115.76. Rev. L. E. Rolax, our Dist. Supt., is standing by us.—Rev. G. W. Oglivie, P. C.

LITTLE ROCK, ARK.—Wesley Chapel: What I regard one among the most remarkable happenings in our great church life here, was the coming of the Rev. G. W. Brower, the father of our much-loved pastor, to assist his son in a revival meeting. Our meeting has been in every respect a success. Father Brower, as we were all pleased to call him, has greatly endeared himself into the hearts of the church-going people of Little Rock. His sermons from

time to time are logical and yet deeply spiritual. The reward for these efforts were 24 conversions and accessions. Our pastor, Dr. J. C. Brower, preached each day at 11 o'clock in the college chapel of Philander Smith College to the student body, and a mighty revival of spiritual awakening was witnessed on the part of the school. A purse of near \$100 was given to Father Brower for the very splendid services rendered while in our city. He left us with the wishes of Little Rock as a whole for his early return.—G. N. Johnson, Asst. Pastor.

BUNKIE, LA.—Sunday, May 6, was a day of high service at Marshall Chapel M. E. Church. Rev. O. J. Harvey preached a wonderful sermon, after which the sacrament of the Lord's Supper was administered to many. On Tuesday night a storm struck the parsonage, led by Mrs. L. Hamilton and others, leaving on the table an immense quantity of choice groceries for the comfort of pastor and family. Marshall has taken on new life. The church is progressing since the pastor, Rev. O. J. Harvey, has been here. He is now serving his second year and is doing all he can for success. His wife is standing closely by his side, using every effort to help him. We are proud of our pastor and his wife.—Mrs. Mary E. Jones, Reporter.

BOWLING GREEN, MO.—Wesley M. E. church is still on the upward march. In two Sundays the church has raised \$95. Sunday, June 27th, memorial services were held at 3 o'clock p. m. The pastor, Rev. M. L. Jackson, preached a wonderful sermon to the soldiers of God and of Uncle Sam. We do not know how to thank Mrs. M. L. Jackson for the music rendered by her newly-organized choir. The choir has put new life into the church. We also thank Mr. Scott, principal of our school, for his very interesting talk.—Mable Hall, Reporter.

SULPHUR SPRINGS, TEX.—Saint Paul M. E. church: I wish to speak a word of gratitude for this small membership at this place. Since conference at Palestine, we have torn down the old church and moved into a new one, built a new parsonage of four rooms and church at the cost of about \$4,000; both are insured. They had been trying for eight or nine years to move the church, but they had all but given up. However, with the aid of the Centenary, we were able to put it over. The church and parsonage have electric lights. All departments are taking on new life.—Rev. Thornton Scott, P. C.

KOSCIUSKO, MISS.—On Easter a

very excellent program was rendered at Wesley M. E. church. The children were in the spirit of Easter and played their part well. The church was beautifully decorated by the superintendent, Sister P. L. Bullocks. Amount raised for Centenary as follows: From Buffalo, \$75.66; Sunday school, \$10; Epworth League, \$10; Ladies' Aid, \$10; Woman's Home Mission, \$10; Unit No. 1, \$85; W. H. Cooper; No. 2, \$61.25; C. E. Gage leader; No. 3, \$40; Emma Watts leader. Total raised, \$301.91. Centenary quota, \$286. The success is due to these faithful unit leaders and members.—(Mrs. L. S. Chisholm, Reporter.

BOYCE, LA.—At Village Chapel M. E. church a grand reception was given by the class leaders. After the refreshments were served 90 lbs. of choice groceries were laid on the table for the pastor, Rev. S. C. Williams. Mr. Ed. Young was the leader of this pound meeting. The pastor wishes to thank the members and good friends who are so largely standing by him in this church work.—R. H. Johnson, Reporter.

McLAIN CHARGE—We wish to thank the good people of Moody chapel, members and friends for a surprise of 220 pounds of choice groceries. These good people have our prayers and a standing invitation to come again.—Jessie May Tatum, Reporter.

BELZONI, MISS.—On Monday night, May 14th, after the leaders' and stewards' meeting, to the surprise of the pastor, while alone in the parsonage, there was heard the tramping of a mighty crowd. And just as I paused to realize what it meant, the tongues of the crowd sounded forth as a band the sweet chorus, "Bringing in the Sheaves." This was led by one of the strong members of the C. M. E. church, R. S. Shield, and Bro. Henry Woodward, of the Baptist church, followed by the loyal, warm-hearted membership at large of our church (Evans M. E.). The results of the noise was found on the table to the amount of \$15 in choice groceries. Too much cannot be said of these faithful friends and members. I wish to thank all that participated in this affair, and those who would have if it had been made known. You have a standing invitation at all times to arouse me just any time like this.—M. J. Stalling, P. C.

TIP TOP, VA.—The "Flying Squadron" of the Bluefield District held a wonderful service in the Tip Top M. E. church Sunday afternoon, May 13th. This squadron is really a live wire in the spiritual line. We are unable to find words to express their true value in evangelistic meetings. If the spiritual line of your church is grounded, one meeting of the "Flying Squadron" will connect you with the royal telephone where central is always on the line. President, Mr. James Pinter; secretary, Mr. J. C. Holly. This service was followed by a Mother's Day program which was enjoyed by all present.—Miss Ada Shukford, Reporter.

SCHLATER CHARGE—St. Mark M. E. church: On Wednesday night, April 25, our beloved pastor had a surprising experience of a storming party. The results were over 100

pounds of select groceries and a neat sum of money. The party assembled at the church, after which the pastor, Rev. W. D. Reed, made a short but commendable talk. The members of St. Mark M. E. church and friends constituted the party.—J. A. Graham, Reporter.

GREENVILLE CIRCUIT—These two churches out here in the country are the ones that some said last year let drop from the conference roll. But let us report, then judge for yourself. We thank our District Supt., Dr. J. A. Pickett, for sending us the right man as pastor at the time he was needed. Rev. J. Davis Hawkins is bringing things to pass. He came to us as pastor the 20th of October, 1922, running, and he is still moving fast. Our first quarter we paid Dist. Supt. \$12, pastor \$32.01. On March 17-18, 1923, we closed our second quarter. On the 18th at 11 o'clock our Supt., Dr. J. A. Pickett, preached. He spoke from the very depth of his heart; he was at his best. At 3 p. m. he preached another grand sermon. This second quarter we want you to see how we have excelled. Collection for the day, \$19.35; paid Dist. Supt. in full, \$7; paid pastor this quarter, \$173.34. At Fruit Hill, pulpit chair, \$10.50; \$3 in treasury for painting church. Warrenburg has \$9.50 in treasury to buy an organ. Total raised for these six months, \$259.85. Five converts, six added to the church; one subscription to the grand Southwestern Christian Advocate. Bro. Alvin Brooks was licensed as exhorter.—Rev. J. Davis Hawkins, Pastor; Thomas Carson, Reporter.

UNION, MISS.—This will inform the general church of our Centenary drive. We are fifty per cent in advance of last year. The people seem more anxious to put the program over this year than ever before. This is my 5th year as pastor. Our Baptist friends are falling in line with us. D. Bufkin, Baptist deacon, lead the collection on Easter; also Rev. Adkins, pastor, and good people; Bro. Authur Deanhams and Sister Emma Deanhams contributed to the cause. We are asking the prayers of the Mississippi conference that this may be a year of success.—T. H. Johnson, P. C.

LITTLE MAUMELLE, ARK.—On May 3rd a storm struck the parsonage at Little Maumelle in which lived Rev. James Baxter and wife. The members of Marks Chapel laid many pounds of groceries on the table. The pastor and wife were overjoyed. These good people are pastored by Rev. Buchannon of the Rollin Ct., and the storm was led by Bros. J. N. White, L. Douglass and J. M. Piggee. We pray God's blessing upon them. The W. H. M. meeting convened on May 4-6, of which Mrs. D. A. McCarn is president. With her members she is doing a great work. At 11 a. m. these good women stormed the pastor with a collection of \$10.35.—J. N. White, Reporter.

TEXARKANA, TEXAS—Saint Paul Methodist Episcopal church is pushing forward with marked success. This is a church with a very popular membership, being composed largely of the leading people of the city. This church owns three lots on the corner of Tenth and Wood Streets, one of the most outstanding streets in the

city. The pastor feels that the church has never had the program it really deserves, and is endeavoring to put forth a program that will meet the needs of the church and the city.

A stereopticon machine has been installed, and these wholesome educational and religious pictures are enlarging our night services. The playground is now ready to serve the church and community with recreation in such games as volley ball, lawn tennis, etc. Mesdames J. Reece-man, M. E. Akins, E. B. Coleman, Laura Bell, C. Greeno, R. Whitfield and Miss Wirta Rucker put the Centenary program over on Easter Sunday, while Mrs. Harley, Mrs. Inghram and Mrs. Barrett were at their best with the exercises. The small remainder of our Centenary is being met monthly. Mothers' Day was Conference Claimants day, at which time our Conference Claimants money was collected. Too much praise cannot be given Mrs. B. S. Inghram as president of the Willing Workers' Club. Under her leadership a piano has been purchased, paying almost \$100 as a first payment. Look out for our quota to the Southwestern Christian Advocate on July 1.—A. W. Harley, Pastor.

YAZOO CITY, MISS.—It is with joy we note the returning to life of the Double Spring M. E. church under the leadership of Rev. J. S. Anderson, the new pastor. On the 5th Sunday in April a basket dinner and a rally was given, the object being to repair the church. Many prominent preachers were present and delivered sermons. Among them were Revs. Haldison, Sam Rohes, C. Henderson, and others of the Baptist church; Rev. M. W. Ross, pastor of St. Stephens M. E. church; all rendering great service and assisting in the rally. Bro. D. O. Wilhourn, of Benton, and G. M. R. Hushand, of St. Stephens, lifted the public collector Kate Purvis, president of Club tion, which amounted to \$37.35. Sis. No. 1, reported \$11; Sisters Letha Cooper, Minerva Johnson and Pur-lena Purvis reported \$34. Total collections for the day, \$82.35. The day will live long in the memory of the members and visitors of Double Springs.—Rev. J. S. Anderson, Pastor; G. Purvis, Secretary.

KENNER, LA.—Thursday night, May 17th, a great time was had at this place. Rev. Peter Fields gave a rally, assisted by Mr. Henry Wilson, and Mr. Foster; \$7.50 was raised. Mr. David Dyer of Hanson City raised \$11.50; Bro. Rivers Thomas and the amount collected, \$21, which was turned over to the pastor for a suit of clothes. Many thanks to all—S. J. Jackson, P. C.

DONALDSONVILLE CHARGE. —Easter Sunday will be long remembered by those who were present at the early morning service. The pastor's sermon was full of logical and spiritual truths. Many came forward for prayer; 14 young men accepted the Lord and joined the church. The Sunday School program was rendered at 7:30 p. m., to the delight of all who were present. Miss Mable Dugas, the young and energetic superintendent, had things well in hand. The pastor was presented with a \$10.00 fountain pen by the Sunday School. The unveiling of the individual communion

set, presented to the church by the King's Daughters and Sons, was quite a success. The program was excellently rendered; Mrs. Nora Martin is the president. Thirty-five persons have been added to the church and 20 have been baptized at the altar in the last three months. Our pastor the Rev. Arthur Robinson's method is a revival at every service. All of our services are well attended. The following organizations have graced our church with their presence in the last three months: Ladies' Knights of Honor, Odd Fellows and Household of Ruth; Ladies' Auxiliary Benevolent Associations, etc. All of these sermons were preached by the pastor. The full quota of our Centenary of \$240, was reported; roof of parsonage covered, church and parsonage insured for \$2,000, and general repair work has been done on both buildings recently. Surely Bishop Jones made no mistake in sending this man of God to us.—Ethel Turner, reporter.

PASS CHRISTIAN, MISS.—Dr. P. H. Rembert held our first quarterly conference March 24th. All the officers were present with good reports. Sunday the 26th was a high day. The Superintendent preached two able sermons; three young men joined the church. Raised in the conference \$41. Prospects are good for a splendid year's work. Seven persons have joined the church since last annual conference.—H. E. Morgan.

EAST CALVERT CIRCUIT—The Princeton University, of Princeton, Ind., has honored the Rev. C. L. Hill, pastor of this circuit, with the degree of bachelor of divinity, he having completed the prescribed course of study; also awarded him a diploma for same. The circuit is proud of Rev. C. L. Hill.—A. L. H., Reporter.

CARY, MISS.—On the night of April 19th a storm struck the parsonage, doing no harm whatever, only leaving a table loaded with many pounds of choice groceries. This movement was led by Sister G. E. Sanders, Bro. B. J. Black, Sister Amanda Wilson, Mr. Willie Mixson, Sister Annette Marelet, Bro. Gilbert Jones, Bro. Willie Chesler. May the blessings of God be upon those good people always. Come again.—L. B. Rucker, Reporter.

MONTGOMERY, TEXAS—Easter services proved to be a great success to China chapel. Our pastor, Rev. J. S. Clark, seemed to have been an early bird on that special morning and had caught a gospel worm to feed his congregation like an eagle feeds her young. The services began with the usual foreday services, which were enjoyed by all. Sunday school at usual hour with a large attendance and a beneficial lesson.

At 11 our pastor spoke from his heart to a tremendous congregation, piercing the souls of money and having all to have a stronger faith in the fact that "The Lord is risen."

The evening services began with an elaborate program, under the direction of Mrs. Mallissa Simonton. After a well-delivered opening address by our principal and brother, Prof. M. W. Lawson, the program started with the thrilling gospel songs and touching recitations from large and small children. The congregation again was made to feel that a

little child shall lead us. The final act of the day was the financial battle between the units, No. 1, 2, 3. Brother W. A. Jones leader No. 1, J. H. Jones leader No. 2, M. W. Lawson leader No. 3. Total amount raised for Centenary \$72.47. Class No. 1 leading. Everyone seemed to have had the spirit "Freely ye give, freely ye receive." Benediction by Rev. A. Brayer.—E. U. Smith, Reporter.

MORTON, MISS.—We wish to thank the participants of a storm that passed in the parsonage on April 26th, led by Mrs. Leila Winfield and Mr. James Thomson. The names of those who followed: Sisters Harlett Preston, A. B. Byrd, M. C. Stingley, Myrtle Miles, Maggie Moore, Mattie Moore, Misses Thomas Elizabeth Gary, Lizzie Moore, Viola Thomas, Hellen Jones, Rosa Erby, Rosa Gilbert, Jesse Tiffis Brothers Oscar Byrd, Prince Thomas, Rev. Ike Norls, Mr. George Stingley, Mr. Fred Moore, Mr. Jack Street. Little Miss Audway Moore, left fully 75 pounds of choice groceries, the pastor led in a word of prayer; invited them to call again.—Mrs. A. E. Lipscomb, reporter.

HICKORY, MISS.—On the fifth Sunday in April we put forth a little effort in the interest of our Centenary Assessment and the results were very good. We have raised \$270 and have a deficiency of \$80, which I feel sure to raise on Children's Day. Special mention is hereby made of the Mothers Jewel Society for giving \$5, to the Centenary. Misses Mary Wilson and Aurie Patterson are working faithfully in the Mothera Jewels.—A. B. Wilson, Reporter.

MOBILE, ALA.—Rev. J. W. Golden, Area Evangelist New Orleans area, conducted a very successful Methodist Episcopal Church of which Doctor J. L. Wilson is pastor. The official board and church members gave Rev. Golden great praise for the great awakening which resulted in thirty-one souls coming into the kingdom and a great spiritual help to the entire membership. His pointed in his sermons which were filled with evangelism; his gospel is such as is needed in all Christian churches and his Christian conduct well becomes his profession.

The verdict is: the church made no mistake in appointing Rev. Golden Area Evangelist, the work to which he is so well adapted.—J. L. Wilson, Pastor.

BOYCE, LA.—St. Paul Methodist Episcopal church has taken on new life under the leadership of our new pastor, the Rev. R. H. White. By his kind and gentle manner he has won the love of his members. We have a few more stones in the way, but with the help of the Almighty God we are hoping to win the victory, for we feel that God is with us. On Wednesday night, May 2nd, we

caused a great storm to strike the parsonage. This wasn't a wind nor rain storm, but a storm of love. This storm left about two hundred pounds of choice groceries on the table and some cash. A reception was given the pastor and wife immediately after the storm had vanished. The following sisters participated in the same: A. L. Williams, Julia Johnson, L. Proshee, Mary Small, and the writer. Several kinds of refreshments were served. After which the pastor offered prayer for them that participated in the storm. In his prayer he stated "I don't receive these gifts as a big man, but as Thy humble servant." Sunday, May 6th, our pastor preached a strong sermon from Matt. 25-31, which was enjoyed by all that were present. We had to come over on the Lord's side. We are going forward. Pray for our success.—Rev. R. H. White, Pastor; Mrs. Annie Jefferson, Reporter.

PLANTERSVILLE, MISS.—Verona charge: New Chapel M. E. church is waking up under the leadership of our new pastor, Rev. W. B. Rogers, who came to us at the death of Rev. S. D. Troupe, and is now our pastor for this conference year. He is a great preacher and a loving pastor. On Sunday, April 1st, Rev. Rogers preached an able sermon of Christ's Resurrection. The Rev. R. A. Robinson, the pastor of the Baptist church, was with us; also Rev. C. A. Rupp. At 12 o'clock we served dinner; at 3 p. m. the pastor called the group leaders of the charge on Centenary. Total amount reported, \$100.05. Total collections for the day, \$112.50. We are now planning for home-coming day and also looking to meet the Southwestern Christian Advocate Special July 1st that we may crown the fifty golden years with self-support.—E. D. Bell, Reporter.

PHILLIP, MISS.—On Saturday night, May 19th, a storm struck the parsonage when the pastor, Rev. R. A. Simpson, and family, were about to retire. The storm resulted in a flood of more than one hundred pounds of choice groceries than changed the distress of the family into smiles. The committee was made up by Mrs. Jessie Turnipseed, E. W. Kemhrough, Maggie Henderson and Fannie Kemhrough. Those who contributed to the committee are as follows: Mrs. Mary Palm, Austin Thomas, Bro. Felix Kimbrough, Mrs. Marie Berry, Bros. Sam Turnipseed, Geo. Palm, Mrs. Canary Williams, Mr. Eddie Robinson and Miss Honor Franks. The entertainment was encouraged by Mr. and Mrs. R. C. Townes, together with Mr. Arthur Bialock, Dr. Denman, Mr. A. C. Bialock and Mr. Goodman. Many other household necessities were included in the storm. Many thanks to those who stood by in this project.—Jessie Turnipseed, Reporter.

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1923 SESSION OPENS June 11th. Closes July 20th.
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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

McLENDON—Mr. Bill McLendon was born April 9, 1852, and died March 5, 1923. He joined the M. E. church 50 years ago under the Rev. Davenport and lived a Christian life. He served all offices in the church. He leaves to mourn his passing a wife, five children, four brothers, four sisters, and many relatives. The funeral was conducted by Rev. W. M. Emmerson, Rev. R. House and Rev. C. H. Debose of the Baptist church. Brother J. B. Rodgers of the A. M. E. church read the Scripture lesson.—J. McKee, Reporter.

HUBBARD—Sad and shocking was it when the death angel stole from our midst one whom we loved in the person of Rev. H. B. Hubbard. He was called home to God on January 31, 1923, of pneumonia. He was one of the best and most honored colored citizens of Lincoln county, and was ever identified with every progressive movement for the benefit of his race and community. He was for years a member of the Lincoln Conference. He was a most consecrated and devoted worker for the Master's cause, and many are the young people who have been brought to the foot of the cross. He leaves a wife, daughter, five sons and many friends to mourn his passing. The funeral service was conducted by Rev. R. D. Gatewood, Rev. Paul Pruett and Rev. N. Caburn, pastor of Austin chapel M. E. church.—Reporter.

McCOY—March 4th was a day of mourning for the Hopewell membership of Philadelphia, Miss., and friends of Sister Linda McCoy. She was one of our best members and was loved by all who knew her. She leaves to mourn her passing 4 sisters, 3 brothers and 6 children, father, and a host of relatives and friends. She was a faithful member 35 years, and a class leader 12 years. The funeral was conducted by the pastor, Rev. E. G. Wehb, assisted by Rev. Campbell, of the Baptist church, who spoke of her as a Christian mother and friend. Bro. W. C. Clemon, one of the faithful class leaders and stewards, spoke of her as a faithful class leader and member.—Reporter.

KING—Rev. J. D. King, a member of St. Peter M. E. church, Meridian Circuit, Miss., departed this life on March 6, 1923, aged 54 years. He was ordained deacon at Moss Point, Miss., by Bishop Mead, and given an appointment. He leaves a dear wife, 10 children, one brother, and 10 grandchildren, and many relatives and friends to mourn their loss. Our loss is heaven's gain. Rev. B. T. McEwen, D. S., preached the funeral. Rev. J. D. Wheaton, Rev. Ed. William and Rev. W. D. Ward each spoke of the life he lived. Rev. D. L. Morgan prayed. R. B. Anderson, P. C., master of ceremonies.

McCOWN—Sister P. L. McCown, a loyal member of Matthews chapel M. E. church, Bedias Circuit, departed this life April 24 after year and a half illness. She was a noble character and an untiring worker. She was president of the Ladies' Aid Society. She put forth every effort to make it success. She was teacher of the senior class in Sunday school. Her last words were those of cheer. She leaves a husband and 3 children to mourn her loss. Funeral conducted by Rev. S. M. Adams, pastor.—K. E. Bolden, Reporter.

LIBURD—The Rev. Joshua B. Liburd, pastor Alexander Methodist Episcopal Church, Cartersville, Ga., died of pneumonia Tuesday, May 1, 1923, after eight days' illness. He was buried Thursday, May 3rd, in Cartersville cemetery following funeral sermon by Dr. D. H. Stanton, pastor Central Ave. Methodist Episcopal Church, Atlanta. Eulogies were delivered by Rev. Adams, pastor Baptist church; Rev. Davis, pastor A. M. E. Church; and Rev. Hunt, pastor Methodist Episcopal Church. The deceased was born on Nevis Island, B. W. I., fifty years ago. He was graduated from Gammon Theological Seminary in 1907, and served faithfully until his death in the Savannah and Atlanta Conferences. He leaves a devoted wife and seven children and many friends who mourn his departure. Our loss is Heaven's gain.—Mrs. J. W. Hendricks.

JONES—Brother Dock Jones departed this life May 18, 1923, in full triumph of faith. He was about 63 years of age. He leaves a wife and many friends to mourn his passing. Revs. M. W. Burch and J. J. Jones officiated.—E. P. Shank, Reporter.

WOOLEY—Brother Wesley Wooley, a member of Thirkield chapel, Bude, Miss., passed from labor to reward on March 13, 1923. Bro. Wooley was the oldest member of his church and faithful to all the duties that were assigned him for more than 35 years. He was 65 years of age. He leaves to mourn a wife, 3 sons, 3 daughters, 5 brothers and sisters, and a number of friends. The funeral services were conducted by the Rev. B. W. Robinson, the P. C.

YOUNGS—Sister Fanny Youngs, Center Point, Ark., wife of Brother Willie Youngs, departed this life March 10, 1923. She was a member of Wesley Chapel Methodist Episcopal Church for a number of years and was faithful until the end. She leaves a devoted husband, four children, a loving father, Rev. B. Cravens, three brothers, three sisters, and a host of friends to mourn their loss. The funeral was conducted by Rev. A. C. Cabean.

JONES—Sister Isabella Jones, Center Point, Ark., a faithful member and class leader of Wesley Chapel Methodist Episcopal Church for 35 years, died suddenly March 7, 1923. She leaves a devoted husband, four children and a host of friends to mourn their loss. The funeral was conducted by Rev. A. C. Cabean.

PAYTON—Mr. Gus Payton died March 2, 1923. He was a member of Bradfords chapel M. E. church, Belcher, La., and was loved by all who knew him. He leaves many

relatives and friends to mourn his passing. The funeral services were conducted by your pastor, Rev. G. Robinson.—Reporter.

TAYLOR—Rev. C. E. Taylor died April 21st and funeral services were conducted at Thomasville, Ala., on the 22nd. Memorial services were conducted at Memphis, Tenn., and at Miles College, Birmingham, Ala. Many beautiful floral tributes were received from Thomasville, Ala., Miles College, the Thomas Public School, Birmingham, Ala., and Memphis, Tenn.—V. D. Jenkins, Reporter.

STEELE—After lingering for about twelve months, the death summons came May 10 at 9 o'clock and took away our beloved friend, R. L. B. Steele. He was about 50 years of age. Joined the church under Rev. Dewitt Calvert in 1906, and became a faithful member in Pleasant Ridge M. E. church, Derma, Miss. He leaves a wife, six children, two brothers, five sisters and a host of relatives to mourn his passing, though we know our loss is heaven's gain.—Leo O. Steele, Reporter.

IN MEMORIAM.

In memory of our dear mother, Mrs. Nettie Constantine, who departed this life June 24, 1922. Ten sad months have passed, dear mother, since God has called you home, since the Angel of Death has entered, leaving us to mourn. The time has passed, but, oh, we miss you. Friends may think the wound is healed, but little do they know the sorrow that is within our hearts concealed. She is gone, but not forgotten.

Never shall her memory fade;
Sweetest thoughts shall ever linger
Around the grave where she is laid.
Mrs. Lillie Constantine Jones,
Aberdeen, Miss.

Woman's Column

TUSCALOOSA, ALA.—To the Presidents, Secretaries and Delegates—Dear Sisters: Just sending out this as a reminder of the coming conference session of the Woman's Home Missionary Society of the Methodist Episcopal church, to be held at Tuscaloosa, Ala., June 20-24, 1923.

Now, sisters, we must, and the work demands that we send a delegate from each Auxiliary in the Central Ala. Conference.

Let us bring up a full report this year, because it is necessary that we do our full share in bringing the Kingdom to all mankind. Let each delegate be present Wednesday morning, June 20th, at 9 o'clock, with her report.

Each Auxiliary is expected to send a report with 2 new members, 2 subscriptions to Woman's Home Mission, \$1 Mite Box, 25c for Emergency funds, \$3 for assessment, \$1 for Scholarship, 25c for delegate fee, and 40c per member for Lenten.

To do this will mean that we will place ourselves on record as never before.—Mrs. R. L. Williams, Conference Corresponding Secretary.

The King's Herald of Wesley M.

E. church, Bowling Green, Mo., have on a membership drive and are very busy. The Little Light Bearers are growing rapidly in number.—Jennie D. Salmon, Secretary.

To the Presidents of the Woman's Home Missionary Society of the Starkville District, Upper Mississippi Conference: The annual meeting of the Woman's Home Missionary Society will be held at Sardis, Miss., June 28-29, 1923. We are expecting a representative from each charge. Let every officer and delegate be present.—(Mrs.) L. S. Chisholm, District Cor. Sec'y.

KOSCIUSKO, MISS.—On April 26 the Woman's Home Missionary Society was highly favored with the presence of Mrs. Daisy Buckley, Field Secretary of the Woman's Home Missionary Society, who gave a very helpful address. Mrs. McMillian and Chisholm sang "Who Could It Be?" The meeting was well attended. Mrs. Buckley's address was timely and instructive, which filled each of us with hope and a splendid vision of the work of the Woman's Home Missionary Society. Six subscriptions were given for the Woman's Home Mission. Mrs. Buckley was the guest of Mr. and Mrs. George Bullocks.—(Mrs.) L. S. Chisholm, Reporter.

SEDALIA, MO.—Dear Sisters of the Woman's Home Missionary Society of the Central Mo. Conference: You are reminded of the fact that the District Conference will convene here in Sedalia from 12th to 15th of July, at Taylor Chapel M. E. Church. We wish every district officer to be present with good reports; 50c for representative fee for each auxiliary. Also the four evangelistic officers report from their district to their district conferences.

We desire the hearty co-operation of each pastor for we want to make this the banner year in the history of the conference. Please let each auxiliary, district and conference officer put forth every effort for success. Please secure as many subscriptions of the Home Mission as possible.

Remembering that our pledge is \$10 for the general work in this district, please let each auxiliary report its quota and raise its part. I hope each minister will make this an announcement from his pulpit. We hope when the district conference shall have closed, that the enthusiastic spirit and spiritual force will run so high that all auxiliaries will be overshadowed with radiance.—Yours in Christ, S. A. Abbott, Dist. Pres.

QUARTERLY CONFERENCE

(Continued from page 12)

paper on "Our Duty to Mother." Also the baby of Mr. and Mrs. Defis was christened. Thus closed one of the greatest conferences on record of Asbury M. E. church.—Mrs. Maggie Young, Reporter.

30 day TRIAL Fine STROP FREE We will send you a 30 day trial. If satisfactory, send \$1.00. If not, send nothing. Fine Double Swing Horseshoe Grip FREE. Sterling Company Dept. 404 Baltimore, Md.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

We will cheerfully make any corrections for entries where necessary. A post card request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conferences	Place	Date	Superintendent
Sedalia	Sedalia, Mo.	July 12-15	L. R. Grant
South Baltimore	Mutual, Md.	July 31	Jullus S. Carroll
Orangeburg	Denmark, S. C.	July 26	B. S. Jackson
Griffin	Fayetteville, Ga.	July 25-29	R. T. Adams
Vicksburg	Carey, Miss.	July 25-29	J. C. Hibbler
Gulfport	Ocean Springs, Miss.	July 26-29	P. H. Rembert
San Antonio	Seguin, Tex.	August 1-5	G. A. Deslandes
Pittsburg	McKeesport, Pa.	August 8	M. J. Naylor
Hannibal	Troy, Mo.	August 8-12	C. S. Webster
Atlanta	Oxford, Ga.	August 8-12	J. W. Queen
Louisville	Shelbyville, Ky.	August 21	R. F. Broadus
Marion	West Greene, Ala.	August 15-19	R. R. Williams

Notice from the District Superintendent of the LaGrange District, Savannah Conference: The first Sunday in July, 1923, is proclaimed to be our Southwestern Christian Advocate Day, celebrating its Semi-Centennial existence. Remember its Editor is a "Georgian" who is hitting sledge hammer blows in our Race's and Humanity's defense. Also remember that the Southwestern Christian Advocate is our eyes, our ears, our nose and our mouthpiece, whereby we get a hearing and have a talk with public opinion. Also through our mouthpiece create a sentiment in favor of a square deal for humanitarian brotherhood. Please raise your full quota and report to me on Monday morning following. Report Centenary Monday following Children's Day.

Your co-laborer in Christ, E. D. Giddens.

To the Delegates and Visitors who are going to attend the District Meeting of the Woman's Home Missionary Society to be held at Meroney, Ark., Liberty M. E. church, June 8-10, will get off of the Iron Mountain at Gould, Ark., and take the Gould Southwestern and get off at Cole Spur, Ark.—Henrietta Sanders, President.

To the Pastors and Readers of the Southwestern: On March 4th a great storm wrecked our church at New Zeal. We will appreciate any amount sent us for the rebuilding of this church. All contributions may be sent to Rev. Ed. McGee, Route 1, Box 26, Clifton, Tenn.

ATTENTION:

Little Rock Annual Conference: On the front page of the Southwestern March 22nd, 1923, Semi-Centennial Southwestern Christian Advocate Special, coming for the quotas for self-support; the published quota list shows that the conference as a whole and the charges in particular, seem to have overlooked the splendid effort of the church. Let me join with the Advocate in warning the chosen leaders of the Methodist hosts in Arkansas, that the dangerous curve Procrastination is just ahead, that our quotas cannot be raised in mass. We must all feel that this is a personal responsibility to put this move-

ment through, for if it fails, the failure of it will fall upon us and unless we have lost the sense of the sting that failure leaves, ATTENTION.—W. McIntosh.

Mrs. Rosa Davis and her daughter, Miss Elsie Oliver, formerly of Dayton, Ohio, have moved to Indianapolis, Ind., to reside. Both are active workers in Sunday school and the church. Their address is 2517 Shriver Ave.

BIRTH ANNOUNCEMENT.

The stork visited the home of Rev. and Mrs. W. J. Gupple on May 21st and presented them a 9½ lbs. boy. The mother is doing fine.

A REWARD FOR A LOST SON.

Mr. Geo. A. W. Murphy left home June, 1901, and when last heard of he was in Clarksburg, W. Va., and Brooklyn, N. Y. Any information locating him will be well paid for. I am a wealthy widow and he's my only son. I want him to have all my property. Write me at 4th Ave., 905, St. Petersburg, Fla.

LOUVEIN MURPHY.

DISTRICT ROUND.

(Continued from Page 11.)

attention. Fail not to help in the struggle to make it self-supporting this historic year.—Very humbly, W. S. Thompson, Dist. Supt.

GULFPORT DISTRICT

Third Round

Sumrall, June 30, July 1; McLain, 5-6; Richton, 7-8; Lumberton, 11-13; McNeil, 14-15; Merrill, 19-20; Basin and Vernal, 21-22; District Conference, 26-29; Gulfport St. Mark, August, 4-5; Gulfport and Mt. Pleasant, 7-8; Bond and Wiggins, 9-10; Handsboro, 11-12; Ocean Springs and Gautier, 14-15; Biloxi, 16-17; McHenry and Ramsy, 18-19; Kiln and Delisle, 25-26; Waveland, 28; Pearlinton, 29; Three Rivers, 31; Escataupo and Pascagoula, September, 1-2; Stillmore and Texas, 4-5; Mosspoint, 8-9; Pass Christian, 15-16.

Dear Pastors: Continue to do the work of the ministry. We have wrought well. The minutes of the last Annual Conference show per capita that the Gulf Port District is not far from leading the other districts of the Mississippi Conference,

two to one on all lines. You have accomplished this great work with a very little missionary appropriation. This is a magnificent showing for our district. Nevertheless we must raise our full Southwestern Christian Advocate quota on the first Sunday in next month (July 1923). Pastors and members please do your best to go over the top. Our District Conference will convene at Ocean Springs, Miss., July 26-29, 1923, at 9:30 a. m., please come prepared to report every dime of your Centenary money raised in full. Excuses will not pay the bill. Don't fail to raise your Episcopal Fund Conference Claimant and General Conference Expenses. Rev. R. L. Tate, and his good people are preparing to take care of the situation. Bishop Jones, Drs. E. M. Jones, J. B. F. Shaw, Prof. R. H. McAllister, and a host of others will be present.—P. H. Rembert, D. S.

MARRIAGES

DAVIS-JOHNSON — At the residence of Brother Johnson, Mr. Philip Davis and Miss Lena Johnson were united in holy wedlock Wednesday evening at 6 p. m. The bride and groom are highly respected in this community, Hahnville, La. May they have a happy voyage over the sea of life. Rev. C. D. C. Bryan officiated.

THOMPSON-McDONALD — Rev. J. E. Thompson, of Lumberton, and Mrs. Mattie McDonald, of Bentley chapel, Hattiesburg, Miss., were united in holy wedlock May 2, 1923. The marriage ceremony was held in Bentley's chapel; it was beautifully decorated with honeysuckles and arch of roses. The bride wore a dress of gray canton crepe and white kid oxford shoes. She carried a bouquet of white roses. The bride is a faithful member of Bentley's chapel, and the groom is pastoring Lumberton chapel, Gulfport District. Rev. W. H. Smith

officiated.—Willie Mae Brown, Reporter.

MANNING-DOTSON — Mr. Fred Manning and Miss Hazel Dotson, of Mexia, Tex., were united in holy wedlock May 20, 1923. The pastor, Rev. E. W. Summers, officiated.—Mrs. K. E. Summers, Reporter.

ERVIN-McCALLEY — Rev. E. T. Ervin and Miss Lizzie McCalley were happily married at the parsonage, May 18, on the closing night of a great revival he had been conducting for Rev. Wm. T. C. Travis, Sparta, Tenn., witnessed by a great congregation. We pray for them a happy sail over life's sea. Wm. T. C. Travis, P. C., officiating.

HAINES-LANDOR — Mr. Harry Haines and Miss Olena Landor, one of the bright young members of St. Peter M. E. church, Jeanerette, La., were united in marriage by Rev. D. G. Taylor, at the bride's home. Mr. Haines is one of the finest young men of Jeanerette. We wish for them happiness and prosperity.—Reporter.

CARD OF THANKS

I take pleasure in thanking my good people for the many good things which they brought to the parsonage on Friday night. The table was filled with many good things given by the Ladies Aid, led by the President, Sister, Jennie Smith. We invite you to come again.—Rev. J. J. Young, P. C., Hattiesburg, Miss

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NEW ORLEANS, LA.



Southwestern Christian Advocate

LORENZO H. KING,
Editor

Vol. 50

New Orleans, June 14, 1923.

No. 25.

THE METHODIST BOOK CONCERN,
Publishers

Bulletin Extraordinary!
To 365,000 Negro Members
the Methodist Episcopal Church

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Send the following message, subject to the terms on back hereof, which are hereby agreed to

"THE SEMI-CENTENNIAL SPECIAL," the Southwestern Christian Advocate's premier express train-- pride of an expectant management and crew--^{will} pull out of Central Station June 25, 1923, 8:30 a.m. Will arrive at all Methodist Episcopal Churches Sunday, July 1, for allotted subscription quotas.

Its Conductor is THE PASTOR'S CONSCIENCE.

As this is a record run to establish before the world the ability and inclination of Negro Methodists to support creditably their own enterprises, Pastors will be ready with full quotas for delivery before midnight, July 3.

Dignified Self-support comes NOW or NEVER to

The SOUTHWESTERN CHRISTIAN ADVOCATE;

631 Baronne Street,

New Orleans, La.

"I LOOK FOR VICTORY AS RESULT OF YOUR JUBILEE"

—Bishop Joseph C. Hartzell.

DECENCY MARCHING ON

There can be no doubt that the forces of temperance and social reform are marching, tho not so rapidly; yet materially toward the desired consummation when John Barleycorn and his lawless offspring shall be buried in the moral graveyards of earth's nations.

News has come that the Irish Council of Christian Churches and Communions, composed of member churches of the Church of Ireland, the Irish Presbyterian Church, the Methodist Church, the United Free Church of Scotland, Presbytery of Ireland, the Moravian Church, the Congregational Union, the Society of Friends, and the Salvation Army unanimously passed the following resolution:

"That this United Council of Christian Churches appeal to the Government of the Irish Free State, and to that of Northern Ireland to take drastic measures for the enforcement of the existing laws dealing with the manufacture and sale of intoxicating liquors in Ireland; and, as soon as practicable, to introduce legislation in their respective parliaments to carry out reforms which have been put forward with substantial agreement by the leading temperance organizations in Ireland, namely: Complete Sunday closing, including the five exempted cities; prohibition of sale of intoxicating liquors on Sundays on any licensed premises, except to residents; automatic indorsement of conviction on licenses; the right of appeal from dismissals to be given to the prosecutor (generally the po-

lice); making permanent, with certain amendments, the law of 1902 forbidding the issue of new licenses; and the withdrawal of licenses from at least one-half of the public houses in the country, as suggested by the Liquor Trade Finance Committee (Ireland), 1917; and also the abolition of all spirit-grocers' licenses."

At the same time there has been launched in Great Britain a united temperance campaign under the moral leadership of the churches of that realm. The legislative program of this movement is set forth in the following platform:

"No sale of intoxicating liquor to persons under 18 years of age.

"Local option for England and Wales.

"No sale or supply of intoxicating liquor on Sundays.

"Subjection of the supply of intoxicating liquor in clubs to the grant of an annual license by the local justices."

All of which means that J. Barleycorn, the man-killer, is doomed to die by the verdict of the intelligent, determined moral judgment of the Nations of earth and if the following observation attributed to Lloyd George be true, J. Barleycorn will soon be extinct. The former premier said wisely: "If the churches of England (or anywhere else) are united on this or any other subject, they are practically irresistible." The death knell sounds throughout the earth for J. B. C.

Personal and General

Recently the Rev. J. H. Thompson of Baldwin, La., has added to his church 54 converts.

Joint Commission on Unification of Methodism will meet July 24, 1923 at the Hotel Winton in Cleveland, Ohio.

Commencement sermon for the High School at Hempstead, Tex., was preached by Dr. Elkin O. Woolfolk, who is enjoying, deserved success as pastor of Trinity Church, Houston, Tex.

Asheville Academy and Allen Industrial Home closed a very successful year June 6, with the Annual Sermon by Dr. C. K. Brown of Clark Memorial, Nashville, Tenn.

Reverend and Mrs. L. W. Owens of Union Springs, Ala., announce that a little lady weighing exactly 9 pounds has just entered into the parsonage of our church there.

On October 10-16 next, occurs the annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church, at Sioux City, Iowa.

The Rev. Joseph Griffith was recently appointed by Bishop Richardson to the pastorate of Metropolitan Church, Rome, Ga., to fill the vacancy caused by transfer of the Rev. N. D. Shamborguer to Chicago.

At Sam Houston College, the Annual prize for excellence in music this year was awarded to a native African girl an inmate of Eliza Dee Home of the Woman's Home Missionary Society, Miss C. I. King, Superintendent.

Mr. George Gustavus Deslandes, son of Doctor and Mrs. G. A. Deslandes of the San Antonio District, Texas Conference, has

just taken his A. B., from Sam Houston College, Austin, Tex., and will matriculate next year at Ohio Wesleyan University.

Misses Elovieze Simmons, eldest daughter of Mr. and Mrs. A. Simmons prominent members of Central Church, Atlanta and Miss Catherine McCracken of New Orleans, formerly a member of the Southwestern staff, graduated last week from Atlanta University, Atlanta, Ga., and will now enter the teaching profession.

Bishop Thomas Nicholson has just sailed for Europe, where he goes as fraternal delegate to the Irish and British Wesleyan Conferences. Both he and Mrs. Nicholson also are delegates to the World Missionary Conference to be held in Oxford, England.

Dakota Wesleyan University can boast of a trio of great addresses at its recent Commencement: the University Address by Rev. L. H. Rising of Tyndal, South Dakota, Dr. E. F. Tittle of First Church, Evanston, and Dr. R. J. Wade, Secretary Committee on Conservation and Advance

The North Carolina Mutual Life Insurance Company, of Durham, N. C., the greatest Negro insurance company in the world, recently completed its twenty-fourth year with over \$38,000,000 of insurance in force and assets of over \$1,500,000. The company was organized, financed, and is managed solely by Negroes.

In the Conference held in Washington June 6-8, on Religious and Moral Training for Soldiers, Bishop W. F. McDowell, Chairman of the General Committee on Army and Navy Chaplains of the Federal Council of Churches, was Chairman of a division that shaped the pronouncements and findings of the Conference.

Dr. Scott Bartley, Superintendent Lake City District, Florida Conference is holding

this week at Fort White, Florida, his Sunday School and Epworth League Convention. Principal I. H. Miller of Cookman Institute delivered the Educational address. Revs. J. M. Deas, J. E. A. Keeler, E. D. Williams, J. D. Norwood and W. A. Dix also delivered addresses.

Dr. E. M. Jones delivered the Commencement Address at the Valena C. Jones High School, Bay Saint Louis, Miss., June 2nd. The Baccalaureate Sermon was preached by the Rev. H. H. Lowe, Pastor First Baptist Church, and the Annual Address was delivered by Prof. T. E. Kellar, County Superintendent of Public Instruction.

The new pastor of Starkville Church, the Rev. E. R. Miller, preached the Baccalaureate sermon for the Starkville High School also delivering for the Macon, Miss., High School their Commencement Address. It was in this last school that the editor received his grammar school training.

Dr. J. P. Morris, our pastor at St. Paul Winston-Salem, S. C., has sent in his entire Semi-Centennial quota of 72 subscriptions. Rev. R. L. Hickson of Sumter, S. C., has just sent in 21; Dr. S. A. Peeler of High Point, N. C., 13; Dr. B. F. Abbott of St. Louis, 12; Mrs. S. Brown of Columbus, Ohio, 8. The people have a mind to work.

Miss Ruth A. Hibbler, the cultured daughter of Dr. J. C. Hibbler, veteran Superintendent of the Vicksburg District, Mississippi Conference, was happily married on May 26, to Mr. G. C. James at the residence of the bride in Vicksburg. Dr. J. M. ShumPERT, the Pastor, performing the ceremony. The newly married couple will reside in Gary, Ind.

Walden College was fortunate in having as distinguished guests at their recent Commencement Bishop I. B. Scott, President of their Board of Trustees and Dr. E. J. Cox, Pastor of Centenary Church, Memphis, Tenn. The former delivered the Commencement Address, the latter delivered the Baccalaureate Sermon.

At the Southern Conference on Illiteracy recently held in Hot Springs, Ark., it was brought out that colored people are more eager for education than are certain classes of whites, and that race troubles come largely from the illiterates among the latter. "When all our citizens are educated," said one of the speakers, "our emancipation from race hatreds will begin."

The Randolph Anti-lynching Bill, passed by the legislature of New Jersey, has received the governor's signature and become a law. It provides that any city or county which permits mob violence may be held liable for a \$5,000 penalty. A similar law has passed the lower house of the Pennsylvania legislature, with only one dissenting vote. The entire Democratic delegation of forty-three members supported the bill.

A sad regrettable death was that of the Rev. J. B. Liburd, our pastor at Cartersville, Ga., recently. Brother Liburd had recently transferred from the Savannah Conference where he had served faithfully since his graduation at Gammon Theological Seminary in 1907. He was devoted and true. He leaves a wife and seven children who

(Continued on Page 4)

SUMMER SCHOOL OF THEOLOGY

—AT—

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WAVELAND, MISSISSIPPI, JUNE 19-29, 1923.

For the Undergraduates of the New Orleans, Area

Let every undergraduate be present. This will be the largest and best school we have ever had. It will be a school that will do you good, with classes for each conference year. There will be Lectures and Sermons which will inspire, strengthen and instruct. There will be Conferences which will help and Recreation which will amuse and benefit.

It is a chance for the undergraduates to have the closest contact and helpful guidance of Bishop R. E. Jones, Dr. Allan MacRossie, Prof. F. W. Hannan, of Drew Theological Seminary, College Presidents, Theological Professors and other Leaders.

TO THE UNDERGRADUATES

Your success or failure in the ministry hinges in a large measure on your conference course of study. The church is going to an unusual expense to assist you in these studies and expects every one of her sons to attend

the Summer School regardless to the sacrifice. The cost will be \$1.00 per day for board and \$1.50 for registration fee.

OTHERS

Any other preachers who wish to attend may do so. Special classes in **Bible Study** will be arranged. There will also be instruction in **Organized Play** for indoor and playground, with Tennis, Croquet and Swimming as special features. The cost will be \$1.50 for registration and \$1.50 per day for such days that you will be able to be present.

Bring any equipment that you may have such as tennis racquets, balls, gloves, bathing suits, etc.

For further information write

Dr. WILLIS J. KING, Dean,
Lock Box 103,
Waveland, Miss.

Dwindling Away—

The margin of time between now and the date of our Historic

Semi-Centennial Anniversary

—is dwindling to a fine point, but—

The Objective, the motive, the opportunity and the joy of

The Most Significant Celebration

in the history of the

Negro In The Methodist Episcopal Church

Looms Bigger and More Meaningful

—and—

Will Fix Our Place Discreditably or Honorably

In the Estimate of Critical Public Opinion

HELP FIX IT CREDITABLY

Southwestern Christian Advocate

LORENZO H. KING, Editor.
PUBLISHED WEEKLY

BY

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GIVE GOD THE BEST:—
Honor the Lord with thy sub-
stance, and with the first fruits of
all thine increase.—Proverbs 3-9.

PERSONAL AND GENERAL

(Continued from Page 2.)

have the deep sympathy and prayers of this
paper.

A great Negro school, with seventy class
rooms and an auditorium seating one-thou-
sand, is under construction in Norfolk, Va.,
at a cost of about \$500,000. It will be one
of the largest school buildings in the South
and will provide elementary, vocational and
high school training for 2,000 students.
Meantime, Baltimore has completed plans
for a million dollar colored high school, with
more than fifty rooms and an auditorium that
will seat 1700.

Harry C. Leonard, Secretary of the Gulf
Annual Conference Methodist Episcopal
Church, representing the Gulf Conference,
has submitted to the several Annual and
Lay Electoral Conferences of the Church a
proposition to change the Constitution of
the Methodist Episcopal Church so as to
admit laymen as members of Annual Con-
ferences. One of the most spirited and stub-
bornly contested debates of the next Gen-
eral Conference will center around this and
cognate propositions.

Its Sixteenth Anniversary is being ob-
served during the entire month of June
by the Trinity Methodist Episcopal Church,
N. Woodstock St., Philadelphia. Pastor E.
E. Parker has worked out a splendid pro-
gram. Sermons will be preached by Dr. J.
T. Fletcher, District Superintendent; Dr.
W. A. Ferguson, Secretary City Missionary
Society; and Revs. W. J. L. Hughes, W. H.
Hopkins, H. R. Purnell, B. J. Holcombe, S.
W. Chippy, W. E. Hilton, L. Wilson, J. W.
Whalen and J. H. Scott.

Dr. A. H. Putney, Dean of the School of
Diplomacy and Jurisprudence of the Amer-
ican University, has been invited by the

Government of Chechoslovak to give courses
of lectures in four universities of that coun-
try during the month of May. Dr. Ellery
C. Stowell, Professor of International Law
in the American University, has been invited
by the Hague Conference to give a course
of lectures on International Law before that
body during the coming June.

The National Association of Colored
Womens' Clubs sponsored in the Pennsyl-
vania legislature the Stevens Anti-Lynching
Bill which was passed by both houses of that
body and has been signed by Governor Pin-
chot. The bill provides that participation
in a lynching constitutes murder and any-
one attempting to take from an officer a
prisoner who has sought the protection of
the court because of race prejudice or other
cause, may be fined \$10,000 and imprisoned
10 years. An officer guilty of letting his
prisoner be taken may be fined \$500 or im-
prisoned for five years. Counties in which
a lynching occurs must forfeit \$1,000 pay-
able to the victim's dependents or to the
State.

Joseph J. Rhoades, of Texas, one of the
fourteen colored students at Yale University,
won second place in the first term examina-
tions this spring. The honor carries with
it enrollment as "Allis Scholar" and a cash
award of \$150. Young Rhoades went to
Yale from Tuskegee Institute, where he had
been secretary of the Student Christian Asso-
ciation. He is a graduate of Bishop Col-
lege, at Marshall, Texas. Frank S. Rankin,
a Savannah Negro youth studying medicine
in the University of Illinois, recently took
the examination for the position of senior
bacteriologist in the Chicago Health Depart-
ment. Out of 52 competitors, only six passed
the examination and Rankin came second
among the six.

Illinois Wesleyan University, Bloom-
ington, Illinois, Dr. W. J. Davidson, President,
observed its sixty-fourth Annual Commenee-
ment June 10-13, with a splendid program.
There were re-unions of the classes of the
quin-quennial, years '68 to '18 inclusive. Be-
sides the Baccalaureate Sermon by Presi-
dent Davidson, there was an address by Sec-
retary H. S. Magill of the International Sun-
day School Council of Religious Education;
a pageant portraying the "History of Mc-
Lean County," by the students of twenty-
three McLean County High Schools, and the
Commencement Address by Bishop William
F. Anderson.

Southern University, Baton Rouge, La.,
the state school for Negroes held its Com-
mencement exercises last week. The oc-
casion was highly commendable, speaking
volumes for President J. S. Clark and his
teaching family of forty-two efficient co-
workers. Southern is one of the best
equipped, best manned schools for Negroes
maintained by any state in the Union re-
flecting great credit on Louisiana's sense of
fair play and justice to her colored citizen-
ship. Hon. T. H. Harris, State Superin-
tendent of Education delivered the Com-
mencement Address.

Clean-Speech week was a unique event at
Wiley University held under auspices of Phi
Beta Sigma Fraternity of that institution,
May 21-27. The program was highly inter-
esting and impressive. Dr. M. T. J. Howard

of Gammon delivered the Annual Sermon
and the following program was rendered:

Monday, May 21.—Addresses, "The Fight
Against Evil," Mr. Alberta Stanton; Tues-
day, May 22.—"Profanity of College Men,"
Professor R. T. Smith; Wednesday, May
23.—"The Cultivation of Speech," Mr.
George Terrell; Thursday, May 24.—"Speech
the Index to Character," Mr. Maceo Long;
Friday, May 25.—"The Significance of Clean
Speech," Mr. Clyde Bradford.

Pastor John W. Crook of our Wiley Church,
New Castle, Indiana, preached the Mem-
orial Day Sermon on May 30 at his Church
to an assembly of colored and white vet-
erans of the G. A. R., the Woman's Relief
Corps and other patriotic guests. The New
castle Courier said of the event:

"The Veterans and Relief Corps were
warmly welcomed by their colored brethren
in the colored home of the teachings of
Christ. At a meeting of the G. A. R., some
weeks ago, the question of where they
would hold their memorial services was
brought up. And when it was moved to hold
it in the church of Comrade Stone, one of the
only two colored members of the Grand
Army living in the city, much interest was
manifested and the plans were made and car-
ried out in the colored church. Mrs. Bailly,
Mrs. James Walters and Mr. Kimbrough
gave patriotic readings and readings of
welcome and love for those who had freed
the black race from the hands of the south
and preserved the Nation. Mr. Kimbrough
stated, "That all the colored people receive
the G. A. R., in the same manner, and that
the colored race is now striving to reach
the civilization standard set by their white
brethren."

A continent-wide visitation and campaign
in interest of the religious emphasis among
boys and men has just been completed by
Dr. John R. Mott of Y. M. C. A., fame.
This tour covered 47 cities in 34 states and
provinces. By the 170 addresses made, at
least 30,000 of the selected representatives
of the nation were reached and inspired with
new zeal for the original spiritual aim and
ideals of the Young Men's Christian Asso-
ciation Movement. The addresses delivered
by Dr. Mott on this tour are now ready
in book form under the title "Confronting
young men with the Living Christ," and
the contents include "The Call to Confront
Men with the Living Christ," "The Present
International Situation and the Young Men's
Christian Association," "How to Increase
the Spiritual Vitality of the Y. M. C. A.,"
"The Conflict of the Christian Worker,"
"What has Happened to the Faith of Young
Men Throughout the World in the Past
Few Years?" "Why an Increasing Number
of Young Men Throughout the World Be-
lieve in Jesus Christ as Lord," "Our Greatest
Need—A Fresh Accession of Vital Energy,"
and "How Augment the Leadership of the
Christian Forces."

**Don't make any engagement for July
1st, 1923. Keep that date open. The
Church has designated it as Southwest-
ern Christian Advocate Semi-Centen-
nial Anniversary Day, when it is ex-
pected that 385,000 Negro Methodists
will put their Church organ on a basis
of Dignified Self-Support.**

DR. W. H. BROOKS PASSES PEACEFULLY INTO THE BEYOND

Noable Tribute Paid at Funeral—Prominent Churchmen and Laymen in all Walks of Life Extol Character and Achievement of Life Extol Character and Achievement of Noted Divine—Loyal Members of St. Mark's M. E. Church Where He Served for Twenty-six Years, Journey to Annapolis Where Funeral is Held and Testify to their love for his Service—Dr. John W. Robinson, Successor to Dr. Brooks, Speaks—Notable Eulogy Given by Dr. Wallace MacMullen—St. Mark's to hold Memorial Services on Sunday, June 17.

By Cleveland G. Allen.

The funeral of the late Rev. Dr. W. H. Brooks, who for twenty-six years was the pastor of the St. Mark's M. E. Church, in New York, and who was one of the most distinguished churchmen of America, was held in Asbury M. E. Church, Annapolis, Md., on Saturday morning, May 26. The funeral was held there at the request of Dr. Brooks, who wanted to be buried near the scene of his boyhood days in Maryland, and in keeping with his request for a simple funeral. It was a notable tribute paid to the life of the noted clergyman, and one of the most touching features of the funeral was the presence of fifty members of St. Mark's M. E. Church led by Rev. Dr. John W. Robinson, his successor, who came from New York and testified to their love for Dr. Brooks and of the place he held in their hearts.

Together with the fifty members from St. Mark's, there were a number of distinguished citizens from New York including Drs. E. P. Roberts and P. M. Murray, the physicians who attended him, and Fred R. Moore, editor of The Age. The church was simply, but beautifully decorated, and the floral tributes came from every section of the country. Messages of sympathy came from Bishop Luther Wilson, Col. Arthur Little of the 369th Infantry where Dr. Brooks served as chaplain, Dr. Spencer of Morgan College, Father O'Keefe of St. Benedict's, and from class number 3 of which Dr. Brooks was the leader. The funeral services were in charge of Rev. A. J. Mitchell, pastor of Asbury M. E. Church, and who received much of his training under Dr. Brooks at St. Mark's. The funeral cortege entered the church preceded by six members of the Silver Spray Circle who acted as flower bearers.

The favorite hymns of Dr. Brooks, including "Silent Night" were sung. Rev. J. M. Bean a classmate of Dr. Brooks offered prayer. Other hymns and prayers were given by Revs. Samuel Virgil of Baltimore; M. J. Naylor of the Washington conference; J. H. Reed, recently returned from Africa, and Richard A. Bolden of New York. Rev. Mitchell opened the eulogies over the remains of Dr. Brooks. He said that Dr. Brooks had fought a noble fight and had left a worthy heritage.

Dr. MacMullen's Eulogy.

The principal eulogy at the funeral was given by Dr. Wallace MacMullen, district superintendent of the New York Conference. It was a striking tribute, and showed the impression that Dr. Brooks had made in the great church of which he was a part. He was praised for his upright life and fine example of Christian manhood. Dr. MacMullen called

Dr. Brooks the ideal pastor, and said that his sermons were always the result of careful and painstaking preparation. He said that the esteem in which he was held by the New York conference, was shown when he was elected as one of the delegates to the General Conference. He closed his eulogy by reciting Arnold's remarkable poem: "A Death in Arabia."

Rev. Dr. John W. Robinson followed Dr. MacMullen and told of the cordial welcome that was given to him by the members of St. Mark's, and of the confidence placed in him by Dr. Brooks.

Others who spoke were: Revs. F. A. Culen of Salem M. E. Church, New York; Dr. Ernest E. Lyons, of Baltimore; George Curry, a classmate of Dr. Brooks; Rev. Andrews of New York; Rev. Arthur Payne formerly of New York; Dr. O'Connell of Morgan College, Dr. Low, Dr. Bean, and Fred R. Moore. The pallbearers were: Rev. J. M. Beane, Alexander King, John Becks, and Revs. Andrew, Dean, Thompson and Perkins. Dr. Brooks is survived by his widow, Mrs. Sarah Brooks and children who are Dr. Arthur Brooks, Clinton Brooks, Cannon Brooks, Mamie Riley, and Estelle Aslton, and a number of grandchildren. The interment took place in the family plot at Auburn Cemetery, Baltimore. An effort was made to have the body of Dr. Brooks brought to New York and buried from St. Mark's M. E. Church. The members of the church which he served so nobly, wanted to pay their tribute, as well as his large number of friends in this great city. It was a disappointment to many when services were not held here.

Gives Advice to the Youth in Life History.

At the funeral of Dr. Brooks the sealed letter containing the story of Dr. Brooks was read. It was opened at his request to be read

only at his funeral, and it contained the struggles of his life from the age of ten, through his school and college education, and the decision of his life's work. The sealed story of Dr. Brooks' life devoted considerable advice to young men and women, urging them to get an education despite the great sacrifice that it entailed. It urged them to make the most of their life and to lead one of service. This advice was in line with all of the sermons and addresses given by Dr. Brooks. He constantly advised young people to seek education. He has helped a great many young men and women to get their education, and his life has been a great inspiration to the young.

The death of Dr. Brooks has removed from active life one of the most picturesque and distinguished of the Negro leaders. He was primarily a clergy, and no one of this profession brought to his work a finer background of equipment and character than he. His sermons ranked with the ablest discourses of the day, and he was fearless in his presentation of truths relating to Christianity. He made St. Mark's church one of the foremost in Methodism.

Memorial Services Sunday, June 17.

Rev. Dr. John W. Robinson announced to the correspondent of the Southwestern Christian Advocate that memorial services will be held at St. Mark's M. E. Church on Sunday afternoon, June 17. At the services tributes will be paid to Dr. Brooks by prominent men and women of this city representing every phase of endeavor. The service will give the citizens of New York an opportunity to express the esteem in which Dr. Brooks is held here. The services promise to be one of the most notable ones ever held to do honor to a member of the race.

LEXINGTON CONFERENCE LETTER

By Rev. E. A. White, D. D.

The recent session of our conference was held at Indianapolis, Ind., in the Simpson Church under the presidency of Bishop R. E. Jones, of New Orleans, La. This was the first time we have had a Bishop of our own race to hold our conference, and we are much elated, instructed and highly pleased with the manner in which Bishop Jones conducted the business of the conference.

We think of him as a man of exceptional ability, easy to approach by both the laymen and the members of the conference, firm in his decision and a good judge of men.

We had more changes in the large appointments this year than in many years and all without and friction.

Bishop Jones' lecture on Friday night before 1200 people and his sermon on Sunday morning were of a high order and mark him as one of the great Bishops of our Church.

Be it said to the credit of our conference. Not a layman nor a preacher called to see the Bishop while the cabinet was in session.

Bishop F. D. Leete, our resident Bishop was present and he and Bishop Jones were at home together in the work and success

of our conference.

Dr. P. T. Gorham the new District Superintendent of the Chicago District, has begun well. Drs. J. B. Reimond, pastor of St. Marks, R. L. Richardson, Pastor of Fulton Street Church and N. D. Shamborguer, Pastor of Trinity Church have each projected a colossal program for the conference year. The Hartzell center under the tried leadership of Rev. W. H. Wallace has an unusual opportunity to serve our people in Chicago. This young man and his wife will make good.

Dr. D. E. Skelton, the untiring worker, is the Pastor of the Great Cory Church, Cleveland, Ohio., and has begun the year in an auspicious manner. Dr. W. H. Riley, Pastor of St. Paul Church, Paris, Ky., has given to the conference a well arranged conference journal.

Dr. Wm. J. White, the outstanding evangelistic preacher of our conference, and Pastor of our historic Simpson Church, Indianapolis, Ind., is preparing to open a social settlement house which will be owned and operated by the Church. We will not soon forget the royal entertainment given our conference by the membership and pastor of this Simpson Church.

Rev. I. G. Penn, Jr., Pastor of our old his-

toric Jackson Street Church, Louisville, Ky., has done an phenomenal piece of work—and will soon lead his membership into a valuable church property near the corner of Sixth and Walnut Streets.

Rev. John W. Chinn, Pastor of our McKinley Church, Dayton, Ohio, has done a prodigious piece of work. In the face of many difficulties—he and his membership have built a beautiful new brick church costing about \$60,000. This Church was dedicated June 10th. by Bishop R. E. Jones of New Orleans, La., assisted by the writer. Too much credit can not be given Mr. E. C. Harley and the city Missionary Society of Dayton.

Rev. S. E. Grannum the new Pastor of Mt. Zion Church, Cincinnati, O., broke ground May the 27th. for the new \$60,000 brick church. The membership are elated over the new pastor and have given him and his wife a royal reception.

Rev. J. S. Roberts, Pastor of the Scott Church, Indianapolis, is preparing to break ground for a new brick Church which is a real need. Rev. Roberts and his membership deserve much credit for the achievements thus far.

Dr. G. R. Bryant our new pastor in Detroit, Mich., is having unusual success. The church is overcrowded. The need is a new church. This is a great opportunity.

Dr. E. W. Kinchen, our very popular and successful pastor in Lexington, Ky., has done a gigantic piece of work in that city—his report last year was the largest ever given in the history of that church.

Dr. J. H. Greer, of Louisville, Ky., has done an immense amount of work at our new Coke Church, in procuring a parsonage and now they are ready to enlarge the Church building which is a real need.

Dr. B. F. Smith, the indefatigable worker and pastor of Park Street Church, Cincinnati, and his large membership are planning to pay for the new \$20,000, site upon which they are to build a \$100,000, new brick church.

Rev. F. P. Fielding of Lexington, Ky., and Rev. J. H. Henry of Hardinsburg, Ky., stand in the lead for long service. This is their ninth year in the present pastorate.

Dr. J. H. Ross our faithful pastor of Covington, Ky., has begun his sixth year with a hopeful outlook.

The Lexington conference has appointed a secretary for the conference claimant cause with a view to care for their retired preachers, widows and orphan children, and the conference board of stewards ask for \$10,000 which is \$4,000, less than the full claim. Now if each district superintendent will cooperate with the pastor and bring this salary before the members of each quarterly conference, calling attention to the fact that this claim stands on equality with the salary of the Bishops, Pastor and District Superintendent. We will be able to occupy a place of respect in the performance of duty.

The second item in this movement is an endowment of at least \$150,000. This amount can be realized in the next ten years, and if the men in middle life, of this conference, would make a wise forecast, this gigantic task would be achieved. May we educate our laymen? Let us look forward and go forward.

VERY IMPORTANT SPRING MEETING OF THE BOARD OF TRUSTEES OF THE WOMAN'S HOME MISSIONARY SOCIETY

The Board of Trustees of the Woman's Home Missionary Society met at Cincinnati, April 30 to May 5. Twenty-three members were present: Mrs. Albright being detained by illness and Mrs. Woodruff was called home by the serious illness of Dr. Woodruff, though she had been in attendance at the Ways and Means Committee the week previous.

The call had been sent for the attendance of the Bureau Secretaries and Chairmen of Standing Committees for May 2 and 3 and a large majority responded. Great sorrow was felt by all because of the loss by death of many workers in the Society and of the loved ones of others. The recent death of Mrs. Fannie A. Aiken, Recording Secretary Emeritus, was particularly mourned because of her long and intimate relation to the work of the Society and suitable resolutions were prepared.

The work of the Society was outlined in clear, definite and interesting fashion by the working leaders, and recommendations made for desired action from the Board.

The following brief items show something of the forward looking program in which all members and friends will be interested. The Treasurer's report was encouraging, if indicative of the total for the year. In the nine years of the membership campaign, the gain has been 120 per cent. Scholarships in Industrial Schools were increased from \$75.00 to \$90.00 and in Training Schools from \$150 to \$175.

The paid workers of the Society are classed as deaconesses, missionaries, and teachers: the minimum salary for missionaries (and allowances for Deaconess) to be fixed at \$30.00 per month; an increasing scale for each year of acceptable service is planned for Missionaries; teachers accepting appointments without the thought of life service have no claim upon the pension funds of society.

The Committee on the Uniform course of Bible Study reported the following as a general policy.

1. That in each school which does not now have either a Senior or Junior Epworth League these organizations be provided.
2. That these Leagues and the Sunday School be the sources of study for Sunday.
3. That for the five school days of each week there be provided a definite course of Bible study as a part of the curriculum for all grades from the kindergarten through the high school.
4. That the Abington Religious Education Texts be used as the basis for week day instruction.
5. That provision be made for supplying these books for the use of teachers.

The committee will further act in the matter of books for the study course.

A forward looking plan for Interdenominational work was entered into when the agreement was ratified approving the plan for co-operative work among the Chinese of the San Francisco bay region.

The survey of this work and of other lines of work of the Society in the South and west visited by the special committee, Mrs. Woodruff and Miss Oram, was presented by

Miss Oram and was keenly interesting, enlightening and encouraging. This was particularly true of the visit to the Leper colony in Louisiana.

The report of the capable and encouraging work being done in the Industrial Homes and Schools for Segroes, brought forth this motion that our women should realize that it is to our Society that the Church looks for Missionaries to Africa where the Mahomedan menace is increasing greatly, and that special prayer be urged throughout the Society for this important matter. Dr. E. E. Higley represented the Joint Indian work with the Board of Home Missions and important resolutions have been given publicity. Dr. N. E. Davis also spoke as Secretary of the Board of Hospitals and Homes.

Alaska was brought nearer the heart of the personal representation of our own Dr. W. F. Baldwin, who is home on furlough. Only by skillful questioning was it possible to draw out Dr. Baldwin's share in this wonderful work being done in that neglected land 'under our flag.'

Mrs. Elder who has grown to the age limit in the service of the Society was granted the pension fund for those serving twenty-five years. The resignation of Dr. A. C. Stevens, President of the San Francisco National Training School was accepted most regretfully. The office will be filled by Miss Lyster. Miss Meinke was elected to the office of Secretary of Publicity; and Mrs. Winfold will again edit the Annual report.

A new pin will be on sale at the October meeting of the Board of Managers. The design will be the emblem of the Society, and will be presented in different styles and two sizes. Many requests were made that conference work should be made National, but in only one case did the Board find it possible to grant this: Barre Vt., Italian work, having been longest on the list was made National under the New England Deaconess Bureau.

Appropriations for Daily Vacation Bible School work are to be approved when connected with our National or approved conference institutions but not in local churches.

\$890,249.00 was appropriated by the Committee for the coming year, in accordance with the approved requests of the Bureau Secretaries and for the administration of the Society.

Some deficits were cared for in the fiscal year and building funds increased. Two large campaigns were endorsed: one of \$500,000.00 for Lucy Webb Hayes Training School and Sibley Hospital, Washington, D. C., in the interest of which a committee of men from the local Board were heard; and another of \$100,000.00 for the California conference for Beulah Rest home.

Only one social affair was indulged in, a dinner for all present, where each one made a speech; a most happy fellowship.

Plans are being considered by which it may be possible that the Board may hold its fall meeting at the Iowa Bible Training School in Des Moines on the way to the Annual meeting of the Board of Managers at Sioux City, October 10-16, 1923.

THE QUEST FOR NEW HYMN TUNES.

The Hymn Society has been deluged by a flood of musical compositions in response to its recent offer of fifty dollars or the best hymn-tune written for Major Harry Webb Farrington's Harvard Prize Hymn, "Our Christ."

I know not how that Bethlehem's Babe
Could in the God-head be:

I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free;

I only know its matchless love
Has brought God's life to me.

I know not how that Joseph's tomb
Could solve death's mystery:

I only know a living Christ,
Our immortality.

To Dr. Milton S. Littlefield, chairman of the committee of judges to select the prize tune, have come 1002 tunes set to the one hymn. And during the closing days of the contest they came to him through the mail in such large quantities that the local postmaster in Corona, Long Island, wanted to know if he was running a lottery.

They came from some of the best hymn-tune composers—and some of the worst; from an undertaker, a physician, a western cattle-ranchman, a Catholic Archbishop, a Protestant Episcopalian Archdeacon, one of the Methodist Advocate editors, a girl eleven years old, an old man eighty-four, a woman who is missionary to the Navajo Indians, a Wellesley College senior; from four composers in Denmark, one in Munich, Germany, one in London, many in Canada. A large proportion of the tunes came from clergymen, organists, and heads of schools of music.

Of course, these names are not known to the judges, having been submitted by the composers in sealed envelopes; nor will they be given to the judges until the prize-tune is selected. This will probably be some time in September, as one of the judges is in Europe, not to return until the middle of August. Besides their chairman, Dr. Littlefield, the judges are Professor H. Augustine Smith of Boston University, Professor Waldo S. Pratt of Hartford Theological Seminary, Augustus S. Newman, a New York organist and Dr. Clarence S. Dickinson, organist in the Brick Church, New York City.

Altogether it is a remarkable collection of hymn-tunes. Some of the music is, of course, impossible; written by amateurs who have scarcely learned the rudiments of harmony. Some of the tunes are reminiscent of "Where is my wandering boy," for instance and "Well, wife I've found the model church," etc.; while a few contributors, evidently misunderstanding that an original tune was wanted, frankly submitted standard, well-known tunes, such as "Manoah," "Maitland," and "Auld Lang Syne." But on the other hand, some of the best-known American composers of church music have made excellent interpretations of Major Farrington's hymn, and furthermore, some of the finest tunes were submitted by composers

who are quite unknown. The best two hundred and fifty of the tunes furnish ample evidence that hymn-tune writing in the best style is not dead in America, but that there is a large company of composers who can turn a beautiful melody in this simplest (and therefore difficult) art-form, and can clothe it with harmony of a scholarly and exquisite texture.

About eight per cent of the contributions bore original tune-titles. As might be expected, six were called "Harvard" and three "Farrington". Nine were Latin titles, three Greek, one French, and one Russian. Fifteen titles were derived from the thought of the poem. Two were evidently intended to celebrate the habitat of the Chairman of the committee of judges, "Queens" and "Corona"; while two composers, relying on Wesley's hymn-line. "To patient faith the prize is sure," named their tunes "Mascot" and "Hope." "Mt. Vernon Street," "Belle Point," "Winona," and "Exeter" were among the titles denoting places.

The enclosures in the sealed envelopes were of interest to the writer, to whom the duty of opening them and indexing the names was assigned. Three composers sent their pictures, one a lock of hair, while another enclosed a promise that the prize money, if awarded to her, would be equally divided between the missionary society and the debt on her local church. Still another, a music publisher, enclosed this verse:

If Mother Fate should playful be
And safe return this song to me.

This one request I make of thee:
Send no regrets.

And he added: "If you cannot use this music, I can."

A number of these tunes were played at the May meeting of the Hymn Society, though quite anonymously; and they met with enthusiastic approval. It is hoped that by these contests the Society may discover and encourage the best hymn-tune composers, and thus promote one of its prime objects, the production of better church music for general congregational singing.

ELEVEN YEAR OLD SUNDAY SCHOOL SUPERINTENDENT

It was a bright Sunday morning, the hour had come for the opening of the Sunday school. For some good reason the much beloved and faithful Sunday School Superintendent was late, and the pastor detained at home with his sick child, but little Geneva Barber just eleven years old was present. She saw that it was high time that the Sunday School should be in session, and without asking any questions, she took her position in the altar, called the school to order, announced the opening song, lead the singing, called on some one to pray and then continued the opening exercises of the school by reading the devotional reading, the lesson text and another song, she made the assignment of teachers to their several classes.

Our District Superintendent was present and while he joined with the teachers and scholars in their service and lesson, he was deeply interested in the way and manner that Little Geneva played the part of a Sunday School Superintendent. As he considered

the age of the child and the skill and masterly way in which she conducted that Sunday School, he was heard to say, "A little child shall lead them," and that is what the church wants—local leadership, and that is what that great Centenary Movement is for; to develop leaders in the Sunday School, Epworth League, Class Meetings, and all departments of the Church. Why not let us have a thousand Little Geneva Barbers, like the one that lives at Ft. Lauderdale, Fla.

GENERAL DEACONESS BOARD IN ANNUAL SESSION

The General Deaconess Board of the Methodist Episcopal Church at its annual meeting in Wichita, Kansas, May 8, 9, 10, decided to help Bishop Edgar Blake in the founding of a training school at Rome to work in co-operation with the Board of Foreign Missions, and the Woman's Foreign Missionary Society.

At the morning session Bishop Burt presided and Dr. D. W. Howell, corresponding secretary, presented his report and that of the treasurer.

The Board debated the presentation of scholarships to young women and decided to grant scholarships during the coming year. Young women in the colleges and training schools, who are to give themselves for special advanced preparation in the deaconess work, are to receive the scholarships.

The question of eligibility of deaconesses for pensions was discussed and it was decided that compensation for pensions should be on "years of active service only." The treasurer reported that on May 1st, there was, upon investment, a little over \$5,000 in the pension fund.

At the public mass meeting on Thursday night in the First Methodist Episcopal Church, Bishop Burt presided and Miss Henning of Wichita gave the address of welcome. Addresses of the evening were delivered by Bishop Thomas Nicholson, Chicago, Bishop C. W. Burns, Helena, Mont., Rev. Wallace MacMullen, D. D., New York City, who stressed the ideals of deaconess service.

The Board agreed to continue the services of Dr. Charles D. Crouch as financial agent of the Billings Deaconess Hospital.

The members of the Board were entertained on Wednesday noon at the Deaconess Home on North Francis Street, Rev. A. E. Lowther acted as toastmaster and addresses were delivered by Miss Jessie Arbuckle, Chicago, Mrs. John A. Patten, Chattanooga, and Miss Bertha Barber, Aurora, Ill.

The courses of study were approved by the board for the training schools at the School of Religious Education of Boston University, Lucy Webb Hayes Training School, Washington, D. C., Folts Institute, Herkimer, N. Y., Chicago Training School, Chicago, Cincinnati Missionary Training School, Cincinnati, Kansas City National Training School, Kansas City, Mo., Iowa National Training School, Des Moines, Ia., Northwest Training School and Settlement, Seattle, Wash., San Francisco National Training School, San Francisco, Calif., Dorcas Institute, Cincinnati, Ohio, Dwight W. Blakeslee Memorial Training Memorial School, New Haven, Conn.

The question of rest homes was considered with special reference to the Agard Rest Home at Lake Bluff, Ill., and a possible home at Palisades, California.

The Board adopted a pin for its deaconesses in good standing. The pin is to be given when deaconesses are consecrated by the bishops, or at the anniversary of the Board at annual conferences.

Retirement of Bishop Hurt

Retirement of William Burt, of Buffalo, N. Y., as a member of the board of bishops of the Methodist Episcopal Church following the general conference in 1924, is to be fittingly memorialized by the general deaconess' Board of which Bishop Burt has been president for the past 12 years.

The Publishers are requesting that every Negro District Superintendent, every Pastor, and every congregation in Methodism make July 1st, 1923, the most historic day in this Church year by Crowning Fifty Golden Years of Service with Dignified Self-Support of the Southwestern Christian Advocate.

EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION, TRIANA, ALA.

The Rev. R. H. Cox and his good people of Triana, Ala., royally entertained the greatest convention ever held on the Huntsville District. A large delegation was present from over the district with good reports.

We Favor Better Education for Alabama.

Whereas, the State Agricultural and Mechanical Institute at Normal, Ala., is an institution which stands for the larger development of the Negro along all lines of his development; therefore, be it

Resolved by this Epworth League and Sunday School Convention of the Huntsville District and St. Paul Methodist Episcopal Church in which this convention assembled at Triana, Ala., this 11th day of May, 1923, that we extend to the State Board of Education, through its executive officer, Hon. John W. Abercrombie, our sincere appreciation for what the state is endeavoring to do for the larger development of our youth of the state.

Resolved further, That we pledge our most cordial support in every possible way; that we most heartily approve of the good work already accomplished by its progressive and energetic President Prof. T. R. Parker; that we pledge him our hearty support and co-operation in the good work; that a copy of these resolutions be spread upon our minutes, and a copy also be forwarded to the State Superintendent of Education at Montgomery, and a copy sent to the Southwestern Christian Advocate for publication.

A card of thanks to the friends and members of Triana Methodist Episcopal Church for their help in the convention; also the ladies who fed the men and women in the parsonage. —Rev. R. H. Cox, Pastor; Kattie Yarbough, Secretary.

A special snappy Semi-Centennial Anniversary program is being prepared for free distribution by the thousands among the Pastors to be used in the Churches on July 1st, 1923.

TRIBUTE TO MRS. F. A. AIKEN FROM THE BOARD OF TRUSTEES OF THE WOMAN'S HOME MISSIONARY SOCIETY

The Board of Trustees of the Woman's Home Missionary Society, convening in Cincinnati, April 30, 1923, for its quarterly meeting, miss from our members one who has occupied a seat in the board since the third years of the existence of our society.

Mrs. Fannie Ambrose Aiken, the second Recording Secretary of the Board of Managers, the Board of Trustees, and the Recording Secretary of the Business Committee, held these important offices for thirty years, and thus has entwined her name and impressed her personality and her powers in an imperishable manner upon the history of our organization.

Her devotion to her task, her painstaking attention to details, her gifts and her ability as Recording Secretary was so fully understood by the Trustees, that when a statement was traced in the graceful chirography of our Recording Secretary, that statement was felt to be correct.

Mrs. Aiken served many years before stenographical aid was afforded our Secretary. She devoted every ounce of her strength to the tabulation of the transactions of our rapidly-growing society. She truly presented her powers as a living sacrifice unto God.

When at one time our Treasurer became physically incapacitated, she carried the burden of the Treasury together with her other duties until the next annual meeting of the Board of Managers when a new Treasurer was elected.

On several occasions our National Society expressed their appreciation of her labors in tangible form, and when she voluntarily laid down her pen, she was unanimously elected Recording Secretary Emeritus of the Board of Managers and of the Trustees; and upon this occasion spontaneous expressions of appreciation were voiced from one and all the Trustees, two hours at least being spent

in this love feast, the glow of which cheered and warmed her heart during the declining years.

But Mrs. Aiken not only served in a national capacity, she was a tower of strength in Conference, District and auxiliary work. At the time of her translation, she was Vice President of our Esther Home of Cincinnati, Vice President of the District, and also of the Walnut Hills auxiliary. For many years she was President of the Trinity auxiliary of Cincinnati and was presented with a love token in appreciation or service rendered which she carried the remaining years of her life.

Mrs. Aiken was a tried and true friend, in obedience to scriptural admonition her conversation was "Yea, Yea, and Nay, Nay." The good name of her co-operators was always safe in her hands. She was sympathetic, unstinting in her expressions of praise and commendation, and endeared herself to many hearts throughout the length and breadth of our land.

Therefore be it resolved:

First—That the Board of Trustees extend to the members of Mrs. Aiken's family our tenderest sympathy in their sorrow.

Second—That we record our own sense of personal loss in the translation of our beloved Sister and co-worker.

Third—That we record our loss of her council and helpfulness in the Board of Managers and the Board of Trustees and in our work at Esther Home and in our Conference, District and Auxiliary to which she belonged.

Fourth—That a copy of this expression of appreciation be sent to the members of the family, be printed in Woman's Home Missions and in our Advocates.

Respectfully submitted by the committee, on behalf of the Board of Trustees. Mrs. I. D. Jones; Mrs. Geo. O. Robinson, Mrs. Mary Fisk Park, Mrs. H. C. Jennings, Mrs. H. D. Ketcham.

COMMENCEMENT AT DREW THEOLOGICAL SEMINARY

All that is characteristic of Drew received striking emphasis throughout the fifty-sixth annual commencement, which was held at Madison, N. J., May 11-15, 1923. The love and enthusiasm of alumni (and alumnae) high scholastic ideals and attainments, strong convictions concerning the evangelical faith, devotion to the missionary enterprise, and the forward look, as manifested in a broadened curriculum, adaptation to changing conditions, and an audacious but indispensable program for future expansion—all were very much in evidence throughout the commencement season.

The returning alumni taxed the capacity of the seminary accommodations. There were reunions for the ten-year classes and class banquets, that of 1903 having the record attendance. The spacious dining hall was filled to overflowing for the alumni banquet on Monday. The various speakers, Dr. G. W. Smith, '77, of Newark Conference; George F. Woodson, '93, dean of Payne Theological Seminary; Raymond Huse, '03, district superintendent, New Hampshire

Conference; W. Early Ledden, '13, of Broadway Church, Camden, N. J.; and Clyde H. Brewster, president of the graduating class, left no doubt as to their affection as they described the past, rejoiced in the present, or anticipated the future of their alma mater.

In the baccalaureate sermon delivered by the book editor of the Methodist Episcopal Church, Dr. David G. Downey, '80, and in the commencement address by President C. M. Stuart of Garrett Biblical Institute, the emphasis was laid on the things that Drew believes to be supremely important—by Mr. Downey, on the world's need of Christ, by President Stuart, on the minister as a teacher of the Word of God.

The missionary anniversary address was given by Dr. Arthur D. Berry, '98, dean of the Theological Seminary, Aoyama Gakuin, Tokyo, Japan, on "The Christian Message to the Non-Christian World." Drew has had in residence this year more missionaries on furlough and missionaries under appointment than in any previous year. During the ex-

ercises Dr. W. M. Gilbert, the newly appointed professor of home missions in the College of Missions, was introduced. It was announced that Dr. W. G. Shellabear, professor of Oriental Language, was sailing for Holland to collect material at the University of Leyden for his revision of the Malay Dictionary. Already the College of Missions has fairly justified its creation.

The student enrollment for the year has been 217. The graduating class numbered 61. Neither number has ever been equaled in the history of the seminary. Three received the graduate degree of master of theology; bachelor of divinity, 31; the diploma in theology, 14; degree of master of arts, 8; and the diploma in missions, 5. The increasing enrollment imperatively demands increased equipment, in both buildings and endowment, and President Tipple announced the maturing of plans for a campaign to secure the needed funds.

The Archer Brown Fellowship in Hebrew and Old Testament was awarded to Joseph Brown Matthews, A. B., Asbury College, B. D., Drew. Mr. Matthews is a furlough missionary from Java. The Delaplaine MacDaniel Fellowship was awarded to Malcolm S. Pitt, A. B. Rutgers College, A. M. Harvard University, B. D. Drew, who will spend next year at the University of Leyden in the study of Arabic. The George R. Crooks Prize for Excellence in Hymn and Scripture Reading went to Leslie J. Sevins, A. B. Albion College, B. D., Drew; the Daniel P. Kidder Prize in Practical Theology to Adam Nagay, A. B. Dickinson, B. D. Drew, and the John H. Willey Prize in Pulpit Oratory and Manner to Clyde W. Brewster, A. B. Baker University, B. D. Drew. During the year the Fellowship in Church History at Drew has been occupied by Samuel Lin Sheng Lee, A. B., B. D. Peking University; Leland B. Henry, A. B. Syracuse University, B. D. Drew, 1922, has been Fellow in Systematic Theology at Cambridge University, England; and Welsh S. Boyd, A. B. West Virginia Wesleyan College, has held the Easton Scholarship for a member of the middle class. A gift of books for the library by the senior class was announced, the gift being inscribed to the memory of Howard H. Kidder, of the class of 1923, who was suddenly killed near the beginning of the junior year.

The enrollment for the coming year is already surprisingly large.

We have been observing Centenary Days, Children's Days, Lincoln's Days, Easter Days, Trustees' Days, Stewards' Days—the next day should rightfully be Southwestern Semi-Centennial Day, July 1st, 1923.

SERMON—TEXT: LUKE 1042; BUT ONE THING IS NEEDFUL

By The Rev. J. H. Woods, Pastor Fairmont Heights Church, Washington, D. C.

The disarmament conference held in this city a little over a year ago has gone down in history as a failure, as far as the object

for which it was held, is concerned. The Peace Conference at Lausanne, in the minds of thinking men, has won for itself the same name. All eyes have been turned toward the Ruhr Section, where France like the proverbial Shylock insists on having his proverbial pounds of flesh. The league of Nations has so far, failed. Although Germany the most powerful military nation in the world, is supposedly subdued, there are at this moment going on no less than a dozen wars in the world. Russia has consumed herself with internal bickerings and blood shed. China, the only Nation in the world with a full history extending back to the time before Christ, feels her Empire tottering by reason of her inability to handle her economic and political situation and to cope with the piracy, banditry, and outlawry of her own people within her own borders. When we take a sweeping view of these conditions of the world, we are compelled to say this morning as did our Christ nearly two thousand years ago, one thing is needful.

The ministry of the Christian Church has failed in the hour of deepest need, to impress the world with an authoritative message on the subjects of war, capital and labor, and human brotherhood and the many vital and living subjects that are absorbing the thoughts of men, today. The Church itself has been at the cross-roads. For many years we have been considering our time and strength on the secondary matters. The Methodist Episcopal people have grown eloquent on the argument about the second blessing when a number of us have not had the first yet. The good Baptist people have been very insistent that once in Christ you would never be out. We have wasted precious time and influence arguing as to whether Christ laid down or stood up to be baptised. I thank God for the day when people have learned some common sense at least in some places and are linking up forces for Christ. We seemed to have recognized the one thing needful. We so often hear people talking about the "Old Time Religion." There is but one kind of religion and that is the religion of our Lord and Savior Jesus Christ. The religion that makes the man who was a thief stop stealing and the man who was a destroyer of homes stop his devilment.

This is an age of wisdom. I can remember, even in my short life time, when an automobile running down a country road would create more excitement than a steam engine drawing a train of cars down this street, today. Today there is an automobile to every ten families in almost every city of any size in the United States. I can remember when a bicycle was only the property of a rich man's son or a professional man. Today they have been all but relegated to the rear. So common are they. I can remember when if you had told a man that men would some day be flying over our heads like birds, he would have called you a fool. Today we have a complete system of Aerial Mail Transportation.

This I say is an age of wisdom. The astronomer swings his telescope in the air and tells us he sees a comet coming at the

rate of a thousand miles a minute and it will be seventy five years getting here and yet he can tell the day and hour that it will pass over our heads. He tells us it would take a ray of light coming from the nearest planet in our Solar System, years to reach us traveling at the rate of 186 thousand miles a second. He tells us that this old earth of ours travels 580 million miles a year at the rate of a thousand miles a minute. We are trying to get a message through Mars now. What we need is to get more messages through to Heaven. When I think of the wisdom of this age and of the men who have made such contributions to society I take off my hat to them. When I think of what the intellect of men has accomplished, I stand in awe and wonderment. When I ask the question Intellect, what have you done? back comes the answer: I have swept the heavens and numbered the stars, I have weighed the ether and sent men sailing through the air like birds. I have fathomed the boundless depth of the briny deep and sent messages without any visible means of conveying them. All these things are nothing short of marvellous. And yet for this world full of the wise there is one thing needful.

The Negro's appreciation of the Church's ministry to him for fifty years thru the indispensable medium of Church publicity will be put to the test on July 1st, the Semi-Centennial Anniversary Day.

EPWORTH LEAGUE INSTITUTE

On to Cincinnati!—To the first session of the Lexington Conference, Epworth League Institute, at Park Street M. E. Church, July 16-19, 1923.

An interesting program is being arranged for study and recitation each morning under able and competent instructors. Afternoons—recreational activities. Evenings—brief programs.

Persons taking the regular courses will be given certificates of graduation, said courses to consist of Life Service, Stewardship, Social Service, Evangelism, Christian Leadership, Bible Study.

Among our instructors are: Rev. F. H. Butler, D. D., Rev. C. N. J. Coggin, D. D., Rev. E. A. White, D. D., Dr. I. Garland Penn, Sr., Dr. B. F. Smith, Dr. J. W. White, Dr. S. E. Grannum, Dr. J. B. Redmond, Dr. W. P. White, Dr. E. W. Kinchen, Paul L. Vogt, D. D., Rev. J. H. Rose, D. D.

Each local league should begin at once to raise sufficient funds to cover the expenses of its delegates. All delegates should register immediately upon their arrival at the church, corner Park and Carlisle Streets. Good stopping places will be secured by the Local Committee at reasonable rates.

One of the main features will be a lecture Tuesday night, July 17, by Dr. F. H. Butler, Secretary of the Colored Leagues of the M. E. Church.

H. W. Tate, Manager, 920 Lincoln Avenue, Cincinnati, Ohio. Mrs. M. E. Kelley, Secretary, 514 Scott Street, Covington, Ky.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Review:---Great Men and Women of the old
Testament.

JUNE 24, 1923

During the quarter we have studied in the life of nine men and two women of the old Testament. We will not suppose, however, that these are all the great men and women of the Old Testament. They are only some of the greater ones. Some of them were great chiefly in their characteristics, and undertook, rather unsuccessfully, to accomplish a good and noble work; while others were great in both their character and accomplishments. Another convenient way of classifying these notables would be according to the nature of their work. Accordingly they would fall into three groups: Founders, Saviors or Preservers, and Reformers. Some of them could well be put into either of two groups. But it will serve to emphasize their chief religious and social importance if we place in the first group Abraham, Moses and David; in the second group, Joseph, Samuel, Nehemiah and Esther; and in the third group, Elijah, Isaiah and Jeremiah. Ruth would be in a class to herself and represent a fine young woman of exemplary qualities.

The first group were not all founders in the same sense. Abraham was the founder of a new family of the Semitic race. The Hebrews as a distinct group traced their beginnings back to him. The biggest thing about him to be remembered is his strong religious faith and his complete obedience to what he considered to be the will of his God. Moses was both a savior and a founder. He saved his people from slavery, and he was the founder of a new religion for them, which religion has come down through the ages, culminating in Christianity. But it is as a founder that he is very significant. For had he simply saved his people from bondage without establishing them in this new religion, his services would not have had much world significance. The biggest thing in the character of Moses to be remembered, and, if possible, appropriated, is his strong faith in Jehovah, his race pride, his unselfish spirit, and his humble patience in dealing with his ignorant but stubborn people. David was the real founder of the Hebrew nation, somewhat as Washington was the founder of this American nation. The biggest thing in his character to be remembered, and appropriated is his strong, religious interest, his unshaken faith in God, his unvengeful nature, his humility of spirit, and his dauntless courage.

All the reformers sought to reform the religious life of their people; for during the intervening centuries the religion of Moses had suffered more or less from heathenish practices. Besides, a developing people needs a

developing religion to meet the increasing demands of new times. It was the work of these reformers to make the implications of the religion of Moses, and it was their earnest effort to free the religion of its heathenish practices. But they, and especially Isaiah and Jeremiah, undertook a social reformation also. In fact, a social reform in Israel was also a religious reform, so inseparable were their religious and social life. They sought to solve the domestic and international problems by strengthening the people's religious faith in Jehovah and by increasing their loyalty and obedience to Jehovah's will. The biggest thing in their character to be remembered and appropriated is their self-sacrificing spirit, their deep moral and religious earnestness, and their strong faith in God and the final triumph of his cause, which faith caused them to persevere enthusiastically to the end, even in the face of any obstacle and discouragement, no matter how great.

The saviors in one way or another saved their people from destruction—Joseph by providing food for them during a famine when the race was in its infancy; Samuel by arousing them to defend themselves against the enemy; Nehemiah by reforming the social and religious life, thereby preventing amalgamation; and Esther by foiling the wicked schemes of the unscrupulous Haman. The big thing about Joseph's character is his family pride and his forgiving spirit. The big thing about Samuel's character is his religious faith, his far-sightedness and his honesty in conducting public affairs. The big thing about Nehemiah's character is his race loyalty, his unselfishness, his self-sacrificing spirit, his strong faith in God, and his bold courage. And the big thing about Esther's character is her race pride and loyalty. Founders, Preservers, Reformers—all public servants fall into one or the other of three classes, that is, if their work is to be commendable. Whatever else may be, let us see to it that we are not "knockers" or destroyers!

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.
Lesson for Sunday, June 24, 1923.

"Seeing we are compassed about with
so great a cloud of witnesses."

(By Rev. D. D. Martin, D. D.)

The lessons of the quarter have brought us in touch with Old Testament worthies in a way to make them a real part of human life to us. If our hope of immortality means anything to us, we must regard these

who lived a few thousand years only, before us, as very near us in human interests. If we are to visualize, and make real, the Bible in its modern application, we must identify ourselves with the whole program of God in the world. None of humanity is distant from us either in years or in location. The unity of the human race is as important to our faith as the unity of God.

The missionary element in the lessons of this quarter is easily seen in God's effort to bring his people to recognize their kinship and obligation. The call of Abraham, and his intercessory prayer for the Cities of the Plain, are events as truly missionary as though they were in the 20th century. Through Israel God was making himself known to the nations of the world, just as truly as American missionaries are revealing God to the darkness of Africa, or the superstition and ignorance in the "Roof of Asia." It was hard to get Israel to see it; just as it is hard to get some American church members to feel their obligation to the rest of the world.

The place of women in the lessons of the quarter, and their part in working out God's program is one of its interesting features. Sarai, the wife of Abraham; Rebecca had her part, as the wife of Isaac; Rachel was the mother of Joseph, her faith his inspiration; Moses was indebted to his mother's skill and faith, for his life and his vision of the Divine. Ruth and Esther each in widely separated walks in life made their contribution. It was Hannah, the mother of Samuel, who reveals the consecration of motherhood in the gift of children to God's service. These holy women of old are appealing to the womanhood and motherhood of today to give in like measure with them to the world's redemption. Never did the girlhood and womanhood of any age or race of an opportunity comparable with our girls and women of today. Let us not disappoint.

Gammon Seminary.

District Rounds

HANNIBAL DISTRICT.

Second Round.

Curryville Ct., July 7-8; Moberly, 14-15; Hannibal, 21-22; Mexico, 28-29; Fayette, Aug. 4-5; Troy, 11-12; Sturgeon Ct., 18-19; Floristell Ct., Rev. A. C. White, 18-19; Wellsville Ct., 25-26; Montgomery, Sept. 1-2; Bowling Green, Rev. E. W. Hannah, 8-9; Louisiana, 8-9; Fulton, 15-16; Truesdale Ct., 22-23; Now Bloomfield Ct., 29-30; Columbia, Oct. 6-7.

Dear Brothers: Let your administration be one continuous campaign for soul-saving. Observe The Southwestern Christian Advocate Day, July 1st.

Attend the Epworth League Institute at Geo. R. S. College, July 8-15, and bring at least one delegate with you.

Raise every dollar of your Centenary and Conference claims.

District Conference Aug. 8-12, at Troy, Mo.—C. W. Webster, Supt.

PINE BLUFF DISTRICT.

Third Round.

Marvell Cir., June 23-24; Altheimer,

Wabbaseka and Union Grove, June 30-July 1; Clarendon, 7-8; Gould and Meroney, 7-8; Avry and Dumas, 7-8; Dermatt and McGehee, 14-15; Eudora and Boydell, 21-22; Johnsville Cir., 28-29; Watson Cir., 28-29; Carthage Cir., Aug. 4-5; Tacenta Cir., 7-8; New Edinburg Cir., 11-12; Pine Bluff, 11-12; Pine Bluff, St. James, 18-19; Helena, 18-19; Rison and Peace, Aug. 22-23.

Dear Brothers: This will bring us up to our District Conference. Let all of us do our very best to the Man and come to the Dist. Conf. with all of our work done well and over the top. This means the Southwestern as well.—Yours in Christ, A. S. Miller, D. S.

NEWMAN DISTRICT.

Third Round.

Carrollton and Bowdon, June 15-17; Burns and Evergreen, 23-24; Luther-ville, 30-July 1; Hogansville and Corinth, 7; Rivertown, 14-15; Franklin, 21-22; Newnan Circuit, 28-29; Bremen, August 4; Hogansville Circuit, 11-12; Grantville Circuit, 18-19; Newnan station, 25-26.

Dear Brother: This brings us to the third round. The most of you did well on Easter Sunday, but let us do better on Children's Day—the second Sunday in June. The great Church is expecting much of us; be sure to act your part well.

Don't fail to collect your Episcopal money and bring it with you to the District Conference. The roll will be called. Don't fail to have every dollar in hand from your charge. The District Conference will convene at Tallapoosa August 1, 1923, at 10 a. m. Please be on hand at the calling of the roll. Bring the local board moneys to the District Conference. Don't forget the first Sunday in July is Southwestern Christian Advocate Rally Day. The church expects you to do your whole duty in presenting it. Brother, please don't forget to collect the Centenary money monthly and forward the same to Morris W. Elmes, 740 Rush Street, Chicago, Ill. Our resident bishop, E. G. Richardson, receives monthly reports from the same.—Yours, M. M. Alston, McDonough, Ga.

BROOKHAVEN DISTRICT.

Third Round.

Lampton, June 30-July 1; Columbia, 29-July 1; Sheraw and Tilden, 7-8; Liberty, 14-15; Hub, 21-22; Brookhaven, 27-29; Brookhaven Ct., 28-29; New Home, August 1; Hazlehurst, 3-5; Crystal Springs Ct., 4-5; Barlow, 8; Wesson, 11-12; Summit and Magnolia, 15-16; Crystal Springs, 18-19; Kenolia, 18-19; Florence, 25-26; Bridgeville, Sept. 1-2.

The District Conference will convene at Tylertown Sept. 8-9, and all ministers and delegates are expected to be present the first day at the opening of the session. Every local preacher and exhorter must subscribe for the Southwestern. I am asking each pastor to raise his full quota by July 1st. Dear brethren, I trust you will collect and report every claim of the Church at the session of the conference. The Area Secretary, the Editor and Business Manager of the Southwestern are invited to be present. Our motto: Every charge over the top with Centenary.—G. W. Smith, Dist. Supt.

(Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

JUNE 24—TODAY'S CHALLENGES
TO THE CHRISTIAN CITIZEN
(Ezek. 3:17, Psa. 127:1).

The Leader's Ten Minutes.

As boys and girls study history it is probably with the thought, that they are living in a country that is "ready-made." As they read about the work of the builders of the republic, about the men who gave their lives that this nation might live, they imagine that the task of making the United States the best country on earth has been completed.

They have nothing to do with building the nation but are expected to settle comfortably down and enjoy the benefits that have been made possible through the sacrifice and service of men and women of other days.

Strange to say, some people never get beyond that viewpoint. They may read and discuss the questions of the day but always as though they were not concerned about the problem or its solution.

The Christian citizen can take no such attitude. He realizes that the world, and the nation and the community contain a great many influences that need to be radically changed.

If he is sincerely trying to live the principles of Jesus, he will not be content to ignore these wrongs and "pass by on the other side." He will recognize in them hindrances to the coming of God's Kingdom and will help in every way possible to overthrow their power.

The Christian Citizen—A Watchman.

The story from which the first Scripture reference is taken is a familiar one.

Here was a man who had had a marvelous vision of God, followed by a summons to the difficult task of delivering God's message to people who were wicked and rebellious. Ezekiel was told that his task was to deliver the message. After he had done that, his responsibility ended; but if he neglected that duty the full responsibility for the wickedness of his people would be laid upon him.

"I have made thee a watchman" was the trust that was given to him.

It is difficult for us to understand the importance of the watchman's task in those days. While the whole city slumbered, he it was who kept watch for an enemy who, unobserved, might attack it.

We may well take this call to Ezekiel as the first challenge that comes to the Christian citizen today—the need of being a watchman, ready to warn of attack by enemies.

A certain reformer said, not long ago, "When I see one reform accom-

plished, I devote myself to another. I began with Slavery. For that I was stoned; I went on to Woman Suffrage. For that I was rotten egged. Then I took up Prohibition. For that I was only reviled by the newspapers and called a hypocrite."

When evil seems firmly entrenched and a reform unpopular, it is so easy to say and really believe that nothing can be done about it.

But history reveals that the reform measure that seems so impossible one year is made effective in a very short period, measured by God's time.

"They are cowards who dare not speak

For the fallen and the weak
They are slaves who dare not be
In the right with two or three."

Quarterly Conferences

SEGUIN, TEXAS—Our second quarterly conference was held May, 1920. Rev. G. A. Doslandes presided in his usual masterly way; he made some timely and helpful remarks. Most of the officers were present with good reports. The D. S. spoke in high terms of the advancement of the work. Sunday was a high day with us. The D. S. preached a most excellent sermon on Sunday night. The words of his text were: "The wages of sin is death, but the gift of God is eternal life." We raised during the quarter, \$250. Paid D. S. in full \$25; paid pastor \$122; Centenary \$56; other causes \$47. The various auxiliaries reported as follows: Ladies' Aid, \$3; Epworth League, \$1; Junior L., \$1; Mother Jewels, \$1; W. H. M. S., \$75.—Mrs. M. J. Stone, Reporter.

BOGALUSA, LA.—Our church at Bogalusa is on the onward march. Our second quarterly conference convened May 25-27, with our worthy District Supt., Rev. M. R. Walker, presiding. Reports showed improvement along all lines. The District Superintendent was very agreeably surprised to find that in so short a time so much had been done. The church is most beautifully painted and has become the center of attraction on Columbus street. Too much praise cannot be given our pastor, Rev. H. J. Williams, for the masterly way he has led us. Under the untiring leadership of Sister B. B. Howard, our quota for the S. W. C. A. will be reported in full. Sister Howard knows no failure. On Sunday the pastor and District Superintendent were invited to dine with little Mary Johnson, the four-year-old daughter of Bro. and Sister Robert Lumzy, and granddaughter of Sister Fannie Gibson, and a regular sub-

scriber to the S. W. C. A. The table was laden with the best of eatables. Little Mary presented the District Superintendent with a cash purse of one dollar. At night the choir with Sister Mary Travillian at the organ, rendered valuable service. The sermon, which was a masterly one, was preceded by a song, led by Sister B. B. Howard. Subject: "Hold to God's Unchanging Hand," which sent a thrill through the church. The Superintendent was at his best, and truly the people heard him gladly. He was paid in full. Collection for the day, \$50.85.—Rev. H. J. Williams, Pastor; Willie Murray, Reporter.

SMYRNA CIRCUIT—The second quarterly conference of the Stones River and Smyrna Ct. was held March 24-25. The session was presided over by our Dist. Supt., Rev. F. N. Collier. The ladies prepared dinner. On Sunday Rev. Collier preached a noble sermon which was enjoyed by all present. He administered the Lord's Supper. Collection was good. The Sunday school is in a bloom. Their program rendered Easter was the best in years. Too much cannot be said of the progress that is being made by the Sunday school.—Miss Mariable, Reporter.

TUTWILER CHARGE.—Our first quarterly conference on the Tutwiler Charge was held May 5-6, at Vance, Miss., with J. M. Marsh, our beloved District Superintendent, in the chair. There were good reports from all the officers. We were very glad to have our beloved pastor, the Rev. S. V. Carter, who has been in poor health for six weeks or more. He came to us full of ambition to put the program over. We enjoyed a great conference. Raised Saturday and Sunday \$33.00. Paid superintendent in full and a balance of \$10.00 on hand for Centenary.—S. M. Reed, reporter.

MAYSFIELD, TEX. — Our second quarterly conference was held March 31-April 1, with Rev. T. H. Wyatt, the district superintendent presiding. All officers were present with good reports. The business session was good. We raised during the quarter, \$131.30. Ladies' Aid, \$9.02; Woman's Home Missionary Society, \$10.17; Woman's Foreign Missionary Society, \$7.71 Junior League, \$4.64; Sunday School, \$4.02; Epworth League 60c. Paid pastor, \$4; superintendent, \$35; Centenary, \$92.60. Class leaders reported \$29.84.—Rev. John Coe, pastor; C. W. Renfro, reporter.

VANCE, MISS.—Our first Quarterly Conference was held May 5-6, at St. Michael M. E. Church, Dr. J. M. Marsh, District Superintendent, in the chair; Rev. W. C. Connor, secretary, called the roll and all officers were present and answered to their name. All reports were good, better than ever heretofore on Vance Circuit, and there seemed to be a working spirit among these good people, we raised \$22.70 for district superintendent and \$10.00 for Centenary; a grand total of \$32.90. The district superintendent knows how to manage his business on the district. He preached us a warm sermon on Sunday and he selected for his text Heb. 2nd Chapter, 3rd verse. We are glad at any time to meet our district superintendent, Rev. J. M. Marsh, D. D., who is a man of God.

and do the Master's will.—W. C. Connor, reporter and secretary.

McLAIN CHARGE—Our second quarterly conference was held with Rev. P. H. Rembert in the chair. Most of the officers were present with written reports, which showed the work in fine shape. Paid the Dist. Supt. in full \$25.13. Total raised this quarter, \$264. Centenary over the top at two places, Moody chapel and Mount Nebo. Sunday was a high day in McClain, Moody's chapel was crowded. The Dist. Supt. preached an able sermon. Forty partook of the Lord's Supper.—J. M. Tatum, Reporter.

BRENNHAM, TEXAS — The third quarter was held May 20-21. Rev. R. B. Reid, D. S., presided with much dignity to the M. E. church and himself. He preached on stewardship; it was a masterly effort; 68 communed. Monday 8 p. m. business session. The pastor, Rev. W. H. Jackson, and officers made good reports. Six had united with the church and two converted. The recording steward and budget secretary's report showed that \$486.79 had been collected during the quarter. Paid O. S. 19. Rev. Reid delivered one of the best lectures on the moral status of our race that this writer ever listened to. If the race would heed it, we'd have a new race from a characteristic standpoint. God grant that he and his caste may continue said efforts for the uplift of the race.—A. V. Nelson, Reporter.

SOUSIER, MISS.—The second quarterly conference for the McHenry Circuit, convened at Ramsey chapel May 12th, with Rev. P. H. Rembert, District Superintendent, in the chair. McHenry and Ramsey made splendid reports. The Sunday school superintendent's report was the only report from Black Creek. The above report showed the work to be in splendid condition. On account of incessant rain we were not able to have any service during the day, but on Sunday night our District Superintendent preached an excellent sermon. The stewards made a splendid report. Paid pastor \$63.40; Dist. Supt. \$19; Centenary \$51; Trustees \$21. Total for the quarter, \$160.40. We love our pastor, Rev. D. D. Armstrong and Dist. Supt. P. H. Rembert, and we are going to put the program over.—J. C. Ramsy, Reporter.

ROLAND CIRCUIT—Our second quarterly conference was held by our Dist. Supt., Dr. W. H. Simpson. The conference convened at Natural Steps, Ark., April 14th, 1923. The pastor, Rev. A. L. Buchanan, and good people, tried to make it pleasant for the D. S., all of which was greatly appreciated by him. The officials made a round report. On the 15th at 11 o'clock the District Superintendent delivered a wonderful sermon to the delight of all who were present, after which the door of the church was opened by the pastor. The Lord's Supper administered. Offering received. Paid our District Superintendent assessment, which was \$20. At night Rev. J. W. White, our local preacher, spoke; one was added to the church. The D. S. is made welcome wherever he goes on, Roland Ct.—I. N. Tucker, Reporter.



WHAT THE CHURCHES ARE DOING

WAYSIDE, MD.—On Monday night, May 7th, 1923, a butter fly pageant was given at Shiloh M. E. Church, by the Shiloh Working Club of Washington, D. C., for the benefit of the stewards and trustees, which will long be remembered by the great mass of people who attended. The edifice was filled to its utmost capacity. The pastor, officers, members and friends were thankful and highly appreciative of the pageant which was so successfully carried out by Mrs. Bertha Bowman, president of the club and her efficient corps of officers. May God bless these working people. Proceeds for the evening, \$100. After paying expenses turned over to stewards \$57.76 and trustees \$31.20. Making a total of \$88.96, turned over to the church.—Ruth Hawkins, reporter.

ALAHUA, FLA.—Paradise M. E. Church: On Thursday night a storm struck the parsonage and the results were 75 pounds of choice groceries. The little storm party left the pastor, Rev. E. Grant and wife, feeling very happy. They take this method to thank the following persons: Sister Lottie Smith, Brother J. R. Neal and family, Brother Charley Smith and wife, Sister Eliza Thomas, Sister Sarah Williams and Miss Pastala Smith, Mrs. Chapman of the A. M. E. Church, Fernandania, Fla. We appreciate the hospitality of these good people, and pray the blessings of God upon them.—Charley Smith, reporter.

STARKVILLE, MISS.—The Ladies' Aid of Griffin chapel M. E. church put on the manless wedding a few days ago, which was a wonderful success. A large crowd was out to enjoy the affair. Dr. E. R. Miller, P. C., sang a solo just before the wedding procession entered the church. Mrs. Viola Lovely presided at the organ. Mrs. Lena Hardy sang "Some Day When You Are Mine," while they stood on the rostrum. Mrs. Margaret Lucas acted as minister, Miss Naomi Miller groom, Mrs. M. L. Hawkins bride. Two little girls acted as rice girl and ring bearer; two others as flower girls. Mrs. Florence Montgomery and Mrs. Ella Collier were the bride's parents. Six other couples acted as bridesmaids, matrons of honor, etc. Every one enjoyed it so much that we were asked to repeat the wedding at an early date. \$21.74 was realized for the treasury. We do not mean to let anything turn us around, but push the battle to the gate.—Rose Bud O. Bell, Reporter.

ALEXANDER CITY, ALA.—We observed Easter April 1st, 1923. Dr. Wilson the representative of the Ameri-

can Bible Society was with us; he preached a missionary sermon at 11 o'clock. At night, the program was conducted by Mrs. Estella Allen, Sunday School superintendent. Dr. Wallace was also with us and gave an interesting talk on importance of Centenary. We raised \$434.39. We have the right man in the place, person of Rev. J. C. Churman, our pastor. Our pastor's wife and daughter just returned from school. We delight in having them with us, they are so much help in our church work.—W. L. Hutchinson, reporter.

TULLAHOMA, TENN.—We, the members of Howard chapel just closed a great rally by the trustees and stewards. We raised \$140. Mrs. Calie Crieanae, No. 1, \$4.72; Mrs. Mollie Cooper, No. 2, \$58. The church has taken on new life. We gave the pastor \$100.—Rev. S. T. Miller, P. C.; Addie Oakley, Reporter.

BRINKLEY CHARGE—We the members of Haven Chapel M. E. Church, have pledged our services to do more and better work for the cause this year as never before in all of the department. Our loving pastor, Rev. Dawkins is using all of his energy and skill to keep Brinkley's awake. Not long since he was stormed with more than 150 pounds of groceries, and cash, this was sent to his family in Brinkley, Ark. \$15.80 Centenary money was sent to Treasurer Morris W. Ehnes, Chicago, Ill.—J. W. Johnson, M. D., reporter.

OCEAN SPRINGS, MISS.—Our Easter service was carried out in excellent style on Easter Sunday. The children played well their parts at both churches. Mrs. Eliza B. Keys and Miss Ruth O. Keys rendered excellent music, which was enjoyed by all. Unit leaders reported as follows: No. 2, Mrs. Sabra Smith, \$29.26; Mrs. R. L. Tate, \$5; A. B. White, \$2; R. Smith, \$1; J. H. Carter, \$5; Mrs. W. L. Carter, \$5; total with other collections, \$125. Unit No. 1, J. C. Jacobs, \$5; Minnie Andrews, \$5; Susie Hurst, \$1.50; Victory Bilbo, \$5; Olivia Harris, \$5; pub. collection, \$2.15. No. 2, Frank Bilbo, leader, \$5; Bella Jacobs, \$5; Mrs. Jennie Laster, \$5.30; Calie Anderson, \$2. No. 4, Mrs. Demis Billops, \$4.40; No. 3, E. Henshaw, \$29; No. 5, A. S. Washington, \$7; No. 6, Lucy Williams, \$16.80. Total for Unit leaders, \$86.20.

Subscribers: Ed. Smith, \$1; Alfred Smith, \$2; A. S. Washington, \$5; N. Washington, \$6; Nat White, \$3; Dermis Billops, \$5; B. Greyer, \$1; Caroline Bilbo, \$3.50 Mrs. Corinthian Whessenhurst, \$3; Bro. Theodore Whessenhurst, .25; pub. col., .79. Total for No. 1 and No. 2, \$40 for Centenary collection. Total for circuit

Ocean Springs, Miss., \$165.—Rev. A. L. Tate, P. C.

GULFPORT, MISS.—I wish to thank the members and friends of St. Marks M. E. church for complying with the pastor's request to go over the top before Easter. Our drive was launched six weeks before Easter and ended one week before. Our money was raised in this way: Two popular girls were selected as contestants in a queen's contest. Two sponsors were selected to represent the girls. Miss Emma Lenoir contestant, Mrs. E. Downs sponsor; Miss Mary L. Powell contestant, Mrs. H. W. Wilson sponsor. The contest ran high and created considerable interest. The result was on Tuesday night, March 27th, when the contest closed. Miss Mary L. Powell was elected queen, having \$311; Miss Emma Lenoir received the prize, having \$291.

• Sunday was a high day in St. Mark. The sponsors and their helpers reported to the leaders. Then the leaders gathered the fragments that remained. Sunday night after the children's exercises the leaders reported as follows: Class No. 1, Sister McKee, \$11; No. 2, Sister C. Pairs, \$125; No. 3, Sister Phillips, \$129; No. 4, Bro. Bowie, \$65; No. 5, Bro. Gus James, \$40; No. 6, Sister Malonson, \$270; Sunday school, J. E. Thomas, \$25; public, \$21.91. Grand total, \$686.91.—Rev. L. E. Johnson, Pastor; Mrs. J. H. Hudson, Reporter.

CLOW CIRCUIT—The meeting of the Texarkana District Woman's Home Missionary Society, held at Kelly chapel, April 5-8, was largely attended. Reports were fine, and Rev. N. B. Robinson entertained the meeting to the highest. Mrs. G. T. Saxton, our president, is on the job. She gave some inspiring lectures during the meeting. The women raised \$212. On Saturday evening the quarterly conference convened, with Rev. G. T. Saxton in the chair. Rev. Saxton preached to the delight of all present at the 11 o'clock service on Sunday from the subject, "I, if I be lifted up, will draw all men unto me." On Sunday night Rev. C. H. Brooks, of Bengin, gave us a wonderful sermon. Our meeting closed to meet next year at Clow, Ark.—Irena Robinson, Reporter.

OLIVIER, LA.—Mt. Zion M. E. church. Easter was truly a high day. The Resurrection sermon was preached by our pastor, Rev. S. Green at 4 a. m. Our quota was \$160 and we raised \$125. The Sunday school program rendered at 8 p. m. raised \$7.40; sent one subscribers on our Southwestern drive. Our class meetings are on the increase. On April 10 twenty-five were present; collection \$7.40, and 75 pounds of choice groceries were presented the pastor and family.—H. Roberson, Reporter.

BEEVILLE, TEX.—April was one of the most progressive months of the year. We are small in membership but are large in heart and pocketbook. We have been steadily marching toward a victorious end of all of our claims. Total raised for the month \$125.02; \$85 for Centenary, \$40 for other claims. This makes a round report of all our claims, and our Southwestern quota is assured by July 1.—B. J. Easter, P. C.

MEMPHIS, TENN.—Centenary M. E. Church: "Rainy Afternoon," a play, under the auspices of the Mississippi Ave Club, proved a success. The proceeds were for the new church. Quite a large audience attended the play. Too much cannot be said of those who participated in helping to make the play a success. Prof. Love, the president of the Miss. Ave. Club and superintendent of the Sunday School is always at his post.

Dr. L. B. Moore, formerly dean of Howard University, lectured at Centenary M. E. Church. Quite a large audience was present to hear him. Dr. Moore held his audience spellbound. He is a master orator, logical thinker, and business man.—L. C. Steele, reporter.

GREENFIELD, MO.—We have just closed the greatest revival that we have had in 30 years. We started with a ten-day prayer meeting and the community was startled as never before. The Rev. W. A. Payton, our pastor at Clinton, assisted the pastor, Rev. Scott, and was more than master of the situation. Twenty-four persons came into the church. Rev. Payton is one of the best evangelists in our church, and may he live long to preach the gospel.—Rev. E. Scott, Pastor.

INDEPENDENCE CIRCUIT—Independence Circuit is moving on nicely under the leadership of Rev. A. J. Kirk, who arrived here two months after the conference. Since that time the entire church seems to have new life. A new parsonage is being erected at the cost of \$1200. Our beautiful church on the creek is now being painted and seated; \$686.14 has been raised. In a rally at Independence, \$125.40 was raised. Oak Grove, the smallest church on the charge, raised \$81.50 in a rally during April. Easter was a high day with us; \$38.50 was raised. Total benevolence, \$75.—Alice Cox, Reporter.

BATON ROUGE, LA.—Neely's chapel: Easter services were the greatest in the history of the church. The beautiful decoration of Joseph's garden by the artistic hands of the energetic pastor, Rev. Turner, was the first ever witnessed in Baton Rouge. Through our Passion week our pastor preached the Life and Suffering of Christ. Many persons came up to be prayed for. Sunday morning at 2:30 a. m. the church was crowded. After ten minutes evangelistic service, the Rev. Turner announced his text, Mark, 16:6. It was indeed a great sermon. Some gave as much as \$5 at the collection at 11. At 7:30 p. m. another great sermon was preached; 100 communed. We are indeed thankful to the conference for Rev. Turner; he is one of the leading pastors in Baton Rouge. Since his arrival here he has placed money in the bank to pay on the lot we purchased two years ago. Total collection for the day, \$135 for Centenary, \$12 for pastor.—Miss Gladis Duncan, Reported.

LAMPTON AND ZION RIDGE CHARGE—April 12th, about mid-day, Zion Ridge on auto wheels made its way to the parsonage, to the very great surprise of the Rev. D. J. Price and family. And, indeed, it was a complete surprise—the time and means of conveyance, altogether, made it so. Under the auspices of

the Zion Ridge Ladies Aid, Sister Jane Jefferson, the president, leading, the following members: Sisters Eliza Gunby, Frances Jackson, C. R. Johnson, Sussie Cyrus, Atha Louis, B. A. Cyrus, H. Barnes, Bettie Jackson, Julia Bryd, Shortnie Harry, Clarsie Coruthers, Rosie Johnson, Alice Abram, Daisy Nevels, Lucy Rideout, Susan Jackson, Lottie Jefferson, Elvira Peters, Lethea Cyrus, Sarah James, Marlah Johnson, Harriet Richard, Susan Byrd, Eliza Allen and Pauline Richner; Brothers Earl Richards, Dorsey Nevels. They brought 150 pounds of choice groceries and wearing apparel, which were presented by Sister C. R. Johnson. Sister Eliza Gunby lead the singing and Sister Frances Jackson prayed a fervent and a touching prayer. Sister C. A. B. Price played and sang on behalf of the parsonage family. The pastor prayed for the Christian party. We take this method of thanking the party for the highly appreciated and much needed gifts.—D. J. and C. A. B. Price and C. L. Thompson.

FRANKLIN, TEX.—Morrow chapel M. E. church had a splendid Easter. We as members M. E. church had a glorious sermon by our pastor, C. L. Hill at 4:30 a'clock Sunday morning. Our Sunday school superintendent Miss E. L. Gray, raised her quota. Our pastor preached another sermon at 11 o'clock. Our Junior League is doing great work. Our superintendent of the J. L., Miss Doyle M. Gray, raised \$5. We had a nice program. We raised in all \$43.1*. After our program was over, Rev. James Gray made a nice lecture. It was enjoyed by many.—Josephine Gray, Reporter.

SPARTA, TENN.—Kynett chapel has just closed a great revival of eleven days' meeting which was conducted by the Rev. E. T. Ervin, of Murfreesboro, Tenn., with 25 conversions and 20 accessions. The reverend seems to have that evangelistic spirit. No one need to call on him and his partner, God, to assist them in their revivals. The church seems to be roused as never before for a time.—Wm. T. C. Travis, P. C.

EAST POINT, GA.—We have just closed a very successful rally in the interest of the new church edifice. The program began April 23 and closed April 30. We realized \$229 for building purposes, making the total in cash on hand \$404. We were highly honored in having with us on Sunday morning Dr. R. T. Weatherby, Evangelist of the Atlanta Conference, and Dr. J. N. C. Coggins, secretary of Board of Temperance, Prohibition and Public Morals, who preached a wonderful sermon. At 3 p. m. Bishop I. B. Scott, D. D., LL.D., preached a soul-stirring sermon. Dr. H. W. B. Wilson preached a wonderful sermon at 8 p. m. A grand reception was given in honor of Bishop Scott. He spoke on his experience in Africa. A silver offering of \$25 was taken.—Coreal Clark, Reporter.

GREENVILLE, MISS.—On Tuesday night, April 24, a storm passed through Greenville, Miss., striking the parsonage of Revel's Memorial church. The inmates, Rev. and Mrs. H. F. Cook and little infant daughter, Henry Ida, were unhurt, but the table and pantry shelves are yet groaning under their load. "We're Camping Tonight" floated softly on

the air as the membership marched from the church to the parsonage. In fifteen minutes the storm had passed, leaving behind many pounds of choice groceries. The idea of camping was declined and the pastor and family were told that what was left was at their disposal.

We take this method to thank Mr. C. J. Thompson, who started our little daughter's bank account in this city. Those who gave groceries: Mrs. A. L. Mitchell, Mary Moore, T. O. Conway, Ethel Jackson, Jackson, Jefferson, Anna Ford, Elizabeth Isham, Boyd, P. O'Neal, Mary Key, Misses Jefferson, Dr. and Mrs. Brown, Messrs. Henry Mitchell, D. E. Hughes, W. M. Wynright, Percy Moore, John McFathom, Allen, Grocers Sherrod and Ford, Pearson, Royal. We heartily thank all.—Mrs. H. F. Cook.

OAKDALE, LA.—The Lake Charles District met at the above named place Wednesday at 4 in missionary convention, Rev. J. W. Turner, D. S., in the chair, Rev. F. F. Long secretary.

Most of the pastors present and made excellent reports. Several churches "over the top" with the money in. The old Lake Charles District did her best. Over two thousand dollars reported with some churches to report. These amounts will bring it up to about three thousand dollars.

Revs. W. J. Hampton and J. A. Lindsay preached acceptable sermons: 6 new members joined the church. Rev. R. E. White, the pastor, has things in hand. They cared for the convention just the same as any church, although new and small. Rev. White plans to beautify the church and to build a new parsonage.

Turner's chapel, Oakdale, bids fair to be one of the best appointments in our conference. Pastor White is working hard towards that end.—Reporter.

MEMPHIS, TENN.—Easter Sunday was a high day at Warren chapel M. E. church. Our pastor, Rev. H. P. Gordon, preached on the Resurrection of Christ; after which the Lord's Supper was administered to a great number by the pastor and Rev. Horton. Sunday night the Easter program was rendered by the children, under the leadership of Sister Annie Bowers and Matilda Wilson; they proved that they had worked hard and faithful, for the children played their parts well, which was enjoyed by all who heard them.

The church is moving along fine so far. The Ladies' Aid and Home Missionary Societies are working hard to go over the top this conference year, and the most encouraging thing about our auxiliary is that our loving pastor and wife do not miss a meeting. Pray for our success. Our collection for Easter Sunday was for pastor, \$35.15; for Centenary \$105.—Etta L. Fluker, Reporter.

ATLANTIC CITY, N. J.—Asbury M. E. Church of Atlantic City, N. J., received in answer to a unanimous request their pastor, the Rev. Dr. A. L. Martin, back to "Asbury", for the fourteenth year as pastor, with open arms and welcome hearts, and a few days ago tendered him and family one of the finest and longest pastor's welcome reception, it is said, ever tendered any pastor, white or colored in Atlantic City. The Auditorium

was packed to standing, over 700 to 800 took supper, richly gowned. The church was beautifully decorated. The program was set with brilliant "gems" of some of "Asbury's" and Atlantic City's very best and choice talent. The dining hall of the church was a dream, amid the ambrosial and gastronomical dainties, enhanced with arches of pure roses and carnations, etc., choice cut and potted flowers, waving palms, evergreens and flickering lights, etc. Mrs. Frances Minus was president, with a committee of 300 ladies. A purse of over \$200 was given the pastor and family for a vacation. Judge Cole gave \$50, the Colored Elks \$15.

GOULD, ARK.—Notwithstanding, I wish to say that we are entering into a great struggle; the trustees together with the pastor of Dailey chapel M. E. church at Gould, Ark. Our church two years ago was wrecked by the storm. We are now tearing it down in order to build again.—W. M. Bailey, Reporter.

WILLIS, TEX.—Sunday was a high day beginning with Sunday school. The 11 o'clock service was fine; the pastor preached a wonderful sermon. Text was found in Luke the 5th chap. and 3rd verse. After service dinner was served by the good sisters of our church.

Afternoon at 3 o'clock, Mother's Day, program was rendered in which many interesting papers were read by the sisters of different churches. This service was over the top. Collection was lifted by Sister Barnes and Sister Davis. Evening service at 7:30 a'clock was the Woman's Home Missionary anniversary; this was another very interesting service. Papers were read by the women of the Woman's Home Missionary Society; sermon by the pastor. Collection by Mrs. Annie Belle Mosley and Mrs. Laura Woodson. Entire collection for day and night was \$53. Tuesday night after the close of the class meeting a great storm struck the church of about fifty choice pounds to the delight of the pastor. This pound party was led by Bro. Seth Mischeaux and Sister Sylvia Hodgers. After the presentation of the pounds to the pastor, the pastor sang a beautiful song in response, "The Lord Provide," bade them come again. Too many good things cannot be said about these tireless working women of our church.—Daisy Bryant, Reporter.

JEANETTE, LA.—St. Paul: The Odd Fellows and Ruths held their anniversary on May 13; an excellent program was rendered. Brother Gilbert Lablon was master of ceremonies. The welcome address on behalf of the church by Mrs. Amelia Arrow; response, Mrs. Effie Brown; solo, Mrs. Johnny Voulgis; reading of the proclamation, Mrs. Jane Lablon. Speaking on the good of the order, Mrs. Amelia Wilson and Brother A. Alexander. Collection for the evening, \$42. Sermon by the pastor.—Rev. J. J. Woolridge, P. C.; Amelia Arrow, reporter.

SMITHVILLE, MISS.—Spruel Chapel Methodist Episcopal Church held its second quarterly conference with Dr. Talbot, J. J., presiding. All auxiliaries are doing splendid work and all reports were exceedingly fine.

The Elder was paid in full, with an excessive amount of over seven dollars. Our choir is doing its best to charm the hearts of men and enhance the service.

Our Sunday School, with Prof. W. R. White, teacher, is doing splendid work; also the Epworth League is to take its new course soon with Mr. M. J. Pool its new president. In fact all the departments of the church are showing marked improvement along all lines and our pastor, Rev. G. Spencer, seems to be well pleased with his charge and is aiming at making many improvements during his pastorate.

The entire church seem to join the pastor in these improvements. We are working in faith, believing God is with us.—Reporter.

KENWOOD CHARGE—A pleasant surprise to Dr. G. A. Deslandes, district superintendent, led by Mrs. Mattie Brown, and her little daughter, Miss Mildred Brown, on Thursday night, May 17th, a lot of choice groceries. It was after the superintendent had preached, the collection taken and the benediction was about to be pronounced when a timid damsel came forward and in a pleasant voice said "Our worthy district superintendent, we the members of class number four, present you this small token of our appreciation for your devoted service to us on the San Antonio district, eat, keep well and strong so that you can better serve us." The district superintendent responded in his always unique and characteristic style. The following were the donors: Mrs. Mattie Brown, Miss Mildred Brown, Mrs. Mattie King, Mrs. L. M. Hamilton, Mr. and Mrs. Dismuke, Mary Dormick, Eliza Woolridge, Mrs. A. B. Durham, Mrs. North, Elizabeth King, Rev. and Mrs. J. H. Napier and several packages without any names signed. On behalf of the Kenwood charge the district superintendent, and his wife, return many and sincere thanks to the many friends.—Reporter.

LaGRANGE DISTRICT—The Sunday School and Epworth League Convention of the LaGrange District was a signal success even though the weather was inclement. On Thursday night Rev. I. T. Griner preached the introductory sermon to the delight of all. After the devotion Friday morning the organization was perfected as follows: Miss Lovejoy of Greenville, Ga., was elected Secretary and she chose for her assistant Miss Pauline Hatchett of West Point. The finance committee was appointed and Miss Newsome was re-elected treasurer. At 2:30 p. m. the Sunday School reports were called for and a number of the Sunday School Superintendents reported and the reports show an increase in our Sunday school membership. 7:30 p. m. was the Centenary symposium hour, twenty minutes to the speaker and the following Brethren spoke: Centenary and Home Missions, Rev. S. D. Bankston; Centenary and Foreign Missions, J. F. Robinson; Centenary and Education, Rev. I. T. Griner; Centenary and Welfare Work, Rev. J. B. Maddox; Centenary and Evangelism, Rev. R. R. Omar. Each of these brethren except the writer were well equipped and did justice to the occasion. Saturday morning the Literary

Program continued and we had a real treat at 2:30, Profs. W. R. King, of LaGrange and S. H. Lee of Griffin, farm demonstrator, delivered great speeches. At 8:30 p. m. we were preached to by the pastor of the West Point Charge. Sunday, 11 a. m., the district superintendent preached. At 3 p. m. the memorial service of Rev. A. D. McClendon, Sister Rachnell Denson and others. We adjourned to meet in Fuller's Chapel, Zehulon, Ga., Rev. E. D. Giddens, District Superintendent; J. F. Robinson, reporter.

OPELOUSAS, LA.—The program rendered by the old folks' concert under the efficient management of Miss M. Griffin and Prof. J. H. Augustus, and under the auspices of the Ladies' Aid, was a huge success in every way. We take advantage of this means to commend the President, Mrs. Lessie Washington, of the Ladies' Aid, for her untiring efforts in behalf of this auxiliary of the church. Come forward, young people of the Willing Workers, let us see the metal you are made of, show the world that you have the interest of Christianity and Methodism at heart and that you shall prove yourselves good material for the construction of a foundation for the uplift of your church and community. We extend our thanks to Drs. R. E. Donato and W. J. Dauphine for their instructive and helpful talk on sanitation and health. The doors of St. Mark are always open to any one who has something to say for the welfare of humanity and the uplift of the race. —M. R. Mantell, Reporter.

ELLISVILLE, MISS.—Easter was a grand day with us. The church was nicely decorated. The early morning service was good and well attended. The usual service in the day. At night the Sunday school rendered a grand program. At the closing of the program the Centenary collection was put over the top; \$285 was raised. We are out of the five-years' block and now are waiting for marching orders.—J. B. Brooks, Pastor.

HATTIESBURG, MISS.—We reached our appointment, St. Paul, Hattiesburg, immediately after conference and found everything moving without a hitch. The loyal membership, including Dist. Supt. and his loving wife received us with open hearts and assured us their full support and pledged to stand by us in all our efforts to advance the Master's Kingdom. St. Paul is well organized. All of the auxiliaries are active at work and they work together. The president of one auxiliary is a member of the other auxiliaries, so no one of the departments of the church lags. The spiritual interest is alive and we are adding one occasionally in our regular services. We have at present a great revival sweeping over the town and more than twenty-five conversions and accessions. The membership of St. Paul is hard to surpass when it comes to laboring for the Master's Kingdom. God bless them. Our collections for Easter were all we could have expected. The Unit leaders went out to win and the loyal members stood by them and the following Unit leaders reported as follows: Young People Club, \$25; Mrs. Louie Britton, \$18.25; Mrs. Alma

Walker, \$3; Mrs. M. V. Hall, \$37.25; Mrs. Jennie Brown, \$27.45; Mrs. L. J. Hall, \$41; Mrs. N. Ware, \$40; Mrs. Lossie Ward, \$19.75; Mrs. E. L. Smith, \$41; Mr. A. B. Wilson, \$40.51; Mr. E. W. Hall, \$35.60; Mrs. D. Randall, \$18.50; Mr. J. A. G. Coleman, \$32.55; Mr. E. D. Trigg, \$35.75; Mrs. L. Kirkpatrick, \$20.50; Mrs. S. L. Ross, \$41; Mrs. S. K. Trigg, \$30; Mrs. Bettie Flowers, \$5.50; Mrs. Willie Conner, \$4; Mrs. Carrie Boyd, \$20.30; Mrs. Mary Jones, \$21; Mrs. Elta Parker, \$11.55; Mr. Fred McCarty, \$20.25; Miss Lena Comfort, \$12.15; Mrs. Lula Trotter, \$1; Mr. George Kelly, \$9; Ladies' Aid, \$117.80; Sunday school, \$100; Epworth League, \$5; Junior League, \$25.25; Woman's Home Mission, \$6; Collection for Haven Institute, \$18. Total, \$832.41.—J. R. Ross, Pastor.

COMMERCE, GA.—One of the most charming events of the season was the reception given Tuesday, May 22, 1923, at the home of Mrs. Gertrude Richardson, 73 Homer street. The guests of honor were Rev. and Mrs. Griffith and their little daughter, Evelyn. The reception began at high noon, lasting until 6:30 p. m. Sixty were present to witness the departure of our pastor, friend and neighbor. The out of town guests were Misses Nathalie Jones of Anderson, S. C., Addie Lee Swilling of Hartwell, Ga.; Sophie Richardson of Washington, Ga.; Prof. Swilling of Hartwell, Ga., the principal of our school; Rev. Jenkins, the pastor of the C. M. E. Church and Rev. and Mrs. Newton of Atlanta, Ga., who will fill Rev. and Mrs. Griffith's place.

The program rendered was as follows: Opening address, Mrs. Sarah Williamson; striking remarks and compliments by Prof. Swilling; Rev. Jenkins and others; paper by Mrs. Fannie Richardson, subject: "I Can't Read My Tomestone When I am Dead"; solo by Mrs. Marietta Wyler; a reading by Miss Ruhie Johnson; solo, Miss Hilda Johnson; a reading Miss Sophie Richardson, subject: "A Sunbeam"; a duet, Misses Rubie Parilee and Claudia Dehora Williamson.

The reception made a lasting impression upon the departing guests. Rev. and Mrs. Griffith have won many warm friends during the three years of untiring service they have rendered.

Rev. Griffith has built for our town a monument that will last through endless ages.—Mrs. Emma Adams, reporter.

VANCEVILLE CHARGE—Mt. Zion church: Services were good all day Sunday, beginning with the Sunday school. The Sunday school has taken on new life and has very large attendance each Sunday. Brother Athel Johnson, one of the youngest members of the church, has been elected Superintendent and is giving fine service. At 11 a. m. the pastor preached a soul-stirring sermon from Philipians, 4th chap., 8th verse. Rev. Earl is truly a great preacher and a Christian minister.

Mrs. Amelia Turner, wife of the Rev. J. W. Turner, District Superintendent of the Lake Charles District, and State president of the W. H. M. S., worshipped with us and delivered a message in behalf of the society.

The message was inspiring and opened up to us many things which we did not understand before. Mrs. Rolax, wife of Rev. J. E. Rolax, District Superintendent of the Shreveport District, and Mrs. Alice Anderson, wife of Rev. Charles Anderson, pastor Daniel's chapel, Shreveport, also worshipped with us.

Brother Ed. Griffin, leader of class No. 7, and chairman of the Volunteer Workers of Mt. Zion, of which Mrs. Inez Griffin is president, invited the pastor to come to 1018 Spring street, Shreveport, Wednesday, the 18th. On arriving at the above named place, on inquiry, the pastor found no one waiting for him. This was quite a surprise, but it turned out to be a greater surprise when the lady of the house presented him with a large refrigerator in behalf of the Volunteer Workers of Mt. Zion. The pastor in a few well-chosen words thanked the workers through the lady of the house, loaded the refrigerator on his car and returned home rejoicing.—Reporter.

BATON ROUGE, LA.—St. Mark church: I wish to thank the members and friends of St. Mark church for the careful manner they received me and my family and their every good wish and assurance of their loyal support. This is being manifest in a very substantial way. The Ladies' Aid under the management of Mrs. Cora Worsham have fitted up anew the living room with substantial and attractive furniture. The King's Daughters and Sons under the leadership of Mrs. Georgia Johnson have purchased a splendid oil stove for the parsonage. New window shades adding much to the appearance of the parsonage, for which Mrs. James Reno have our thanks. The Woman's Home Missionary Society under the leadership of Mrs. Bell Ridgely are in line for a full share of active and helpful service. Mrs. M. E. James is leading the Queen Esther circle, and the Mother Jewels, making monthly visits to the Old Folks' Home, a local institution. Tuesday night, April 3, the class meeting was interrupted by a committee led by Mrs. Cora Worsham and Mrs. B. V. Rohason, singing "God Will Take Care of You," bringing with them baskets containing more than three hundred pounds of assorted supplies for the pastor and family. An informal program was rendered. Response by the pastor. Refreshments in abundance.—J. O. Brown, P. C.

DAVIS CIRCUIT—Our new pastor arrived April 11 and preached the first sermon on the 15th of April. Our first quarter was held by the Dist. Supt., Rev. C. R. Ross, on the fourth Sunday. The quarterly conference was largely attended. The District Superintendent introduced the pastor to his new charge in a befitting way; to which the pastor responded in a few well-chosen remarks. The work for the entire circuit was thoroughly organized for the year. The District Conference was assigned to Wynnewood, Okla. The trustees and people of Davis, Sulphur and Wynnewood are planning to complete their churches before the meeting of the District Conference in August.

The interest in raising Centenary

and all the benevolences of the church and all other claims are being looked after. The Epworth League celebrated its 34th anniversary with great success. The committee on children's day, Sisters E. M. Russell, Ida Moreland and Lena Ford, are planning a splendid program. The pastor is striving to put the Southwestern Christian Advocate in every home if possible during the conference year. The Sunday school is doing nice work after having a splendid young superintendent. All of the members are smiling over the new stone church, which the trustees pulled through by the hardest.—E. Russell, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

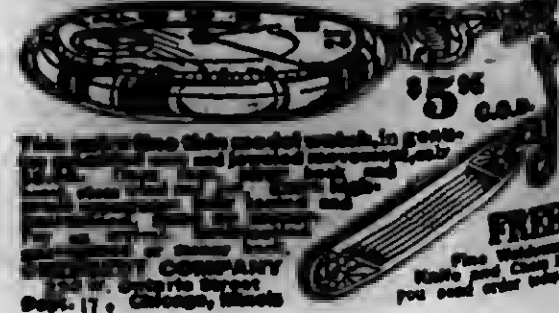
HOWARD—Mrs. S. A. Howard crossed the bar April 14th. She was the wife of Rev. C. R. Howard, pastor of South Fernandina, Fla. Mrs. Howard was born in Bloomingdale, S. C., Jan. 13, 1879, and died at Cocoa, Fla. Four children survive her. The funeral services were conducted by the Rev. T. H. B. Walker, her pastor, assisted by Revs. J. S. Todd, S. P. Pratt, S. Jackson, N. R. Armstrong, S. Butler and Rev. Rimes. Memorial services were held on April 29, in Simpson Memorial church, Jacksonville, Fla., by the Ministers Wives' Union.—Reporter.

WALLACE—On April 16th Sister Fannie Wallace, wife of the Rev. E. J. Wallace, our pastor at Fitzgerald, Ga., passed to the great beyond, to be with her Lord for whom she labored and loved. She leaves a devoted husband, three daughters and five sons to mourn their loss. The funeral was attended by Rev. James Elder, pastor of the M. E. church, white, of Fitzgerald, and Rev. A. R. Roherson, of the C. M. E. church.—Reporter.

COLLINS—Brother Alex Collins, born 1849, died February 22, 1923, at the age of 74 years. He was a member of the church for 37 years. Brother Collins was a great Methodist; more than all, he was a Christian big-brother, and everyone loved him. His wife passed to the beyond only eight months previous. He leaves a large family of children, grandchildren and a host of relatives and friends. The church has lost a great man, the society a great and faithful member.—Reporter.

GILMORE—Little Isom Gilmore

Elegant Jeweled Watch



departed this life Sept. 28, 1923, age 14 years. He was a member of the Epworth League and had great faith in the Lord. Rev. Z. T. Powell conducted the funeral at Lambert M. E. church, Sledge, Miss., and his remains were laid to rest in Lambert cemetery. Mother, father and many relatives survive him.—E. O. Gilmore, Reporter.

CRAWFORD—Sister Mary Ellen Crawford departed this life April 2, 1923, Houston, Miss. She lived a consistent Christian for 32 years and was a faithful wife and devoted mother. She leaves to mourn her passing, five sons, six daughters, a husband and two brothers.—Reporter.

WHITE—Sister Thelma M. White passed peacefully to her reward Sunday, May 6th. Mrs. White was only 16 years of age and was married to Mr. White February 17, 1923. At the time of her death they were residing with Mr. and Mrs. Louis Metevie, the deceased parents. She was baptized on Saturday and died Sunday evening at 6 p. m. She leaves to mourn her passing, a devoted mother and father, husband, five brothers and one sister. Her remains were laid to rest in Sweet Ollie cemetery, Baton Rouge, La. Rev. Anthony Taylor preached the funeral, assisted by Rev. Obee and others.—Reporter.

FREELAND—Sister Johnnae Freeland, daughter of Mr. and Mrs. John Freeland, departed this life April 11, 1923, Pittsburg, Tex. She was a member of Waris chapel M. E. church. She was active in church work and secretary of the Kings Daughters and was always ready to play her part. She leaves a mother, father, four sisters and two brothers and other relatives to mourn her passing.—Mrs. A. L. Kemp, Reporter.

YOUNG—Mr. Henry Young, of Tip Top, Va., who has been suffering from tuberculosis for a number of years, was hurried to death on April 8th, when at the hour of midnight his house was totally destroyed by fire. His body was almost consumed by the flames. His remains were laid to rest at the Thompson cemetery. The service was conducted by Rev. E. P. Gibson, pastor of Tip Top M. E. church.—Miss Ada Sinkford, Reporter.

WITLEN—Mr. Newion Witlen, of Tip Top, Va., departed this life April 23rd after a short illness. Mr. Witlen was a member of the Tip Top M. E. church, age 77 years, and was a loyal citizen, a faithful husband, a kind and gentle father. He leaves to mourn his departure two daughters, three sons, one sister, three brothers, a host of grandchildren and friends. The funeral service was conducted by Rev. E. P. Gibson. His remains were laid to rest in the Thompson cemetery.—Miss Ada Sinkford, Reporter.

THOMPSON—Mrs. Mary Thompson died Feb. 24th after a lingering illness. She has been a member of the Tip Top M. E. church for a number of years. She was a loving mother for her own children, her grandchildren and orphans. She was 35 years of age; is survived by three daughters, three sons, one brother, and a host of grandchildren, great grandchildren and friends. While she occupies her chamber in the silent hall of death, she is accompanied by a

loving husband, one daughter and two sons.—Miss Ada Sinkford, Reporter.

THOMAS—Brother Henry Thomas was born in the State of Arkansas, converted and joined the Methodist church; moved to Louisiana, joined the Robinson M. E. church, Batchelor, La. Married to Miss Mary Ann Robinson on Feb. 13, 1923. Passed away quietly to his reward. He was a faithful Christian, a member of the trustee board, a faithful class leader, and a unit leader in the Centenary drive for this charge at the time of his death. His doors stood opened to the ministers and poor at all times, and he always found time and money to help the church. Funeral service was under auspices of the Odd Fellows' and the Masonic societies, for which he had been a long standing member. Remains were laid to rest in the Robinson cemetery. The Rev. F. McRell, Rev. J. Dugins, Alexander, Rev. J. Wilson and others conducted the services.—H. Daily, Reporter.

WINFIELD—Sister Rose Ann Winfield departed this life April 6th in full triumph of faith. She had been a faithful member of Hickory Block Union church, Miss., about 50 years. Age 76.

GIPSON—Brother Tom Gipson, a member of Bell Hill M. E. church, departed this life on April 9th after much suffering. He was a class leader and a trustee. He leaves a devoted wife, who is president of Ladies' Aid, brothers and many friends to mourn his loss.—I. C. Rucker, Pastor.

LUCKETT—Mrs. Anna Luckett departed this life March 30, 1923, at the home of Sister Mrs. Emma Clark, Canton, Miss. She had been sick for several years. Her funeral was conducted by her pastor, Rev. A. J. McNair. She leaves several relatives and friends to mourn her loss.—Reporter.

HUNTER—Junius Hunter, Jr., died in Cincinnati, Ohio, April 16, 1923. He professed a hope in Christ in 1889 at Corinth, Miss., under the pastorate of the Rev. D. A. Bragg. He was born April 21, 1882, age 40 years. He leaves to mourn his passing, a number of relatives and friends. Services were conducted by his pastor, Rev. J. W. Winbush.—Luella Winbush, Reporter.

STAFFORD—Nannie Stafford, born May 10, 1887, at Kossuth, Miss., died March 7, 1923. Married Ezekiel Adams on Nov. 1, 1911. She was a consistent Christian, a devoted wife and mother. During her illness she was always cheerful and bore her burdens well; was loved by all who knew her and bore the respect of all her neighbors and friends. She was converted in her early childhood, and as the Apostle Paul, she fought a good fight and kept the faith. She leaves to mourn their loss a husband and four children and a host of relatives and friends. She was a member of Mt. Moriah M. E. church. Her funeral was attended by her pastor, Rev. J. W. Winbush.—(Miss) Malinda Gillespie, Reporter.

MUTREY—Sister Louvenia Mutrey departed this life April 28, 1923, age 29. Member of the M. E. church 18 years. Joined the church when 11

years old. She kept the faith and lived a Christian life. The funeral was preached by Rev. J. C. Clark and Rev. Jim Tadem, of the Baptist church. Servant of God, well done, thy glorious warfare's past, the battle fought, the victory won, and thou art crowned at last.—Reporter.

BROWN—A gloom has been cast over not only Peoples church but over the entire city in the passing of one of God's saints, Mrs. Clara L. Brown, who was born Oct. 8, 1848, at Little Rock, Ark. She was converted at the age of 15 and joined the M. E. church. She came to Colorado Springs and became a charter member of Peoples church when it was organized in 1903. She remained a loyal member of the same until her death. Though she became lame in later life, she was always in her seat at church and Sunday School. On Sunday morning she was found unconscious in her room and was taken to the hospital, where she died April 20th. She was 74 years of age. In absence of the new pastor, Rev. S. A. Stripling, pastor of Scott M. E. church, Denver, preached the funeral sermon.—L. C. Bassett, Reporter.

WADE—Brother Joe Wade, age 86, a member of Stone River chapel M. E. church, died March 11, 1923. Brother Wade was a member of the M. E. church 45 years and was always ready to do all he could to keep his church and Sunday school in the front ranks. He was a member of the B. O. Society, No. 130, for a number of years. He leaves three sons, four daughters, a wife and a host of friends to mourn his passing.—L. B. Marable, Reporter.

PLUMMER—Sister Abby Plummer, one of the faithful members of McKinsy's Chapel M. E. Church, had a fatal stroke after which she only lived a few hours. She lived at Walhville with her only daughter, Mrs. Inez Deboes. She died as she had lived. She leaves one sister and one daughter and a host of friends to mourn her passing. Her remains were laid away in St. John's Cemetery; D. C. Battle, pastor, officiated.

SHELBY—Sister Vanner Shelby, a faithful member of St. John M. E. Church departed this life Sunday a. m., May 13th. She leaves a husband, eight children, a mother and father, two sister and a host of friends to mourn their loss. She was a faithful member to her church. Rev. J. J. Young, her pastor, attended her funeral.—Reporter.

STEELE—R. L. Steele has passed away. He died May 10, 1923, 10 o'clock a. m. He was a faithful member of Pleasant Ridge Church, Bellfontaine Circuit, Upper Mississippi Conference. He joined the church under the pastorate of Rev. Dewitt Calvert, in 1906. For many years he served as public school teacher in his home county, where he rendered great service. Like most men who are interested in and consecrated to a great work, he followed this until he was completely disabled. He died comparatively young. A wife and children, a host of relatives and friends grieve at his passing. Pleasant Ridge has lost a prominent member, the public a great teacher. A prince in Israel has fallen.

len. Rev. W. H. Golden, district superintendent and C. A. Jordan, the pastor officiated.—Reporter.

WIGGINS—Sister Georgiana Wiggins having been a good and faithful member, also president of the Ladies' Aid Society of Viron Methodist Episcopal Church, Belle Rose, La., for more than thirty-five years, passed into the great beyond April 14, 1923, in full triumph of faith. She had reached her 50th birthday. The funeral services were well attended, both saints and sinners were bathed in tears. Remarks were made by Rev. C. E. Bradford, J. W. Louis and Brothers John Wesley, Paul Narcisse and Southall. Her pastor spoke on Heaven calling atten to Rev. 19:11. Her remains were laid to rest in Woodlawn Cemetery. She leaves a husband, one son, a daughter, brothers and sisters, a host of relatives and friends to mourn their loss.—W. H. Davis, P. C., reporter.

WILLIAMS—Brother Andin Williams, a member of Elm M. E. Church, Mexia Circuit, passed into the beyond May 3. He lived to see a ripe old age of 83 years. He joined the Methodist Church at an early age. He was loved and highly esteemed by many friends. He leaves only a faithful wife and many friends to mourn his loss.—H. H. Qualls, reporter.

MRS. MARGARET TIPTON PASSES AWAY

Sister Margaret Tipton was born at Robertville, Tenn., some time before the Civil War. Departed this life May 3, 1923. She was married to Alfred Tipton after the surrender and they lived in Kingston the rest of their lives. There were born to them 5 children, 3 boys and two girls. Twenty years ago her husband left her for the better world. She was converted when quite a girl and has been a most faithful and loyal member of the Methodist Episcopal church. She was president of the Ladies' Aid Society and worked hard for the upbuilding of the Kingdom of Christ.

She had been sick for nearly a year, but took seriously ill on Wednesday; her children and sisters were called to her bedside and remained until the end. After Rev. Tipton, of Chattanooga, arrived on Friday morning, she revived and there were great hopes for her recovery until just a few minutes before her passing.

She leaves to mourn their loss, 2 sisters, 3 brothers, one of Princeton, W. Va., Rev. R. D. Washington, 3 brother-in-laws, 2 sons, William and Garfield, with their wives, 20 grandchildren, 5 great grandchildren, and a host of relatives and friends, both white and colored. Mrs. Dr. Roberts, one of the leading white ladies of the city, rendered beautiful music at the funeral Sunday afternoon. Mme. Denhy, of Boston, Mass., read the telegrams. Friends from Knoxville, Chattanooga, Dayton, Rockwood, Spring City, Onkdale, attended the funeral.—Reporter.

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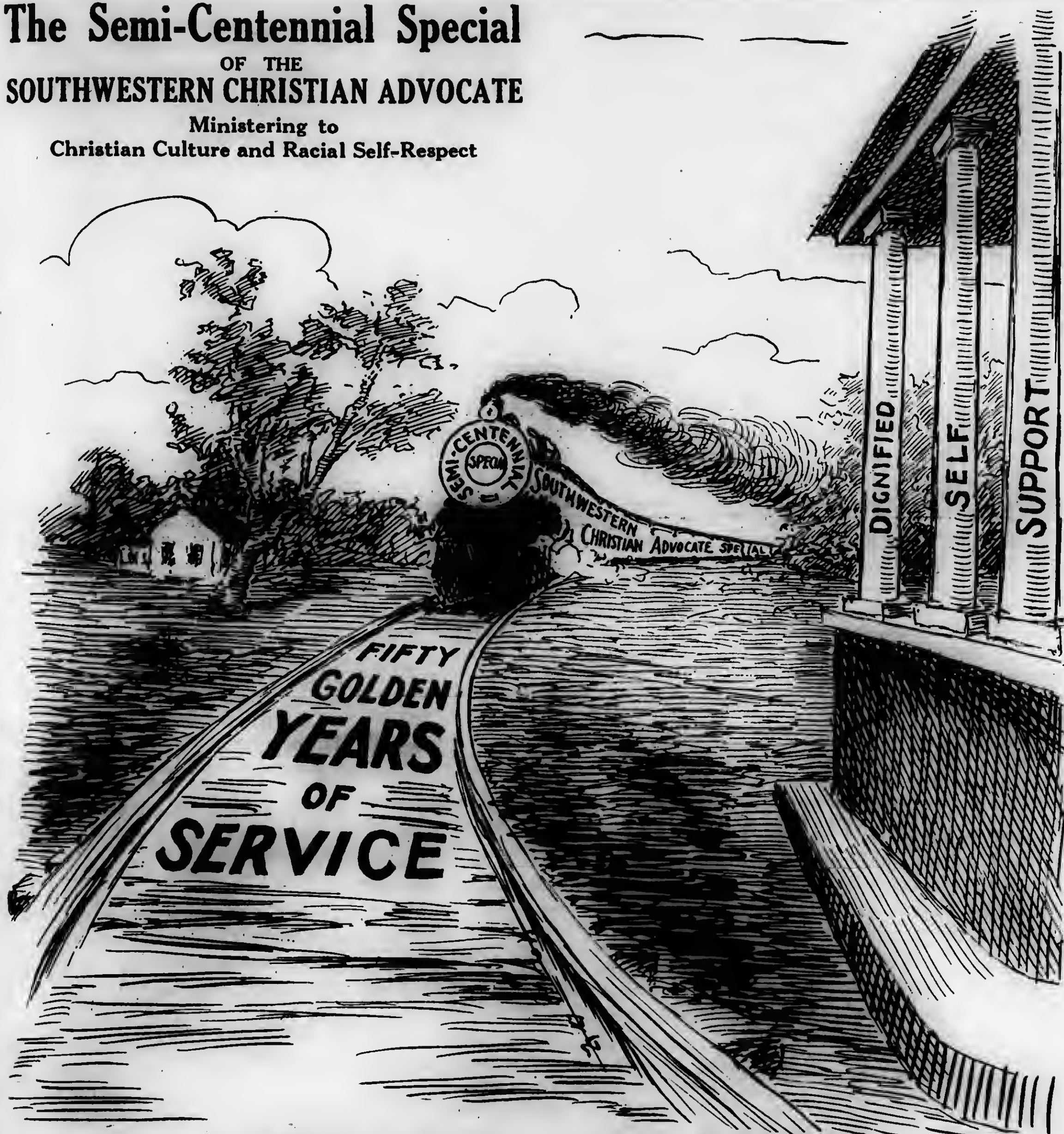
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THE METHODIST BOOK CONCERN,
Publishers

The Semi-Centennial Special

OF THE
SOUTHWESTERN CHRISTIAN ADVOCATE

Ministering to
Christian Culture and Racial Self-Respect



LOOK OUT FOR THEM!

FIFTY THOUSAND SEMI-CENTENNIAL ANNIVERSARY PROGRAMS are being mailed out this week to Our Two Thousand Pastors. Enquire Carefully For Them—THEY ARE VALUABLE CHURCH HISTORY—On the front page is a rare Cut of THE FIRST COPY OF THE SOUTHWESTERN EVER ISSUED—Study the program through. Map out with precision your method FOR THE FIRST SUNDAY IN JULY AND FORGE AHEAD WITH DETERMINATION To Crown Fifty Golden Years With Dignified Self-Support.

WE APPEAL TO THE WOMEN OF METHODISM

This brief word is addressed to the Negro women of the Methodist Episcopal Church out of our confidence and pride in your intelligent loyal interest in every cause that makes a legitimate appeal to you, and that you will be prompt to respond now.

In our summary of the splendid and brilliant service rendered during the period of the past fifty years by the *Southwestern Christian Advocate* it is impossible to narrate such service in detail. There is no chapter of that history more radiantly gratifying than the one which relates to your well-being. No group in American life, in church or out of it, has profited more through the helpful ministries of this paper than has womanhood. The very heart of womanhood is enthroned in the home. Slavery's direful, dirful iniquity was its disapproval of Negro home life, and its inherent character and capacity for rendering that life impossible. And the curse of present day social evils is their inroads made upon home life. When home life suffers all life suffers. When the home is gone, little is left to the individual as a basis of development, service and happiness. The home is the social cell from which society erects its broader superstructure of worthwhile human ideals, relationships and character.

From the beginning the *Southwestern* has recognized the strategic importance and position of the home and has sought to conserve and strengthen the home by alliances therewith in every movement and effort that contemplated the enrichment of home life and exaltation of Christian ideals for the home. *This paper has been pre-eminently a home paper*—dedicated to the task of keeping the altar fires cheerful and bright on the domestic hearthstone. Uppermost in our thought and plans for the past fifty years have been thoughts of the children, their legitimate pleasure, their profitable development, their healthy, mental and physical growth. For these little fellows of yesterday, we took pride in, as being the men and women of today; and those of today, the adults of tomorrow. Your interest and pride in their unfolding has been identical with ours, and we

have endeavored to foster that interest because it is legitimate. What is most important is the everlasting emphasis which this paper, going into the homes fifty-two times a year for the past fifty years, has placed on the obligation and attainment of intelligent vital piety for every member of the household. This emphasis has been of untold value in keeping clear and pronounced the spiritual atmosphere of the home and in giving religious and moral stamina to its inmates. We have insisted and will ever urge that the religious values are the chief ones in human life and that the natural and primary school and sphere for the cultivation of these is within the home.

For these reasons you will agree and co-operate that the *Southwestern* should continue for another fifty years, and upon a plane of greater efficiency and moral dignity. But even more than this. You are as interested, we know, as any in our race's attainment of those social achievements that exhibit our racial self-respect and that register the group consciousness of the dignity of our group in common with other racial groups. You are not willing that our group stand mutely and complacently on the highway of civilization waiting and expecting that other groups shall carry for us those burdens we ourselves can carry, and perform for us those services which we ourselves should do, in the doing of which we gather strength, augment our capacity, and provoke respect from our neighbors.

Herein lies the challenge to you that you cheerfully co-operate in the Semi-Centennial Anniversary Crowning the Fifty Golden Years of *Southwestern* service to the home with Dignified Self-Support. In this as in many another matter of church support and achievement the women must be largely depended upon. If they espouse the cause it will succeed; if they withhold support the cause will fail. Since the matter before us depends so directly upon the women of Methodism, let them resolve that it shall be done. What say you, ladies? Help the pastors make July 1st., Anniversary Day, the Crown of Fifty Golden Years.

OUR YOUTH

Ever perennial is the study of the life of youth. Interest in this study of the unfolding human plant, rests upon the same basis as does interest in the development of any organism or movement or process in orderly unfolding.

Reinforcing this fact is that of the interest of Jesus in young life. To him, the study of youth was vitally related to the performance of appropriate social duties toward this group of society; and a means also of a worthy conception of that ideal state of human experience set forth by Him as "the Kingdom"—"Of such is the Kingdom;" "Except ye turn and become like little children, you will in no case be admitted into the Kingdom of the Heavens."

Thus this interest in child life becomes one of ever enlarging value for the sake of the child and of society at large. *The Youth of America*,* by Daniel L. Marsh, is a fresh, stimulating volume on the subject of right

concepts and attitudes for our American youth, which parents and teachers of young people should place into the hands of the country's young people. The volume consists of six chapters, which while not technical, are none the less comprehensive of just the things that youth should know and practice.

Beginning with treatment of the family and the home as the foundation of all social order and progress the author sweeps convincingly on and carries the reader to the end of the volume with a winsomeness that is truly refreshing and appealing. Much will be gained by American youth in the study of this book, particularly the chapters on "Youth and Physical Efficiency" and "Youth and Citizenship," and "Youth and Religion."

*Published by Methodist Book Concern, New York. Price 75c.

Personal and General

Honorable L. C. Dyer, of Anti-Lyching Bill fame was Commencement speaker at Wilberforce, Ohio, on June 21st. Bishop W. D. Johnson delivered the Baccalaureate Sermon.

Centenary receipts for May total \$389,310 less than for May, 1922. The total slump from last year's figures already amounts to more than a million dollars.

Announcement is made of the marriage February 5, 1923, of Mr. Howard T. Toles to Miss Deborah F. Shepard, daughter of Mr. and Mrs. Jas. Shepard. Mr. and Mrs. Toles are now at home 114 W. Walnut St., Gastonia, N. C.

Captain Moody Staten, of Spokane, Wash., has been appointed by the Secretary of State to the Liberian Army at the request of the Liberian Government.

Sister Edith Brooks Nelson, the wife of Rev. C. C. Nelson, pastor of the Hereford Charge, Washington Conference, died recently and was buried at her home, Brooks, Prince George County, Md.

Rev. Dr. Francis Grimke, D. D., has announced his resignation as pastor of the Fifteenth Street Presbyterian Church, where he has served for nearly fifty years. Dr. Grimke is one of the best known graduates of Lincoln University, and is a trustee of Howard.

Friendship Home, Chicago, Mrs. Ada M. Waters, Superintendent, is doing splendid work mothering working girls in that big, boisterous city. Recently President Davage and the Editor were dined hospitably by Mrs. Waters and her "family of girls."

The Rev. E. Adolph Haynes, pastor of Jackson Street M. E. Church, Lynchburg, Va., addressed the School of Religion, Virginia Seminary, Lynchburg, Va., on Saturday, June 2nd and preached the Commencement Sermon to the graduates of the Dunbar High School in the city on Saturday, June 10th.

Former Superintendent B. R. Booker of the Palestine District, Texas Conference, has been transferred to the Lincoln Conference and stationed at Muskogee. He writes: "We are going to harness up and put over the job." He and Mrs. Booker are staunch friends of the *Southwestern*.

Miss Alice, daughter of the Rev. V. D. Jenkins, retired, Atlanta Conference, was married on June 4th, to Mr. William Martin McInnis of Cleveland, Ohio. Both are graduates, the latter from Snow Hill Industrial School, Alabama; Mrs. McInnis from Clark University and is a teacher in the Birmingham, Ala., Public Schools.

At its last session, the Delaware Annual Conference established a \$1,000.00 school fund to be known as the Bishop Camphor Scholarship Fund and voted also the placing of a John F. Goucher Memorial Bust in Morgan College provided conjointly by Delaware and Washington Conferences and Morgan Alumni.

The Mississippi Conference Woman's Home Missionary Society Annual Sermon will be delivered in their annual session Wednesday night, June 20th by the Rev. J. B. Brooks of Ellisville, Miss.

(Continued on Page 4)

HOW THE QUOTAS CAN BE RAISED

A Suggestion to Pastors:

Only ONE WEEK remains in which to put the Southwestern Christian Advocate on the basis of Dignified Self Support. It is NOW or NEVER!

When the Count is made Sunday, July 1st, where will your Church stand? The eyes of Methodism are on YOU, brother Pastor. THE CONGREGATION WILL FAIL OR SUCCEED, AS YOU LEAD. These next thirty days hold within them the tremendous issue that has been urged upon our Negro membership since last June. How can it be met? Read all, and adopt one or more of the following methods, and you will be able to report your Church Quota raised on July 1st.

(1). The PASTOR'S PERSONAL CANVASS of every family in his congregation should be religiously made. He needs this contact with the heads of his church families.

(2). Appoint a SOUTHWESTERN CHRISTIAN ADVOCATE COMMITTEE and divide the quota among them MAKING EACH RESPONSIBLE FOR A PROPORTIONATE NUMBER, say 3, 5, or 7, each as required.

(3). HOLD EACH CLASS OR UNIT LEADER RESPONSIBLE for a definite number of the quota.

(4). BORROW FROM YOUR CURRENT EXPENSE TREASURY, or some sympathetic layman (one Pastor we know, borrowed from his local banker) sufficient dollars to cover your quota. At each service during June, sell the Southwesterns to as many as will subscribe paying within 30 and 60 days. With these payments, replace the borrowed money. Or,

(5). TAKE AN AFTER COLLECTION IN EACH SERVICE and sell the Southwestern as above. When enough have subscribed, replace the collection and let the Official Board

decide what disposition to make of the accumulated surplus.

(6). HAVE AN OLD FASHIONED SOUTHWESTERN RALLY WITH CLUBS AND CAPTAINS. Create intense interest and keen friendly rivalry. Make much of the historic HONOR CERTIFICATES. Have all such clubs to report on July 1st., an inexpensive but attractive prize (paid for out of Church treasury) to be awarded the Captain or individual reporting largest number of new yearly subscriptions.

(7). ANNIVERSARY PROGRAMS have been mailed. Make much of these. It is earnestly desired and requested that every Pastor and Church in our Colored work will use these programs on Anniversary Day, July 1st. They have great historical value for our Churches and will make subscription-getting easy.

(8). Insist that every officer in your Church subscribe for the Southwestern Christian Advocate, for the sake of personal efficiency and as example to those whom he serves in office.

(9). As General Conference approaches with its big themes of interest to Methodists everywhere and to the general public, no Negro home should be without the Southwestern Christian Advocate. This fact urged by our Pastors generally will supply a strong motive for subscribing for the paper.

FINALLY, the fields are already ripe unto the harvest. Gather in the golden grain that with the sheaves thereof, fifty golden years of service shall be crowned with Dignified Self-Support.

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



THE BEST MEDICINE:—A merry heart—doeth good like a medicine; but a broken spirit drieth the bones.—Proverbs 17:22.

PERSONAL AND GENERAL

(Continued from Page 2.)

Rev. E. C. W. Cox, a staunch Southwestern supporter having raised his entire quota, has been appointed from Manhattan, Kansas, to the pastorate of Grove Methodist Episcopal Church, Omaha, Nebraska, where he has already assumed the duties of his new charge.

Dr. J. H. Reed, for many years one of our most vigorous missionaries to Liberia, Editor of the Liberia Methodist, landing at New York on May 23, sends us greetings and best wishes.

Mr. John W. Lewis, founder and first President of the Industrial Savings Bank, of Washington, D. C., has resigned the presidency of the bank but continues in other official relations. Mr. Lewis' other business interests demanding so much of his time is given as the reason for his resignation.

The Fifth Connectional Young Peoples' Congress of the A. M. E. Church, will be held in Birmingham, Ala., August 15-20, under direction of our old Seminary friend, Dr. S. S. Morris, who is now secretary of the Allen Endeavor League for his denomination. Sunday School, Y. P. C. E., Missionary and Social Service Work will be stressed by the Congress.

Rev. Edgar A. Love, pastor of the John Wesley Methodist Episcopal Church, Washington, Pa., and Miss Virgie L. Ross of Staunton, Va., were married quietly June 16, 1923, in the home of the groom's parents. Rev. J. C. Love, father of the groom performed the ceremony. The couple left immediately for a brief honeymoon trip to Atlantic City and New York.

The Rev. B. R. Booker former District Superintendent of Palestine District, Texas Conference, now of Muskogee, Oklahoma, sent this office today 26 new subscriptions to the

Southwestern from his new charge where he had been only two weeks. He has always been an ardent worker for the Southwestern and Mrs. Booker is equally so.

Miss Ruth Beckwith, a graduate of Dunbar High School of this city, has completed her college course at Fisk University, Nashville, Tenn. On the basis of scholarship for the four years of her college course, she was chosen as one of the commencement speakers. This makes her eligible to the J. G. Merrill prize of \$15 in gold for the best speaker. There are three honor students. Miss Beckwith received the "cum laude."

Among recent graduates from our Southern schools are Miss Althea Landry, High School Department of New Orleans College and daughter of the Rev. J. A. Landry, and Miss Fostoria D. Logan from the College Department of Rust College, Holly Springs. Miss Logan wrote the class poem and rendered both an instrumental and a vocal solo at the Commencement exercises. She is the talented daughter of Dr. G. G. Logan, District Superintendent of Topeka District.

Based on the first 1,000 returns to a questionnaire sent out by Dr. Charles M. Stuart of Garret Biblical Institute, the present denominational affiliations of Garret alumni are as follows, assuming that the proportions for the first 1,000 hold for the entire 4,500 alumni: Methodist, 4,199; Presbyterian, 86; Congregational, 86; Mennonite, 86; Baptist, 18; African Methodist, 18; Episcopal, 14; Evangelical, 9; Church of Our Brethren, 9; M. E. South, 5; M. E. Protestant, 5; German Evangelical, 5; Unitarian, 5; Union, 5.

At the recent Howard University Commencement, Dr. J. W. E. Bowen delivered the Commencement address and the Rev. C. Y. Trigg and the Rev. E. Adolph Haynes of the Washington Conference each received the degree of Th. B. Honorary degrees were conferred upon Charles Edward Russell, James Upshur King, Daniel S. Lamb, James Weldon Johnson and Mordecai W. Johnson. More than 300 graduates were given diplomas.

Howard University closes the most successful year in its history with the Commencement Address to the Graduating Class delivered Friday, June 8th. by Dr. J. W. E. Bowen, Vice President Gammon Theological Seminary. The Baccalaureate Sermon was delivered by President J. Stanley Durkee.

Superintendent R. R. Williams of Marion District, Central Alabama Conference, had a son Mr. Warren H. Williams and a daughter, Miss Annie Lou Williams to graduate this season from Haven Institute and Conservatory of Music. Both young people hold first grade licenses to teach in the public schools of their state. This same fortunate home was visited by the stork on June 12th, when another son was born to be educated. His weight is normal.

For the Annual Convention of the Woman's Home Missionary Society of the Louisiana Conference in session at Jeanerette, La., the Rev. J. A. Lindsay delivered the Annual Sermon. The conference officers are: Mrs. Amelia Turner, President; Mrs. S. E. Johnson, Vice President; Mrs. L. C. Eckley, Recording Secretary; Mrs. A.

G. Jenkins, Corresponding Secretary; Mrs. M. E. David, Treasurer; Mrs. M. T. Brown, Secretary of The Young People Work; Mrs. O. A. Basset, Secretary of Children's Work.

Dedicatory services of the New McKinley Methodist Episcopal Church, Dayton, Ohio, were held Sunday, June 10, 1923, with fine enthusiasm. The dedicatory sermon was preached by Bishop R. E. Jones of New Orleans Area, at 3 o'clock. Other sermons were delivered by the Rev. H. E. Armacost, D. D., of Raper Methodist Episcopal Church and Dr. E. A. White, District Superintendent. Among out of town visitors were: Rev. W. J. White, D. D., Indianapolis, Ind.; Rev. R. F. Smith, Cincinnati, Ohio; W. J. Dunham, Cincinnati, Ohio; Rev. L. M. Sharp, Troy, Ohio; Rev. D. D. Martin, D. D., Gammon Theological Seminary, Atlanta, Ga.; Dr. C. N. Grandison, Chicago, Ill.; Rev. Fred Butler, D. D., Chicago, Ill.

Forty-one educational institutions from eight states were in attendance on the Fifth Annual Student Conference of the Y. M. C. A., recently closed at Gibsland, La. This was a marked increase in attendance. Questions of national, racial and international scope were discussed including Africa. Leading speakers were Doctors Wallace Battle, W. H. Shepard, H. T. S. Johnson, W. J. King, President J. B. Watson of Leland College, and Bishop R. E. Jones of New Orleans. International Secretary Wm. C. Craver presided over the sessions which were held at Coleman College.

The funeral of the late Colonel Chas. Young, U. S. A., who died in Africa, Jan. 1922, was held at the Amphitheater at Arlington, National Cemetery, at 1:00 o'clock p. m., June 1, 1923. The service was in general charge of the James E. Walker Post No. 26, American Legion. The service at Arlington was in charge of Major O. J. W. Scott, a retired Chaplain of the 10th Cavalry, assisted by Colonel Axton, chief of Chaplains. An officer of the regular army represented the army service. Classmates of Colonel Young at West Point were honorary pallbearers. The regular army escort consisted of a cavalry band, three troops, the firing squad and the bugler. The wife and family of Colonel Young came from their home at Wilberforce, O., to attend the service. Similar brief services were held in New York, and Philadelphia prior to the main service in Washington. The floral tribute was elaborate and magnificent. And the crowd was immense and eager to do honor to the memory of this eminent soldier.

The Eighth Annual Meeting of the Woman's Home Missionary Society of the Tennessee Annual Conference will convene in Key Memorial Church, June 29-July 1, 1923, at Murfreesboro, Tenn. Rev. F. N. Collier, District Superintendent; Rev. W. B. Crenshaw, Pastor. President, Mrs. I. B. Scott; Vice-Presidents, Mrs. W. R. Smith, Mrs. A. P. Woods; Corresponding Secretary, Mrs. Melinda McKay, 12 Murrell St., Nashville; Treasurer, Mrs. M. C. Chavis, 930 First St., Nashville; Recording Secretary, Mrs. H. J. Johnson; Secretary of Supplies, Mrs. D. T. Burch; Secretary of Literature and Home Missions, Mrs. S. F. Wingfield; Secretary of Young People's and

(Continued on Page 9)

COMMENCEMENT AT BENNETT COLLEGE

Gradually but steadily the wishes of the hearty supporters of Bennett College are being materialized. The dawn of a new epoch for the beloved Institution is seen rising in the spirit shown throughout the past year by the teacher and the taught. Through the wise counsel of President Trigg, who must without doubt be classed with the men of productivity, Bennett College is steadily rising out of the ashes of mediocrity and taking her place among the standard schools of the State.

We have just closed the most prosperous year in the history of the school. The saying that science moves slowly can not be applied to Bennett. Since the opening of the school term on September 18th, 1922, we have seen many physical changes which add beauty to the school and give pride to its alumni. We are surrounded with asphalt streets. The erection of the public library on Bennett's campus adds to its physical attraction as well as to its intellectual advantages. The foundation for the new academic building is being laid and all material is at hand for its rapid erection. The little classrooms of yesterday, grown too small for effective work, may serve as lodging for a few of the many young men for whom preparation of this kind must be made.

We have been mentioning physical attributes, but we must not content ourselves with material things for they are destructible. The spiritual can neither perish nor decay. We think ourselves fortunate in having a faculty blessed with the ability to impress such truths upon us in connection with the daily routine. Their intellectual training has been tested and not found wanting. The Education Department of the State has accorded our graduates such privileges as are given only to those whose instructors have been of the choicest kind.

The closing exercises began on May 20th, at which time the Religious Societies gave a very interesting program. On May 21st and 22nd many students realized the truth in *Nulla Victoria sine Labora*. On the 23rd the Literary Societies held their anniversary and rendered a very excellent program, demonstrating rare skill and ability. On the 24th the Junior High School held its closing exercises. Mrs. Annie Holland of Raleigh, who was the speaker of the evening, impressed upon the graduates and all others present the necessity of continuing in school. Twenty-six students received certificates from this department. Friday night, May 25th, was the night of nights. The Junior-

Senior Banquet was an attractive affair. The Goddess of Beauty was present and culture and wit united, making the occasion one of pleasure from beginning to end.

Sunday, May 27th, the annual sermon was preached at St. Matthews Church by the Reverend V. F. Brown of Xenia, Ohio. The Church and Sunday School room were crowded. The sermon was delivered in eloquent language full of food for thought. It received not only the appreciation of the candidates for graduation but was an inspiration to the whole congregation.

Monday, May 28th, was Class Day. The program was entertaining and well rendered. The class presented as its parting gift to the Institution an excellent Victrola and one hundred dollars to be used in equipping the Science Department in the new academic building.

At 8:00 p. m., the Annual Musicales was given by the Department. "The Rose Maiden" will be remembered by all who were present.

Tuesday, May 29th, was a day not to be forgotten by the members of the Alumni. There was a wonderful business meeting at 2:00 p. m., a program at 8:00 p. m., and a banquet at 10:00 p. m. A large sum of money was realized from the meetings for the erection of an Alumni Building on the campus of Bennett College. The total now ranges between \$900 and \$1000.

Wednesday morning, May 30th, the local trustees met, at which time President Trigg made such a glowing report of the work done by the school during the year 1922-1923 that the chairman and other members unanimously voted it to be one of the best ever made by any president. The moral, mental, physical and financial achievements challenged the admiration of all. At 10:30 a. m., the graduation exercises took place on the College Campus. Dr. A. B. Austin of Cincinnati, Ohio, delivered the address. Fifty-five eager, enthusiastic candidates for graduation listened to his forceful words of wisdom, besides an audience of about one thousand people. These graduates will succeed if they take the advice of the speaker and press onward. After the awarding of the diplomas and prizes the old Year was laid to rest neath an embankment of good wishes, love and devotion.

The student body is very, very grateful to Secretaries I. G. Penn, and P. J. Maveety and the Board at Cincinnati for the ever watchful eye kept over them and the many improvements they are making for their (the student) advancement.

response from the boys and girls, young men and young women of the church? Is it the chance for an outing, the opportunity to gain knowledge and inspiration, the privilege of fellowship, or the revival or spiritual power? It is all of them. The institution is a combination of Chautauqua, camp meeting, religious training camp and summer outing. It is an assembly of wide-awake, forward-looking young Methodists who know how to mingle work and play in such proportions that play is a recreation and work a joy.

As they work and play they catch a vision of the world's need and the Master's passion for the salvation of the world. They hear Christ's challenge and call to follow him and they dedicate the strength and enthusiasm of youth to His service wherever He may lead them.

Summer Training Camps

Summer training camps they are, where in the joy of life next to nature and in the quiet of a single purpose, the Leaguers plumb the depth of life and find God as the source of all. Then, with consecrated spiritual zeal, they devote themselves to the study of means and methods and the acquirement of knowledge which will equip them in mind and body as well as in heart for Christian leadership and service which will meet the exacting demands of the world's complex life of to-day.

What The Institute Is After

For such an achievement, objectives have been clearly defined and are sought in every institute. It is not a haphazard, loosely thrown together program which is presented, but one which has been painstakingly planned to move forward steadily to the climax of intelligent consecration to Christ's cause. Here are those objectives:

A better knowledge of the Bible.

A better knowledge of the needs of the world in the light of God's word through Mission Study.

A better understanding of the significance of Christ's great Commission and our relation hereto through the study of Christian Stewardship.

Better methods of work in Junior and Senior Leagues, the Sunday School and the Church.

A better understanding of the work of our church at home and the needs of our church at home and the needs of our church in men and money to do the work.

The promotion of evangelism among young people through the study classes and the Win-my-chum campaigns.

The development of wholesome, constructive recreation.

The enlistment of those who feel a call to Christian life service under the direction of the Church.

An Institute Day

In order to reach these objectives the program includes four major divisions: devotional hours, class study periods, recreation and inspirational service. A typical institute day opens with the morning watch. Mornings are spent in class periods, covering Bible study, mission topics, evangelism, life service, Epworth League methods, and Sunday School methods or local interests. In the afternoon come all sorts of games, hikes, swimming and boating, and other forms of

IT'S INSTITUTE TIME AGAIN

By Rev. W. E. J. Gratz, D. D., Secretary of Institutes and Life Work, Board of Epworth League

By lake and stream, in the mountains and at the seashore, on the college campus and in the groves, the hosts of young Methodism are gathering for the biggest and best series of summer institutes in the history of the Epworth League. Never has there been a season so rich in promise for numbers and spiritual results.

One hundred and twenty-eight institutes were listed on June 1, as the "jump-off" hour

approached. June 4, was scheduled as the opening day, and from that time on until nearly the end of September history will be made in the lives of hundreds of the brightest, best, most alert, spiritually-minded young people to be found anywhere in the world. An enrollment of 40,000 is expected.

What Puts The Institute Across?

What is the secret of the Epworth League Institute, which has won such an amazing

recreation. Evening are devoted to inspirational programs. Before "taps" are sounded, prayer groups meeting here and there bring the day to a close with a few moment of quiet devotion.

A Modern Wonder

Epworth League Institute growth has been one of the modern wonders in religious work. In the fact of the cries of alarmists that the church is losing its hold on the young people, that boys and girls are growing up in atheism and irreverence, and that a crisis is at hand—crises are convenient things, and they always exist—the institutes give witness to a steadily increasing interest in spiritual matters on the part of the hosts of Methodist boys and girls. The institute traces an unbroken history back to 1906, and in the last five years its development has been phenomenal.

In 1910 there were seven institutes under the direction of the Central Office of the Epworth League. In 1912, eight; in 1913 twelve, in 1914, eighteen; in 1915, nineteen; in 1916, thirty; in 1917 thirty-three, in 1918, forty-four; in 1919, fifty-eight; in 1920, seventy-five; in 1921, eighty-seven; in 1922, 114; and so far this year, 128. Every state in the union except Wyoming and Nevada will have Institutes this summer.

At Home And Abroad

That is the record for the United States and we are getting reports from Institutes in Mexico, South America, China, India and the Philippines. It is almost true to say that its growth is covering the whole earth. Not only has the Institute idea developed throughout the summer season, however, but it is hardy plant which is blossoming in the winter as well, for the Mid year or Winter Institutes are developing so rapidly that every day the mail brings in accounts of other Institutes—two hundred or more having been registered up to early spring. Already there are more indoor or winter Institutes than the regular standard summer Institutes.

Sacrifice is often involved on the part of the young Leaguers who spend a week at the Institutes. Countless cases are on record where Vacation plans have been changed or given up in order to have the week of inspiration, while in many other cases working young people have spent half or all their vacation away from the office, factory and store in attendance at the Institutes. It has been a sacrifice which has richly repaid, however, as many declare the weeks so spent were the happiest of their lives. The acid test is in the number of "repeaters"—those who come back a second and third year under the same conditions.

Kansas and Nebraska are the states favored with the first institutes of the season. A registration of 600 was expected at the institute at Winfield, Kansas, held on the campus of Southwestern College. Some of the leading pastors of the state were to serve on the faculty and several representatives from the central office were to be present.

The other initial institute was to be at Columbus, Nebraska, with an expected registration of 200.

National Officers To Attend

Dr. Guthrie, Miss Robinson, Miss Rosengrant, Dr. Durgin, Dr. Brummitt, Miss Day,

Mr. Horsley, Dr. Leoppert, Dr. Butler, Mr. Chantry, and Dr. Gratz of the Central Office will be at about one-half of these institutes.

In addition to these officers from the national office of the Epworth League, many of the Bishops, College Presidents and Board Secretaries and prominent pastors will serve on the faculties and give inspirational addresses.

These Institutes last a week. The course of study is standardized. Credit is given for 200 minutes of work and in four year a diploma is issued after sixteen credits have been obtained.

In the territory served by the Southwestern Christian Advocate will be found a number of these Epworth League Institutes, among them some of the most important of the whole country. Following is a list:

Central Alabama—Central Alabama College, Birmingham, Ala.; May 28-June 3; M: Professor Frank Sutton, Central Alabama College, Birmingham, Ala.

Little Rock Conference—Philander Smith College, Little Rock, Ark.; July 2-8; M: J. M. Cox, Philander Smith College, Little Rock, Ark.

Atlanta—Clark University, Atlanta, Ga.; July 16-22; M: C. L. Johnson, 430 Martin Street, South, Atlanta, Ga.

Washington and Delaware Conference—Morgan College, Baltimore, Md.; August 13-19; M: A. J. Mitchell, 31 Second Street, Annapolis, Md.

Mississippi and Louisiana Conference Institute—Waverly Assembly Grounds, Bay Saint Louis, Miss.; September 10-16; M: Calvin Stanley, 4129 Willow Street, New Orleans, La.; Assistant manager: Professor J. B. F. Shaw, Haven Academy, Meridian, Miss.

Upper Mississippi Conference—Rust College, Holly Springs, Miss.; September 24-30; M: Professor M. Davage, Rust College, Holly Springs, Miss.

Central Missouri and Lincoln Conference—George R. Smith College, Sedalia, Mo.; July 9-15; M: Professor Robert B. Hayes, George R. Smith College, Sedalia, Mo.

North Carolina—Bennett College, Greensboro, N. C.; September 3-9; M: Professor Frank Trigg, Bennett College, Greensboro, N. C.

East Tennessee—Morristown Normal and Industrial Academy, Morristown, Tenn.; October 15-22; M: Professor J. S. Hill, Morristown, Tenn.

West Texas—Samuel Huston College, Austin, Tex.; June 4-10; M: J. L. McDonald, Samuel Huston College, Austin, Tex.

Wiley "U"—Wiley University, Marshall, Tex.; July 9-15; M: Professor H. B. Pemberton, Wiley University, Marshall, Tex.

Bluefield District—Bluefield, W. Va.; June 18-24; M: T. G. Howard, Bluefield, W. Va.

If every one of the 40,000 young people who are expected to attend these Institutes this summer spends an average of twenty dollars in expenses, it will mean an investment of \$800,000 by Epworth Leaguers for the privilege of learning more about service for the Master. The total expense to the church at large is very small, as the Institutes are practically self-supporting. The

major investment is for leadership and literature.

A Harvest Of Leadership

If material measure could be made of the return to the church in this investment for its young life, it would run into percentages that would be dizzying. Hundreds of young people gathering for a week of pleasure and spiritual inspiration are brought to a deep reflection on life and its purpose. The outcome is that boys and girls, and young men and young women in the time that life is in the making, decide for definite Christian service. Last year, more than 3,000 heard the call and answered "Here am I; send me."

They will be the ministers and missionaries, deaconesses and nurses, spiritual leaders and social workers of the future. Already a harvest of leadership is being reaped from the seed sown in the Institutes of the past few years. It is not too much to say that the great hope of the church for the enlistment of leadership for the future lies largely in the intensive and inspirational appeal made to its young hosts at these Epworth League Institutes.

EXCELLENT CLOSING OF THE CENTRAL COLORED HIGH SCHOOL, SHREVEPORT, LA.

By L. O. Mitchell

The Central Colored High School, of Shreveport, held its fourth annual Commencement exercises, at St. Matthew A. M. E. Church, Friday night, May 25th. While the school is only five years old the fact that the graduating class was 4 in number, shows how fast the school has grown in so short a time. The following program was rendered to the delight of a great throng of friends.

The address to the class was given by Mr. B. W. Marston, president of the Caddo Parish School Board. He congratulated the teachers, parents and the principal on their ability to do so much with so little facilities. He also called attention to the crowded conditions all over the United States in schools, and pledged his support in helping to better conditions in our Parish and city. Mr. J. C. Abele, an ex-member of the school board, made a splendid address rejoicing in the fact that he was now seeing the results of his labors when he was a member of the building committee of the Parish School Board. Prof. E. C. Jones, Assistant Parish Superintendent, in the absence of Superintendent C. E. Byrd, presented the diplomas, in a most befitting way, and in telling words, and practical illustrations advised and admonished the class and audience in such a way that none will ever forget his address. His words were entertaining, thoughtful and instructive, as well as inspirational. The principal, R. E. Brown, in well chosen remarks admonished his people to ever prove worthy of the trust and confidence the authorities held in them. To ever hold themselves not only willing but ready to do their bit when called upon. The senior class of 23 presented an enlarged picture of the first graduating class, the founders, to the school, and a traveling suit case to the principal as a token of appreciation.

COMMENCEMENT AT WILEY UNIVERSITY

The consensus of opinion is that the commencement just closed at Wiley was in many ways superior to any previous one. The people who came to witness the exercises seemed to manifest a more sincere interest and the character of the exercises was greatly advanced to that of any other within the memory of those attending. In the first place, President Dogan and those connected with the institution had gone to some trouble, evidently, to make the physical appearance of the school exceedingly inviting. Everything was attractive to the casual observer as well as pleasingly satisfactory to the more critical investigator. The one thing that in any way discommoded the situation was the size of the college chapel which is entirely inadequate to accommodate such crowds as come to witness a commencement at Wiley. One visitor—a white lady it happened to be who is very prominent in the state—reached the city a little after the graduating exercises had begun and found it absolutely impossible to get sitting room in the auditorium and was therefore deprived of the privilege of witnessing the address to the class for which she had purposely come to town.

The school has made immense strides in its educational progress and in the cultivation of friends. It has a rating in the state second to no institution among Negroes and is in a fair way to rank among the leading negro institutions in the country. President Dogan has certainly wrought well in that he has been able to get him a corps of workers who have helped and enabled him to build up an educational plant in Wiley of which the entire race should be proud. The commencement exercises lasted eight days and each program rendered was an inspirational and educational entertainment. The speakers brought living messages full of hope and encouragement, and in turn were inspired by what they saw. Without a reasonable doubt, the wonderful prestige which Wiley enjoys fully justifies the attitude which the church is assuming toward it in the way of such liberal consideration of its needs and requests. The speakers of the commencement were, Mrs. I. Garland Penn, who delivered a very sensible and fervent address to the industrial graduates from the department of domestic art and domestic science; Dr. I. Garland Penn, Secretary, Board of Education for Negroes, Methodist Episcopal Church, who preached the baccalaureate sermon. Dr. Penn was unusually effective in this effort and his message met with a most gratifying response. He used as a theme "Used and Un-Used Opportunities." He pointed out that the many tragedies that transpire in this life are more or less due to unused opportunity. The speaker referred to the grave tendency on part of the young people of this generation toward an ultra-social life and warned that it was having the effect of weakening the influence of such persons in whatever work they may be engaged. Dean M. T. J. Howard, Director of Rural Leadership Gammon Theological Seminary, addressed the graduating class

of the Fourth Year Preparatory course. The burden of his talk was the need of connecting up the schools with the community life of the people; to make education practical by putting it to work for the betterment of the people among whom we live. Dean Howard is a very earnest man and his effort was greatly appreciated. Professor J. R. Reynolds, Dean of the State School for Negroes, swept the skies in his lecture to the alumni on "The Spirit of the Modern University." He traced this spirit all the way up from primitive state of man to the present, designating it as that force in the world which makes for the realization of the true brotherhood of man and the Fatherland of God. The address to the Normal and Commercial classes was given by Mr. H. J. Mason Executive Secretary, Wiley, who spoke on the subject of building a philosophy of life. By all counts, he reckoned that love, work and sacrifice were the fundamental elements which should enter into any true, worthy and enduring philosophy of life. As compared to these, said the speaker, all else counts but very little. Dr. W. J. King, professor of Old Testament and sociology, Gammon, made the address to the graduates from the college department. He sought to impress it upon each one that there was some other interest besides our own in this world to which we owed consideration. Out in the world somewhere is a soul as worthy and capable as our own, without a chance. It is our duty to go and find that soul and help to see that it has a chance for expression. Dr. King is a thoughtful speaker and deeply interesting. The musical which has always been an unique feature of the Wiley commencements sustained the record and furnished an evening of rare entertainment for the audience. Numbers ranging from the most intricate in piano and voice to the plantation melodies were rendered to the entire delight and satisfaction of all. Incidentally let it be said that Wiley has always held a very high place in the musical world among colored schools and the music department has not suffered any depreciation. There are one or two vocal artists in the school who are taking advantage of the training which the department is able to give.

There were nineteen who graduated from the college department, thirteen from the Normal, three from the commercial, and 42 from the industrial departments (cooking and sewing. Some of the side interests of the commencement were the doings of the fraternities, alumni association and trustee board. One of the fraternities, the Phi Beta Sigma, made the following persons honorary members: Dr. I. Garland Penn, Dr. J. O. Williams, district superintendent, Paris district; Dr. A. W. Carr, district superintendent, Houston District; Professor Ira B. Edwards, teacher, Haven Institute, Meridian, Mississippi and Mr. H. J. Mason, Executive Secretary, Wiley. This fraternity also practically perfected plans for erecting a fraternity house on the campus which is to be used as a dormitory for college men belonging to that fraternity. The idea met the approval of Dr. Penn for the reason that he felt it would

not only be encouraging a worthy idea but would have the effect of encouraging attendance at the institution. He agreed to make certain recommendations to his board that will help promote the plans of the fraternity. The alumni association put on foot a movement for the celebration of the fiftieth anniversary of the founding of the school. This celebration to take place next commencement at which time it is expected that a general reunion of the graduates will be held. It is also contemplated that ways and means will be worked out for raising an endowment for Wiley through the alumni association. Among other business transacted by the trustee board was the change made in the designation of the name of the school: instead of being called Wiley University, it will hereafter be known as Wiley College which is more appropriate to the scope of work embraced in its curricula. The board also commended President for the fine showing the school is making both in its influence upon the lives of the young people who attend here and in its physical growth and development. The attendance was over 650; and the personnel of the student was the occasion of much favorable comment from out-of-town visitors.

Some new features will be added to the school next year; or at least enlarged upon. Physical education will become a part of the accredited courses and the athletics of the institution will be under the direction and supervision of the department of physical education with a special director. Another addition will in all probability be made to the department of women for the purpose of a closer and more helpful supervision over the life of the young women. Summer school and summer normal open Monday, June 11. Heavy attendance expected.

CHINA AND THE CENTENARY

Since 1919, when the Centenary was launched, reports from China show:

\$483,000 added to the yearly amount spent for missions for China—137 per cent increase.

99 new churches organized.

*78 churches with new buildings or properties.

*53 new school buildings or properties.

*8 new dispensaries or hospital properties.

214 Sunday schools organized.

145 new missionaries sent to the field.

2,138 Chinese workers trained and added to the staff.

20,000 added to school enrollment—95 per cent increase.

19,000 church members added.

\$18,000 added to annual giving of Chinese Christians.

\$186,000 increase in estimated value of church buildings.

\$1,500,000 increase in estimated value of all Methodist mission property.

*Note—These figures do not include additional buildings for 1922, nor buildings in towns the names of which have not as yet reached the Board of Foreign Missions.

GENERAL CONFERENCE PREVIOUS DISCUSSION

By Caleb

"Episcopal Reserves and Avalanches." Under this caption the Christian Advocate (N. Y.) of April 26, said editorially, which is of special interest to our Conferences, the following:

"The receipts of the Episcopal Fund for 1922 exceeded the expenditures by a considerable amount."

It is hoped that there was a corresponding increase in this fund among the Colored conferences also. For we do not intend that the general church shall pay the bill for our Episcopal supervision. The apportionment has been reduced one fourth of one per cent throughout the church. But I should say, not for us unless we can show self support with the reduction. Our own Episcopal supervision is worth more to us than the whole is worth to the whole church.

The Advocate says further: "There are those who advocate a reduction even in the United States of the number of Episcopal residences. A proposal which is much favored being the assignment of the 'White Conferences' of the present Atlanta and Chatanooga Areas to one area, and the forming of the second all 'Colored Area' in the South, under the administration of the Bishop whose residence is now at Monrovia, Liberia, but who would probably be more usefully employed in this country during the major part of the year."

The record of the New Orleans Area un-

der Bishop Jones justifies the wisdom of this; and besides I presume it would meet with popular favor among our group.

The Advocate closes thus: "The General Conference is still twelve months away. But in view of these facts we fail to see any warrant for predicting the election of more than four new Bishops, the necessary replacements."

This sheds no light of hope to those who believe that the work of our group would be greatly benefitted by having one more race Bishop for the next quadrennium. Why should not one more be elected for the same reasons for making the "second all Colored Area" in the South? The third all Colored area could be made up of the Delaware, Washington, Lincoln and Lexington Conferences. Besides an additional reason for doing so is this: The times are propitious and it is desirable that we make an additional Annual Conference along this Northern border. These conference territories are too big. The Negro migration and missionary opportunity are large factors; and close Episcopal supervision is imperative.

Why not elect a younger man with missionary qualifications and experience to the General Superintendency for Liberia? Does economy of time and money out weigh Liberia's need and cry for redemption? Should our group retreat or advance in our thought and effort for the redemption of Liberia, our Fatherland?

another grant of five thousand dollars for the year 1923-24. In addition to this sum, the same board has made a grant of \$1,000 towards financing the Summer School. The Department of Education of the state of Maryland has made a grant of \$1,500 for the same purpose. An interested friend in Pennsylvania, has given twenty-five hundred dollars towards a men's dormitory that is soon to be erected. The Citizen's Committee now conducting a campaign to raise thirty thousand dollars among the Colored people of Baltimore, for endowment, reported in cash and subscription six thousand, seven hundred dollars.—Reporter.

MINISTERS OF THE PITTSBURG DISTRICT HOLD MEETING

At Fairmount, W. V., in Trinity Church, Rev. J. D. Brown, Pastor, on May 1-2, was held the District Meeting of the Ministers of the Pittsburgh District, Rev. M. J. Naylor, District Superintendent. On the first day at 2:00 p. m., Rev. W. N. Holt led the devotions. District Superintendent N. J. Naylor then ascended the rostrum and stated the purpose of the convocation. D. M. Pleasants was elected Secretary.

Some interesting facts and figures in regard to church growth and achievement during the last years under the impulse and impact of the Centenary were presented by the District Superintendent.

Revs. W. N. Holt, W. E. Jefferson, T. A. Herman, appointees to our District at an Annual Conference were presented to the brethren. A Round Table Discussion was had upon the subject—"Centenary Responsibility this year and how best to meet it." Every minister present took part in the discussion. After a review of the facts brought out in the discussions by the District Superintendent the following Centenary Goal was set for the District this present year. "100 per cent of one full year's subscription in each charge. Method: Until July 1st emphasize the payment of unpaid subscriptions during the last four years.

2. By October 31, to pay over to the Treasurer as much as the Charge paid during the whole of last Conference year.

3. By the Annual Conference to increase this amount to at least 100 per cent of the Charge's quota for one year."

In view of the fact that the Pittsburgh District increased its giving to the Centenary 20 per cent year before last, when every District in the area was having a slump, and 42 per cent last year, the attainment of this goal, in the minds of the men on the Pittsburgh District is not too high. On the 2nd day at 9:00 a. m., Rev. I. L. Johnson led the Devotions. Round Table Discussion, Subject, "Evangelism." On motions of Revs. Minot and Hodges, a 1 per cent increase in membership in each charge, was made a goal for the District.

Round Table Discussion, Subject—Christian Stewardship. The District Superintendent suggested that in those charges having a nucleus of Christian Stewards already, that this nucleus be organized into guilds, the guild members to be used to disseminate Stewardship Principles.

COMMENCEMENT AT MORGAN COLLEGE, JUNE, 1922

Friday, June first, to phrase it in football parlance, the "kickoff" was made. At four p. m., in the Assembly Hall, the Trustees' Declamation Contest was held. This is a contest between the first and second year academy classes. The prizes are five and two dollars respectively, for best and second best declaimers. The successful contestants this year were John Laws, first; Eugene Johnson, second; members of the first year class.

Sunday, June 3rd, was Baccalaureate Day. The Rev. Dr. Hugh Birkhead, Rector of Emanuel Protestant Episcopal Church of Baltimore, was the speaker. At three thirty p. m., the faculty and graduates gowned in academic togas, the Board of Trustees and a large number of the alumni, filed in stately procession into the Assembly Hall, the vast congregation led, by the choir and the school orchestra, singing "Onward Christian Soldiers" the while. Dr. Birkhead's message was memorable.

Monday, June 4th, at 4 p. m., representatives of the third and fourth year academy met in Oratorical Contest. Four speakers from each class crashed the thunders of their eloquence while their class mates yelled and roared, and the large audience applauded to the echo. The judges declared Ralph D. Matthews of the third year and Velma G. White of the fourth as victors number one and two respectively.

Promptly at 4 p. m., on Tuesday, June 5th, the graduates of Morgan Academy, twenty-three in number, marched in two files down the

aisles of the Assembly Hall. The occasion was their Class Day Exercises. The unusually large audience assembled was treated to a program that was dignified, humorous and edifying.

Thursday, June 7th, was commencement Day proper. The Academic Procession entered Assembly Hall at 3 p. m., while the orchestra played Washington Post March. The Salutatory address was delivered by Geo. Albert Owens of Baltimore, the Valedictory by L. Goldia Smith of Huntington, W. Va. The address to the graduates was delivered by Prof. Kelly Miller, LL. D., Dean of the Junior College, Howard University. "The Kingdom of Good and the Kingdom of Evil", was the subject announced by Dr. Miller. With diction that was crystal clear and illustrations that were veritable kinographs, Dean Miller drove home a message that will linger many a day in the hearts of all who heard him.

The degree of Bachelor of Liberal Arts was conferred on twenty-six graduates. The honorary degree of Litt. D., was conferred on Miss Coralyn L. Clark, B. A., of Oberlin, who for twenty-two years has been professor of the Ancient Classics in Morgan College. The total number graduating from Morgan College and its branches, Morgan Academy and Princess Anne Academy is seventy two. The total enrollment for all schools was nearly seven hundred.

President Spencer announced that the General Educational Board had made the school

Rev. C. E. Hodges moved that a 25 per cent increase in the number of Christian Stewards in each charge be made a District goal. It was so ordered.

Mention must be made in this report of the Minister's Concert held at 8:00 p. m., May 1st, under the direction of Rev. C. E. Hodges. Orations were made by Rev. D. M. Pleasants, J. D. Brown and L. H. Revels. Special features were, a solo by Rev. J. T. Herman, a Whistling Solo by Rev. C. E. Hodges, and a Monologue by Rev. W. E. Jefferson. Revs. C. A. Brady, W. N. Holt, J. D. Brown and T. A. Herman singing in Quartette formation scored an encore.

Other goals adopted by the District last year and retained, as goals for this year also are: 1. A Church Training Night in each Charge; 2. The membership of each Church organized in to Units; 3. Special use of the Constituency Roll for conversions.

The entertainment end of the meeting was cared for by the pastor, his wife and a corps of workers, the charm and grace of whose ministries in our behalf lingers with us. Fairmount by-the-River remains very jealous that its reputation of "doing the thing right" be sustained.—D. M. Pleasants, reporter.

WOMAN'S HOME MISSIONARY SOCIETY CONVENTION, HAWTHORNE, FLA.

First semi-annual session of the Woman's Home Missionary District Convention, Ocala District, met in New Hope M. E. Church, Hawthorne, Fla., May 31st, to June 3rd, 1923. The introductory sermon was preached by the Pastor, Rev. W. M. McCloud, subject, Serving God with what you have got. Ex. 4-2. Rev. R. H. Debose, District Superintendent was present and other visiting ministers. Friday morning, Devotional service conducted by Sisters M. M. Gordan and Alice Shanon, after which the convention organized with the following officers, Mrs. Caroline White, District President; Mrs. M. M. Gordon Vice President; Mrs. Lena Hendricks, Recording Secretary; Miss Margaret Cheeshorough, Corresponding Secretary; Mrs. Alice Shanon, Treasurer; Mrs. Lena Hendricks, District Mite Box Secretary; Mrs. Bulah Green, Secretary of Literature; Miss Margaret Cheeshorough, Secretary of Young People's Work; Miss Mable Hendricks, Secretary of Systematic Benevolence; Mrs. M. M. Gordon, Secretary of Evangelism; Mrs. Dora Carol Secretary on Stewardship; Mrs. Susie Evans, Secretary on Temperance. Officers were installed by Mrs. C. E. Green, District President of the Gainesville District. She was accompanied by Mrs. B. William, District President of the Lake City District. Both rendered valuable service in the organization. The convention was a success throughout and the evening services were largely attended. Rev. W. B. Hester, Rev. A. Emanuel and Rev. W. M. Smith preached noble sermons during the convention. Total amount raised \$40.96. Rev. McCloud and his good wife and people of Hawthorne, entertained the convention royally. The convention adjourned to meet at Lawtey, Fla., 1923.—Mrs. Lena Hendricks Reporter.

AN APPEAL TO THE NEW ORLEANS AREA TO HELP MAKE THE SOUTHWESTERN CHRISTIAN ADVOCATE SELF-SUPPORTING

By Dr. E. M. Jones, Area Secretary

The New Orleans Area, which embraces the Central Alabama, Louisiana, Mississippi, Upper Mississippi, Texas and West Texas Conferences and is supposed of 37 District Superintendents, 740 pastors and 104,000 members, is hereby earnestly urged to do your very best to put the Southwestern Christian Advocate on self-supporting basis by July 1st, 1923. The time is short, but some of us usually wait for the last moment to do our best.

That last minute is here and until July 1st, every effort possible should be exerted to secure the very largest number of subscribers possible. Our pastors must play a very important part in this campaign, in fact they must lead in their local church organization, in advancing the most practical methods of procedure.

It is his task to furnish both information and inspiration to his local church. Our church

officials and influential laymen are asked to get busy and install an every member canvass, so as to give the largest opportunity to put the paper in every family of the church and community.

This is also the time for the Southwestern Committee to renew its effort and carry the campaign to the very last home in the Church. The Southwestern is our official organ, it speaks out on questions which vitally concern the church and race, once every week and it is heard the country over.

It is a good piece of business sense to make the paper self-supporting so the revenue of the church can go to more human purposes. The untiring efforts of Dr. King and Prof. McAllister to put the paper on its own feet, must be commended.

It can be done—It should be done—It must be done.

PERSONAL AND GENERAL

(Continued from Page 4)

Children's Work, Mrs. W. B. Crenshaw; Associate Secretary of Young People's and Children's Work, Mrs. Ida Whitfield; Secretary of Evangelism, Mrs. Lizzie Smith; Secretary of Mite Boxes, Mrs. Martha Ensley; Contingent Treasurer, Mrs. M. Parker.

The funeral of the late Dr. William H. Brooks former pastor of St. Mark's M. E. Church, New York City, was held from Asbury M. E. Church, Annapolis, Md., Saturday, May 26th at 10 o'clock. The pastor, Rev. Albert J. Mitchell, who was licensed an exhorter and local preacher by Dr. Brooks, preached the funeral sermon and conducted the services. Eulogies were delivered by Dr. Wallace MacMullen (white), District Superintendent of the New York Conference, Dr. J. W. Robinson, Pastor of St. Mark's M. E. Church, New York; Dr. Ernest Lyon pastor of Ames Memorial M. E. Church, Baltimore; Dr. F. A. Cullen, Pastor of Salem M. E. Church, New York; Dr. M. J. Naylor, District Superintendent of Pittsburg District Washington Conference; Dr. George A. Curry and Editor Fred Moore of the New York Age. A large delegation of the officers and members of St. Mark's Church came to Annapolis, to see their former pastor and pastor-emeritus laid to rest. Ministers from three Methodist Episcopal Conferences were in attendance as well as a large number of Ministers from other denominations. He passed peacefully away at his new home at Camp Parole near Annapolis, Wednesday, May 23rd, 1923, with his wife and two daughters and his son-in-law at his side. Dr. Brooks is survived by his wife Mrs. Sarah C. Brooks, two daughters, Mrs. Mamie V. Riley, Mrs. Estelle Alston, three sons, Dr. Arthur Brooks, Clinton Brooks and Canton Brooks. Asbury's Vested Choir rendered music at the funeral. His body was laid to rest in Mt. Auburn Cemetery, Baltimore, Md.

In the Methodist Episcopal Church there are 230,000 Sunday School scholars enrolled in

3,700 Sunday Schools among Negroes. This is an increase of more than 50,000 scholars in the last two decades.

WESTERN DISTRICT EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION HELD AT ASHEVILLE, N. C., MAY 23-27

The convention met in Wilson Chapel, West Asheville, R. S. Abernathy, pastor. The enrollment was comprised of the pastors and lay delegates of the district.

The attendance was very good. The interest was exceptional. Rev. J. G. Laughlin, the energetic District Superintendent was present and presided with his usual tact and affability. From the standpoints of attendance, instruction, financial and general reports and accomplishments, it easily excelled all previous meetings of its order.

The reports, which will be seen, through the report of the statistician, Rev. R. G. Morris, will show marked improvement on the District, and by the business transacted relative to this feature, greater improvement is anticipated and looked for next year. We feel that this District is becoming more alert to the necessity and efficiency of the Epworth League and Sunday School work.

With Rev. R. G. Morris and Rev. J. A. Baxter as institute instructors two very efficient young ministers and leaders, we feel ourselves well prepared to look after the situation.

The entertainment and hospitality shown or extended the delegates while at the convention was very creditable indeed and every one was made to feel right at home. Asheville is an ideal convention city. We feel assured that the delegates will be able to return to their various fields more prepared to stimulate a greater activity in their various schools.

The committee on program comprising Rev. J. A. Laughlin, Rev. S. R. Abernathy, Rev. J. A. Baxter, deserve credit for the program put over at this convention.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---John The Baptist

(Various sections from Matt., Mark, Luke and John.)

JULY 1, 1923

During this quarter we shall study together the life of some of the great men and women of the New Testament. Our review must necessarily be brief. Therefore, at best, we can only point out something of their importance in the history of the Christian church, and something of their significance for us today. We begin with John the Baptist.

This John, who has come to be called "the Baptist," because he made it a practice to baptize all those who had heeded his message, belonged to the old line of true prophets of Israel. This line began with Moses and ended with John. In a sense he also belongs to the new line of Christian prophets which begins with Jesus and extends even into the present day. Janus-like he faces both the past and the future. Rather, he is in a sense the production of the past and the producer of the future. He is the dividing line between the old dispensation and the new—between Judaism and Christianity.

As belonging to the old line, he was the more closely related to the eighth and seventh century prophets, notably Amos, Hosea, Isaiah and Jeremiah. Like them, he was a preacher of doom upon Israel, and tried to save all the people from the impending doom. And like them, he was a preacher of future blessings for Israel—the coming of the kingdom of God and the Messiah. But he differed from them. They came forth to preach doom—that was the burden of their message. But he came forth to preach the presence of the kingdom of God. It is a change of emphasis. They believed that the doom would be a sort of a natural catastrophe or national destruction at the hands of a foreign power. But he believed that it would be the immediate work of the Messiah on the unrighteous and unrepentant individuals. In their sermons the Messiah holds no central place, but figures only incidentally. But in his sermons the Messiah holds the central place; it is to be his mission to establish the kingdom of God. And according to their ideas the Messiah was to be a political king, an extraordinary human person similar to David, but an absolutely righteous ruler. Even Isaiah's prophecy concerning the Messiah, when correctly understood, is no exception to this rule. But according to his view there was to be something supernatural about the Messiah. But we do not mean to imply that he was original in his idea. There was a number of preachers of ideas similar to his throughout the period between the Old and New Testaments. John's

real importance lies not in the novelty of his ideas, but in his preparation for the Christian gospel in another way.

In the first place, being inspired with the thought that the coming of the kingdom of God and the Messiah would be immediate, he did much to arouse other men to think seriously about the same thing at this time. Other prophets preached the coming of the kingdom and the Messiah as some future event. But he proclaimed it as ready to dawn upon the world. Others told the people what to do in order that God might send the kingdom. But he told them what to do in order to gain admittance into it. Their message was in a minor key. But his was in a major key and had a strong note of joy in it. In the second place, he designated Jesus as the Messiah, thereby awakening in him his messianic consciousness. One who has the mistaken idea that Jesus was always from childhood conscious of himself as the Messiah will not appreciate the significant part which John played in preparing the way for Jesus. Even before Jesus' birth it was certainly the purpose of God that he should be the Messiah. For that very purpose he brought or sent him into the world. But the realization of God's purpose in any one case is always contingent upon the realization of his purpose in some other case. With him every means is an end already realized; and every end is a means to an end yet to be realized. If Jesus was to fulfill the purpose of God for his life, then John must fulfill his purpose for his life. If John had not faithfully performed his ministry, Jesus would not have performed his. This is a big "if" some one will say. And we admit it is. But then John was human, and it was, therefore, possible for him to disappoint God by thwarting his purpose for his life.

Praise and honor is due John because of the fact that he always kept his heart and mind open to the influence and revelation of God, and that he kept his will in subjection to the will of God—and to do his will. It was only in this way that the purpose of God could be realized in his life. And it is only in this way that God's purpose can be realized in our life. Phillip Brooks had a famous sermon on "Every Man's Life a Candle of the Lord." It is true that God has a definite purpose for the life of each one of us. Let no one suppose for a moment that, should he fail to know and to fulfill this purpose of God for his life, it makes no great difference since he is only one person. It does not make a great

difference. Let us repeat: every means of God is an end already realized; and every end realized is the means to an end yet to be realized. Should I fail to fulfill his purpose for my life, not myself alone, but many others will fail to fulfill his purpose for their life, because the realization of his purpose in my life was to be the means to the realization of his purpose in some other lives. We repeat: had John disappointed God, his purpose in Jesus would have been realized. Had Jesus failed, Paul and Peter and John, and others, would have followed him. Had they failed him, then the others influenced by their lives, even to the present generation, would have failed him to some extent. How many noble servants of God do you think the Christian church would not have been without had not other servants of him fulfilled his purpose in designating them for the Christian ministry somewhat as John did Jesus? Jesus did what he did because John did what he did. Hence John's importance in the history of the Christian church and his significance for us today.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, July 1, 1923.
"All flesh shall see the salvation of God."

(By Rev. D. D. Martin, D. D.)

The work of John the Baptist was not of a local or temporary type. He had a vision of the Messiah, who was to be the Redeemer and Savior of all races and all generations of mankind. This gave strength to his utterances and a significance to his ministry that compelled attention and made even Herod to fear him. The spirit of such a man is at the top of the world, and he dares to utter in boldness what the maudlins of earth would shrink from saying.

John's ministry was in the wilderness, and in the mountain fastnesses, along the rivers, and by the sea. He was a child of nature and loved to dwell in the midst of its most rugged aspects. With no elaborate library he must get his inspiration from the study of the great book of nature and the dreams which such communion inspired. Thus keeping his soul open towards God, the revelation of God's great purpose in Christ was easy for him to realize.

With such habits and in such surroundings, he had access to the country folk and the common people; in these he created a hunger for the Christ! for "the common people heard him gladly." He had a message also for the social leaders and the politicians of his day, for they went out from the towns and cities to hear, and often to be baptized of him. It was his rebuke to Herod that cost his freedom and made this lover of the "wild" to be hopelessly incarcerated in a dungeon.

In all the above was not John the Baptist a typical missionary, in his vision, in his manner of life, in the power over men, in the suffering which came to him, in all of these he did and endured what has been common to all missionaries from his day until the present. That which

has held through all the centuries God's missionaries to their post and filled with courage and hope these sojourners in the wilderness has been the assurance that some time "All flesh shall see the salvation of God."

Gammon Seminary.

District Rounds

GAINESVILLE DISTRICT.

Third Round.

Suwanee, June 23-24; Lawrenceville, June 29-July 1; Hoschton, June 30-July 1; Deluth, June 30-July 1; Elberton, 7-8; Commerce, 14-15; Buford, 21-22; St. Luke, 22-23; Covington, 27-29; Union Grove, 28-29; East Atlanta, Aug. 3-5; Buckhead, 5-8; Gainesville, 10-12; Fort St., 24-26; Lavonia, 25-26; Athens, 26; Leo, Sept. 1-2; Gillsville, 3-9.

Dear Brethren: This brings us to the third quarter. I thank you for what you have done thus far in looking after the claims of the church; but we are behind where we were at this time last year. Therefore, may I kindly ask every pastor to do his best on Children's Day to put the Centenary in advance of what it was last year.

Bishop Richardson is asking that no one allow the report of his charge to fall below that of last year.

Brethren, if we fail in raising the claims of the church the cause must suffer. Let's not let this happen, because of failure on our part to discharge our full duty; failure will reflect on us.

Men are measured by what they do rather than by what they say. So please let us not make excuses, but bring results instead.

Our district conference, Sunday school and Epworth League convention will be held at Duluth, Ga., Aug. 15-19, 1923. Please let all members and delegates be present the first day.

Pastors will please come prepared to pay the Episcopal Claim in full, also the local board and general conference expense.

Brethren, please remember to observe the first Sunday in July as Southwestern Day.—Yours for the Master's cause, J. F. Demery, D. S., 16 Martin Ave., So. Atlanta, Ga.

WAYCROSS DISTRICT.

Fourth Round.

Barnesville, July 21-22; Forsyth, 29-30; Liberty Hill, August 4-5; New Zion, 11-12; Macon Station, 17-19; Macon Mission, 3 p. m., 19; Eastman and Helena, 25-26; Waycross Mission, Sept. 1-2; Douglas Mission, 4-5; Fitzgerald, 6-7; Waycross Station, 7-9; Cordele, 15-16; Bainbridge, 22-23; Manor, 29-30; Blackshear, Oct. 6-7; Traders Hill, 13-14; Patterson, 20-21.

Dear Pastors and Co-Laborers: This quarter finishes up our year's work. Let each of us do our best to carry up a full report to conference on all of our claims. Remember the S. W. C. Advocate. Send in your quota at once. I am expecting every pastor to send in his personal subscription and all he can collect for the C. U. Endowment Rally. Send in your Centenary money monthly. We are in advance of last year. Don't stop. Trust God and go forward, and the victory will be ours.—Yours for

(Continued from Page 15)

Quarterly Conferences

JEFFERSON, TEXAS—The third quarterly conference was held Saturday and Sunday by our District Superintendent, the Rev. E. H. Hoiden. The business session on Saturday evening was very largely attended by the officers. Sunday morning the District Superintendent preached an inspiring and helpful sermon at Valley Plain. There were quite a few visitors present, and our pastor and members never fail to make all visitors welcome. There were eight Methodist million cards and tithes account books presented to eight tithers by the District Superintendent. The evening services at St. Paul M. E. church were largely attended and the great discourse was enjoyed by all. We always hear a burning message from our beloved Dist. Supt. Did we go over the top? Yes, thrice.—Miss Wilhelmina Hawkins, Reporter.

SCHLATER, MISS.—Heart chapel M. E. church: Our second quarterly conference was held May 19-20. Most of the officers were present with good reports. Our District Superintendent, Dr. J. M. Marsh, proved himself God's trumpet with the strong message that he brought to us from these words: "How can we escape if we neglect so great salvation," found in Hebrew. This was a soul-stirring sermon. The spiritual tide ran high. Raised \$46.11; paid Dist. Supt. in full.—Rev. W. D. Reid, P. C.; (Mrs.) L. M. Johnson, Reporter.

EAST ST. LOUIS, ILL.—The first quarterly meeting and conference of Wesley Tabernacle M. E. church was held May 27-28, 1923, with the Rev. Leroy Woolrich, D. S., presiding. The D. S. preached at 11 o'clock and 8 o'clock to a full house; one united with the church. He was at his bent and the Holy Spirit had full sway. The report of the quarterly conference were accurate and encouraging and outlook flattering for a great year's work. There have been three baptisms and ten additions to the church since the annual conference. The pastor's salary was estimated at \$1200. Paid the D. S. \$27.50 and \$15 for Centenary. Revs. G. L. Renolds and J. H. Payne, of St. Louis, were present and rendered invaluable service. We are working in our final drive to complete our Southwestern Christian Advocate quota.—H. G. Reeves, Pastor; C. L. Gear, Reporter.

BUNKIE, LA.—Our second quarterly conference was held May 26-27, with the District Superintendent, Rev. G. C. Hayward, presiding. Many of the officers were present with good reports showing progress along all lines. We then entered into a love feast and the spiritual tide ran high. The District Superintendent was with us in the Sunday school and we all enjoyed his words of advice and help. At 11 o'clock the District Superintendent as usual entertained a very appreciative audience with a most thoughtful and inspiring sermon. He said many things about the program of the church and the great movement that is on in the church. We are planning to build a new church at Bunkie this year. The trustees have launched a \$500 drive.

It was enthusiastically adopted by these good people, who are loyally standing by every interest of the church. Paid District Superintendent in full.—Mary E. Jones, Reporter.

LOUISVILLE, MISS.—The second quarterly conference was held at Pleasant Grove M. E. church May 12-13, in connection with our memorial. A number of officers were present with splendid reports. We raised during the quarter \$48. On Sunday the Rev. E. F. Scarborough preached a soul-stirring sermon. His subject was, "Put on the whole armor of faith." The Holy Sacrament was given to 75. The District Superintendent in his closing remarks spoke some interesting facts concerning the institute for the better-trained ministers at Willey University, Marshall, Texas. When our pastor, Rev. A. A. Wright, will leave for the three weeks' training next week.—E. J. Coleman, Reporter.

DE KALB, MISS.—Our second quarterly conference was held May 12 and 13 in New Hope church, with District Superintendent presiding, Rev. B. T. McEwug. Most of the officers were present with good reports. On Saturday the Dist. Supt. ably addressed the conference along all lines of church work; on Sunday he preached two soul-stirring sermons. The sermon on Stewardship was to the point. It was said by all members of this charge that we had the best quarterly conference ever held on DeKalb charge. Raised \$57.26; paid Dist. Supt. \$26.38. Dr. McEwen is the man for the place.—Elia Roberts, Reporter.

LEXINGTON, MISS.—Our second quarterly conference was held at Poplar Springs M. E. May 19-20, with H. B. Heart, our D. S., presiding. Splendid reports from the officials of this charge. We had two strong sermons by the D. S., one at 11 o'clock, and that night raised in conference \$65.50; paid D. S. full, and the remainder for P. C. and the sick. Sunday was a high day spiritually and financially; 72 partook of the Lord's Supper. Visitors and preachers present: Rev. Blakes, from Shiloh M. B. church, and B. Woods, from the C. M. E. church; C. L. Wright and M. C. Wright. The Southwestern Christian Advocate was not overlooked; 1 new subscription. We are planning to paint our church. The conference made no mistake in sending our pastor back to us. Dr. F. J. Talbert is doing the church work.—C. N. Bailey, Reporter.

CHELSEA, OKLA.—Our first quarterly conference convened May 30-31 in Panther Creek church with the Dist. Supt., Rev. W. C. Caswell, presiding. Officers were all present with commendable reports. Raised all claims this quarter. The Dist. Supt. preached two great sermons. Sinners came to the altar for prayer. The Lord's Supper was administered to a nice crowd. We have the best Dist. Supt. in the Lincoln conference.—Reporter.

OCEAN SPRING, MISS.—Our second quarterly conference was held in St. James Methodist Episcopal church May 22nd-23rd. Reports from stewards, unit leaders and auxiliaries were good. Dr. P. H. Rembert was on hand at the proper time and took up the work of the conference with

his usual dignity and painstaking; going through with questions pertaining to the second quarter as follows: Stewards' report to pastor, \$149; district superintendent, \$25; Centenary collection, \$167; Ladies' Aid, \$23; Wm. Home mission, \$20; total raised during second quarter, \$384.—A. Washington.

HANDBORO, MISS.—Our second quarterly conference was held on May 4-5. The business session was held on Saturday night, the 4th. The conference was called to order by the Dist. Supt. All officials were present with good reports, showing that our church is in good condition, both spiritually and financially. On Sunday at 11 a. m. and also at night Dr. Rembert preached two able sermons to his many hearers. We are always glad to have him in our midst. We are proud to say that we closed out with good reports. The Supt. was paid in full. Total collection, \$35.—Edward Smith, Reporter.

GREENVILLE, MISS.—Our first quarterly conference was held at R. M. Methodist Episcopal church on April 6-8, with Rev. H. B. Hart, D. S., presiding. After devotions he spoke to the conference concerning the spiritual part of the church, which was enjoyed by all. D. E. Hughes was elected secretary of the conference; all questions were answered and reports were good. Since Rev. Cook has been with us, the members have taken on new life. Dr. J. W. Brown addressed the conference. Rev. Hart preached at the Sunday services; 68 communed. Paid Dist. Supt. in full \$18.75; raised this quarter, \$125.59.—D. E. Hughes, Reporter.

PHILIP, MISS.—Our second quarterly conference of the Philip charge was held in Townes chapel M. E. church, May 26-27. The District Superintendent, the Rev. J. M. Marsh, being absent, our pastor, the Rev. R. A. Simpson, presided. This was one of the best quarters held on this charge for many years and the people of this charge are being awakened to real church work as never before. Dr. Simpson spares no pains in teaching his people the program of the church. Hence, every auxiliary of the church is alive and at work, and all made good reports in the quarterly conference. The Southwestern committee was also organized and plan to make a full report by the first of July. The amount raised for all causes during the quarter, \$231.50; the District Superintendent was paid in full; and the pastor's salary has reached the high water mark. We must give a word of commendation to the Hon. Mr. R. C. Townes for standing so royally by the pastor and church.—V. Jakes, Recording Steward.

LOUISVILLE DISTRICT—Seventh Sub-District. This sub-district is composed of the churches at Chaplin Camp Branch, Finchville, Shelbyville, Frankfort, Eminence, Simpsonville and Dorsey. Rev. L. W. E. Watson, Finchville, is president. We have a splendid organization and have planned great things for the future. Our next meeting will be in our new church at Frankfort, of which Rev. J. W. V. Hutchinson is pastor. Under the splendid leadership of our beloved District Superintendent, Rev. R. F. Broadus, we are expecting a

great year's work.—Mrs. Velma Watson, Reporter.

GROUP No. 2, LOUISVILLE DISTRICT—Realizing the task of the Louisville District and our part as a group of five churches, let us go forward with a vision of faith from conquering to conquer, until every cause and all claims are fully met. We have launched out upon the great sea for a year's voyage; see to it that the pallet-man is kept awake, with throttle well in hand, that the fireman keep up the fire and plenty of steam, and that the conductor will wake up every sleeper and collect the fares of all passengers, and when we shall have reached the landing we can then sing the victory song. The place appointed for our next meeting "Dulaney". Note well this is a promising little village. Our group meetings are doing good on the west end of the Louisville district, but let us not stop at doing good, we must go on from good to better; from better to the best. The programs will be sent out in a few weeks, the churches included are Pinceton, Dulaney, Eddyville, Grand Rivers, Paducah and Smithland.—Rev. Dr. R. F. Broadus, D. S., D. J. Price, reporter.

PEARLINGTON, MISS.—Our second quarterly conference of New Holmes chapel M. E. church convened June 6-7. The Rev. P. H. Rembert, D. S. in his masterly way called the conference to order on the 6th. Brother Albert Burton was elected secretary. The pastor and all the officers were present with written reports, showing an increase over last quarter. Lightning struck the steeple on our church on the 20th of April, throwing it greatly in need of repair. We are planning to put our church and parsonage in good condition by time D. S. makes his third round, in spite of the opposition of the high water of the 2nd. We raised with our small membership for all purposes the sum of \$319.45. Our pastor, the Rev. James Gaddis, is a drawing card in this community. Paid our Dist. Supt. in full by the district conference. We mean to have raised all of our Centenary. On Thursday evening, the 7th, District Superintendent preached to a packed house to the delight of all that heard him. Thus our conference closed with the spiritual tide very high.—E. L. R., Reporter.

OXFORD, MISS.—Abbeville charge: Our second quarterly conference met June 2-3 with Rev. Kedmond, D. S., in the chair. All officers gave good reports. Paid Dist. Supt. \$30; pastor \$17.17. Total raised in collection, \$49.18. Raised for Sunday school mission 13c.; paid sick 71c. Eighty partook of the Lord's Supper.—J. H. Petty, Reporter.

CARD OF THANKS.

CARTHAGE, MO.—I wish to thank the good people at Wesley chapel for their kindness amidst all the rainy weather, a great storm struck the parsonage March 20th, leaving about 85 pounds of choice groceries, led by Bro. W. H. Smith, Sister Ida L. Smith, Sister Hayea and others. God bless the good people here. The pastor responded and welcomed the crowd to come again.—C. H. Hill, P. C.



WHAT THE CHURCHES ARE DOING

BERLIN, MD.—The greatest May Queen Contest ever held in the history of New Bethel church was held Tuesday night, May 22, when Mrs. Crippin reported \$163.67 and Mrs. Mildred Davis reported \$103.76. Total, \$267.43. Each contestant was awarded \$5 in gold for her faithful service. Mrs. Davis was not defeated for she will run again next year. The Junior choir rendered music for the occasion.

The first quarterly conference held by the new District Superintendent, Rev. J. E. A. Johns, was very pleasant. The conference was very well pleased with the new incumbent. The conference voted and thereby offered its service to assist the pastor to increase the church membership twenty per cent during the year. We hope to make this the banner year for this charge.—Reporter.

LIBERTY CIRCUIT—To our friends and acquaintances of the Liberty Circuit you have my heartfelt thanks for the support you gave me during my five months pastorate there. I wish to thank the Ladies' Aid, under the leadership of Sis. Lizzie Bradford, for the loyal effort put forth during our revival, and to the many Baptist friends who took a part in the meeting. Rev. C. S. Williams preached four nights for us when the meeting was closed; 8 souls were added to the church, and we organized a new unit with Sis. Wilder Franklin as leader. On April 23rd we were able to organize our Epworth League, with Sister Rosa Flanders as president. St. James is on upward march. God bless Bro. Albert Oliver and wife for they are on the job. St. Emby at Old River is doing fine. Bro. H. Brown as chairman of Centenary Committee put things over the top for Easter. Bryant chapel at Bryant is getting along fine.—Z. A. Battese, Pastor (supply).

BEVERLY, MISS.—Beverly was visited by Master John Wesley Simpson, the young preacher of the Clarksdale District, who spoke to a packed house on the subject, "The Centenary as compared with the other civil and religious movements of the world." and in his swaying eloquence aroused the old as well as the young. Rev. A. E. Taylor has a great people, who seem to love him and stand by every movement. He plans for the uplift of all. Beverly is moving on.—J. E. Harden, Reporter.

MUSKOGEE, OKLA.—Sunday, May 13th, was a high day at Spencer chapel Methodist Episcopal church. Our new pastor, Rev. B. R. Booker, was on the grounds. At 11 a. m. Mothers' Day program; excellent

speeches and much praise was given the mothers of this country by some of the best talent of Muskogee, including teachers, lawyers and prominent women. The music was good. Rev. Booker was great in his closing remarks and tears flowed freely. After the program Rev. Booker expressed his joy in being our pastor; he said he arrived here on May 9th and would pastor the church from that time forward; he made it plain that he came to work and not to hear complaints. We are glad to have him as our pastor. Spencer chapel and the city of Muskogee welcome him. A check, covering his moving expenses from Palestine, Tex., to Muskogee, Okla., a distance of nearly 500 miles, was handed him by the officers of the church, and his family will be domiciled in the parsonage in a few days. He has a lot of friends here from Texas and they say they will stand by him to the last. We are with him and we hope for him a great soul.—Reporter.

MEXICO, MO.—The pastor, Rev. Wm. H. Smith, to the delight of St. Luke Methodist Episcopal church, has been assigned to this church by the presiding bishop at the last session of the Central Mo. Annual Conference, at its session held in Pitts chapel, April 4-8, 1923, at Springfield. On Tuesday evening, April 17th, Mr. John Richardson, of Columbia, Mo., and Miss Mildred Johnson, of Mexico, Mo., were united in the bonds of holy matrimony, the pastor, Rev. W. H. Smith, officiating. A most delightful wedding luncheon was served by the family to the guests. The new conference year opens with a bright future. Our first quarterly meeting was held May 12-13. The new D. S., Rev. C. S. Webster, presided.

HANDBORO, MISS.—There was a grand Queen Esther Circle social given on the 23rd and 24th of March for the benefit of the Centenary drive from which a neat sum was realized. We are proud to say that they are doing good for a young club. Our pastor is proving himself a great worker. He has gained many friends since being in our midst from both churches. He seems to have the work at heart. We hope him much success. We are striving to enter a good report in the district conference, and we will not forget our respect to the Southwestern. We will indeed remember it and bring up our quota.—Edward Smith.

EUDORA, ARK.—Peebles chapel M. E. church: We are doing great work under the leadership of our very efficient pastor, Rev. G. M. Smith, who came to us last year,

Jan. 1, 1922. He has been giving half of his salary from the time he came here until now, and since that time we have been doing some very good work. We are making arrangements to repair our church. We are few in number but God has wonderfully blessed us. We had a rally June 3rd. Sunday evening at 2 p. m. a sermon was preached by Rev. B. D. Mosley, pastor of the A. M. E. church. At 3 p. m. our pastor, Rev. G. M. Smith, preached a splendid sermon to a small audience; collection \$15. In the contest for the banner, class No. 2 lead with \$1.70; class No. 1, \$1.30; class No. 3, \$0.07; total collection, \$3.07.

On May 25th a storm party was given at the church by the members and friends, giving to the pastor 54 pounds of choice groceries, which was highly appreciated.—Miss Lillian Smith, Reporter.

WILSON, LA.—Wesley chapel M. E. church: The Sunday school and members gave the pastor a surprise party. He received over 150 pounds. We are going to the top; we are on our Centenary drive. God bless the conference for sending us such a nice man.—Rev. Sandford, Pastor; Wm. Terrell, Reporter.

WAYCROSS, GA.—The Easter exercises at King Solomon M. E. church were befittingly carried out under the direction of Mrs. Mable Holmes and Mrs. U. M. Williams. Collection, \$12.04. The Sunday school raised the fourth Sunday in February, \$60.10. The Sunday school is alive along all lines with Mr. U. M. Williams superintendent.—Mrs. T. M. Anderson, Reporter.

GAINESVILLE, ALA.—We are yet alive at Clark chapel M. E. church. Although our church has been down on the ground for more than two years, we had service in our new church for the first time May 13, 1923. We are doing real service here under many circumstances: a great struggle to get our church up. Our Dist. Supt. was also with us on the day the Woman's Home Missionary rendered a program at 3 p. m. Collection \$31.—Rev. D. D. Vann, Pastor; Mary Scott Clanton, Reporter.

CADE, LA.—St. Vincen M. E. church: The following are the members who paid their Centenary quota: J. McDaniel, \$5; J. Daniel, \$3.50; C. Jenkins, \$5; M. Goodman, \$2.10; S. P. Daniel, \$10; Rev. R. A. Taylor, \$1; Mrs. Taylor, \$1; Eugene Dara, \$1; Mrs. Washington, 50c.—Rev. C. Jenkins, P. C.

NORTH CARROLLTON, MISS.—Too much praise can't be given to the good people of N. Carrollton for their great interest towards the minister and his family. There were two storms passed the parsonage, on the 6th and 9th of April. The first storm was led by Bro. Sam Young, Sister Mary Hawey, Rosa Love, Maggie McCain, Emma Jackson, and others. The second storm came on Monday night, which was from Old Carrollton, led by Bro. King, Sister Mary King and Mrs. Judá Hemmingway of the Baptist church, and others. Each night the table was laden with many pounds of choice groceries. After a few remarks by the pastor each party disbanded and was extended invitations to call again.—Mrs. Pinkie L. Price Walker, Reporter.

CENTRE CIRCUIT—We are very grateful to Bishop Jones for having sent to us this year the Rev. J. W. Usher. We are pressing upward in every step of church work. On Easter a splendid program was rendered and the amount raised for the day was \$62.—Bessie McConnell, Reporter.

BIRMINGHAM, ALA.—The Southwestern campaign with a fine committee in St. Paul church is red hot and success is ours. Mr. J. Leslie Welton, leading architect of this city, has finished plans for the new St. Paul church and same have been submitted to the board of architects of our church at Philadelphia. When they have been approved by them and returned, we will immediately begin on the church.

Our pastor, Dr. T. B. Oville, delivered on May 13th at Tuggle Institute the commencement sermon to the delight of all; hundreds were present from over the State of Alabama. On Sunday, May 21st, Dr. Oville was invited to deliver the commencement sermon at Huntsville, Ala., before the State A. & M. school, of which Prof. T. R. Parker is president.

Mothers' Day program was a great affair. Dr. Lafortine, missionary from Europe, delivered the sermon, while Mrs. M. E. Chambliss, director of the choir, conducted the program, with Mrs. Dean Walker at the organ.

GEORGEVILLE, MISS.—Our Sunday school of Georgeville is in full bloom. We have 80 scholars on roll. It has improved so much since the good bishop sent to us a wonderful pastor, Brother G. W. Weatherley. We trust we will continue to go over the top this year in every respect.—Nelle Lomax, Reporter.

WICHITA FALLS, TEXAS—Rev. and Mrs. M. Muse and son wish to thank the members and friends of the Mt. Calvary M. E. church, Wichita Falls, Texas, for a shower of groceries Thursday night, April 20th; also a donation of money was given to Mrs. Muse. The shower was led by Mr. and Mrs. Geo. Thomson and others, also members of the A. M. E. church. There is a friendly spirit that exists in this city between all churches. We are working hard to place something here to make our fathers and mothers proud of. We will go over the top with our Centenary, also subscribers for our church paper. We are paying for our parsonage. We expect to start our new building for our church soon. May God ever bless these few faithful people.—Rev. L. E. Muse, Reporter.

McHENRY, MISS.—Just a few days ago the Gulfport District Group meeting commenced at Bay St. Louis, Miss., with Rev. P. H. Rembert in the chair. Mrs. M. T. Young, was elected secretary. Several of the pastors were present at roll call, and made splendid reports. Dr. J. C. Houston, Revs. D. D. Armstrong, D. Ray, J. E. Thompson, E. P. Chapman, J. J. Ford, H. E. Morgan, R. L. Tate, L. C. Johnson, S. L. Harrison, J. A. Tatum, W. D. Kirkland, Dr. J. W. Love and others spoke to the delight of all who heard them. Bishop Jones, Drs. E. M. Jones, and T. F. Robinson, of New Orleans, La., graced the meeting with their presence and said many helpful and encouraging things. Centenary

money reported more than \$2,800. The ground breaking for the new church at Bay St. Louis took place at 3 p. m., with the district superintendent conducting the service. His paper for the occasion was thoughtful and impressive. Bishop Jones and Dr. E. M. Jones, spoke the second time. Too much praise can not be given to Rev. A. H. Latham, the faithful pastor, and his good people for their hospitality. Collection \$101.00 for Bay St. Louis Church. Yearly subscriptions for the *Southwestern*, eight.—Reporter.

CLAY CENTER, KANSAS—Our church is yet alive. We are thankful to Bishop Jones for sending us Rev. O. G. Moss for our pastor. Every department of the church seems to take new courage to work. Brother S. Jones, the local preacher and district steward, is on the job at all times. Brother Roy Dovey, the Epworth League superintendent, is at his post each Sunday evening at 7:30 p. m. S. S. Superintendent Brother Massey and Brother W. P. Dovey, who is a local preacher, see to it that the Sunday school shall not lag. The officers and members laid \$26.25 on the table Sunday; \$19 for insurance and the balance for the pastor. Pray for us.—Geneva French, Reporter.

SEDALIA, MO.—Rev. M. Luther Mackay, our newly-appointed pastor of Taylor chapel M. E. church, has gone to Boston to bring home his family. Rev. Mackay is a graduate of Boston university. We believe him to be the right man in the right place and we are going to pay him more money than we have ever paid any pastor. Pres. R. B. Hayes has charge of the pulpit in Rev. Mackay's absence.

On June 3rd a stewards' and leaders' rally was given for the pastor's moving and traveling expenses. Collection for the day, \$268.74.—Maybell Ramsey.

LAUREL, MISS.—We are proud to say that on Easter we put the Centenary over the top after all of the blows from every angle. We raised full quota, \$138.

On May 28, there was a storm that left many choice groceries at the home of Rev. G. W. Johnson. He says most people shut the door when they see the storm coming, but I opened it. May God bless these good people.—C. H. Cooley, Reporter; Rev. G. W. Johnson, D. C.

WHALEYVILLE, MD.—We are making a very promising start in the new conference year here at Pullet's chapel, and are expecting much success in all branches of our religious work. At our recently held quarterly conference, conducted by our newly appointed District Superintendent, J. E. A. Johns, we listened to some very informative remarks. Rev. John's talk concerning tithing was taken seriously by all present. The Ladies' Aid Society, whose president is Mrs. Annie M. Jones, put over a fine Mothers' Day program. The features of the occasion were Mrs. Ella Dale's paper, Mrs. Jennie Tingle's solo, and an address by the pastor, Rev. J. H. Whidden. From a spiritual standpoint it was the best ever held here.—Reporter.

STARKVILLE, MISS.—Griffin chapel is on a boom; we are succeeding beyond measure with Dr. E. R.

Miller, P. C., as leader. The Sunday school has doubled its attendance and all churches services are largely attended. The auxiliaries are in fine trim and at work. We have just closed one of the greatest revivals ever witnessed here. Prayer meeting began Wednesday night, May 9th. Sunday, 13th, the pastor preached two spiritual sermons to a crowded house. By a special invitation from the pastor, Dr. J. N. C. Coggin, of Washington, D. C., came to us on Monday, 14th, for eight successive nights, and on Sunday, 20th, he preached in his usual eloquent way; though plain and practical, they were the most wonderful sermons any one could listen to.

He made a lasting impression upon the minds of the people generally. Through instruction of the pastor, the auxiliaries presented him a \$7.50 fountain pen as a memento. By request of pastor, Prof. C. M. Drungole, principal of city school, had the whole student body come to church at the noon hour for several days. Many confessed Christ during those meetings. Thirty-eight were added to the church during the series of meetings. Sunday, 20th, at 3 o'clock p. m., Dr. E. R. Miller preached the annual sermon for the city school to a host of people who were delighted to hear him.—Rose Bud O. Belle, Reporter.

OXEN HILL, MD.—There was a fine reception given to Rev. and Mrs. J. C. Love on Thursday night, May 3, at 8 p. m. The speeches were fine. The Sunday school was represented by Mrs. Josephine Butler, the stewards by Mrs. Florence Tanner, the Ladies' Aid by Mrs. Nellie Brown, the trustees by Mr. George Smith. Mrs. Blanche Smith gave a fine reception, also Miss Alice Blaine. Lawyer John Wesley Love, of Washington, D. C., was present and made a fine speech. The following ministers were present and spoke: Rev. D. D. Turpeau, Revs. Waters, Brown, Buttle and Allen Green, of the A. M. E. church, also the pastor, Rev. James Roberts. Mrs. Nellie Dean, of Baltimore, and Mrs. Mamie Loyd spoke and Rev. and Mrs. J. C. Love responded. Mrs. Ruth Thompson and Miss May Washington, Managers.—Mrs. Nellie Brown, Sec.

JEFFERSONVILLE, IND.—The following have been appointed as Southwestern Committee, who intend to make a round report on July 1: Mrs. Mary Summers, Mrs. Chas. Bryant, Mr. Jos. Spears, Mrs. Cora Harvey, Mrs. Daisy Richardson, Mr. Ludlow Stark, Mr. Clarence Clippers, Mrs. Cassie Saunders, Mrs. Sallie Heady, Mrs. Maggie Hall, Miss Susie Washington, Mr. John Harvey.—Rev. I. F. White, P. C.

OXFORD, MISS.—The members of Burns M. E. church, Oxford, Miss., have just closed the greatest revival in the history of the church with 45 conversions and 10 accessions to the church; a total of 55 added to the church since the annual conference. All are happy and well pleased. The pastor was his own evangelist. preached every sermon. The track is clear for the *Southwestern* Day July 1st.—J. P. Watson, Pastor.

ANDERSON, TEXAS—We the Sunday school members of McKenzie chapel wish to mention the excellent program rendered by the Sunday school students on May 6. Devotion

was led by Bro. E. D. Williams, S. K. Williams, R. L. Pratt and J. L. Pratt. A remarkable paper was read by Miss G. M. Loud, "The first and greatest gift to us all was our mother," after which the pastor preached a special sermon to mothers.—Rev. F. D. Mayes, P. C.; D. Masson, Sec.

ST. MARTINVILLE, LA.—A Christian band consisting of members and friends of Malatieu Methodist Episcopal church visited the parsonage Saturday night, May 25, 1923, and presented the pastor and wife about one hundred and twenty-five pounds of select groceries and a purse. On the morning of the 26th inst. another band of Christian workers invaded the parsonage and carried with them about twenty-five pounds of groceries for the use of the pastor and family; and at night another band of Godly persons connected with the church called in and left seventy-eight pounds more. The prime movers of these pound-parties spoken of, were Mr. Alexander Charles and Mr. Augustus Hypolite; presentation speeches were made by Mrs. P. J. Charles and Mr. Ed. Philip; response by the pastor and wife, who extended to the visitors many thanks and a standing invitation to call again.—Rev. J. A. Williams, Pastors; Miss Albirta Drake, Reporter.

SHELBY, MISS.—We the faculty and citizens of Shelby were favored with the presence of Rev. A. E. Taylor, who preached the commencement sermon at our school on May 20, subject, "Jesus, the great teacher." We welcome him again. Our doors and hearts are open to him.—Reporter.

BESSEMER, ALA.—Our rally on the 4th Sunday in May amounted to \$381. Our new church is steadily going up. Our people are inspired and are taking on new life.—L. H. Zeigler.

SPARTANBURG, S. C.—Silver Hill church for many years was known as one of the leading churches in the South Carolina conference. It was a center of Methodism and exerted a wide influence throughout the Piedmont section of the state. But some years ago the church fell upon evil days; discord and misunderstandings crept in among its members and destroyed in a large measure its good influence. But I am glad to say under the wise pastorate of Rev. L. W. Williams this spell has been broken and the church is fast regaining its former position as a center or fountain of Christian influence. Silver Hill again is finding its way into the hearts of the people. As an evidence of this fact the members raised in a special collection a few Sundays ago \$1,600 and paid the church entirely out of debt. The church is now free of debt and has several hundred dollars in the treasury to be expended for permanent church improvement, and the motto of the membership now is "We pay cash as we go." The conference will meet at Silver Hill this fall and the church membership is planning to entertain the visiting brethren in good Spartan style. We believe that it was through Divine counsel that Rev. L. W. Williams was sent as pastor to this people. Success has attended his labor, and there never was a time when the outlook

for continued success was brighter.—Asa Thompson.

SULPHUR SPRINGS, TEXAS—St Paul M. E. church: A small handful, so to speak, but Methodists indeeds, willing to do what the pastor asks them to do. For more than eight years they have been laboring under some very trying circumstances. This is my second year. I came back from the conference at Palestine by the help of God to build the people a church. We bought a lot, paid for it, and moved the old church and built a new parsonage, and now we have a nice little church and four-room bungalow parsonage at the cost of \$4,000, and we have them both insured. We thank the Centenary for what they have done for us for we could not have done this job if it had not been for the great old Methodist Episcopal church.—Thornton Scott.

COMO CIRCUIT—Easter was a high-day on the Como and Hernando work. At Como Easter Sunday closed our Passion week services with four souls added to the church and a collection of \$14. I am proud to say that this place with scarcely no members is doing a good work. We have no church there but are planning to build one soon. Preaching at 3 p. m. An invitation was extended and one came forward and accepted Christ. On account of the church at Hernando being completely torn down, we were not able to have any service on that day, but God bless the good women of Hernando, for after putting the Centenary cause before them, Mrs. Daisy Jones, Mrs. E. Thomas, Mrs. Maggie Faint, Mrs. Mamie McGee and Mrs. D. B. McCook laid in my hand \$27.50 on the Centenary. Notwithstanding the illness of Rev. C. McCook, the husband of Mrs. D. B. Cook, who has had a stroke of paralysis, she stood by the church as did the other women. We are doing fine under the present conditions.—Rev. L. W. Washington, P. C.; D. Jones, Reporter.

SULPHUR SPRINGS, TEXAS—St. Paul M. E. church: Deaconess Rosa Simpson, organizer of the Texas conference of the Woman's Home Missionary Society, paid us a visit May 12th, 1923. She gave us eight days' service, which was enjoyed by the people of Sulphur Springs. Three were added to the church. She was entertained Monday evening by the Mothers' Club at Mrs. Amelia Perry's.—W. H. M. Society Reporter.

MORGAN CITY, LA.—On Thursday night a storm struck the parsonage by members and friends of Union M. E. church, and laid on the table over 150 pounds of choice groceries and a neat purse. The happy bunch were led by Mrs. C. E. Johnson, S. Messias, Mary Evans and E. Messiah. Mrs. S. Messiah presented Rev. Cooper the purse in well-chosen words. Rev. Cooper thanked them. Mrs. Deborah Cooper Smith, who was visiting her father and mother, was royally entertained by the young people of the city. The Willing Workers' Club have put in the parsonage four beautiful rugs and a neat living room suit. The people are doing all they can to make things comfortable for the pastor and wife.—T. B. Cooper, Pastor.

JACKSON, MISS.—On May 23rd, 1923, a storm passed over Jackson

Circuit of the Jackson District and demolished my church about five miles west of Jackson. It was blown off the piers about four feet. The church is not totally blown to pieces but very badly damaged. I am doing all I can to begin repairing the church soon. Also am building the parsonage at the church, Mt. Pleasant, the church that was blown down. The people are delighted with our progress. I have it framed and am ready to put the rafters on. The church is alive; pastor and members work together for the church's welfare.—P. S. Olive, P. C.; Ida Scott, Reporter.

TEMPLE, GA.—Griffith chapel M. E. church: We wish to say that our church is spiritually alive. With the coming of Rev. G. W. Hatcher meant a new epoch in the church life and community. The church has been thoroughly organized into unit and group leaders who are doing effective work. Temple will send good reports to the district conference in August. Easter was a great day; the pastor preached a strong sermon. A creditable sum was realized. Mr. and Mrs. W. W. Brown were present and gave liberally in the collection. The program was under the direction of Mrs. Fannie Sumlin.—Z. W. Beedles, Reporter.

HANDBS BORO, MISS.—We are proud to say that our pastor is on this job and doing fine; we feel that we have one among the best on the coast. We are proud of him and every department of our church is alive. We are expecting to come to the district conference with a clear and clear report. We are also proud to say that our good women have beautified the parsonage with a lovely set of furniture. Miss Lucinda Riley is chairman of the committee. \$52 was raised in the day's service. A large number of the members partook of the Lord's Supper both morning and night.—Edward Smith.

PLEASANT RIDGE, VA.—Sunday and Sunday night, May 20, was a high day with us. The Woman's Home Mission rally proved to be a red letter day for us, with a large attendance of those enrolled. We have on roll 40 members and many visitors from the different churches. Program consisted of recitations and songs. The Rev. Mrs. E. L. Leonard preached for us; our aim is to look up and lift up; this is the motto of every sister of our mission. May we be strengthened by the Master to ever be true to the high ideals taught us by the Rev. Mrs. E. L. Leonard and to our motto. We raised in our rolls \$38.80.—Rev. Mrs. E. L. Leonard, President; Mrs. S. F. Dudley, Sec.

Woman's Column

Mrs. Bishop Scott writes that the annual meeting of the Woman's Home Missionary Society of the Tennessee Conference will meet in Key Memorial church, June 29th, 30th, and July 1st, Murfreesboro, Tenn. Each auxiliary is requested to send a delegate and reports. The treasurer and corresponding secretary are very anxious to have reports, as their reports must be in before the 15th of

July, when the books close for the fiscal year.—Mrs. I. B. Scott, Pres.

OPELOUSAS, LA.—The Ladies' Aid Society is now a live wire, measuring up to every financial point. On April 27th a grand old folks' concert was given by the Ladies' Aid. Requests are still being made to repeat the concert. Articles are being bought for the parsonage on cash terms. Mrs. W. J. Thompson through her illness with words of encouragement is faithfully standing by the Ladies' Aid, and also the Woman's Home Mission Society. We all love to have her in the meeting room.—Mrs. Lessie Washington, Pres.

The Woman's Foreign Missionary School of Methods on the Lexington District, was held at Versailles, Ky., May 24-25th, 1923. Rev. R. D. Hines is the excellent and successful pastor of the church.

The session was opened by Mrs. M. E. Randolph, president of the district, and she was ably assisted by the conference corresponding secretary, Mrs. J. T. Leggett.

Mrs. C. V. Stephens, of Lima, O., who is branch bureau secretary for Negro work, conducted the School of Methods. Mrs. Stephens is a splendid example to the world of what is meant by "the brotherhood of man," for she seems perfectly unconscious of any racial difference, which is a fine testimony to the sweet Christian spirit within her. She conducted the school in a most helpful manner, urging the information and consecration of members, a membership campaign annually, frequent consultation with pastors on all plans, and the making of a program for the year.

At the evening session Mrs. Stephens held her audience spellbound with a vivid word picture of conditions in Africa.

Friday morning Dist. Supt. H. W. Carroll gave an encouraging and inspiring address in his usual happy manner.

The following brethren were also present and made helpful remarks: Revs. J. T. Leggett, Wm. Bush, Jno. Million, W. N. Hewitt and Dr. E. W. Kinchen, Rev. W. Pope.

Reports were made by secretaries of departments, presidents and delegates from auxiliaries.

Special prayer was offered for Miss Martha Drummer and a telegram of encouragement and sympathy sent her. It was paid for by the ministers.

Friday night, as a fitting climax to an excellent session, we enjoyed a rare treat in the lecture by Dr. E. W. Kinchen, of Asbury, Lexington, on the subject, "The South and the Negro Migration." It was greatly enjoyed by all.

The welcome address by Mrs. Willie May Devine was followed by a splendid program of music and readings by local talent.

Rev. Hines and his good people made every one comfortable and happy. Homes were plentiful and food abundant. The meeting was a great success.—(Mrs.) C. D. C. Mebane, Reporter.

PHILIP, MISS.—The meeting of the Woman's Home Missionary Society met in Shiloh M. E. Church May 6th, 1923, with Mrs. E. W. Kembrough, president, in the chair. After a scripture lesson by the president, a splendid program was rendered.

Those who read papers were as follows: Mrs. Jessie Turnipseed, Mrs. Fannie Kembrough, Miss Rosie B. Kembrough. We were also graced with the presence of the Rev. Salem Simmons of the M. B. Church, who who gave us many words of encouragement. Our pastor, Rev. R. A. Simpson, was also present and gave much instruction touching the Woman's Home Missionary Society. Amount in treasury \$25.00. This organization is one of the leaders of the Clarksdale District, with this competent president at its head, we hope to do more in the future than we have done in the past.—Jessie Turnipseed, treasurer; Maggie Henderson, reporter.

INQUIRY

I wish to inquire of my daughter who has been lost since 1918. She was last heard of in St. Louis, Mo., address 606 S. Gasanee Street. Her maiden name was Nellie Jones, though she may be married now. Any one who can give me any information concerning her, please notify Charlie Jones, 900-rear S. E. Cherry Street, Canton, Ohio.

CARD OF THANKS

We wish to thank the good people of McClain Charge, members and friends of Bolton chapel M. E. church for a wonderful surprise on May 2. Two hundred and twenty pounds of choice groceries were given. The pastor and family, Rev. J. A. Tatum, extend heartfelt thanks. Come again.—Rev. J. A. Tatum and family.

Rosedale Harzel M. E. church: I take this method to thank Sister Fannie Miller Overstreet and Mr. Montgomery for leading that host to the church, and laid on the table something like 100 lbs. of choice groceries and also a cash purse. May God bless them and all who gave to that cause. Come again.—D. A. Landry, Maringouin, La.

I take this method to thank the following persons for the purse given me April 15, 1923: Hernon Robinson, 25c; Jim Brown, 25c; J. J. Johnson, 35c; Dan Riley, 25c; Mitch Beverly, 25c; Henry Binks, 40c; Charley Green, 25c; John Buckham, 5c; Mr. Hoff, 5c; Mr. Bush, 5c; Mr. A. Woody, 10c; George Riley, 60c; A. Green, 25c; E. M. Gardner, 10c. Total, \$3.10.—Rev. E. W. Jackson, Ex-Pastor.

I take this method to thank the members of Thirkield chapel M. E. church, Bude, Miss., for their kindness to pastor and wife on March 10. A storm, lead by Mrs. Precilla Thomson, Sallie Middleton, Iyntha Baldwin, A. M. Winston, Ellis Hynes, Mst Cooper, Barbara Smith and others brought many good things to the parsonage and a purse. The table was laden with many good things for the comfort of the pastor and family. May God's blessings remain upon those good people, and they are invited to return at any time, for they are welcome.—B. W. Robinson.

We take this method of thanking the members and friends of Franklin Chapel M. E. Church for the splendid storm which swept by the parsonage just after the prayer and class meeting last Thursday night. It left the table groaning under its burden with

many choice groceries. The present speech was delivered by Mrs. J. A. Franklin. The pastor and wife responded with a few chosen remarks and all retired feeling that they had done real helpful service. Come again.—J. D. Gibson, P. S.

We wish to thank our many friends both white and colored for the very great kindness shown during the illness and death of our mother; also for the many beautiful flowers. We will never, no never, forget you.

(Signed) G. F. Tipton, Wm. L. Tipton, Zelma Cowans, Mabel G. Tipton, Mary L. Tipton, Walter Cowans, James Welcker, Roosevelt Welcker.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

PHILLIP—Death visited the home of A. J. Phillip and took away Sister Phillip, who was a member of the M. E. church for 35 years. One daughter, one son, six grandchildren and husband survive her. She was a faithful member of New Bethel M. E. church, Heflin, Ala.—Rev. G. W. Runns, P. C.

DUCKETT — Brother Philmore Duckett of Hammond, La., departed this life April 23, 1923, at 3:20 p. m. in the triumph of faith, Bastrop, La. He was born in Bollivar county, Miss., in 1853. He was converted in Red River Parish in 1888, during the pastorate of Rev. P. S. McDonald, known then as Bedford Circuit, now known as Grand Bayou; served as a class leader for 34 years. He leaves a wife four children, 16 grandchildren and three great-grandchildren, and one sister. He was the father-in-law of the writer. He was also one of the founders of the Methodist Episcopal Church at Hammond, La. His funeral was attended by Rev. D. G. Pharris, his pastor, assisted by Rev. Price of the A. M. E. Church. His funeral was largely attended. Flowers in abundance were brought by his friends. Timothy P. Norris, reporter.

RODGES—Bro. Andy Rogers was born in Fulton, Miss., 72 years ago. He professed religion in 1888, under the pastorate of the Rev. J. M. Neville, who was pastor of Mt. Moriah M. E. Church, at that time. He was a member for 35 years; he was an invalid for several years and departed this life Saturday, March 17, 1923, at 6:30 p. m. He leaves a wife, relatives, and friends to mourn his loss. His funeral was attended by his pastor, Rev. J. W. Winbush.—Gladys Winbush, reporter.

WILLIAMS—Mr. D. Williams, of Magnolia, Miss., was called from labor to reward on April 6. He was 55 years of age and leaves a father and many relatives to mourn his departed life. Burial was made in Sherman cemetery. Rev. B. Carr and Rev. George Holden conducted the services.—Reporter.

DAIGRE—Miss Florence Dalgre de

parted this life Monday, May 28th, at 11 a. m. The funeral services were conducted at the home of her sister, Mrs. Jennie G. Winnfield, 210 N. Boulevard St., Baton Rouge, La. The funeral was conducted by the Rev. C. Spears, assisted by the Revs. J. O. Brown and J. Mitchell, and Dr. J. S. Clark, president of Southern University. Music was beautifully rendered by Bethel A. M. E. choir. Miss Dalgren leaves three sisters, four brothers, and a host of friends to mourn her loss.—Reporter.

LEWIS—Sister P. A. Lewis, a faithful member of Tabernacle M. E. church, Meridian, Miss., departed this life May 23, 1923, aged 47 years. She died in full triumph of faith. She leaves a dear husband, two daughters, four sons, relatives, and a host of friends to mourn her loss. The funeral was largely attended.—R. B. Anderson, Pastor.

BURNETT—Miss Blanche Burnett, aged 19 years, departed this life Thursday evening, May 24, 1923, after eight weeks' of illness, having been a member of Haven chapel M. E. church, Meridian, Miss., from her youth. She leaves a father, mother, four sisters and one brother to mourn their loss. She was beautifully laid to rest in the Odd Fellows' cemetery. The services were conducted by J. D. Wheaton, Pastor.

JONES—Mrs. Mary Jones, of Haven chapel M. E. church, Meridian, Miss., passed away May 31st, 1923. She was 56 years old. She had been a member of the M. E. church since she was 12 years old. She leaves a husband, two daughters and one son and a host of friends.—Rev. J. D. Wheaton, P. C.

SMITH—Brother Mack Smith, an old faithful member of Mt. Pleasant Methodist Episcopal church fell a victim to an incurable disease about three months ago. On May 5th he was translated to the eternal bliss.

Sister Martha J. Smith, his daughter, a faithful member of our church for more than 25 years, followed her father just eleven days later. She was confined to her bed for more than nine months and suffered untold misery, but she bore her pains with fortitude and died May 16th in full triumph of faith. She leaves a host of relatives and friends to mourn her loss. The funeral services were conducted by the pastor, assisted by Rev. H. S. Morton.—I. R. Kersh, P. C.

STEELE—Died on Bellefontaine charge, Brother R. L. Steele, a member of Pleasant Ridge Methodist Episcopal church. He was 51 years old. Born March 27, 1872, died May 10, 1923. He joined the church in 1906 and was a faithful member until he died; was chairman of the Trustee Board and a public school teacher. He was loved by all who knew him. The church has lost a Christian but heaven has gained a saint. He leaves a wife, 6 children, 2 brothers, 6 sisters and a host of friends. The funeral was attended at Pleasant Ridge M. E. church by the Revs. W. H. Golden and C. A. Jordan.—C. A. Jordan, Reporter.

POWELL—The death angel visited the Rev. H. J. Robinson's family on Racconce Island, March 3, 1923, and called Rev. Robinson's oldest sister, Mrs. Sarah A. Robinson Powell, from labor to reward. Mrs. Sarah A. Rob-

inson Powell was born April 20, 1868. She was converted and joined Robinson M. E. church when she was quite a child. She was a student in the New Orleans College. Mrs. Sarah Powell was a faithful Christian from the time she joined the Methodist church until her death. She was a member of the Ladies' Aid Society and the Woman's Home Missionary Society at the time of her death. She leaves two daughters, two brothers, four sisters and a host of relatives and friends to mourn her loss. The church has lost a good worker but heaven has gained a saint. Her remains were laid to rest in the Robinson cemetery by Rev. F. McRlier.—H. Daily, Reporter.

MARRIAGES

REYNOLDS-UPTEGROVE—On May 19th Mr. James C. Reynolds and Mrs. Cordella Uptergrove were united in holy wedlock at the parsonage of Wesley M. E. church, Bowling Green, Mo. Rev. M. L. Jackson officiated.

HARRINGTON-PRATT—Mr. Walter Harrington and Mrs. Lizzie Pratt were united in holy matrimony March 4th by Rev. Baily Harrington.

PINSON-MCCLENDON—A wedding of widespread interest was solemnized at the home of the bride's mother in Centre, Ala., June 3rd, 1923, at 4:30 p. m., when Miss Willie Pinson became the wife of Mr. James McClendon, of Gadsden, Ala. The bride wore white crepe de chine with accessories to match and carried a bouquet of bridal roses. Miss Carrie Lee Pinson, sister of the bride, was maid of honor; Miss Ethel Johnson bridesmaid; little Miss Mildred Morrison and Percie Mae Neal were flower girls. Mr. Roy Johnson acted as best man. The bride was given away in marriage by her brother, Mr. Theodore Pinson. The couple will reside in Gadsden. We wish for them a happy and prosperous life.—Bessie L. McConnell.

CARLEY-GRIDDLE—Mr. Howard D. Carley and Miss Elsie Griddle, of East St. Louis, Ill., were united in holy wedlock April 15th, 1923, at the home of the bride's mother. They received many valuable and useful presents. We wish them a happy and prosperous journey through life. Rev. H. G. Reeves, Pastor, officiated.

McDANIEL-DOSEY—On April 2, 1923, Mr. W. McDaniel and Miss Norris Dorsey were united in holy wedlock by the Rev. A. Felder. On Nov. 5, 1922, Mr. M. Morton was married to Miss Georgia Dorsey; Rev. Morgan officiated; and on Dec. 28, 1923, Mr. John Fields and Miss Mary Dorsey were happily married. Rev. Felder performed the ceremony. The brides are sisters and are residents of Magnolia, Miss.—B. Carr.

WELLS-HOLLAND—Mr. Adrian J. Wells and Miss Mattie Erma Holland were married at the home of the bride, 1206 Fayette St., Vicksburg, Miss., Thursday morning, June 7th. Both were members of Wesley M. E. church and members of choir. Miss Holland has been teaching in the public schools of Vicksburg for seven years, having studied at Lane College, Jackson, Tenn., and North-

western University, Chicago, Ill. Mr. Wells is a graduate of Alcorn A. & M. College, and was for some time past a member of the faculty of the Utica Normal and Industrial Institute, Utica, Miss. He enters the University of Illinois to study medicine. Miss Holland is the daughter of Rev. Amos Holland and the sister of Rev. A. L. Holland of the Mississippi conference. Mr. and Mrs. A. J. Wells are now living in Chicago, 4417 Prairie Ave. The ceremony was performed by the father of the bride, Rev. A. Holland.

DISTRICT ROUNDS

(Continued from Page 10)
the cause, J. H. Pinkney, Dist. Supt., Forsyth, Ga.

MURFREESBORO DISTRICT.

Fourth Round.

Livingston, Tenn., July 14-15; Cookeville, Tenn., 15-16; Butler and Nelson, 21-22; Alexandria, Tenn., 28; Stonewall, Aug. 4-5; Carthage and Gordonsville, 5-6; Sparta Cir., 11-12; Sparta Cir., 11-12; Sparta Station, 12-13; McMinnville Cir., 18-19; McMinnville Station, 19-20; Hillsboro, Tenn., 25-26; Manchester, Tenn., 26-27; Smyrna, Tenn., Sept. 1-2; Tullahoma, Tenn., 8-9; Murfreesboro Cir., 15-16; Dilton, 22-25; Murfreesboro Station, 29-30.

Dear Brethren: This is our last chance to make our reports just what they should be when we meet face to face in Memphis, Tenn., October 12, to give an account of our stewardship; let us go to the conference with our talents, 4 or 10, not one hurried in the earth. Think what this will mean to us, our quotas for benevolence in full. Southwestern in every home, Episcopal Fund, Conference Chalmant and General Conference Expenses. Remember Walden College at Nashville should have our support; get the young people to see the importance of attending our school.

Brethren, we have worked side by side throughout the year, now when we meet at the Annual Conference let us be proud of our reports.—F. N. Collier, D. S.

KANSAS CITY DISTRICT.

Second Round.

Armstrong, Aug. 11-12; Glasgow Ct., 13-14; Glasgow, 18-19; Gilliam, 21; Slater, 25-26; Malta Bend, Sept. 1-2. T. H. Lockwood; Kansas City, Centennial, 1-2; Clark chapel, 8-9; St. Mark, 10; Blackburn Ct., 11-12; Independence, 15-16; Wellington, 18-19; Lexington, 22-23; St. Joseph, 29-30; Marshall, Oct. 6-7; Oskaloa, Ia., 11-12; Marshalltown, Ia., 13-14; Mason City, Ia., 20-21; Des Moines, Ia., 27-28.

Dear Brother Pastors: The war is on; let us fight the battle to the finish; in fact, we must labor for every cause intrusted in our hands, and prove ourselves workmen indeed and place the charge in the front ranks for Christian leadership.

The District Conference will be at Slater, Mo., Aug. 22-26.—A. H. Higgs, Dist. Supt.

ATLANTA DISTRICT.

Third Round.

College Park, June 22-24; Ariel Bowen, 24-25; Foss Chapel, July 1-3; East Point, 6-8; Marietta, 8-9; County Line, 14-15; Decatur, 15-16; Red Oak, 21-22; Battle Hill, 22-23; Palmetto,

28-29 Fairburn, Aug. 3-5; Oakland City, 5-6; Oxford, 11-12; South Atlanta, 19-20; Central Avenue, 26-27; Rockdale Park, Sept. 2-3; Edgewood, 2-4; Warren Memorial, 9-10.

Dear Brethren: We are entering the third quarter. Comparative study of our work is made possible because of mid-year reports. Many charges have done well; make it unanimous. Bishop Richardson insists that each pastor reports monthly to the Central Office. He expects you to comply.

The Epworth League Institute at Clark University July 16 to 22, 1923. District Conference, Epworth League and Sunday School convention will convene at Oxford, Ga., Aug. 8 to 12, 1923. See programs. Please be prepared to report at the district conference roll call your Episcopal Fund, General Conference Expenses and Local Board monies in full.

July 1 is Southwestern Day. Push the campaign. Carry forward all activities of the Kingdom of Christ. Call on me for service.—I am your brother, J. W. Queen, Dist. Supt., 46 Bowen Ave., South Atlanta, Ga.

JACKSON DISTRICT.

Third Round.

Benton, July 14-15; Pelahatchie, 21-22; Brandon, 27; Morton, Aug. 4-5; Central, 10-12; Carthage, 18-19; Canparle, 18-19; Pratt chapel, 24-26; Jackson Ct., 25-26; Craig Ct., Sept. 1-2; Canton, 7-9; Canton t., 8-9; Wisestown and Double Springs, 8-9; Tyler chapel, 15-16; Yazoo, St. Stephen, 14-16; Yazoo Ct., 15-16; Lamkin, 15-16.

My Dear Pastors, Local Preachers, Exhorters, Officers, Members and Friends of the Jackson District: The district conference convenes at Brandon July 24-29. Let us have round reports on all lines. The balance on Centenary, pastor's salary, the full quota on Southwestern and local trustee claims. Brandon is looking and preparing for a large delegation.—L. H. Price, Dist. Supt.

HATTIESBURG DISTRICT.

Third Round.

Laurel, Wesley, Aug. 3; Mallalieu, 4-5; Bay Springs, 11-12; Stringer, 13; Dist. Conf., 15-19; West Enterprise, 18-19; Collins, 21; Hattiesburg Mission, 23; Hattiesburg, St. Paul, 24-26; Bentley chapel, 25-26; State Line, 28; Shubuta Ct., 29-30 Salem Missions, 31; Matherville, Sept. 1-2; Shubuta Mission, 6; Shubuta charge, 8-9; Ellettsville, 14-16; Quitman, 22-23; Desoto, 26-27; Enterprise, 29-30; Paulding, Oct. 4-5; Heldefburg, 6-7; Laurel, St. Paul, 13-14.

Dear Pastors of the Hattiesburg District: Let us remember that we are in our last drive now; get ready to come to the district conference with a round report on your benevolences and your quota on the Southwestern Christian Advocate. We are expecting to have some of our general officers with us and the business manager of the S. W. C. A. Prof. McAllister will be there to take the subscriptions. Let each pastor send

(Continued on Page 16)

30-day TRIAL Fine STROP FRIDGE We will send you a 30-day trial of our Fine Double Spring Horshoe Strop FRIDGE. If not, return nothing. Fine Double Spring Horshoe Strop FRIDGE. Sterling Company Dept. 404 Baltimore, Md.

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LORENZO H. KING,
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Publishers

1873 SEMI-CENTENNIAL EDITION 1923



JOSEPH C. HARTZELL

Bishop of Africa, On His Eighty-First Birthday Anniversary, June 1, 1923

OUR BELOVED FOUNDER—PAGE 2

CROWNING FIFTY YEARS OF GOLDEN SERVICE WITH DIGNIFIED SELF-SUPPORT

SEMI-CENTENNIAL GREETINGS

To the church that has made such service possible, to the race whose condition and capacity have made us the most needy and responsive element in American life, and to the nation at large to whose vexing problems of social and religious adjustment so large a contribution has been made by it, the *Southwestern Christian Advocate* from its creditable eminence of fifty years of golden service, cheerfully, proudly greets its constituency throughout the world.

On the first anniversary of our birth, Bishop Gilbert Haven of sainted memory, than whom no more benevolent friend and moral benefactor of the Negro ever lived within the Church or out of it, sent to the *Southwestern* these congratulatory words:

BY BISHOP HAVEN TO THE EDITOR OF
THE SOUTHWESTERN ON OBSERV-
ANCE OF THE FIRST ANNI-
VERSARY OF THE PAPER:

"I congratulated you last fall on your auspicious renewal. I now the more congratulate you on your existence through your first year of that revival. It is hard to raise the dead; it may be harder to keep them alive. You have proved both facts possible. You have revived the oldest of our Southern Journals and you have made it continue to live for a year. The paper that has fought through twelve months, that has paid its bills and increased in circulation and become known to its community and its Church, and is welcomed by the elders of its family with the usual kisses and cuffs that the elders give to their junior kindred, is far more likely to live than when it had only breathed a breath or two of life.

Be faithful, then, O! *Southwestern*, and next year, as the past, in defending and impressing the doctrines of Christ and his Church, in preaching the perfect brotherhood of man and especially of believers, in assailing un-Christian and anti-Christian prejudice that still as an uncast out devil, possesses the American heart and thus torments the American society, Church and state. May your second year of renewal be more prosperous than your first and may your volume IX be the volume that shall insure your liberal board of publication and all your conference supporters and church partons that you are born to live while time shall last,—far into the millennium, whose blessed perfection and love and holiness, your columns shall have largely contributed to establish and to hasten.

In this greeting to us then, that seer and ecclesiastical statesman charted the course of service which the *Southwestern* has consistently pursued, and will continue to follow for another fifty years, or "far into the millennium." With this paper, our first and chief business is to defend and impress the doctrines of Christ and his Church. For this task the times demand as staunch and apologetic a church organ and Advocate as was ever demanded. For both the exceeding sinfulness of the times and the acknowledged righteousness and sovereignty of Christ were never in closer combat than at present. This is indeed the insistent question—age-long and thought-absorbing,—shall Christ be regnant in the hearts of men; shall his teachings determine the relations of men, disposing their hearts to love and their characters to righteous deeds. Around

the teachings and personality of Christ the whole future history of religion will center. Here civilization's battles will be fought. Upon the acceptance or repudiation of the divine Christ will depend the weal or woe of humanity. Regarding this as the fundamental determining factor in the entire process of human culture, this paper could lend itself to no task during the next fifty years with more definiteness and distinction of human service than in the advocacy of the preeminence and sovereignty of the Christ of history and experience as humanity's sole hope.

The brotherhood of Man and especially of believers! How consistently this follows as a corollary of the conceptions of divine Fatherhood and the Sonship of Jesus. And how this idea, when it is fully comprehended and allowed, will materially contribute to the progress of the unification not only of Methodists, but of all believers into a more compact, tolerant, vigilant, aggressive army of Christian believers marching militantly and unitedly to moral conquest in the name of our Christ. On this conception of the brotherhood of believers the *Southwestern* has stood for fifty years, and will continue to stand.

Under the ideal and inspiration of the brotherhood of believers in Jesus Christ, surely it cannot be very long before separated groups of Methodists will be impelled to bridge the chasm that divides, and to merge into that desirable oneness that yields to the Magna Charta of Christian hope: Christ is all in all. For this glad event the *Southwestern* will labor and pray during another fifty years or until we shall have arrived.

It follows also that we must give ourselves with expectancy unwavering and with zeal unabated to the task of decrying that defiant "devil" of un-Christian and anti-Christian prejudice that still in this late day possesses the America heart and torments American society, even to the point of divisiveness on lines of color and class. For fifty years the voice of this paper has deplored and opposed the existence of those prejudices in church and state because they have no rightful place in an ideal scheme of society. They disrupt the social order, because they are anti-social. They play havoc with the economic order because they do not make for co-operation. They interrupt the orderly process of social development because they corrupt those institutions by which the socializing process is maintained. They vitiate religion by debasing it to the level of subserviency to traditional ideals and class and provincial interests. So long as the nation and the church are possessed of such prejudices of race and class and section, so long will be delayed the coming of the Kingdom whose ideals are unity and love and righteousness. It is this ideal of tolerance, social sympathy, mutual good will, and helpful co-operation and love of all elements of society that the *Southwestern* has been struggling to set up during these fifty years; and for this goal we shall continue to strive until racial rancors, puerile prejudices and howling hates of one group against the other shall have been borne down by a uni-

versal sweeping tide of consciousness of human brotherhood.

During a half century, the *Southwestern Christian Advocate* has been the one religious medium of publicity forming a nexus between the major race groups of America. Through it Christian concourse is held between the Negro group and the largest denominational white group in America. Its thought expressed weekly is typical of the best moral and Christian thinking of both groups concerning themselves and concerning each other. What such a medium has meant as a channel of blessing to society under the distressing circumstances that have obtained for a half century is impossible to calculate. And the *Southwestern* has been proud of the opportunity to serve society in this unique and responsible way. Conscious of its shortcomings during the years, it is still more proudly conscious that it has always rung true to the highest ideals of the Kingdom. Not one week out of the thousands has this paper been untrue or unfaithful to the church, to the nation or to humanity. The church that has maintained it has insisted that our voice for the right and our legitimate stand for the race should at all times be clear and unequivocal. And thus it has been. No rancorous or revengeful spirit has prompted its utterances; it has not dealt in asperities or bitterness! it has been no more radical than the teachings of Jesus allow. It has studiously avoided the patronizing, compromising attitude on vital questions because such an attitude always is deceptive and hypocritical, bringing negative and harmful results in the long run. While results have not always been as abundant and satisfactory as were desired, we have constantly refreshed our thinking with the reflection that our objectives lie in the moral realm and that here transformations are slow, taxing human patience.

And so from our vantage point of fifty years of such golden service we look toward the future, with confidence. To us the future seems bright. 'Tis illumined by the rays radiating from His Cross. In Him whom we exalt is sufficient strength for the tasks of another fifty, and a hundred, years; and for the eternities. Taking its ideal from Him, relying on Him for its inspiration and spirit, expecting of Him the results sought in the Kingdom building process, for another fifty years' journey, the *Southwestern Christian Advocate* sets out and covets the prayerful co-operation of its wide-spread constituency.

OUR BELOVED FOUNDER

His name should, can, never die. His memory fresh and fragrant will ever be cherished in the hearts and history of the grateful thousands and their descendants of that race for which, upon two continents, his rich royal life blood and abounding energies were so lavishly exercised.

When Joseph C. Hartzell dedicated himself to the uplift of the freedmen in the South, he faced a difficult task under sombre skies. But God was leading him and he, with his equally consecrated, now sainted wife, kept following the gleam. His life's sovereign passion was to save somebody and to build spiritual empires

The Publishers' Greetings

The Publishing Agents join with the many friends of the *Southwestern* in heartiest felicitations. With this issue of the *Southwestern Christian Advocate* it will have closed fifty years of continued existence. Fifty years in the history of an individual carries him past the meridian of life, but fifty years in the history of an institution may be only laying the foundation and the preparation for greater usefulness and service.

That period of service now being celebrated in this Semi-Centennial number of the *Southwestern*, covers decades indicative of noteworthy achievement in all lines of activity. It is a far cry from July 3, 1873, when the far-visioned Joseph C. Hartzell made the humble



DR. JOHN H. RACE

beginning to what now is a great source of inspiration and guidance to our Negro Methodist Episcopalians, and the bulwark of strength to Christian forces throughout the Southland.

The progress made by the American Negro is particularly significant. The *Southwestern* as the champion of every type of work, looking toward the development of its constituency, has been a most important ally. Bishops, District Superintendents, Pastors and Laymen have found in it a constructive agency in the building of the Kingdom's enterprises.

But no Christian institution can long exist without lofty motives that are larger than the class it is serving and the *Southwestern* soon became not only a paper of the Negroes, for the Negroes and by the Negroes, but for many years has been a strong contributor toward promoting the principles of Christianity and the development of a feeling of Christian co-operation between the white and colored people throughout America. Its editors have been men of vision and large statesmanship; its appeal has risen above the selfish ambitions and prejudices of individuals or classes; its grow-

out of immortal souls. Together they toiled incessantly, disinterestedly, taunted and jeered by opposing multitudes holding contrary and hostile sentiments, until by their consistent unselfishness and constant sincerity of purpose they won their way finally into the confidence and good will of the local communities of the Southland and were welcomed as contributing factors in the building of better times and conditions for all. It is to his credit as Methodist's representative in those earlier years that to this day, Bishop Hartzell counts among leading Southern whites numbers of his warm personal friends. While he came into the South primarily to build up a backward race into an intelligent, religious faith, his rare Christian tact and conduct avoided the offensive method of harsh antagonisms toward his white brethren in these parts.

In no single capacity only has he served the race and the Kingdom. His manifold labors fall into three more or less clearly defined spheres of service. First, he came to us as Christian Home Missionary in this large Southern territory, filling positions of Pastor of historic Ames Methodist Episcopal Church, St. Charles Avenue, New Orleans; Presiding Elder of New Orleans District, Louisiana Conference; and Editor for nine labor-filled years, of the *Southwestern Christian Advocate*. For three years he was a member of the public school board of New Orleans carefully husbanding the interests of the black man. Among the stripes which his body bears, testimonials of his heroism in service here, are scars from yellow fever contracted in 1870 and cholera in 1873. For fourteen years he was Secretary of Louisiana Conference and represented that body in the General Conference of '78, '80, '84, and '88. His other interest in the South, and one which is vitally active still, was New Orleans University, of whose First Board of Trustees he was a member continuing down to this present day. No worker among us ever endeared himself more securely and affectionately in the hearts of the subjects of his toil

and sacrifice.

From this field he was called by the Church to the larger administrative task of Corresponding Secretary of the Freedmen's Aid Society to foster the total educational interest of the Methodist Episcopal Church for her Negro membership. He climbed to the still larger and more influential position of service, when the church, in 1896, consecrated him Missionary Bishop of Africa which post he served for twenty years until by reason of years, he was retired by the age limit.

Standing out not a whit less prominently and evoking no less enduring gratitude and love of the race they so signally served so long, is that institution for the elevation of the womanhood of the race founded and fostered by the consecration and devotion of those Christian heroines, Elizabeth H. Rust and Jennie Culver Hartzell long since fallen on blessed sleep. Side by side with her husband in the Southland Mrs. Hartzell stood through all the years strengthening his arm and nerving his heart for the missionary career he has led with such world distinction and credit. Her's was not a mere passive acquiescence in his work but active, purposeful, constructive. "For the love of Christ and in His name", she identified herself with the despoiled, dejected womanhood of the race to lift it up to higher Christian levels of love and devotion to God and humanity. Now the Woman's Home Missionary Society called into being by those conditions and pioneers of other days has become the pride and joy of Methodist-women everywhere as it marches to larger conquests under the inspiring leadership of that other living lover of humanity, Mary Haven (Mrs. Bishop Wilbur P.) Thirkield.

Still evincing his interest undying in this vine of his planting, our beloved founder, now eminent Bishop in the Church he has so faithfully and honorably served through the accumulating years, releases to us first the photograph from which our present front page cut is made. It is a remarkable likeness in the softness and descriptive accuracy of its lines and



DR. ROBERT H. HUGHES

ing influence greatly assisted in solving the delicate race problems of this country.

We congratulate the *Southwestern* and wish it God-speed in the years ahead. May this vigorous champion of righteousness render even more constructive service for the Home, the School, the Church and the Nation.

We confidently hope that our 365,000 Negro Methodists will rally to the support of the *Southwestern* in such manner that its influence may be widely extended. To this end may a copy of the paper be found each week in every home throughout its large and growing constituency.

JOHN H. RACE,

ROBERT H. HUGHES,

Publishing Agents.

contour not dissimilar from the softness, uprightness, gentleness, manly strength and sweetness of character of our Christian hero, himself.

Here's most affectionate Christian greeting to him from the institution which he founded. Let the Negro group assure him, still lingering with us, that *he shall see it crowned with dignified self-support*. And let our prayers be effectual and fervent that *the lengthening shadows of time falling upon him may be soft and mellow with the fulness and richness of Divine Presence and comfort*.

Dr. R. J. Wade, Secretary of Committee on Conservation and Advance

Among the members of the *Advocate* family, no other has been more faithful in its efforts to put before its readers the great program of the Church during the years of Centenary activities than has the *Southwestern*.

Much of the success which has been achieved among the colored people in lifting their standard of giving and their loyalty to our Church, can be credited to the inspiration given through the pages of this official paper. Perhaps no part of the great program of the Centenary has been able to manifest greater development than has the Board of Education for Negroes, in enlarging their school plants, and more thoroughly equipping them with modern conveniences and stronger faculties.

By holding up the standard of education for the pastor and the great advantages offered the young men and women to enter the schools where they can prepare themselves to become leaders in an effective way, the *Southwestern* has helped to fill the schools to overflowing. Churches and parsonages have been built and the work of the Kingdom strengthened by the encouraging reports gathered from the various parts of the field, and published to the Church at large through its columns.

Not only is it true that this paper has been

(Continued on Page 19)

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

THE SOUTHWESTERN CHRISTIAN ADVOCATE AND THE SEMI-CENTENNIAL ANNIVERSARY

In addition to the general and convincing reason for the existence of any religious journal, the Southwestern Christian Advocate had its rise and reason of being in other very definite circumstances growing out of sectional, social, political and racial conditions.

Concerning these conditions, the Episcopal Address of the General Conference of 1868, observed:

The results of the late war devolve extraordinary responsibilities upon us. The destruction of American slavery is an event in which every friend of justice and humanity must rejoice; but even this great boon has liabilities to evil which can be averted only by great zeal, liberality, and evangelical enterprise on the part of the Northern Churches. *The undisguised sympathy of the slave population of the South for the cause of the Union while the war was in progress seems to have lessened the degree of Christian interest and regard for the freedmen manifested in their behalf by the various denominations in the Southern States before the contest began.* Our Church has endeavored to enter this new field and supply this lack of service, and the blessing of God has crowned the effort. Thousands of the scattered sheep of the moral wilderness have been gathered into the fold. The General Conference has been anxious to provide for the re-establishment of the institutions of the Church in the Southern States, and has organized Annual Conferences throughout that territory. The object of this movement is to diffuse the leaven of the Gospel through the whole mass of the population, hoping that it may be accomplished without the friction of controversy or the din of strife.

The new relations resulting from emancipation, involving questions of great delicacy and difficulty, and upon which an extreme sensitiveness pervades the public mind, north and south, but especially south, render comparatively easy the effort to disannate our charges there, and so to distract and paralyze our energies in that field. Great wisdom and sagacity are needed to trace the line of right in the most safe and useful manner.

The existing churches in the South have po-

tent agencies and allies in their press, secular and religious, which she wielded with vigor and effect, constantly plying the public with reasons why we should be scorned and spurned, why our cause cannot permanently succeed in that region, and why, on the contrary, they are the rightful occupants of that ground.

In that section, also, there is an almost total absence of any general system of education, happily so prevalent among us. As to the colored people, numbering millions, it is well known that slavery denied them the lowest rudiments of education. The work is one of great extent and of slow achievement. Until it is accomplished, our permanent, complete success is not assured. When all these and other kindred facts are considered, they exalt the heroism of our true and tried brethren, who, in the face of these formidable obstacles, and amid perils which can hardly be conceived, have extended our lines and maintained our banners to the Gulf on the South and to the Rio Grande on the West; and they also heighten our gratitude to God for the wonderful degree of success he has given.

If it was wise to extend our work as it has been extended over the Southern States—and of this who can doubt?—is it not equally the dictate of a sound policy to foster, strengthen, and conserve it by all appropriate and available means?

The influence of a local religious press is demanded.

Church Papers in the South

Your Committee recommend the adoption of the following resolutions, namely:

Resolved, 1. That the Book Agents at Cincinnati are hereby authorized to publish the New Orleans Advocate, at New Orleans, the editor to be appointed by the Bishops with the concurrence of the Book Agents aforesaid; but the Agents are at liberty to discontinue said paper in the event that its continued publication shall involve a greater loss to the Concern than \$2,000 per annum.

In the face of this legislation, it was afterward decided by the publishing agents of the Church to pass by New Orleans and to establish an official organ at Atlanta instead. The New Orleans Advocate after four years as a local adventure accordingly suspended publication at the close of 1869, when Dr. J. P. Newman, its promoter, discontinued his pastorate at New Orleans. He was succeeded at the historic St. Charles Avenue Church by the youthful Joseph C. Hartzell, who in 1873, was appointed Presiding Elder of New Orleans District, Louisiana Conference.

Young Hartzell fresh from Illinois Wesleyan University and Garrett Biblical Institute, was full of vigor and abounding in zeal, with the spirit of the missionary pioneer and prophet. Sensing the situation and perceiving the need in striking unison with the sentiment expressed by the General Conference of '68, reaffirmed by the General Conference of '72, this young Northerner flung his "banner to the breeze", and the *Southwestern Christian Advocate* became the official organ of the Louisiana, Mississippi and Texas Conferences. This too, was a private venture to foster Methodism in these parts.

The *Southwestern Methodist Publishing Company* with a nominal capital stock of \$100,000 was organized to finance the venture. The Board of Trustees were J. C. Hartzell, Emperor Williams, Cynis Bussey, Isaac Leavitt, Jas. Hayward, George Dardis, P. Landry, A. C. McDonald, H. C. Dibble, J. G. Badenhausen, E. Heath, M. C. Cole and C. W. Boothby.

At the second meeting of the Board, the Rev. J. C. Hartzell, B. D., was elected its first editor and the Rev. A. C. McDonald, A. M., assistant, with Isaac Leavitt, A. M., publisher.

The Executive Committee met June 23d, at the office of Hon. C. W. Boothby. Rev. J. C. Hartzell reported having secured five columns of good advertisements, two hundred and fifty dollars cash donations; and a five hundred dollar pledge from A. C. McDonald for Mississippi Conference, and that on the day previous two hundred and fifty subscribers had been secured as the result of the first day's canvass. The following resolution was adopted:

"Resolved, That the publisher is authorized to issue the *ADVOCATE* semi-monthly, commencing July 3, and continue so long as the cash in the treasury is sufficient to meet all bills, and no debt is incurred without special provision being made by the Executive Committee."

From the beginning, the object of this enterprise was, besides promoting specifically the interests of the Methodist Episcopal Church, "to publish, sell and circulate moral and religious literature" among a people who needed social uplift and ecclesiastical adjustment in an atmosphere and environment particularly hostile to them. Notwithstanding this auspicious beginning of an institution ordained of God to render such yeoman service in the future progress of the race and the church as the unfolding years have since disclosed, it was not until the year 1876 that this enterprise received approval by the General Conference as the general church organ for her Negro members. Joseph C. Hartzell representing the Louisiana Annual and Lay Conferences petitioned the Conference of that year to adopt the *Southwestern Christian Advocate* and to establish a Book Depository in New Orleans, with the following outcome:

"The Committee recommend that the *Southwestern Christian Advocate*, now published in New Orleans, be adopted as an official weekly church paper, and published by the New York Book Agents, under the control of the Book Committee, beginning June 1, 1876; and that in paragraph 445 of the Discipline, in which the election of Editors of our church papers is provided for, the following shall be inserted at the proper place: 'And an Editor of the Southwestern Christian Advocate, published in New Orleans.'

"That, should the expense of editing and publishing the Southwestern Christian Advocate exceed two thousand dollars per year, and such excess not be provided and paid by the patronizing Conference, the Book Agents at New York are instructed to discontinue said paper."

It was, however, July 1st of that year when the paper issued its initial number of the long series now being marked by celebration of a half century of stalwart service. How well the *Southwestern* has done this service, and beyond, which it was called into being to perform is an open book authenticated by the existence of its name as a household word in thousands of homes throughout the nation.

Nor has this service been confined to the church only; it has been nation- and world-wide; nor has it been limited to intra-racial but rather has threaded inter-racial relationships, making thereby a much needed contribution to our problem of racial attitudes. No beacon has shone more constantly and with more genuine

DR. WILLIAM F. CONNER, CHAIRMAN OF THE BOOK COMMITTEE

Doctor John M. Mecklin, formerly Professor of Philosophy in the University of Pittsburgh, now Professor of Philosophy in Dartmouth College, makes this statement in his book "Democracy and Race Friction:"

"Finally it should be said that the Negro newspapers of the type of the *Southwestern Christian*

Advocate of New Orleans, takes attitudes upon race, morals, home life, and religion that are not one whit inferior to those of the leading religious press of the white."

This testimonial comes from a writer born in the South with predilections not particularly favorable, and is therefore of the greater value.

Attentive readers of the *Southwestern* do not need this tribute from the learned Professor, who is as well an ordained Presbyterian minister, to confirm their own estimate. Nevertheless it is gratifying that this dispassionate investigator should select our Methodist Advocate as his choice illustration for the type of newspaper reflecting most credit upon the Negro people and doing most for the moral and religious life of that race.

This may certainly furnish a most cogent

illumination during the past fifty years, than has the *Southwestern Christian Advocate* upon the American highway of civilization.

In public questions or problems of private conduct and character; in foreign matter of world-wide note and significance as well as those questions of purely domestic range; in matters of state as well as of church; when "speaking out" was safe or when to do so was hazardous; in praise or blame as the truth required, the history of the *Southwestern Christian Advocate* shows that its service for the fifty years of its history has been golden service that has aided in assuring and accelerating better social and religious conditions in our country and everywhere.

Celebration of our Semi-Centennial Anniversary on July 1, 1923, does not contemplate merely recapitulation of past achievements and jubilation over the joys, even the bitter experiences of our past career; we are to take the forward look and contemplate the future possibilities of so necessary an organ. *The Anniversary is concerned with perpetuation of the Southwestern*, and with questions of the honor, integrity and dignity of a race. It challenges the race to an assertion of its capacity and inclination for achievement apart from charitable aid from our neighbors. It is a call to the Negro members of the Methodist Episcopal Church to rid ourselves of the onus of rising

reason why this Journal should have the loyal and united support of all the Negro membership of Methodism within its borders.

Fifty years in the life of a newspaper is to have attained a goodly age. Fifty years in the life of a man brings him to near the summit of his powers. Fifty years in the life of a race, "are but as yesterday when it is past, and as a watch in the night." Yet it is but sixty years since the Negro race in America began to have any real being. Before January 1, 1863, they were pieces of property called slaves. And it should always be remembered that this was not a race with a civilization and culture behind it that had been subjugated by the fortunes of war, and because of this held for a time as slaves by its conquerors and then through heroic endeavor won its freedom.

It was a race without a history, a people whose ancestors were brought to America from darkest Africa with no heritage, no tradition of a glory that had gone, of a valor that was dead. The wonder is not that the Negro race should have attained so little in these sixty years; the exceeding marvel is that as a race, in this so brief period as races measure time, it should have attained so much.

But I am not disposed, my brothers, to unduly praise you. I would not have you rest in supine content with what you have already won.

"New occasions teach new duties

Time makes ancient good uncouth."

The peril of any people is dependence upon its record even though that record be a matter of just pride.

This sixty years of freedom, this fifty

subsidies maintained by the Church on our behalf for the past fifty years, and to assume our own racial responsibility for our Christianization and enlightenment.

Moreover this Semi-Centennial Anniversary is a challenge to an awakening of greater possibilities of enlarged service through a more efficient Church and religious publicity organ. *A Greater Southwestern Christian Advocate is within reach of our group at the threshold of these ensuing fifty years only if we shall be able to grasp the meaning and value of Crowning Fifty Golden Years With Dignified Self-Support.*

But we must act. We must act now, or perhaps never again will conditions be so favorable. We are at the door of the next General Conference. Sweeping changes are heading up for all the benevolent machinery; likewise for the entire publishing interests of the church. Where expense is heaviest and income small, there likely will fall the stroke for retrenchment, and elimination of machinery. *Whether the Southwestern will suffer in the crash, will be determined chiefly by the results of our group effort in this Semi-Centennial Anniversary.*

Motivated by no consideration of self-interest, we have spoken thus plainly and frankly to our group. *If you determine, the Southwestern shall live another fifty years to justify the*

years of a religious journal of so high standard but increases your opportunity and your responsibility. For fifty years our Advocate has been fostered by our common Methodism. Many thousands of dollars have been freely given for its support from the Book Concern funds.

Now this Advocate comes to you Negro Methodists of all this South Land not as a pensioner soliciting alms, but rather, having come to these years of perfected maturity, it comes as a big brother. It knows it can help you, and only asks from you the pittance of a yearly subscription price in order that it may be able to come into your homes each week on its gracious errand. I read the *Southwestern Christian Advocate* every week, and I know it will bring some message of counsel to you in your perplexities, some word of comfort to you in your sorrows, some bit of sunshine when you are in the shadows. If you want to help your local church to greater efficiency in its Sunday School, in its Epworth League, in its women's societies, in its evangelistic work, its benevolent collections, its local budget, begin now and continue till you die to be a paid up subscriber to the *Southwestern Christian Advocate*. If you want to help your pastor win his greatest possible ministerial success, make this small personal contribution to enable him to have the very best assistant pastor making regular weekly visits to your home. This assistant pastor will patiently await your convenience to hear his message. You can dismiss him while you are about your household duties. You can recall him the moment you are free. Your fiftieth anniversary can best celebrate the occasion and most honor and help the church of which you are members by each household becoming a subscriber to your own *Advocate*.

church, to bless humanity, to honor the race, to glorify God.

SOME JUBILEE NOTES

By Bishop J. C. Hartzell

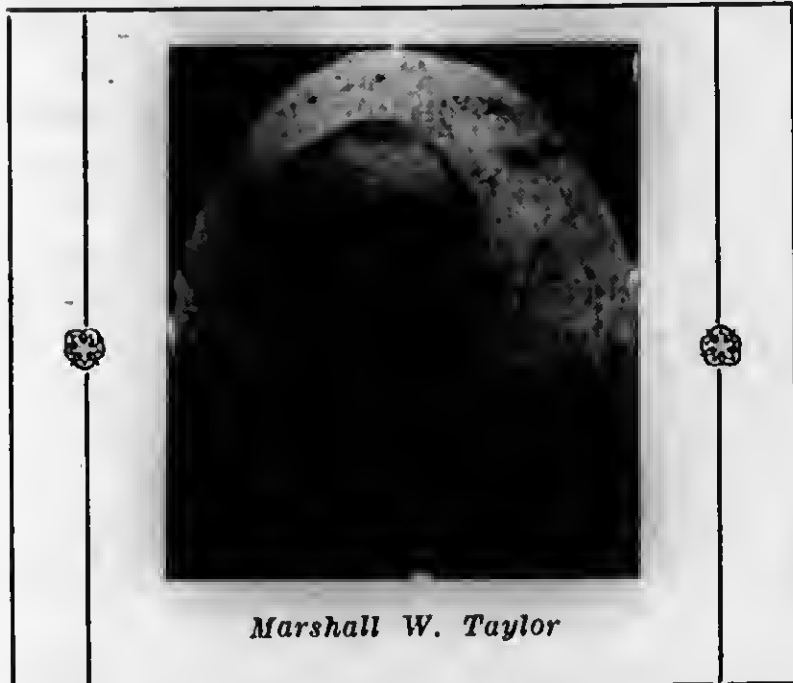
In mentioning my relation to the *Southwestern* in its early years of struggles, I have taken the liberty of one who has passed his four score years, in giving some examples of special divine leadership and help in God's work. My hope is that these illustrations may open wider vision's strengthen the faith and promote co-operation among the friends of the *Southwestern*. During those years my wife and I had attacks of yellow fever, two children died and I had a serious attack of cholera and in addition the physical strain of over 30,000 miles of travel each year in the South and North in the interest of general Church work.

When Bishop Janes appointed me Presiding Elder of the New Orleans District in February, 1873, I said to him: "At least two things must come to pass—a *Christian Advocate* published in New Orleans, and the New Orleans University must have lands and buildings on the finest avenue in the city. The first issue of the *Southwestern Advocate* appeared July 3rd, 1873, fifty years

(Continued on Page 8)

1873

The editor of a paper is its helmsman directing it in the course of its adventure; or he is the soul of it giving it ideals, purpose, spirit, effectiveness; for the policy of the paper is determined largely by his editorial contribu-



Marshall W. Taylor

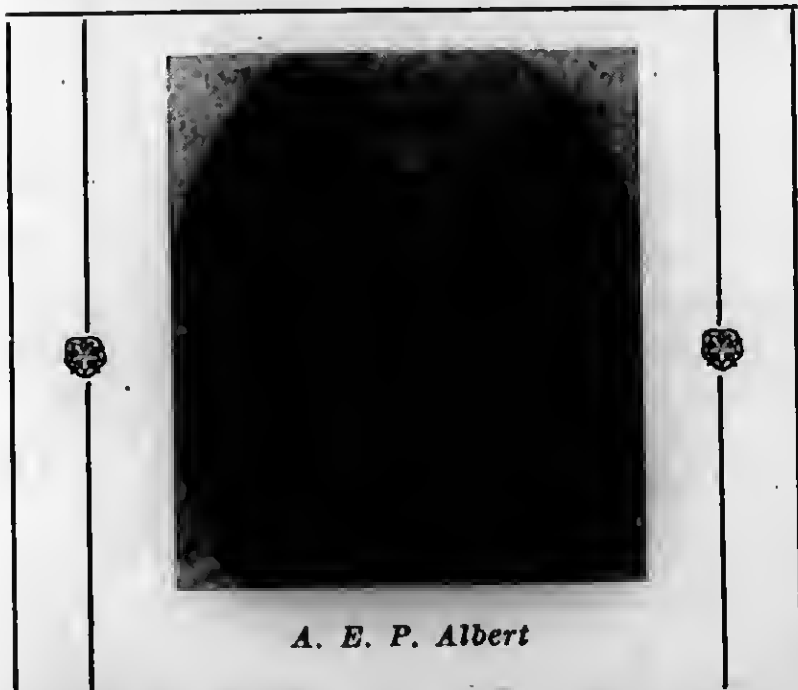
tions. On the other hand, the paper is mirror of the editor, not of his physical features, of course, but of the lineaments of his character. It reveals his thoughts, his objectives, the motives and emotions of his soul. An interesting study in human types would be a careful study of the editors of a given group of newspapers.

In the following review, no such extended study is here proposed, but a mere brief sketch and notation of the most prominent events in the official life of Southwestern editors between the years 1873 to 1920.

Joseph C. Hartzell, 1873-1876; 1876-1882.

First, of course, was our now universally-known and admired Bishop Joseph C. Hartzell, on whose remarkable character and career the whole history of the *Southwestern* hinges. He was founder, and editor for two terms—from 1873 to 1876—when the paper by General Conference legislation became official organ for Negroes in the church. At the same time, Hiram R. Revels, ex-United States Senator from Mississippi, was elected editor. Of his successor's election Bishop Hartzell wrote:

"Dr. Revels' election to the editorship of this paper is a practical expression of the great good will of the M. E. church towards the colored people within her fold. For them she has expended hundreds of thousands of dollars in supporting their ministers and aiding them



A. E. P. Albert

in building churches and in establishing schools. That these generous gifts have not been in any spirit of selfishness is seen in this act. In electing Dr. Revels, the church gives to a

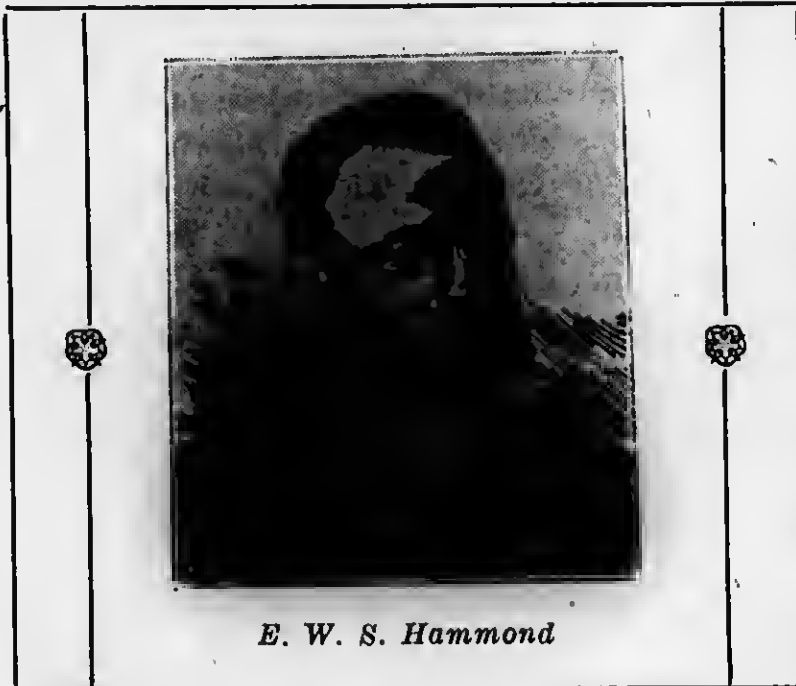
OUR EDITORS

colored man the only General Conference position in the great city of the South representing ecclesiastically nearly a hundred thousand Methodists in Louisiana and adjoining states."

But Dr. Revels declined the honor and the reins again fell into the steady hands of J. C. second term was from 1876-1882, Dr. Hartzell then becoming one of the Secretaries of the Freedmen's Aid Society. He was subsequently elected Bishop of Africa, serving actively for 20 years with marked distinction. Though now retired, he maintains a most lively interest in every phase of the work of Methodism and in none more than in the *Southwestern* which he founded.

The Rev. Lewis P. Cushman, 1882-1884.

Dr. Cushman was the next, and only other of our white brethren to edit the *Southwestern* since its founding. He was a New Englander, a member of the New England Conference and true to all the traditions of his section. It was in interest of the newly-emancipated Negro that he came as a missionary to this section. Like his predecessor, he served also as Presiding Elder of the New Orleans District. For six years he labored among us and was held in high esteem by his brethren, who



E. W. S. Hammond

spoke of him as a "firm friend, wise counsellor, honest and true in all his dealings." By correspondence and travel, Dr. Cushman succeeded in raising throughout the North more than \$5,000.00 for erection and improvement of Negro church buildings in the South. Forced by continued precarious health of his family to give up his work here, he was transferred back to New England Conference in 1887. A farewell reception was given him by local Methodism, at which time M. C. B. Mason "stepped forth and in a telling speech" on part of the assembled admirers, presented Dr. Cushman "a beautiful gold watch."

The Rev. Marshall W. Taylor, 1884-1888.

When Dr. Cushman returned to New England, Marshall W. Taylor was elected by the General Conference as editor, of whom Dr. Cushman said: "We expect that he will make it a better and stronger paper than it ever has been; while on all questions that affect the interests of our church work in the South, the *Southwestern* will not under the management of Dr. Taylor, give any uncertain sound." And it did not. When Dr. Taylor assumed the editorship it was with the purpose of supporting "all educational, industrial, civil and polit-

1920

ical institutions of the church, our members, and the country, with a national rather than a sectional view and feeling. We shall strive by all honor and Christian endeavor to secure and maintain the utmost friendliness, confi-

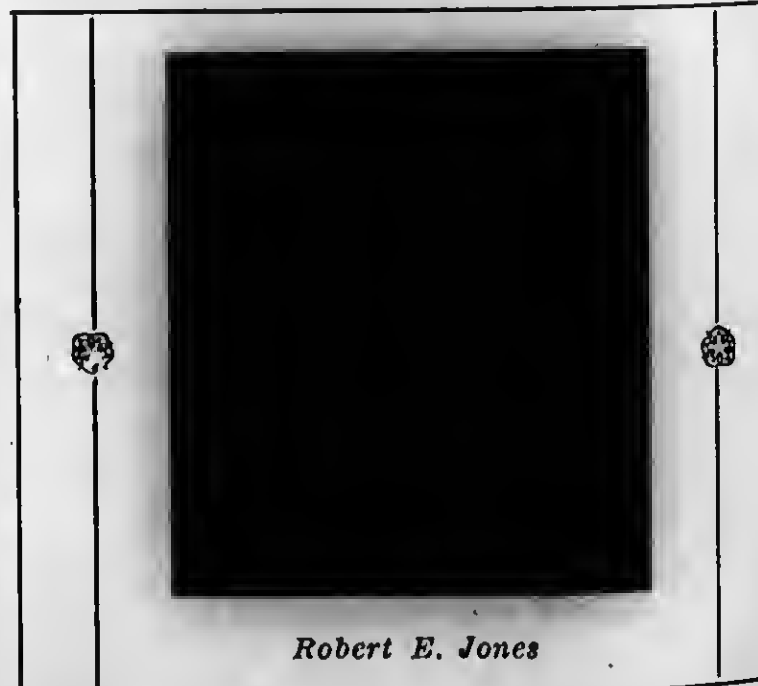


Isaiah B. Scott

dence, and such relations as shall be mutually most beneficial to the white and colored population of the South, of the nation, and especially of our own Church." He was born in Lexington, Ky., July 1, 1846; was moved early to Louisville and educated in a school maintained there for free colored people. In 1868 he was licensed as a local preacher and assisted in organization of the Lexington Conference, which he joined in 1872. For some time he was missionary in Arkansas, Texas, Indian Territory and Missouri. In 1872 he was ordained by Bishop Levi Scott and held leading conference appointments. The years 1872 and 1884 saw him a delegate to the General Conference; and 1880 he was fraternal delegate to the A. M. E. General Conference and one of Methodism's delegates to the Ecumenical Conference at London. He was author of several books, among them being "Plantation Melodies." Noted as a polished writer, he was also famed as an eloquent preacher; a man of earnest piety and deep sincerity of purpose. His death occurred June 1888, at Indianapolis, Indiana.

The Rev. A. E. P. Albert, 1888-1892.

As trusted assistant to Doctors Hartzell and Cushman, the Rev. A. E. P. Albert experienced his first connection with the *Southwestern* late in 1884 the Book Agents requested him to fill out the unexpired term of Dr. Taylor, deceased.



Robert E. Jones

This he did till 1885, when the Book Committee elected him. Serving thus till 1888 he was elected Editor by the General Conference of that year. He was born of slave parentage on

a sugar plantation in St. Charles Parish, Louisiana, 1853. He was educated in private and public schools of New Orleans and in the schools of the Freedmen's Bureau, pursuing courses at Clark and Atlanta Universities, graduating at Straight University, New Orleans. In 1878 he joined Louisiana Conference and served as prominent pastor and Presiding Elder. A member of the General Conference of 1884 and 1888, he was prominently mentioned for Bishop of Africa, but declined to permit the use of his name. For four years he was a member of the Book Committee and Secretary of the Eastern section. He was fraternal delegate to the A. M. E. Z. General Conference in 1888. Dr. Albert was a linguist and a scholar; a cogent reasoner and convincing speaker. He distinguished himself in these parts by his warm, effective advocacy of the temperance cause. Though born and reared a Catholic, he later became a member of the Methodist Episcopal Church, of whose vows and ideals he was a most faithful and loyal defender till his death in this city, September 6, 1910. A cultured daughter, a member of the Methodist Episcopal Church, survives him in this city. As he was laying down the quill, Dr. Albert wrote affectionately, "Finally to our 30,000 readers, old and young, to whom this paper has come every week for now nearly five years with the impress of my personality and spirit, I bid good-bye and may God bless you. I make my bow to one and all, and most cordially introduce the new editor;" who was

The Rev. E. W. S. Hammond, 1892-1896.

Dr. Hammond approached his new task with a high and noble sense of significance of his election. Said he: "The *Southwestern* is one of the official organs of the Methodist Episcopal Church, and it will be our constant aim as well as our highest ambition, not only to maintain its high standard, but to so enlarge the sphere of usefulness, that it may be a faithful and able representative of every phase of our church work. It will be our aim to keep it in perfect harmony with the spiritual sentiment and genius of the Methodist Episcopal Church as expressed in her doctrinal polity, her ecclesiastical and temporal economy, and in fact all that pertains to the development of her social and spiritual life." This new found moulder of religious opinion was born in Baltimore in 1842; was discovered by Mr. Wm. E. Dodge, of New York, through whose munificence he was enabled to be educated at Lincoln University. Dr. Hammond entered Lexington Conference in 1873, and served with rare ability as pastor the following pastorates: 1872 Union Chapel Cincinnati; '74-'76 Paris Ky., '77-'80 Lexington, Ky.; '81-'84, Presiding Elder Indianapolis District; '84-'86 Covington, Ky., and Presiding Elder of the Ohio District when elected to editorship of the *Southwestern* in 1892. Four times he was a member of the General Conference—1880, 1882, 1896. Concerning him this paper said of his peaceful departure on May 8, 1920, "Ripe in Scholarship, courtly and refined in manner, praised in judgment rich in virtue, intense in devotion to lofty ideal, crowned with worthy deeds, he lives in the hearts of his brethren, he will ever live in the affections of the Church he served for more than fifty

years." Surviving him are a widow, one son and two daughters.

Rev. Isaiah B. Scott, 1896-1904

As in the case of the *Southwestern's* first editor, the subject of this sketch has been honored by the Church in his elevation to the episcopacy. His career has been one of far reaching inspiration to the thousands of Methodist youths and others who have noted his life of service to humanity in one position and then another. Born in Kentucky in 1854, he was educated in Clark University, Atlanta, and Central Tennessee College, Nashville. His ministerial career began in Tennessee Conference, but he later transferred to Texas where he was professor in Prairie View State College, and served pastorates at Houston, Galveston, Marshall, and Austin. Having served 1882-1893 as Presiding Elder of Marshall and Houston Districts, he was elected and served 1893-1896 as President of Wiley College, Marshall, Tex. In 1896, Dr. Scott was elected to succeed Dr. Hammond, editor of the *Southwestern* and served for two terms. Editor Scott was a cautious, calculating writer. Though feeling keenly at times the strength of force of the current of wrong and evil sentiment and conditions whose tide he was called upon to stem, he nevertheless as a wise and prudent oarsman rowed his bark successfully. His election to the bishopric came in 1904 when his Episcopal residence was fixed in Africa. To five General Conferences, the Texas Annual Conference had proudly sent its adopted son to be finally crowned with the highest honor in the gift of the Church. He has been delegate also to three Ecumenical Conferences at Washington, London and Toronto. Bishop Scott still lives with his fine family in Nashville, Tennessee, and though retired, is busily engaged in church activities wherever a call comes from the brethren for assistance.

The Rev. Robert E. Jones, 1904-1920

Succeeding Bishop Scott, Dr. Jones was elected editor in 1904 and served that position for a longer period than any who ever held it. Born in Greensboro, N. C., 1872, he was educated at Bennett College, Greensboro, North Carolina, and Gammon Theological Seminary, Atlanta. He was ordained to the ministry in the North Carolina Conference in 1896, and served pastorates at Leakesville, N. C., in 1891; Lexington and Thomasville, 1892; Lexington, 1893; Reidsville, 1894. From 1897 to 1901 he was assistant manager of the *Southwestern*; from 1901-1904 he served as Field Secretary Board of Sunday Schools from which position he was elected in 1904 to the editorship of the *Southwestern Christian Advocate*. In these sixteen years the *Southwestern* forged its way to the position of National leadership among Negro religious journals. It became a pathfinder, blazing the way for others and taking its place in rank second to no religious paper in high moral purpose, righteous ideals and vigorous championship of all that is best in national and Church life. Its signal contributions during this period were its wise courageous stand on the question of Methodist Unification, its unanswerable arguments in advocacy of Negro General Superintendents and its sane, tenable co-operation in the program of interracial relations. For his service to these causes as well as to Kingdom advance in general Editor Jones provoked the approbation and lasting gratitude of the general public. He sat in five General Conference, and at the last 1920, was consecrated the first Negro General Superintendent in the Methodist Episcopal Church. Serving now as Bishop of the New Orleans Area, his alert and able leadership is telling wonderfully in advancing every interest of the Church committed to his care.

FINDING A RACE

A strikingly unique and concrete social service feature of the *Southwestern Christian Advocate* begun in the earlier years of its career continuing down to the present time, was its many columns of inquiry published week by week to aid heartbroken members of disrupted families to find their relatives dispersed and lost throughout the country. This service can be more easily appreciated when we remember that those were the days when illiteracy was rampant and facilities for travel and communication were far less accessible.

Following are typical:

Mr. Editor—My brother's name was Charley; he lived with a man named Joe McCrandle; my mother was named Susan, and also lived with Joe McCrandle; she left Mr. McCrandle when my brother Charles was twelve months old. Mr. Louis Davis bought her from Mr. McCrandle and brought her to Missouri. I have not seen or heard from him since. That was about 35 years ago. We lived at Rolla, Phelps county, Missouri. Address Alwilder Marr, box 414, Rolla, Mo. He lived in Monroe, Tenn.

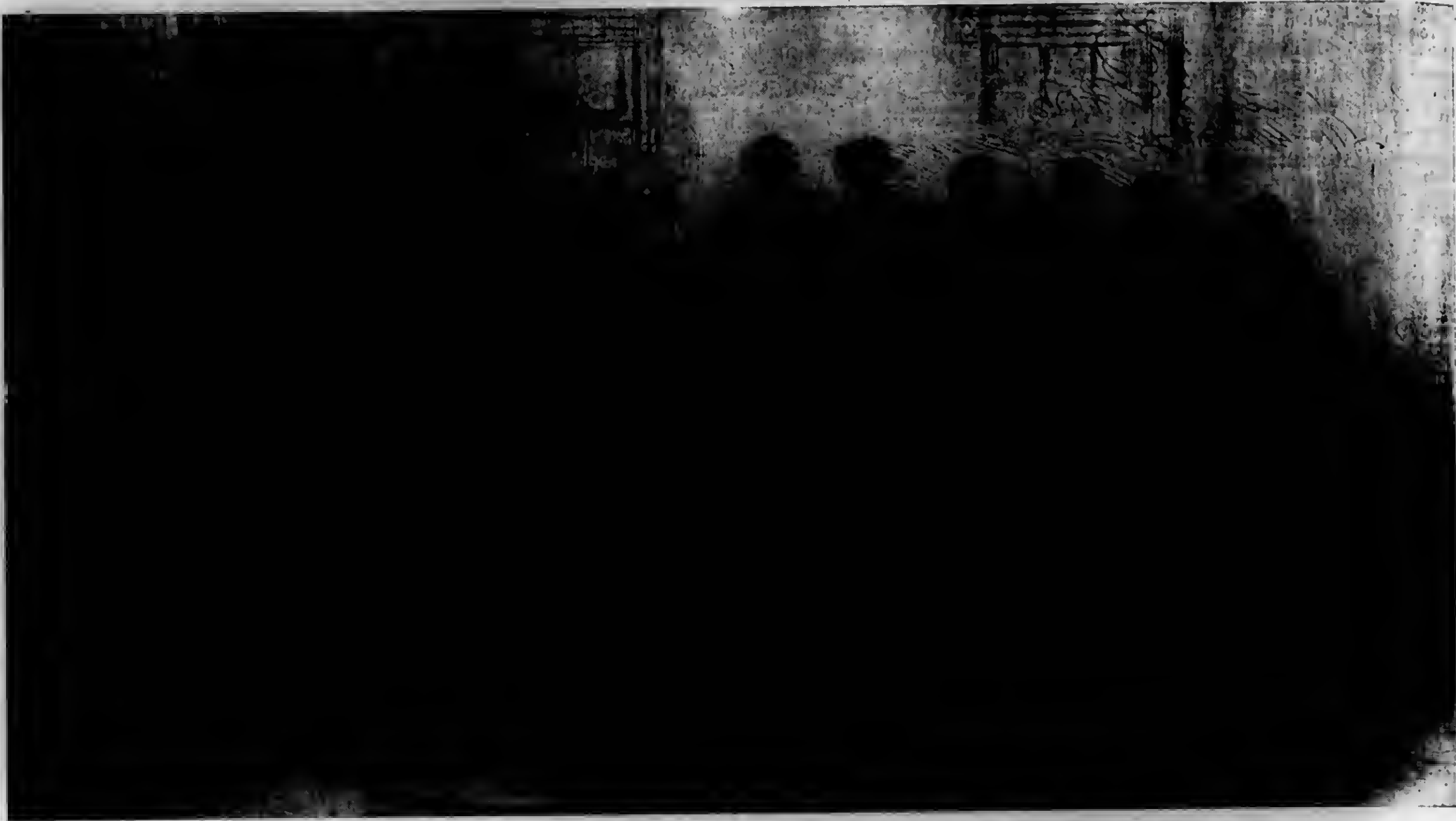
Mr. Editor—I wish to inquire for my mother, brothers and father. I left them in Clark county, Ky., in 1853. My mother went by her owner's name, Cintha Hagan; my father's name was Joe Railback; sister's name was Mary Rail-

back; my brother is Lewis Hagan; sister, Caroline Hagan. My youngest brother was Taylor Hagan; my younger sisters were Margaret and Harriet Hagan. This is my mother. She wants to hear from her people and I am glad to take this paper on that account. My first owner was David Hagan, and I was sold to a man named Enoch Elkins in Kentucky, and then I was sold to Armster Blackburn, and my last owner was George Walton, in Bolivar county, Miss. Address Puss Hagan, Wrightsville Station, Pulaski County, Ark., in care of Wm. Washington.

Mr. Editor—I wish to inquire of my father, Scipio Moore. Mother was Rachael Young, and belonged to Wade Young. She had four children three boys, and one girl. Brothers and mother died in slave time, the baby during the war. I was near two years old. When father was taken to Huntsville, Ala., I was three days old, and I have never seen him in my life. I was born three miles east of West Point, Miss., June 15, 1854. Address me at Meridian, Miss.—S. YOUNG.

Mr. Editor—I wish to inquire for my people, left in Missouri. My father was George, Mother Catherine. They lived in Madison county, and belonged to Burrell Porter. I had two brothers, James and John. I had one sister who fell out of sister Mary Ann's lap into the fire and burned one of her eyes. Her name was Bettie. Mother and all but two children were sold to Mr. High-

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William Murrill, J. M. Bryant, Emperor Williams, S. M. Small, Henry Green, J. Goodwyn, Hardy Ryan, A. Rosa, Scott Chinn, David Ennis, Samuel Osborne, Thos. Kennedy, H. G. Jackson, R. H. Dossy, J. P. Newman, Bishop Thomson, N. L. Brakeman, W. M. Henry.
THE MISSISSIPPI MISSION CONFERENCE OF THE METHODIST EPISCOPAL CHURCH—Photographed by Lilienthal, New Orleans.

THE SEED OF THE CHURCH

It is characteristic of human interest that it focuses itself upon the origins and sources of institutions as well as upon their unfolding and development. There is in the Southland a large and beautifully expanding Methodist empire embracing the states of Alabama, Louisiana, Mississippi and Texas with a total Negro population of three and a half million souls. More than a hundred thousand of these are members of the Methodist Episcopal Church.

A hundred thousand members in a little more than fifty years is a remarkable growth during a period and in a section of the country where there is being carried on a definite propaganda of opposition and hostility to the Methodist Episcopal Church because of its Christian ideal of human brotherhood. But it has been done. And the origin and growth of this wonderful achievement is one of Methodism's historic romances.

In 1864, the General Conference authorized our Bishops "to organize among our Colored ministers for the benefit of our Colored members and population, Mission Conferences where in their Godly judgment the exigencies of the work demand it." Bishop Edward Thompson, elected and consecrated at that very session, came to New Orleans early thereafter and organized in "Mother Wesley" Church, now the pride of New Orleans Methodism, the Mississippi Mission Conference on Christmas, December 25th, 1865. It embraced the states of Louisiana, Mississippi and Texas. The accompanying cut shows the personnel of that Christmas Conference. Bishop Thompson is seated in the chair in the center. Of the other five white brethren, four are elders one a deacon. Of the twelve Colored brethren standing, not one could write legibly enough to be made

secretary of the Conference. But the work, under God's leadership, progressed creditably.

In 1866 when Bishop Simpson held the Conference, it numbered 6,558 full members, 1,331 probationers, 23 churches, 29 Sunday Schools with 2,628 pupils, and church property valued at \$119,275.00. The Conference had raised for all purposes \$26,222.00. The next year when Bishop Ames called the Conference to order the statistics showed 13,309 members, 47 churches, 4,165 Sunday School scholars and a property valuation of \$200,940.00. Out of this territory were organized in 1869, the Mississippi, Louisiana and Texas Conferences; in 1872 the West Texas and 1891 the Upper Mississippi Conferences were organized at Holly Springs, Mississippi.

Today that same territory embraced within these five conferences, numbers 584 ministers, 1,342 churches with a total full membership of 94,437 and a church property valuation of more than \$3,000,000.00. Meanwhile other powerful institutions have arisen, particularly our excellent schools and homes for girls. Add to this the *Southwestern Christian Advocate*, a vital part of this development without which such results could hardly have been achieved, and the whole constitutes one of the most gratifying chapters in the history of our American Methodism.

The scene would become more thrilling and excite more wide-spread gratitude if the curtains were removed and a view were possible of the hardships, the literal scoffing and ostracism and scourging and brutal beatings and death encountered by many of those workers of God who have long since gone to their rich reward, but whose blood became the seed of the church in an ever fructifying soil where it has been germinating through the years and producing fruitage of abundant fold under the never failing care of the divine Husbandman.

But here we throw the mantle of Charity and urge on to larger conquests in the Master's name.

SOME JUBILEE NOTES

(Continued from Page 5)

ago, and the University with its great body of students is located on St. Charles Avenue.

We must remember that the *New Orleans Advocate* was started in that city by that historic Christmas Conference in 1865, made up of twelve men, six white and six Negroes. Dr. Newman, afterwards bishop, was the editor and the paper did royal service for four years. The faith of that little group in mapping out a great missionary program for the three empire states of Louisiana, Mississippi and Texas, was sublime. It was a repetition of the faith of Methodist heroes in former generations who when as Methodism advanced Westward toward the Pacific, sent presiding elders to districts in which are now political and religious empires.

There were many in New Orleans and elsewhere, some of them in the North, and among whom were some influential people, who laughed at the idea of beginning the *Southwestern* chiefly for people not far from slavery, who had no money, and ninety per cent of whom could neither read nor write. Printed circulars were sent throughout the territory warning our people and friends against supporting the enterprise.

We organized a publishing company, thinking to secure co-operation and help. But that failed, and by common appeal and consent the editorial work, and getting the money to pay the bills fell upon me. This was in addition to my large district work and other responsibilities incident to a great and difficult mission field. For nine years I was editor, and for eight years and a half

publisher. I secured business advertisements, gifts in money from friends visited the annual conferences each year, conducted campaigns in the territory among the Churches for subscribers, and pled for the paper in the North during my annual tours. The preachers were loyal in sentiment and a fair proportion helped to get subscribers. One Emperor Williams gave me a twenty dollar gold piece. I received no salary in any form from the paper during the nine years; and was happy that I was able through God's blessing to render service to so worthy a cause.

The battle royal for the *Southwestern*, and in which the whole Church was represented, came at the General Conference in Baltimore, in May, 1876. That was the first of five General Conferences to which I was elected from Louisiana. The paper had no debts, and there were nearly three thousand subscribers. The plan was to have the General Conference adopt the *Southwestern* as an official paper of the Church, publish it weekly, and give a yearly subsidy of \$2,000. It was not expected that this would provide any salary to the editor, at least for a few years. The committee on Book Concern, after an extended debate brought in a favorable report on May 19th. The President, an influential layman, presented a substitute simply granting a subsidy of \$1,000 a year and nothing more. The debate occupied a full half day, and was one of the ablest and most intense discussions of the whole month's session. Not only the *Southwestern* but our work in the whole South, was indirectly involved. Twenty-two delegates most of whom were recognized leaders spoke, some of them at length. James M. Buckley and some other strong men were against the paper. But the old guard was true. These were men who believed in the work of our own Southern Methodism among both races wherever providentially called. Among these were Newman, Walden, Gilbert Haven and E. O. Haven, Kynett, Fuller, Hatfield and Fowler. In my address I emphasized the divine call for advance in the great Southwest. When the final vote was taken the opponents demanded an Aye and No vote. The result was 217 for and 84 votes against. That was 49 more than two to one for the *Southwestern*.

Five days later, May 24th, Dr. Hiram R. Revels of Mississippi, was elected the first editor of the official *Southwestern Christian Advocate*. Although a surprise, that action was not strange. It was the first opportunity to elect a Negro to a General Conference office in the Methodist Episcopal Church. Add to this my own statement often repeated, that the editor of this paper would be the first General Conference office open to our Negro brethren. In answer to my telegram of congratulation, and assurance that I would stand by him, Dr. Revels replied: "Your action as regards myself fills my heart with gratitude." In what I supposed would be my last editorial in the *Southwestern*, I challenged the brethren to stand by him as my successor.

When friends said to me: "Of course you will now transfer North," my reply was, "No, no, God sent Mrs. Hartzell and myself

to that Southern field, and our work there is not done. I rejoice that the *Southwestern* is now an official paper, and although not expected so soon, I am glad that the editor is an educated, broadminded Negro."

In a few days an extended letter was received from Dr. Revels in which he confirmed his reported resignation. It was the writing of a Christian gentleman and a racial philosopher. I quote two sentences: "I was not aware that I was put in nomination in opposition to you, and had I known that I would have declined at once. I love you as a friend to myself and race." I have given the story of Dr. Revel's editorial relation to the *Southwestern* years ago as an illustration of the golden rule, "as ye would that men should do unto you, do ye even so unto them." The multiplication of such men in the leadership of white and Negro races would solve all inter-racial antagonisms.

The *Southwestern Christian Advocate* has had a useful and honorable career for half a century. Six of its eight editors have been Negroes. It is one of a family of Christian Advocates of the world wide Methodist Episcopal Church, which welcomes all races to its fold. We have two Negro general superintendents. There are twenty annual conferences which include all the Southern and some northern states with more than five thousand travelling and local ministers. The readers of the *Southwestern* are chiefly among the half million Negro people who are registered members or attend the services of the Methodist Episcopal Church. And that is four-fifths of all the Negro members in the several Protestant and Roman Catholic Churches in the United States. The properties in these twenty conferences aggregates nearly \$20,000,000, in parsonages, churches, and schools, some of the latter being professional and collegiate of high grade. In this unparalleled development in Church work among the Negro population of the United States, the *Southwestern* has been a factor, true to the tradition of the Church, and both conservative and aggressive in spirit.

When only a few freedmen could read there were many places in cabins and humble churches were groups aggregating thousands assembled regularly to hear the *Southwestern* read, by candle or torch light. As the years passed and the work developed the columns of the paper give evidence of co-operation in every possible way. In the discussions on the unification of the two Methodisms the editorials by the editor, Dr., now Bishop Robert E. Jones, were generally admitted to have grasped the true situation from the beginning, and to have ably represented the wise conclusions reached by the General Conference at Des Moines, 1920.

The *Southwestern* never stood for more important issues for the Church and the Negro race than to-day. Neither was it ever so well equipped for great service. A representative of the race is editor; the constituency is an organic part of the Methodist Episcopal Church ready to aid in every reasonable way. The race is represented in the Episcopacy; in the General Conference, the legislative body; and in all general ad-

ministrative boards. To crown all, the fields are white unto the harvest irrespective of race. Movements for right interracial relations were never so many or powerful or more hopeful than to-day. The spirits of remaining devils of interracial antagonism will be cast out.

There are three words I wish to emphasize in relation to our Semi-Centennial Celebration—namely—rejoice, consider, co-operate.

Let us rejoice that the *Southwestern* has lived half a century and that although smaller as compared with larger papers in size and equipment, and representing as a rule less favored section of the Church, has cheered and made to rejoice hundreds of thousands in their advance upward from untoward conditions.

Let us consider seriously what the *Southwestern* means to our pastors and people, to-day, and how great the loss would be if for lack of support it should fail. All life continues as it is fed, and newspapers live only as the necessary expenses are provided for. The *Methodist Advocate* was established in Atlanta, Ga., in 1869, and was edited by Dr. E. R. Fuller, a true, strong and brave soul, but after fourteen years of great service the paper was discontinued for lack of support in Southern territory.

Co-operation insures success wherever success ought to come, and lack of co-operation defeats any enterprise no matter how worthy it may be. It requires soil and seed, rain and sunshine, and common sense to make the gardens bloom with beauty, and the fields to yield their crops. Drop either one of these factors and there are no flowers nor grain. If the *Southwestern* is to go far into its second half century, publishers, editor, district superintendents and pastors must co-operate. That means more than good feeling and kind words. Real co-operation means action. In 1864 a Michigan lake vessel was wrecked and stranded on a sandbar opposite Evanston, Ills., where I was a student. There was a crowd on the shore and sympathies of all were greatly stirred. The water was ice cold, the waves were running high and the breakers rolling along the shore. The men were freezing to death and one of the five fell down dead, and the others held up their hands in appeal. I was a good swimmer and my heart said, "Joseph, you can save those four men," and later the word was "Joseph, you MUST save those men." And I swam out with a rope and the four men were rescued.

Real co-operation means not only conscience and action but enthusiasm. The last year Bishop Gilbert Haven held conferences in Texas, when the *Southwestern* was young, I arranged a series of meeting though that great state to increase the subscription list. The Southern newspapers called the campaign, "Haven and Hartzell Circus." The more they made fun of us the bigger were our crowds. We got a thousand names from which five hundred actual subscribers were secured.

Conscience, action and enthusiasm among those interested will double and triple the subscription list of the *Southwestern Christian Advocate* and send it on gloriously toward its centennial jubilee.

OUR CHIEF PASTORS GREET US

Bishop William F. Anderson

Congratulations on your Golden Anniversary! The *Southwestern* has rendered a noble service to a great cause.

May the past be but prophetic of an even greater future.

Cincinnati, Ohio.

Bishop Charles W. Burns

I have just heard of the Semi-Centennial Anniversary of the *Southwestern* which is to be celebrated this coming July. Here are my greetings and the greetings of the men of the Helena Area to the *Advocate* and the *Advocate* family.

Helena, Mont.

Bishop William Burt

Please accept my hearty congratulations on the fiftieth anniversary of the *Southwestern Christian Advocate*. It has done and is doing splendid service for the Kingdom. When I contrast the present with the past I rejoice in the progress of Christ's ideals, though the progress is slower than we would desire. Nevertheless, His Kingdom is coming,—this Kingdom of universal brotherhood and universal love.

Buffalo, N. Y.

Bishop Earl Cranston

The *Southwestern* does well to celebrate any anniversary of its beginning, so honorable has been its career, and so indispensable its service. I am particularly pleased with your semi-centennial slogan. It rings true to the purpose of the church and the spirit of the race for which the paper was established. *Self-respect*, with the Christian heart, is, in the deeper sense, respect for Him by whom all races have been redeemed to honor and eternal progress—for in Him only do we live and grow God-ward; so you cannot over-emphasize racial self-respect and all that it implies. The *Southwestern* has really had a double ministry in that it has had to deal with two races. As one reviews all the conditions its success takes on phenomenal aspects. Both races have learned more about each others' duties and possibilities in the last fifty years than they had known before, and both have satisfactions in prospect that are brighter and richer because of the influence and educational value of the *Southwestern*. Its main constituency will surely not be wanting in a response to its present call that will make this jubilee year a glowing demonstration of racial self-respect.

New Richmond, Ohio.

Bishop Theodore S. Henderson

It is with a real personal satisfaction that I respond to the request for a word of greeting to the *Southwestern* upon the celebration of its Semi-Centennial anniversary. I have for so long been interested in our Negro work, as well as identified with it in an administrative way, that I count it a peculiar pleasure to send a "happy birthday" to the paper which so ably represents the field of our Negro Methodism. The *Southwestern* has grown much in its fifty years; but its growth is a reflection of the growth of the people whom it serves. No one but the most bigoted foe of the race can deny that the fifty years have been on the upward march and that through toil and tears these years

have brought to pass many fine things that once seemed beyond reach and beyond hope. We have been stirred and stimulated as we have watched your race forge forward. May your face be always set to the front. May your feet never falter. May your spirits never sink. May your faith never fail in the good God who has led you out and who is leading you on.

Detroit, Mich.

Bishop Edwin H. Hughes

I am only hoping to join that multitude of good men and women who will congratulate the *Southwestern Christian Advocate* upon arriving at its Jubilee. No pen is equal to the description of the accomplishments of the paper through this half century period. It has weekly brought before the minds of thousands actual achievements of the Negro race,—both in the editorial and literary quality of the *Advocate* itself, and in those accounts, so glowing on the pages, of what our friends are accomplishing for themselves by the grace of God.

The paper has maintained, almost constantly, the true media via. It has not yielded to race hysteria, and it has been patient and kindly amid all stress. So far as I know, it has never served class hatred,—while still serving class loyalty; and it has urged both races forward to the spirit of Christ. I have known all of its editors since the early eighties. I think likewise, that I have read every issue of the paper for fully twenty years; and often I have meditated, at the end of the reading, on the amazing progress being made by our Negro people.

The *Southwestern* has still its mission. God wants it to continue to lift his banner before both races, and especially before those sable hosts whom it has been set to encourage and lead forward to Christian goals. I give its editor and its constituency a salute in the name of God, and I hail it onward toward its century mark with a confident pride.

Malden, Mass.

Bishop A. W. Leonard

It has been brought to my attention that the *Southwestern Christian Advocate* will celebrate the Semi-Centennial year of its existence by a special issue of the paper next June.

The *Southwestern Christian Advocate* has been a right-arm of strength in Christianizing and educating our colored people in the South. Its editors have been men of real strength and ability who have brought honor to the paper and have been a credit to the church they represent. The paper comes to my desk regularly and I read it with increasing interest. Our colored people in the south need just such a paper as the *Southwestern*, not only to make of them more intelligent Christians and Methodists, but to help them in advancing their rights as American citizens.

I wish for the paper continued success and sincerely trust that its influence may increase more and more as the years go by.

San Francisco, California.

Bishop Francis J. McConnell

I congratulate you and the *Advocate* on the completion of a half century of service. The most outstanding social achievement of the Negro race since Lincoln's Emancipation Proclamation has been the carrying forward of Ne-

gro churches. The colored people have shown a power of self-determination and wisdom in church enterprises which completely contradicts all charges that the Negro race cannot succeed in handling co-operative social enterprises. In the great achievements of the past fifty years which mark so much of the progress of the colored people, the *Southwestern Christian Advocate* has played a leading part. I congratulate you personally and wish for the *Advocate* ever increasing success.

Pittsburgh, Pa.

Bishop William F. McDowell

I cannot see how any work can be promoted in these days without some unifying, public-circulating agency. I cannot see how your people can be held to common purposes, common ideals and common hopes without such paper as the *Southwestern*. In these days of amazing change the *Advocate* seems especially necessary.

You have a proud fifty years behind you. The development of your people has been beyond estimate in that period. Here are my congratulations and cheers while you press on toward immeasurably larger and better things in Jesus Christ and for Him.

Washington, D. C.

Bishop Charles Bayard Mitchell

I wish to congratulate the editor on the approaching semi-centennial anniversary of the *Southwestern Christian Advocate*, which occurs July 1 to 3. I wish to offer words of felicitation to this splendid member of the *Advocate* family upon the exceptionally fine service it is rendering to the vast army of colored Methodists throughout the nation. I know of no other one agency making such a fine contribution to the cultural and Christian training of our colored constituency.

Through the columns of this splendid organ I wish to send words of Christian greeting to the 365,000 members of the Methodist Episcopal Church. No group of Methodists throughout the world has shown a finer loyalty to Methodism through its connectional interests than our colored brethren. Their freedom from radicalism, both ecclesiastical and social, is due in no small measure to the fine constructive leadership which the *Southwestern Christian Advocate* affords them. Nothing short of divine prophecy can foretell the growth and culture of our colored constituency if the same splendid leadership continues along the same lines it has pursued for the last fifty years.

St. Paul, Minn.

Bishop Ernest G. Richardson

On the fiftieth anniversary of the founding of *The Southwestern Christian Advocate* I send most cordial greetings through the paper to its constituents. When we recall that it is only sixty years since the Emancipation Proclamation was signed, it is a remarkable fact that a paper for the Negroes, and for a considerable part of that time by Negroes, should be celebrating its fiftieth anniversary.

The economic and industrial development of the Negro has been a marvelous one. While we rejoice at the temporal prosperity that has come to him, the church's chief concern is for his spiritual welfare. The schools and churches

that we have established and fostered have done much to fit him for filling a larger place in every-day life. The church, however, has had in mind moral and spiritual values more than material and industrial values. It would be quite possible for the Negro to become trained and well off, and at the same time be a menace to our civilization. It is only as material prosperity and educational enlightenment are hallowed by spiritual growth that the Negro race will become an asset to general welfare. This is the purpose for which the church is aiming.

Certainly those members of the Negro race that belong to the church should understand the importance of the spiritual. Loyal members of the church should be interested in the occurrences of the church. They should not simply be church members, but informed church members. Interest in the church and information about the church can be secured in no better way than by subscribing to, and reading regularly, the church papers. The no-account man need not be informed. The man who wishes to fulfill his church obligation will keep informed as to events in the church.

So long as the Negro was a slave, and so long as the Negro is satisfied to be a ward, he need not aim for self-support. As he advances in manhood development, he will want to be self-supporting in every way. At the beginning of the history of *The Southwestern Christian Advocate* nothing else was to be expected than large annual subsidies to keep the paper going. This should not be a settled policy. With man-

hood development of the race, and with increasing intellectual attainments, the circulation of the paper should increase until it reaches self-support. I hope that the time will come when the Negro membership of our church will capitalize its industry and its development so that it will be entirely self-supporting. This should be the aim of the race, and toward the development of this aim, the Christian paper will contribute largely.

Atlanta, Ga.

Bishop W. O. Shepard

I sincerely congratulate the *Southwestern Christian Advocate* upon arriving at its Semi-Centennial Anniversary assured of the gratitude and esteem of the entire church, and especially of the love of the multitudes who have greatly benefited by its long and unselfish and able service.

The *Southwestern*, very closely and influentially identified with the great progress of a race during a half-century, has "come of age"; and if its minority is a prophecy of its mature years and usefulness, what may we not hope for the next fifty years!

In the past half-century the world has experienced for the first time genuine Christian mercy; and despite wars growing up from dragon's teeth sown in other regimes, has entered upon the period when social democracy and brotherhood and the Gospel of Christ are to make a new world wherein dwelleth righteousness.

Portland, Oregon.

Bishop Homer C. Stuntz

Allow me the warmest kind of a message of greeting as you reach your Semi-Centennial as an *Advocate*.

What vast changes have taken place in the life of the people which the *Southwestern Christian Advocate* serves in this half century! And how large a factor your paper has had in holding up ideals and stiffening the moral fibre and in every way helping weary feet climb the long stairs toward those sunny uplands of achievement which will be best for your readers, best for America, and finest for the Kingdom of Jesus Christ. May God bless you as you turn the corner into the second half century.

Omaha, Neb.

Bishop Ernest Lynn Waldorf

My heartiest congratulations over the splendid work which has been accomplished and is being accomplished through the ministry of the *Southwestern Christian Advocate*. The paper has held to its mission during the last half century with steadfast loyalty to Christ and the church and has been one of the most useful agencies in the Southland in bringing joy, comfort and information to a great constituency. May God's richest blessings continue with the paper and with its editor and staff during these days when there is so much of discussion concerning unification and such a real necessity for combating race prejudice. The task is increasingly important and its successful accomplishment will require an ever-increasing amount of faith and tact.

Wichita, Kansas.

THE ADVOCATE FAMILY FELICITATES US

Dan B. Brummitt, Editor Epworth Herald

The *Southwestern Christian Advocate* was born in strange times. America had been through a war in which the Negro, largely but not entirely a passive observer of the struggle, saw his race's future as one of the great issues of the conflict.

When the war ended, there dawned on Negro leaders, and on the white men who cared most, the knowledge that freedom might be a dangerous privilege.

That realization, when it began to bear fruit, produced schools, churches, and, perhaps most significant of all, newspapers. The *Southwestern* was one of the earliest, as it has been ever since one of the most influential.

Bishop Joseph C. Hartzell did a peculiarly resultful service to the millions of Negroes to whom his life was dedicated when he founded the *Southwestern*. Much of his other work has since been absorbed in the great general advance of the Negro, but the *Southwestern* has kept its identity and its personality through the years.

The men who have followed him, men of Negro blood, have maintained its character and extended its usefulness until it is now one of the acknowledged institutions of the race.

It plays many parts. It is a Christian newspaper; it is a self-respecting exponent of Negro hope and faith; it is a denominational journal of information, inspiration and practical week-by-week service.

The value of such a paper is not to be

discovered in its business office. It costs to be a pioneer, in religious journalism as truly as in the extending of other frontiers. Nor can the paper's usefulness be measured by church statistics.

Here is a paper which for fifty years has been going into thousands of Negro homes, humble homes for the most part. It has been to them a window through which they have seen two worlds; the world of a better day in America for themselves and their children, and the world of redeemed and ever-developing children of God.

Not to celebrate such a half-century would be worse than a crime; it would be a blunder. The Epworth Herald extends to its friend and associate in a common cause its warmest congratulations, and its confident hope for a second half-century even more productive and influential than that which is past.

Chicago, Ill.

A. J. Bucher, Editor Christian Apologist

The German speaking member of the family of our official Methodist *Advocates* offers its colored brother both hands in congratulation to his Fiftieth anniversary. The existence of these two papers among the others has for decades beautifully and emphatically proven the great heart and open mind, the truly Christian catholicity of Episcopal Methodism. At the very beginning of our history Wesley put us on a world basis. Methodism is supraracial as it is supranational. The great multitude which the

writer of the Apocalypse saw "before the throne and the lamb, clothed with white robes and palms in their hands" (Rev. 9) representing the church triumphant was "of all nations and kindreds and peoples and tongues." Could we, with our founder's motto: "I look upon the world as my parish", as our guiding star, be anything less?

The "Christian Apologist" is in its eighty-fifth year. It had its best time and did its most important work after having passed its fiftieth milestone. Today it is exerting an influence in America and on the European continent as never before. To your anniversary I could not offer you any better wish, than that the *Southwestern Advocate* may be granted the same privilege; that its influence may continue to expand until it will bear the gospel message and interpret Methodism to the very ends of the world, especially to the dark continent, from which the ancestors of the race came to whom you are called to minister.

I thank God for the excellent record of your paper. We are all proud of it. You may be absolutely sure of the sympathy of the "Apologist" and of the readiness of all your brethren in the *Advocate* family to support you in everything you may undertake to promote the interest of the kingdom of Christ—especially among your own great race.

Cincinnati, Ohio.

James R. Joy, Editor, the Christian Advocate

The patriarch of all the *Advocates* congratulates "The *Southwestern*" upon attaining the

respectable age of fifty years. There is no more honorable or creditable chapter in the history of the rise of the American Negro than that which has been written in the *Southwestern Christian Advocate*. The paper has been edited with intelligence, enterprise and judgment. It has been an inspiration to ministers and laymen, and has been a force for religion, morals, education and sobriety. I doubt whether any single piece of journalistic work has been so well done by and for your race as has been done by the successive editors of the *Southwestern*. I think that good Americans generally, whether Methodists or not, are indebted to the *Southwestern* for its consistent and effective efforts to put heart and courage into its readers, and to lead them by not too stiff a grade to the crest of the hill. I wish I could look ahead another half-hundred years, for I am sure that it is "better farther on."

New York City.

Francis M. Larkin, Editor California Christian Advocate

The Jubilee Anniversary of the *Southwestern Christian Advocate*. It is almost startling to realize that the *Southwestern Christian Advocate* began its wonderful history fifty years ago; to be read by a people whom it was a crime to teach even to read and write in certain states prior to the Emancipation Proclamation of Abraham Lincoln in 1862.

It is with great pleasure that I send my hearty congratulations to the Editor and readers of this paper. In this I have an inherited special personal privilege, in addition to the fact that I am the editor of a church paper. It was in July, 1862, two months before Abraham Lincoln issued the Emancipation Proclamation, that Levi Coffin of Cincinnati organized the "Contraband Relief Society" to send material aid to the increasing numbers of Negroes in the South suffering from the war. The Board of Managers was composed of eleven men, four of whom were members of the Methodist Episcopal Church, including the Rev. John M. Walden, afterwards Bishop, and my own sainted father, Joseph F. Larkin, a banker of Cincinnati, Ohio. When the Freedmen's Aid Society of the Methodist Episcopal Church was organized in 1866 by Bishop Walden, my father was one of the original Board and was the first person to provide money for the organization upon no security except good-will and faith.

Is it personal pride with the Editor that he mentions these facts of his family history as he congratulates the *Southwestern* for its fifty years of service in continuing that great educational work among those people made citizens of this country by national constitutional amendment? So let it be. He is proud of the history and progress of the work to which it has led and the great success of the *Southwestern Christian Advocate* and its succession of successful Editors until this Jubilee service.

May it live long and prosper to spread the teachings of Christianity, the only hope of peace and good-will among the peoples of the earth which will enable civilization to avoid the calamity of the false philosophy and false prophecy in that modern book, "The Rising Tide of Color."

San Francisco, California.

J. M. Melear, Editor Methodist Advocate-Journal

Fifty golden years! Such is the record of the *Southwestern Christian Advocate*. It is easy to write the words but it is quite another matter to transcribe the tears and trials, the tragedies and triumphs through which the paper has passed. Sometimes the skies have been murky but its voice has sounded out through storm and stress, through sunshine and shadow—a clear, commanding call to serve God and help man. It has not had a superlative amount of silver and gold to give it a setting of glory and grandeur. But the church has stood by it, as in the case of all the Advocates, and the outstretched wings of God have sheltered it in all weather, while the dews of heaven have drenched it with showers of beauty and blessing.

It has pleaded for the black man's right, asking for justice, fair play, and a tolerant consideration. With passionate earnestness it has sought to burn the barriers which have obstructed his way. It has been quick to discern that once a breach is made in the code of honor which is both the mentor and the safe-guard of the individual, it is like the breaking of a levee letting the swirling waters do their worst. It has been its mission to strengthen the dike and hold the flood of prejudice in check.

The *Southwestern* has also stood for the deepest and richest experience in religious life. It has steadfastly believed that man's winter of discontent could feel the invigorating breath of God, that the dreary desert could be verdant with brightest flowers, that the barren mountains could answer the vernal pressure of the Almighty with every sign of life. It has sought to pour some of the unemptying ocean of Christ's love into hungry hearts, believing that such an infilling would send the song of conquering faith singing through the souls of men. It has thus sought to lift man above the transient and put him in possession of the eternal. This has been its heartening hymn:

"O litsen, men, how all the builders sing!
O sap, O song, O green world blossoming!
White as the hand of Moses blooms the thorn
Sweet as the breath of Jesus comes the spring."

Catching the cadence, the melody and music of the *Southwestern*, we answer back:

"As man listens, one by one
Life's utmost splendors blaze more nigh;
Less inaccessible the sun,
Less alien grows the sky.
For thou art native to the spheres
And in the courts of heaven art free
And carriest in thy temporal ears
News from eternity."

God bless you, Dr. King! God bless your paper and preachers and people! Do your level best. Make the great church proud of your success. All possible achievements and blessings to you.

Athens, Tenn.

Edward Laird Mills, Editor Pacific Christian Advocate

From the far Northwest the *Pacific Christian Advocate* sends cordial greetings to the *Southwestern Christian Advocate* upon the completion of fifty years of splendid service to the

Methodist Episcopal Church and to the colored race. The most thorny problems facing Christianity through all these years and even more today than formerly, are those due to cleavages of nationality, race and social class. The only solution for these problems lies in the gospel that Christ is all and that He has a meaning for men of every race, nation and class. This gospel may be expressed in many ways—by preachers in the pulpit, by teachers in the Sunday school, by testimonies in class meetings; but the most effective and enduring expression of it is in the columns of the religious press. The *Pacific* is eighteen years older than its New Orleans contemporary, but in both cases there will be found subscribers of the third generation into whose lives has been built the uplifting material published from generation to generation. If all church members were subscribers to church papers, many of the embarrassments which beset the various denominations would speedily pass away. It is the people in all churches who do not take religious papers, and who consequently have a narrow and provincial view of things religious and political, who constitute a continuing source of trouble. The achievement of fifty golden years is therefore a matter for more than local pride and leads naturally and wisely to the exhortation to crown the same with dignified self-support. People who help the church paper help everything else that the church is interested in; something that can be said of no other church institution. Seek the welfare of the *Advocate* and all other things will be added unto you, is a statement that comes pretty close to the truth. May the next fifty years of the *Southwestern* be even greater in point of service to the world and the church.

Portland, Oregon.

H. H. Meyer, Editor Sunday School Publications

For fifty years, the *Southwestern Christian Advocate* has been a beacon light of civilization and an advocate of the finest and the best in Christian faith and practice. Like the constituency which it serves it is a credit and an asset to the Methodist Episcopal Church and to the Kingdom of Jesus Christ.

Throughout these fifty years the constituency which the *Southwestern* serves has contributed generously both of time and money for the support of the church and for the spread of the Gospel. Its constituency has given to the ministry and to the general officer of the church, including the Episcopacy, its full quota of splendid men. To the Negro members of the Methodist Episcopal Church, as individuals and as a group, much credit is due for the steady improvement in the temporal and spiritual well being of the Negro race as a whole. On this Semicentennial anniversary the *Southwestern Christian Advocate* deserves the hearty congratulations and the cordial best wishes of the entire church.

New York.

William H. Phelps, Editor, Michigan Christian Advocate

We are twin brothers, born in the same year, 1873, born of the same good mother, the Methodist Episcopal Church, and born with the same high purpose, to serve the Kingdom

For fifty years we have both rebuked, exhorted, execrated, admonished, chided, corrected, encouraged, convicted and praised both the fathers and the brethren, to the best of our ability.

With our feet on the accelerator or on the brakes, as occasion demanded, we have driven the *Advocate* car toward glory. If we have not reached it, it is not because we have not tried.

Together we have weathered the storms of half a century. We have grown fat on criticism, sturdy amidst indifference, strong by opposition and are eager to reach perfection during the next fifty years.

In a non-reading, loose-thinking, movie-comic age, we will hang together to prevent the alternative of hanging separately.

Detroit, Mich.

J. J. Wallace, Editor Pittsburg Christian Advocate

A keen, philosophical writer on the career of John Wesley contended that one main reason for his marvellous success as a religious leader was to be found in the fact that he made so strong an appeal to the love of happiness innate in human hearts. He wanted Christians to be happy and through his own religious experience he had found the way.

But John Wesley wanted Methodists to be informed and useful as well as happy and through the many books and papers which he published and placed within their reach he provided for their instruction and opened up to the channels of usefulness in such an effective way that the historians of England in the eighteenth century tell us that Methodism was a really great movement of social uplift as well as religious revival.

The Methodist Episcopal Church in this country has followed the example of Wesley in providing books and papers for all the people called Methodists and as rapidly as a region or group has become large enough an organ of the faith of fellowship and service of the Church has been furnished the people in that area or group. In this way Methodists have been led to feel that they are part of a great fellowship and movement for the spread of the faith in the whole world.

It was in harmony with this spirit and policy, which has meant so much to Methodism, that our Church fifty years ago began the publication of the *Southwestern Christian Advocate*. A large and increasing group of Methodists needed just such an organ as the paper has been to voice their faith and aspirations and spur them to intelligent diligence in the whole enterprise of the Church of which they are an integral and considerable part.

The fifty years of service which the paper has rendered both the group and the Church have fully justified this particular application of the policy of Wesley and Methodism.

The *Southwestern* has largely contributed to the marked progress of the group to which it has ministered. During the administration of two editors, Bishop Jones and Dr. King, we have known and read the paper and have rejoiced in the appeal which it has made to the Christian faith, manhood and patience of the group it has served with such intelligence and devotion. The *Pittsburgh Christian Advocate* greets its contem-

porary and wishes for the *Southwestern* another fifty years of like and yet more fruitful service.

Pittsburgh, Pa.

Ernest C. Wareing, Editor Western Christian Advocate

Hearty congratulations to the editor and staff of the *Southwestern Christian Advocate* upon your Semi-centennial Anniversary. One can hardly realize that the years have passed since Bishop Joseph H. Hartzell founded your paper into Fifty Golden Years, which have been blessed of God and crowned with eminent success.

Your paper is edited in a beautiful city, where it has ample opportunity for reaching a large constituency of your people. It has had eminent editors. Among them it has been my personal pleasure to know Bishop Robert E. Jones, who threw all his energy and talent into building the paper into national prominence and making a place for it as one of the most outstanding advocates of the interests of your race.

It is my personal pleasure to know the present editor, Dr. L. H. King, a man eloquent on the platform, large of heart in dealing with problems, and keen in observation in surveying world conditions.

May the *Southwestern Christian Advocate* live long and enjoy many years of usefulness.

Cincinnati, Ohio.

Elbert Robb Zaring, Editor Northwestern Christian Advocate

Accept congratulations over the long and successful career of the *Southwestern Christian Advocate*. Fifty years is a rather prolonged life for a journal, particularly a publication of your race. The *Southwestern* began back when the Negro had, but a short time before, been literally turned loose without proper leadership, devoid of cultivated energies, and stranger to the higher and more refined qualities of life that naturally come from long years of freedom.

The founders of the *Southwestern Christian Advocate* undertook a labor of stupendous proportions at a time when the inarticulate longing and misguided energies of a people left little to hope. Like a shepherd into a shepherdless flock came the *Southwestern*; and as much as on any other influence it directed thought and gave balance to the emotions. As long as a people maintain their religious life, they are safe. This is particularly true of the Negro people. Had they no stronger grip on God than some peoples we could name, they would have shattered themselves in their vehement opposition to oppression. That agency, therefore, that holds the race steadily religious, is primal.

The *Southwestern Christian Advocate* has led in the formation of religious opinion. It has not only had a large and representative reading, but its editorial policy has been such as to lead the race into sane paths that point upward. Accept congratulations that the *Advocate* maintains its tradition, force, and influence. May the coming year be but the beginning of another half century of even larger influence.

Chicago, Ill.

NUGGETS OF GOLD

From the *Southwestern's* Fifty Years of Golden Service

It has not placed the emphasis on other worldliness and mysticism to the exclusion of material values; but has recognized and insisted that there must be a healthy economic basis to an ethical, religious and moral life; realizing that upon this depend those institutional forms that nurture and perpetuate and disseminate the religious impulse, and that conserve and clarify religious values.

It has stood for the square deal in the industrial world, and for privilege and equality of opportunity for all men for economic development.

It has been the acknowledged and uncompromising ally of every moral reform within the nation, believing this the truest patriotism.

It has been the purveyor of fellowship for the lonely, hope for the discouraged, solace for the bereaved and joy for the desolate.

It has been the discoverer and disseminator of kingdom news throughout the world.

It has been the sharer of the pastor's burdens, and the servant of his official cabinet.

It has been the organ of the Church which has given militant expression and practical concrete visualization to that fundamental ideal of Christian brotherhood which is the saving hope of our world civilization.

It has stood consistently for unification of all the religious bodies that believe in and practice the teachings of Jesus.

It has fostered every movement for the education and enlightenment of all the people.

It has been the open forum for discussion of every phase of race life.

It has urged upon the youth the forward looking, moral, manly, expectant attitude.

It has been foremost in advocacy of ethical content for the Negro's religion; and for that type of religious institution and Church life that would foster this ideal.

It has helped the Negro to discover himself related to that world of larger relationships and to become orientated to that world in which spiritual values alone are the final and determining factors.

It has pursued a policy in which principles, not men, have determined its utterances and fashioned its ideals.

It has, above all, believed tremendously and advocated whole heartedly that Jesus' personality and teachings are the divine, indispensable basis of our faith, the guarantee of realization of our hopes, the only adequate source of our strength for life's labors and the essence of our whole world of spiritual values; and that in this conception and faith alone can human character and relations be perfected.

THE FRUITAGE OF THE YEARS

When conjured with as mere exercise in intellectual gymnastics, figures are interesting symbols; but when used as in this case to reveal the remarkable progress made by the Church in her program of Kingdom extension among a handicapped race, these same figures take on an aspect of human interest that gratifies and inspires.

Very much of the glory in service to humanity which has crowned the Methodist Episcopal Church adown the years, has been her chapter of ministry to the Colored races of foreign lands and to those of our own country. She has consistently taken the high Christian ground that the Church of Jesus Christ in its evangelistic passion and activities must know no race lines; that it must open its doors to all who will come therein. She has been a religious city of refuge for the despised and rejected and ostracised Colored races who sought a church in which all the members of a common human brotherhood might worship at the same altar. Under the impulse of such an ideal the Methodist Episcopal is the largest Protestant Christian Church with a multi-colored membership in all the world; and it is doing vastly more accordingly to soften racial asperities, to allay racial antagonism and to conserve racial and human values than any of those religious organizations that minister to one racial group to the exclusion of another.

In the Methodist Episcopal Church today is found the largest Negro group working in harmonious, constructive organic racial fellowship for moral betterment to be found in any religious body in the world. This body of Negro Christians are acknowledgedly an advanced type of citizen and neighbor. The value of such a unique combination and impact for religious and social betterment is incalculable. Its service to society who can estimate. If every community in America had among its institutions a Methodist Episcopal Church it would therein possess an interracial organization that would reduce race prejudice to a minimum and silence the clashing of conflicting race groups.

Such is the story and such the prophecy of the figures set forth in the accompanying table. But for one word of explanation, the table tells its own tale. The first line of totals is, of course for the year 1923; under that—the second line of totals—is for the year 1883, giving, as the last line, the difference by comparison (increase or decrease) for the last four decades.

It was to facilitate the progress of such an institution in its Christianizing activities among all the people that the church projected the *Southwestern Christian Advocate* just fifty years ago. One of the major tasks of this journal during this half century has been to combat that stubborn, subtle sentiment hostile to the church because of her lofty ideals and constant devotion to the uplift of the race in

common with all races. Though she has been maligned, obstructed, and even legislated against, the church has gone steadily forward, with astounding success hitherto, as the tables appended below will show.

Among the faithful allies and institutions of the Church in her highly fruitful ministry, the *Southwestern Christian Advocate* has been foremost. Itself often inveighed against, suppressed in some quarters because of its unflinching loyalty and fidelity to the cause, this paper has nevertheless pursued the even tenor of its way and bravely and with Christian boldness championed those ideals for which its church has stood.

No inconsiderable part of the church's fruitage from her work of husbandry among the races was her production of a type of Negro leadership, and Scandinavian leadership and German leadership and Japanese leadership, worthy of Episcopal honors in the foremost Protestant Christian denomination. And in the onward sweep of her militant idealism it will not be long before every race of men shall be represented by its own kind in the Board of Bishops of this vast democratic church.

Large has been the *Southwestern's* contribution during these fifty years of its history in bringing about these results, and lavish it is in its praise and gratitude that the church established and gave opportunity to this paper to assist in so glorious an adventure.

CONFERENCE—	Ministors	Local Preachers	Members	Increased Member ship, 1900-1922	Sunday School Scholars	Increased Scholars 1900-1922	Parsonage Value	Church Value	Increase in Property value, 1900-1922	Paid on Debt	Paid on Improve- ment	Current Expenses	Present Debt	Epworth League Members	Ministerial Support	No. of Churches	Sunday Schools	Parsonages
Atlanta	85	163	19,848	6,079	12,010	1,841	\$59,080	\$595,604	\$ 356,420	\$ 3,899	\$ 23,034	\$ 6,526	\$ 19,388	1,537	\$59,233	152	149	46
Central Ala.	08	163	14,411	4,013	0,800	3,026	74,350	408,000	227,060	4,394	28,382	6,230	42,346	938	53,981	163	172	57
Central Mo.	74	46	10,637	3,361	4,229	d. 216	68,663	421,505	243,077	13,120	10,373	10,765	28,655	947	57,069	102	96	64
Delaware	150	270	37,419	16,670	27,570	12,793	256,329	1,414,770	798,088	55,116	50,198	67,545	245,652	4,654	195,799	286	282	138
E. Tenn.	47	51	6,225	.....	5,335	.....	90,025	335,850	237,130	10,060	12,061	6,305	10,253	711	43,882	86	90	41
Florida	69	115	5,963	572	3,432	d.1,127	38,100	297,475	174,525	5,059	12,600	3,708	2,678	880	25,057	92	80	29
Lexington	128	147	24,260	13,279	13,808	10,580	150,775	828,950	716,045	60,615	68,330	79,422	137,048	2,264	135,653	174	159	95
Lincoln	69	78	3,978	.....	2,322	.....	34,450	260,800	.....	6,028	10,534	7,402	13,507	463	36,114	70	69	23
Little Rock	99	108	6,529	2,071	4,639	1,019	57,614	273,739	182,875	5,753	29,379	4,920	37,178	1,058	36,738	98	106	45
Louisiana	162	408	19,008	4,985	13,900	5,755	156,315	611,031	254,385	16,585	33,202	15,848	23,733	1,177	110,195	220	215	143
Liberia	56	102	7,865	4,727	5,633	d.3,494	28,802	152,125	94,410	.....	.....	.....	.....	.....	.....	71	96	30
Mississippi	122	268	22,376	5,114	13,544	1,896	111,200	397,980	271,262	5,453	23,814	19,053	24,208	1,534	82,790	479	238	92
N. Carolina	75	115	13,775	3,458	10,871	2,646	77,100	597,800	435,470	6,750	74,298	8,340	16,693	1,357	71,814	175	180	41
Savannah	64	133	10,140	2,039	4,815	d.1,201	54,665	325,020	186,140	.....	.....	.....	.....	605	33,667	122	115	39
S. Carolina	161	466	56,298	8,730	30,203	4,146	232,405	1,283,290	746,000	10,461	48,019	16,537	50,239	2,662	184,736	400	412	111
S. Florida	27	47	2,609	.....	1,279	.....	20,900	142,000	.....	8,548	4,629	1,940	0,234	1,000	16,613	36	28	11
Tennessee	72	95	0,414	.....	4,258	.....	41,633	343,906	263,054	4,126	11,487	3,477	5,696	755	34,494	113	158	41
Texas	107	178	19,166	4,104	11,542	d. 675	129,830	642,042	280,775	5,126	36,060	15,284	25,110	2,074	83,116	247	237	77
Up. Miss	112	246	21,568	d. 558	12,578	1,169	58,900	434,530	244,037	3,845	52,030	0,497	22,310	3,037	77,049	253	279	59
W. Texas	81	154	13,321	2,678	0,280	1,373	88,132	414,072	208,570	15,797	49,601	9,261	40,430	2,297	71,797	171	180	75
Washington ..	167	245	37,980	7,964	29,615	7,739	350,507	1,888,735	811,901	85,474	88,465	80,771	396,133	5,834	108,299	340	341	123
Totals	2,034	3,607	361,780	89,853	229,949	50,110	\$2,188,665	\$12,076,094	\$6,734,153	\$333,109	\$704,952	\$382,781	\$1,148,100	35,868	\$1,759,445	3,831	3,700	1,385
	908	2,043	203,332	.....	129,607	.....	217,872	2,188,993	.....	52,358	150,830	33,706	192,237	.....	204,261	2,150	2,515	387
Increase in forty years..	1,126	664	158,457	.....	100,342	.....	1,070,793	0,887,701	.....	280,751	545,122	240,075	955,863	.....	1,465,185	1,675	1,185	999

OUR GALAXY OF METHODIST LEADERS

F. H. Butler, Secretary Colored Work, Epworth League

The youth of our group in the church rejoice with the rest of the constituency in the celebration of the 50th Anniversary of the Southwestern.

The *Southwestern* has been a friend to our organization. More than a friend, it has been really a partner. Thru its columns our youth have always had a hearing. Publicity is one of the essentials to put things across. The South-

western has provided this essential.

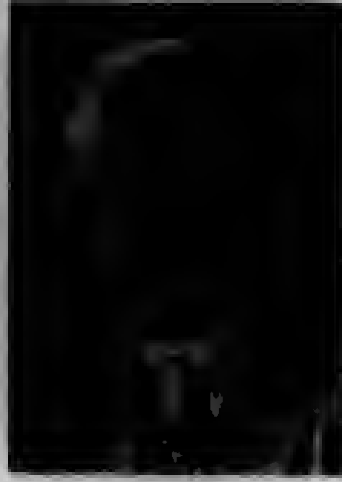
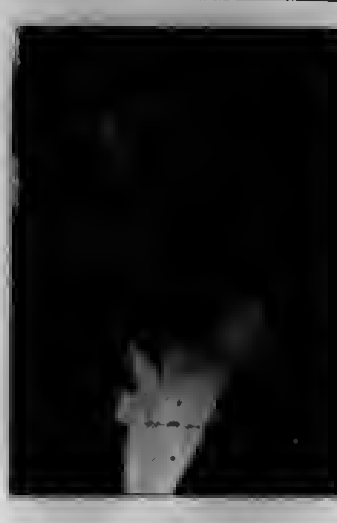
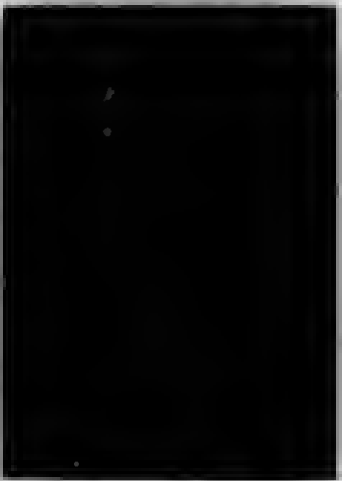
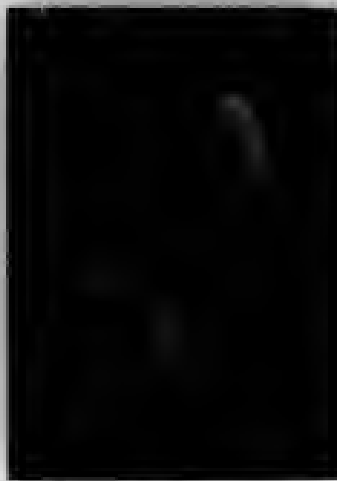
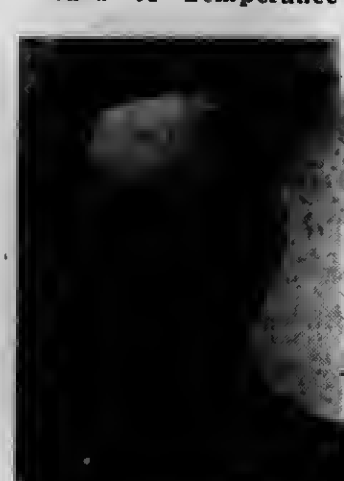
The *Southwestern* has meant much to this young constituency and in the years to come when the next anniversary shall be, this constituency will be the backbone of the support of the *Southwestern*. The best investment of today is in the life of tomorrow. Later on when the dividends come in we will find our gains greater than the man with the five talents.

The partnership between this paper and the Epworth League is going to continue. Not only are the columns of the paper open to us but every now and then our big hearted, sympa-

thetic editor backs up our activities with a strong, terse, striking editorial. This reinforces our work and gives heart and courage to our clinetage.

A few months ago a whole edition of the *Southwestern* was devoted to the work of the Epworth League. That number caught the eye and attention of the followers of the League the country over. It gave impetus to the work and needed publicity to one of the most helpful and constructive programs for youth anywhere to be found.

The companionship between this paper and

REV. B. F. ABBOTT
Member Board of Foreign
MissionsPROF. J. W. E. BOWEN
Member Commission on
FederationDR. A. F. BRAZIER
Board of HospitalsREV. F. H. BUTLER
Secretary Colored Work,
Epworth LeagueREV. J. S. CARROLL
Board of TemperanceREV. J. N. C. COGGIN
Secretary Colored Work,
Board of TemperancePROF. W. J. ECHOLS
Board of Foreign MissionsPROF. J. L. FARMER
Writer of S. S. NotesREV. J. W. GOLDEN
Area EvangelistPROF. J. W. HAYWOOD
Writer E. L. NotesREV. W. A. C. HUGHES
Secretary Colored Bureau,
Board Home MissionsREV. C. C. JACOBS
Board Foreign Missions

the Epworth League is a source of profit—I am not speaking in commercial terms but in values more important and real. In this partnership we are helping to clarify the judgment, spiritualize the thought, and strengthen the faith of our future leaders. This is one of the biggest challenges of the big day in which we live. We are shaping the course of our great youthful religious organization in such a way as to plant, nourish and grow the conviction that Christianity has vital truths in which is the hope of the world. We may be clothing these truths in new phrases, figures and expressions suited to the vernacular of today, yet we are making them an asset in church progress.

There are no more continents for a Columbus to discover, no more Pacific Oceans for a Magellan to find. Peary has found the North Pole and Amundsen has found the South Pole. The adventure of today and tomorrow is not in the material, but the mental and spiritual world. We are helping the youth of today to learn that success depends more on mind and heart than on muscle. Keeping company with

such ideals helps us to keep step with the Infinite and thus contribute to bringing the Kingdom here on earth.

We trust and pray that the desired goal of self-support shall be reached in this celebration and that the successes of our church organ shall be larger and larger as the days go by.

J. N. C. Coggin, Secretary for Colored Work Board of Temperance

The *Southwestern* is our only Negro Church organ; it is the one channel through which the information from the Church filters through to the masses. Its relation to the Board of Temperance, Prohibition and Public Morals was never more clearly demonstrated than in the fall of 1922 when we held our National Inter-Denominational Temperance, Prohibition and Public Morals Conference at Nashville, Tennessee. It is the broadcasting medium for our Board in getting its plans and objectives before the colored constituency in the Church. Its constancy is unquestioned; its voice gives

the advance note of what is to be as it relates itself to the general activities of the Church.

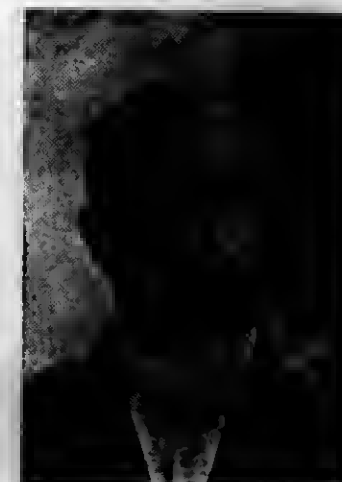
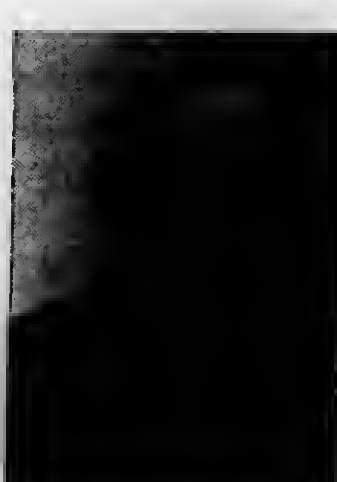
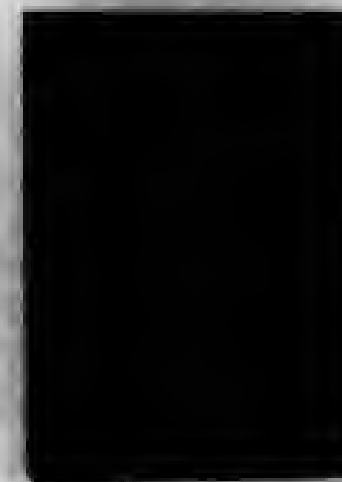
The program of Prohibition and Public Morals has been carried to the colored people through the columns of the *Southwestern*. Those who are the most constant readers of the *Southwestern* are the strongest and most reliable supporters of the movement because their understanding is unwavering and certain.

As we approach the jubilee celebration of its fifty years service to our people, let us make a new record in the history of our Church life; let us form a united front in our effort to crown these fifty Golden Years with dignified self-support.

Washington, D. C.

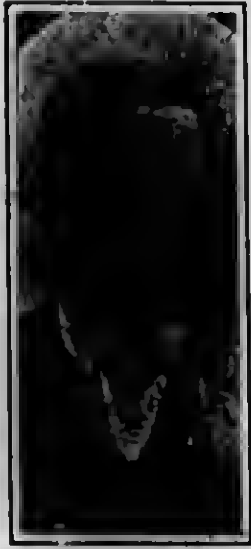
J. W. Golden, Superintendent Evangelism, New Orleans Area

With the *Southwestern Christian Advocate* in each home of the membership of the colored group, there would be assured a worthwhile christian development. It would

REV. WM. JONES
Field Representative
Board Sunday SchoolsREV. E. M. JONES
Area Secretary, New Orleans AreaPROF. W. J. KING
Board Sunday SchoolsPROF. R. B. MCCRARY
Bd. Education for NegroesPROF. E. H. MCKISSACK
Com. on FederationREV. WM. MCMORRIES
Board Home MissionsREV. J. C. MCMORRIES
Field Representative
Board Sunday SchoolsREV. J. W. MOULTRIE
Area Secretary, Atlanta AreaREV. I. G. PENN
Sec. Bd. of Education for
NegroesREV. J. C. SHERRILL
Area Secretary, Chattanooga AreaREV. C. S. STANLEY
Board Epworth LeagueMR. W. E. SUMMERS
Council Board of Benevolence



REV. C. A. TINDLEY
Com. on Federation
Colored Churches



REV. J. O. WILLIAMS
Board Sunday Schools

affect the life of those who read it and move them to greater christian activity. The ministers' preaching would be more effective and the spiritual success of the church would be its most telling advertisement, and the church would have a signal increase in membership.

The presence of the *Southwestern Christian Advocate* affords a splendid opportunity for the membership to know the church, and will develop such spirit of christian service that there will be a program in every church to win others, therefore the *Southwestern* is a splendid assistant to any pastor.

Greenwood, Miss.

William Jones, Superintendent Sunday School Work, New Orleans Area

I know of no interest that would derive greater benefit from an extensive circulation of the *Southwestern Christian Advocate* than the thousands of Sunday Schools and Sunday School scholars throughout the New Orleans Area.

Aside from the great service that the *Southwestern Christian Advocate* is rendering in a general way in promoting general religious culture, it serves as a splendid medium through which the Sunday School workers of the Area may get their program down to the people.

The exposition on the Sunday School lesson that appears each week, is eagerly looked for and many Sunday Schools that have for various reasons, failed to get their supply of literature in time, turn to the exposition and help furnished by the *Southwestern Christian Advocate* as their only aid aside from the Bible.

In the interest of the Sunday Schools alone, the *Southwestern* should more than realize its goal in this its fiftieth anniversary. There should be a *Southwestern* committee in every department of the Sunday School above that of the Junior.

Montgomery, Ala.

James C. McMorries, Field Representative Board of Sunday Schools

"Religious education is the education of the spirit. It is the introduction of self-control in terms of Christian ideals." Religious experience, like any other form of experience, is a gradual growth and obeys the laws of growth that govern in other forms of human experience. Christianity is a way of life, and religious education's real task is to educate people in that way of living.

Religious education is not new. The ancient Hebrews, together with Jesus and St. Paul, relied principally upon educational methods to propagate their religious ideals. The supreme tools of the Jesuits were their schools, and the

Roman Catholic Church has followed their leadership with great success.

For two years the writer has been assigned to the Atlanta Area as Field Representative of the Board of Sunday Schools of the Methodist Episcopal Church. He has approached his task firmly believing that the primary obligation and opportunity of the Church is the religious education of its childhood and youth. During all this time he has received the unstinted support of the *Southwestern Christian Advocate*. The cause of religious education has been greatly enhanced by this loyal ally. Its columns have been freely opened to the Sunday School and other agencies for religious education. More than that, the aggressive and statesman-like editor of this great religious weekly has repeatedly urged the brethren to give due effort to the religious education of the young, which Bishop Shephard calls the "Most hopeful type of Evangelism." Indeed, the *Southwestern Christian Advocate* is a staunch advocate of religious education.

Atlanta, Ga.

J. C. Sherrill, Executive Secretary Chattanooga Area

From the very beginning, the *Southwestern Christian Advocate* has proven itself the most potent force in putting over The Centenary Program in our Area.

In spite of the fact, we have had our various organizations such as the Annual Conference Council; District Council; Sub-district Group Council; Local Church organized into groups and units with Unit leaders and local Council; Distribution of literature; and various Staff Workers, which forces did much in preparing the membership of the church for a more aggressive movement than it had attained heretofore, the *Southwestern* has been the steady silent force entering the various homes weekly bringing its Hot Messages from many fields—Home and Foreign as to what this movement meant. She has instructed the membership as to what should be its attitude to this great World Movement, which has for its object the extension of the Kingdom of Christ.

We are now in the midst of our Fifth Year, and the *Southwestern* has done more to interpret the Centenary Movement in its right light to the people than all other agencies inaugurated for the good of the Area. She has stilled complaints and smoothed out the rough places of misunderstanding.

July 1-3 she will have reached her Fifty Golden Years. The three Conferences of the Chattanooga Area with its twelve District Superintendents, and more than two hundred pastors and pastoral charges are planning to celebrate this occasion in a becoming way. The Chattanooga Area can be depended upon to do its part.

Chattanooga, Tenn.

R. T. Weatherby, Department of Evangelism, Atlanta Area

Antedating the appointment of special directors of evangelism in our colored conferences was the pioneer Evangelist, the *Southwestern Christian Advocate*, which has been carrying both the message of Evangelism and the message of the evangelist for these fifty years.



REV. J. P. WRAGG
Com. on Federation
Colored Churches



REV. B. F. WOOLFOLK
Deaconess Board

Nothing like an approach can be made to a proper estimate of the fruits of the *Southwestern's* ministry in the field of evangelism through these splendid years. Nor can anyone venture a prophecy as to the increased possibilities when the burden of the weight of its friends is lifted.

It has borne this weight through the years with rejoicing, glad for the privilege to serve, and even now, only does she ask those whom she has served to come to her aid towards self-support that she may serve greater numbers with greater efficiency.

The mission and goal of the church is the evangelization of the world. The printed page is one of God's best agencies to this end. With the *Southwestern* brought to self-support, its columns would be opened with larger space to the Department of Evangelism for carrying the Gospel Message to every nook and corner of our land and every week the message of the Christ-love would be broadcast to every shut-in and unfortunate one who might not be able to fill their accustomed place in the house of worship. It is our earnest prayer and sanguine hope that the goal of the Semi-Centennial of the *Southwestern Christian Advocate* may be realized.

Atlanta, Ga.

FINDING A RACE

(Continued from Page 7)

hill. Father belonged to Mr. Benard, who kept a still five miles from Fredericktown. Father's sister was Phoebe, and her husband Allison; he went to California with his young master. I belonged to Mrs. M. Berryman, and was then a small lad. Her father was Mr. M. Patton. This was in 1850 or 1851. Mrs. Berryman swapped with her mother for another boy named Charles, and carried me to St. Louis and sold me to traders, and they brought me to Texas. I live in Fort Bend county. Write me, in care of Rev. Geo. W. Norris, Houston, Texas.—ALLISON WASHINGTON.

Mr. Editor—I was informed by Rev. Charley Brown that the *Southwestern* was a paper that would bring all lost friends together; he said that your paper found his people for him who had been gone ever since the year 1867, and in 1885 your paper brought them within hearing of him. I now inclose to you the sum of one dollar for this paper to pay for it just as long as it will last, in order to get you to publish the following names of my people, who have been parted from me about 37 or 38 years. My father is Frank Walker, mother Harriet Walker, sisters Mary and Charlotte Waluker; brothers, Ed., Franklin, Simeon and Oranage Walker. I used to belong to Monroe Holloway, about eight miles from Rockport, Missouri. I was a small girl when I left them in Atchinson county, Missouri. I do not know what names my father and mother, sisters and brothers go by at this time. I am in hope that the preachers and class lead-

ers in every state will please help me to find my people, by your publishing their names. They have been away from me so long, I expect they will be very hard to hear, but please call them again and again until they can be found, and when they are I will let you know. Any information that can be given will please be addressed to Lousa Mitchell, Garland City, Miller County, Arkansas, care of H. A. McCants.

From Cape Cod to the Rio Grande and from Puget Sound to the Florida Keys have come to this office glowing testimonials to the service thus rendered lost loving, lonely humanity by the *Southwestern* through this medium for which it enjoys today the warm sustaining friendship of many individuals and groups.

But this was body finding—bridging of social separations, supplying connecting links between isolated units, assembling dispersed family units; it was an effort to recover and repair the physical defects made on society's chief institution by the inroads of the slave-trade. It was a reflection of the treacherous torture of the times. There was a finding, a discovery more significant in meaning, more extensive in values. It was primarily this finding of the spiritual and moral values of an exploited race that engaged the attention and constituted the bulk of the *Southwestern's* efforts during its past history.

For fifty years this paper has been endeavoring to assist the race in a timely self-discovery. The first requisite of a race is to know itself; to become organized into a unified conscious-

ness of kind; to realize its capacity and its calling, that it may the better make its contribution to the divine program of human progress. The race must seek to discover its relation to the family of races just as the individual must rationalize his relation to the group. So we shall then adjust ourselves to the network of world relationships and activities with the minimum of friction in our contacts.

The *Southwestern* has stood in the front rank with the far-visioned leaders of the church thro these fifty years in the endeavor to disclose to the masses of nominal church members the value and dignity of human personality under any color or complexion. This has been, and is still, one of the sorest defects of much of the current Christianity of our times. We suffer from distorted and unworthy Christian (?) conceptions. As long as there are race churches that bar their doors to members of other races on the basis of skin coloration so long will there be room in the American church for organs like the *Southwestern Christian Advocate* to propound the age long question "Have not we all one Father; hath not one God created us?" to the corroded consciences of men who worship the gods of color. Vindication of the faith of the Methodist Episcopal Church in those values which this church long since discovered and religiously proclaims inherent in all races, has been a pleasurable portion of the *Southwestern's* task.

And to disclose and defend before the world the validity of all race groups for service in

the divine program and the futility of endeavoring to build an enduring world civilization and culture upon racial cast, has like-wise engaged this paper seriously for a half century. It becomes increasingly evident with the disturbing march of jarring events throughout the earth that every race group needs its neighbors, must reckon with its neighbors on the plane of fair play and brotherhood before we can begin to lay deep and enduring foundations for a peaceable and permanent world civilization. There must sooner or later emerge a world consciousness of the value of every race group, of its rights, of its ambitions and its aspirations. In no phase of its service has the *Southwestern* taken greater pride through all the years than in its efforts to break down the spirit of unjust class and cast selfishness, blind provincialism and racial exclusiveness, and bigoted nationalism wherever it protrudes its interest against the divine ideal of a world-girdling society of brotherly men doing the will of their Father—God. Such a conception transcends our selfish human concepts as to persons and relations and opens up the highway of God, the divine sovereign, direct into the heart of humanity.

To reveal the race to itself, to the Church of Christ, and to the world as a part of such a divine scheme, this paper has given unstinted effort and unmeasured devotion for fifty golden years, and records its conviction that great headway has been made, the earnest of more marked future progress in finding the race.

TWO MAJOR EDUCATIONAL FACTORS OF THE RACE

Recognition of the place of this journal in the General Educational Scheme of the Church, and of its marked value to the special group it serves, has always been generously exhibited by our educational leaders, particularly the administration heads of our schools. The fact is gratifying that this paper has fortunately enjoyed the confidence and encouragement of our institutions of learning ever since its origin.

Its policies have been in strict consonance with the ideals of character and scholastic



PRESIDENT J. M. COX
Phlander Smith



PRES. R. N. BROOKS
Sam Huston

standards which the schools have been emphasizing in class room and illustrating in the personal character of the long list of honorable teachers who, during these fifty years, have been moulding the characters and suggesting the path of destiny for our youths in the schools. Both the schools and paper largely have dealt with the same group—the youth, who in the schools today become the moulders and leaders of community thought tomorrow.

Thus between us has been a nexus of interest and sympathetic co-operation growing out of a common purpose, inspiration, and identity of



PRES. M. S. DAVAGE
Rust



PRES. T. R. DAVIS
Walden

group. We were a-borning in the same period when circumstances forced a community of interest between us for self-preservation. And today the cause for concerted, allied effort remains. School and press are the twin potencies and factors that must lift the levels of intelligence and forge the shafts of enlightened tolerant, righteous public opinion that shall pierce into the darkened regions of social disorders and pagan thinking, and influence society to adopt those conceptions that realize themselves in helpful social relations and constructive institutions.

Our schools were never better manned or



PRES. R. B. HAYES
George R. Smith



PRES. M. W. DOGAN
Wiley

had more promising careers of increasing service to the church maintaining them. In them this paper expects continued sympathetic alliance and sympathetic co-operation. So that another fifty years' service of the schools and this journal as major educational factors in the uplift of a race will show these two types of institution have been more forceful and faithful in the performance of their God-inspired task of dissemination of that truth which unfetters men's minds, untrammels their souls and makes for human freedom.

GREETINGS FROM SCHOOLS

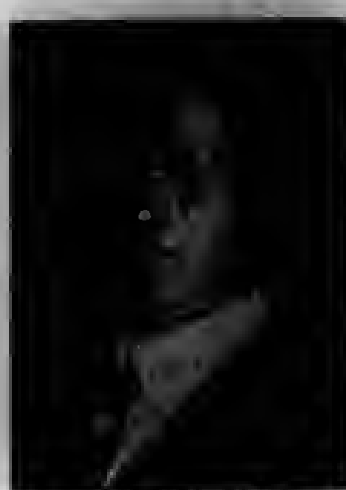
President T. R. Davis, Walden College

All hail the semi-centennial anniversary of the *Southwestern Christian Advocate*. We heartily join to greet with pride this glorious celebration, may every succeeding issue be welcomed as never before, and may there be not a single Negro member of the Methodist Episcopal Church who does not lend his fullest support to this enterprise which he can so proudly call his own.

Nashville, Tenn.

President M. W. Dogan, Wiley University

The *Southwestern Christian Advocate* is indispensable to the Negro membership of the Methodist Episcopal Church. It is one of the official organs of the Church, and as such contains matter each week of general interest of a denominational and religious character, but as it is expected to be of special service to the Negro membership of our great church, it contains matter dealing with our problems such as cannot be found in any of our other *Advocates*. One may read all other church literature and be familiar with all other forms of weekly

PRES. C. M. MELDEN
New OrleansPRES. I. H. MILLER
Cookman

current matter, but there is something lacking and he fails to be abreast of the times if he fails to take and read the *Southwestern*. We congratulate the management upon its efforts to reach self-support. There is no better way to celebrate the fiftieth anniversary of the paper than to increase its subscription list, and that means to add to the number of dependable Methodists.

Marshall, Texas.

**President Judson S. Hill, Morristown
Normal and Industrial College**

For forty-four years I have been a subscriber to and an interested reader of the *Southwestern Christian Advocate*. It has always been a most cordial visitor to our home and its coming has been looked forward to with great pleasure by myself and family. I am conscious of the great work the paper has been doing all these years and the wide spread influence it has exerted in the educational, intellectual and religious life of the people to whom it goes. In my judgment it has been one of the most potent factors in solving racial problems in the South, and has done much to show the thinking portion of the white people that it has been actuated by the best motives and with the highest ideals which go to make a well rounded fully developed Christian character. I congratulate you and all who have in any way contributed to its success for the heroic and successful work it has accomplished and trust that the years yet to come will be more fruitful and successful than any in its previous history.

Morristown, Tenn.

**President Chas. M. Melden, New Orleans
College**

Nineteen twenty-three marks not only the semi-centennial of the *Southwestern Christian Advocate*, but also that of New Orleans College as a chartered institution. How much these two agencies have contributed to the development of the Negro people of the South no one can compute. The paper and the school are tremendous influences which through the half century have silently but powerfully inspired, assisted, guided the upward climb of the race. They are both the offspring of the Christian church and are evidence of its unselfish purpose to utilize every means to evangelize and inform the people for whose welfare, spiritual, intellectual and physical, it feels itself responsible.

Week by week the issues of the paper, veritable leaves of healing, have gone forth on their mission, carrying light into the dark places, instruction to the ignorant, comfort to the sorrowing, inspiration to the discouraged, and hope to all. Year after year there have gone forth from the classic halls of the college young

people to recruit the ranks of toilers in the Kingdom of God, to take their places as leaders in the business world, to fill our pulpits, secretaryships, professors' chairs, college presidencies, not to mention the Christian homemakers and workers in less conspicuous places.

How much the school has contributed to the progress of the people may be indicated by the mention of such names as M. C. B. Mason, for years a secretary of the Freedmen's Aid Society, whose eloquence swayed thousands and enlisted their sympathies for his people; Professor J. W. E. Bowen, who for thirty years at Gammon Theological School has laid his molding touch upon young ministers making them more efficient as preachers of the Gospel; M. S. Davage, the successful president of Rust College; J. B. Randolph, recently inaugurated as president of Claflin College; Ernest Lyons, some time minister to Liberia, and always a leader among his brethren. How much poorer the race would have been without these men, not to mention hundreds of others equally as worthy, but whose names space forbids us to mention.

The influence the school through its alumni reaches out in ever widening circles until it touches not only the bounds of this country, but crosses the ocean, permeating and blessing the multitudes of the Dark Continent where Bishop A. P. Campher labored with apostolic zeal and for whose redemption he laid down his life; where his devoted wife is still at work, where John H. Reed does double duty as vice-consul and educator, and where Nellie Landry Alston labored until her health broke down under the strain.

In all these years the paper and the school have been co-laborers with a common purpose, assisting and supplementing each others' task. As they enter upon the second half century it is not with the decrepitude of old age, with faltering step and dimming eye, but as a bridegroom coming out of his chamber and rejoicing as a strong man to run a race.

New Orleans, La.

President Isaac H. Miller, Cookman Institute

I take this opportunity to extend to you and your associates my heartiest greetings and best wishes for the success of the approaching Semi-Centennial Anniversary of the *Southwestern Christian Advocate*. This journal has not only been the mouth-piece of and for the Negroes of the Methodist Episcopal Church, but it has fearlessly, yet sanely, spoken out in no uncertain terms in behalf of every section of our group during its half century of service. It has been a race *Advocate* no less than the specific organ of the colored constituency of the Methodist Episcopal Church; and the whole race is, therefore, indebted to it for the sentiment-making, history-making service, it has rendered. May it be said to the glorious credit of its present management that the "*Southwestern*" was never more ably manned, never raised its voice in defence of Christian ideals nor championed the cause of its constituency as well as of the entire race more valiantly; and, therefore, it has never had a better or a stronger right to call upon the support of our people than today.

The *Southwestern* not only deserves to succeed, but its success should be nothing less than

a "Dignified Self-Support." And the people, all the people, particularly the colored constituency of the Methodist Episcopal Church, for whom specifically this service has been given during the past half century, should make it clear on July 1st, that fifty years of uplifting service by Church, School and Press has not been wasted, has not left them an unappreciative and thankless people.

I trust the response to your able management and to your persistent and vigorous appeal during the past several months for "Dignified Self-Support," for a paper that will stand on its own feet and carry its own load, will be so overwhelming that the results will give Methodism a thrill around the world. It ought to be done; it can be done; and Methodist people everywhere should say in concrete terms that it shall be done! There is encouraging indication that your well-planned program will bring the results desired; and it is peculiarly befitting at this time that our people shall express not only their gratitude and appreciation but to demonstrate in no unmistakable terms their capacity and willingness for "dignified self-support" of the *Southwestern Christian Advocate*.

Jacksonville, Fla.

President J. O. Spencer, Morgan College

Hearty birthday greetings to the sturdy *Southwestern*. Morgan College rejoices in being an elder brother to this vigorous member of the educational family. The half century of existence being so auspiciously marked is but the beginning of many more such eras of enlarged and enlarging usefulness. We have come to think of the *Southwestern* not as a luxury merely, but as a delightful necessity.

There are very many unfinished and even unapproached tasks yet to be accomplished. Patiently, faithfully and with untiring devotion must this work of placing the best possible inducements before our great colored group be carried forward. I know of no better medium for accomplishing this than thru the columns of the *Southwestern Christian Advocate*.

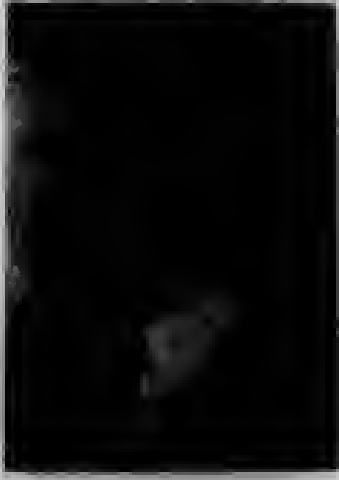
We rejoice that the work of this journal represents not only the high thinking and noble endeavor of colored people, but represents also that Christian co-operation of the races without which the best in our nation can hardly be conserved, and certainly cannot be propagated.

Baltimore, Md.

**President H. H. Sutton, Central Alabama
Institute**

It has been well said that the influence and worth of a good man cannot be measured by dollars and cents. It can likewise be said that the influence and worth of a great paper such as the *Southwestern Christian Advocate* cannot be measured by dollars and cents.

The *Advocate* from the beginning has stood preeminently for the highest ideals of Christian character and true leadership. It has been the beacon light to which our people have looked for guidance and inspiration in their remarkable struggle from ignorance and poverty to the high plane of Christian citizenship. And at no time in its splendid history has it failed to function or courageously defend and emphasize those fundamental principles which are so essential in the development of a race.

PRES. J. B. RANDOLPH
ClallinPRES. J. B. F. SHAW
Haven

After fifty years of arduous labor with an unblemished record, it is indeed fitting that we should unite our forces in commemoration of this great event and give to the great church and those who have made it possible for us to enjoy this splendid heritage, an expression of gratitude and high appreciation.

There is no better medium through which thought life can be more definitely expressed than through the columns of an unfettered press.

The four hundred thousand Negroes of Methodism today should feel happy and congratulate themselves on having a journal to which they can have access for a free discussion of all the intricate problems which enter into the complex fabric of their social, economic, political, educational and religious life.

No people or race can hope to rise successfully through the veil of prejudice which blocks this onward march without a consciousness of its unfettered thought and an opportunity to express the same.

All of our editors have been men possessed of rare attainments, thoroughly saturated with lofty ideals and consecrated leadership. Their expressions in defense of the ideals of Christian character and their uncompromising condemnation of unrighteousness and their unqualified support of the race in its struggle for cultural development and manhood rights have been uttered with a richness of thought and a purity of language that have won for them recognition of literary worth and value.

Dr. King, our present editor, is a worthy successor to those who have preceded him. He has given to us a paper of merit and the ideals which he is seeking to inculcate in our racial group have done much to deepen the thought life and broaden the vision of not only the Negroes of Methodism, but those throughout our Commonwealth.

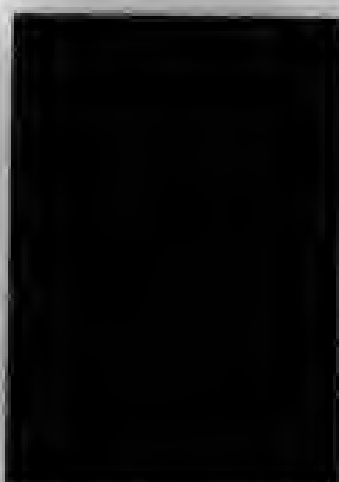
Therefore, let us feel proud of this rich heritage and renew, not only our former pledge of loyalty and good will, but resolve to do a man's part in "Crowning Fifty Golden Years of Service of the Southwestern Christian Advocate with Dignified Self-Support."

President Frank Trigg, Bennett College

The Semi-Centennial Anniversary of the *Southwestern Christian Advocate* marks a period in this journal worthy of note. It was the pleasure of the writer to meet Dr. Marshall Taylor one of its distinguished editors in Jackson Street Methodist Episcopal Church in the early eighties and listen to a magnificent address delivered to that congregation on the importance of home, school and church among the colored race. These words represent what one would understand as the Negro's ideals. He presented each word forcefully in clear strong and at-

tractive phrasing. This speech was happily received and endorsed by a large number of subscriptions that followed it. He was indeed a pioneer of Journalism in the colored race. His articles were always fresh and without anything that would lead the reader to feel that he had but the one object and that was to inform and convince and persuade his race to follow the spirit of the Master. He did not swerve either to the right or to the left when the question of political, and industrial and religious welfare of the race were threatened by evil genius.

The spirit of the *Southwestern* then has continued through all its existence—home, school and church, first and last among the

PRES. J. W. SIMMONS
ClarkPRES. H. H. SUTTON
Central

members of the race. The virile thing about the *Southwestern* is that it has not faltered in its step forward toward its motto, "Virtue." It has been in the writer's family since it first appeared. His mother paid for her first subscription from the wash tub. It has insisted upon its right to live and therefore has worked year by year to increase its subscription list to a number that would make itself useful in all the state. The lovers and readers of it are anxious to see it reach one hundred thousand subscriptions in the colored membership of the church. It will do so through the influence of the colleges because they are a fine medium for advertisement and as the student body increases so will its subscriptions. It is read many times at our colleges and is looked for weekly. There is always something in its columns that appeals to every student because of its variety of news. The variety of news is the spice of all papers and this is why the *Southwestern* is popular among its readers.

The wish of the institution is that the editor may be heartily supported and given one hundred thousand subscriptions before the General Conference. Let every college see which can send up the most subscriptions before December 31, of the current year.

Greensboro, N. C.

President P. M. Watters, Gammon Seminary

I can not allow this Golden Jubilee of the *Southwestern Christian Advocate* to pass without giving expression to my deep appreciation of the splendid work of these fifty years. Only God can rightly estimate the contribution to human progress which this noble paper has been making during this half century of our American life. Standing ever for the highest ideals, speaking the truth bravely in the face of harshest criticism, fighting for righteousness in the Spirit of Jesus Christ, it has been a

PRES. FRANK TRIGG
BennettPRES. P. M. WATTERS
Gammon

friend of all kinds and conditions of men, but especially of the Negro as he has been making his way forward and upward through this most significant period of his development into freedom.

Coming into thousands of homes and purifying life at its fountain, touching the social and economic activities of the race with the thrill of new ambition, educating the leaders of the Church to a larger and finer interpretation of Christianity, it has given each week a mighty impulse to the Coming Kingdom of God.

As President of Gammon Theological Seminary, I have always gladly recognized in the *Southwestern* our strongest ally in the fight which we are pressing for a liberally educated Christian ministry. On behalf of the Seminary I offer heartiest congratulations on the rounding out of these fifty blessed years, and express to the Editor the loving appreciation of his Alma Mater.

Atlanta, Ga.

E. M. Jones, Area Secretary, New Orleans Area

The big word that I have for the *Southwestern Christian Advocate* on your Fiftieth Anniversary, is the word Congratulation. We congratulate the Editor, Dr. King in his magnificent efforts to maintain the lofty standard of the paper; on his large and far-flung opportunity of molding public sentiment; on his strong and many editorials on the current questions of to-day; and on his splendid methods of making the paper self-supporting. We congratulate the Church for giving us this official organ for fifty years through which we can speak and be heard as we present our convictions on questions which so vitally concern our folks.

Our constituency is to be congratulated that once every week this paper comes into our homes to bring us the news and tell us the world's needs and conditions.

For fifty years the paper has spoken and has been heard around the country with inspiring messages and our prayer is that the next fifty years will be more glorious and successful than the past fifty years.

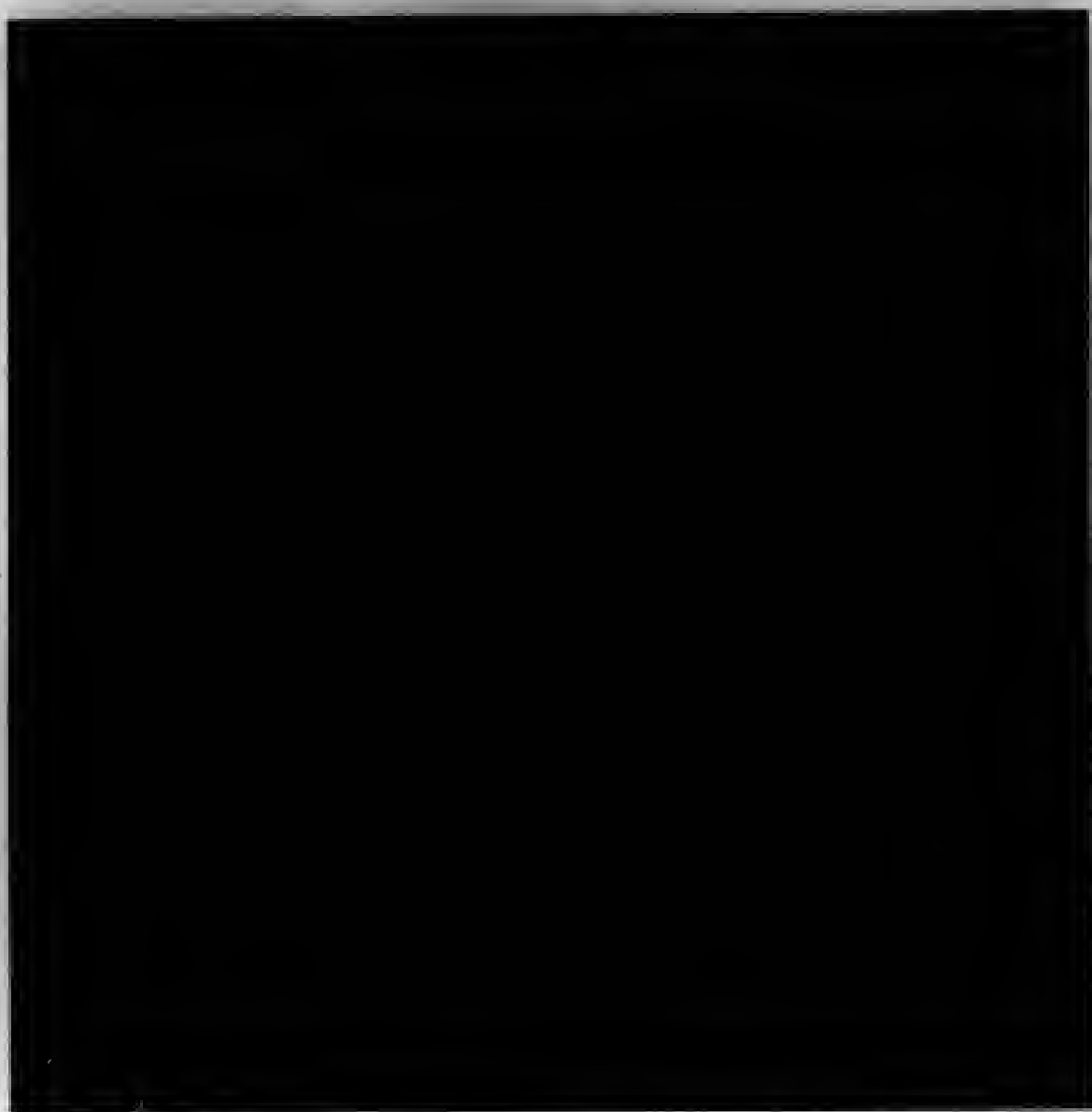
Accept our heartiest Congratulations.
New Orleans.

R. J. Wade, Secretary of Committee of Conservation and Advance

(Continued from Page 3)

influential in assisting through the Centenary period, but during its fifty years of effective service, it has been moulding a sentiment of loyalty to Christ among the Negro leaders which has proven the wisdom of founding and maintaining this periodical. Chicago, Ill.

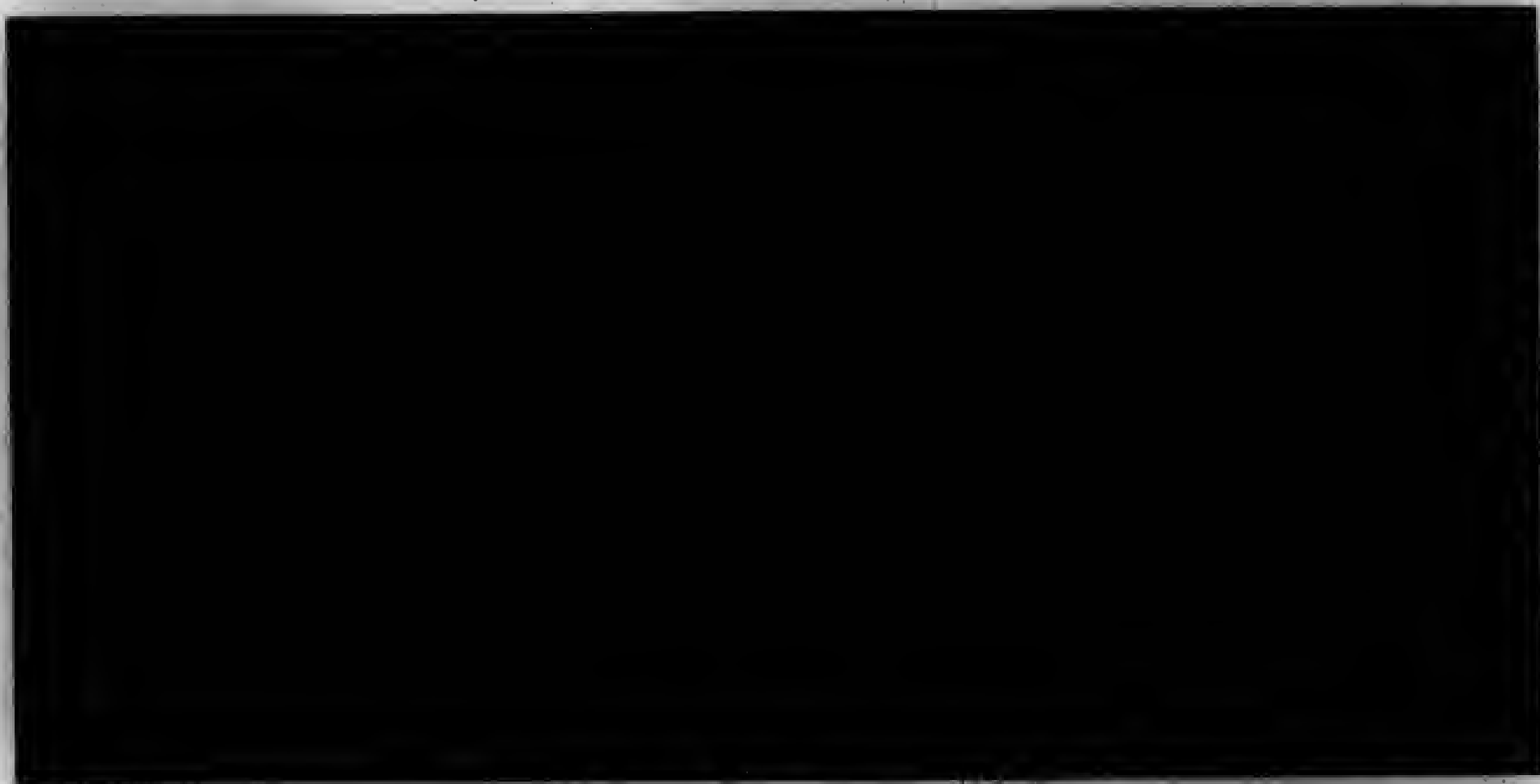
THE WORKSHOPS AND THE WORKERS



EDITOR'S OFFICE



MANAGER'S OFFICE



MISS THEUS	MISS CAMERON	MRS. MANDEVILLE
MANAGER McALLISTER	EDITOR KING	MR. HARRISON

The Finale

To our 100 District Superintendents; 2000 Pastors; 365,000 Members; and hosts of Southwestern Christian Advocate Readers everywhere:

In the thrilling drama of our fifty years of eager striving, we have now come to the LAST ACT, which is YOURS. The watchful world is WAITING to WITNESS YOUR PERFORMANCE OF THIS CROWNING ACT. When the curtain goes down and the lights go out in every Methodist Episcopal Church, Sunday night, July 1, may this record be confirmed: Fifty Years of Golden Service have been Creditably Crowned with Dignified Self-Support.

Solicitously Yours,

L. H. KING, Editor,
R. H. McALLISTER, Business Manager.

Southwestern Christian Advocate


LORENZO H. KING,
Editor

Vol. 50

New Orleans, July 2, 1923.

No. 28

THE METHODIST BOOK CONCERN,
Publishers

The Wall And The Gospel

Your Gospel has a world-wide reach. You cannot fence it in at the edge of your town. There is this strange thing about the Gospel, if you try to fence it in, it escapes you entirely.

Jesus wanted to broaden out the basis of human fellowship. So he broke down the walls of partition between Jew and Greek, between master and slave, between man and woman.

Every minister and every missionary must be an internationalist. "Other sheep I have which are not of this fold. Them also I MUST bring." In these days when many are so earnestly striving to find a way to Peace we must lead the way in destroying racial walls. The white people have at fearful cost erected walls of race hatred higher and broader than any Chinese wall of exclusion. Surely the shepherds of Christ must foster the friendship of the races. They must help men of all nations to understand and to love one another.

Commerce sees no color line, trade recognizes no racial barriers, education crosses all boundaries; but men are snobs. The white followers of the poor and lowly Christ are so rich and so superior that they will not even think of fellowship with black or yellow men. Until courageously we follow Christ in breaking down every racial wall in the world, in vain shall we pray for peace.

Christ is always seeking that great flock without a shepherd; when we wall them out, we wall Him out. WE CANNOT WALL HIM IN.

—James M. Yard, Executive Secretary Eastern Asia Jubilee Movement.

MIGRATION OF NEGROES AND HOW TO CURB IT

Fifty-five years ago the state of Mississippi was calling a state convention to discuss matters pertaining to the Negro's condition in that state and in the nation. Last week the Natural Rural Industrial Association, through the State Chamber of Commerce of Mississippi, held a state-wide convention of Negroes in that state to discuss the causes of unrest and to suggest means of curbing the Negro exodus from the state.

Singularly related to that 1868 convention are the causes underlying the present one. If the convention in 1868 had acted in good faith, or if the white population of the state had given to the Negroes during all these subsequent years those de facto rights which were formally pledged by the 1868 convention, there would have been no need of this convention recently in session. Then, it was the rights of the Negro as a citizen; today, whatever else may be said in explanation, however it may be sought by some to becloud the issue, the essential element in the situation, the determining factor in the equation of Negro unrest is simply that of Negro enfranchisement in Mississippi and the South.

The Exodus of Negroes from Mississippi and the South is a natural normal human reflection and indictment of the total Southern social order—the ideals of that order no less than the customs and institutions and persons through which these find expression. Such is the explanation of every exodus in human history; why is it necessary to seek a different and strained interpretation of this movement of Negroes who are required to make brick in these southern brick-yards without the straw of incentives and permissives to manhood adventure and estate.

One does not have to go far afield to ascertain the specific reasons why Negroes are leaving Mississippi. Mississippi Negroes gave those reasons succinctly a few weeks ago; the statement was carried in these columns. And more; read the grewsome history of the state in her attitude toward the Negro and on humanitarian questions for more than three quarters of a century. Study the utterances and note the deeds of her statesmen whose careers have been bent chiefly on subordination of their Negro population, first as slaves to the whites, later as their industrial serfs, and from the historic temper of its dominant group one can readily realize what is the cause of Negro unrest in Mississippi. And outsiders have never known the WHOLE story. Then why does Mississippi want to curb the exodus of Negroes from her borders? Is it because she wants to give them here an open field and a fair chance for development into the character of men God ordained them to be; or is it not because the state knows that its economic and industrial fortunes have hitherto rested upon the broad, bronzed back of its Negro citizenship, and will be dependent thereon for years to come.

And so Mississippi frantically assembles her colored citizens and calls upon Negro ministers and teachers to lend to the convention their presence and to cause their moral influence to be exerted to the end that Mississippi may hold her Negro population. But have the white leaders in the South not yet learned that Negro preachers and teachers are not as influential as formerly in the Negro group. That such a stage of weakened confidence was imminent, Negro leaders have kept telling the south for more than a decade. Particularly true it is that the exodus reveals on part of the group a natural impulse for relief that has not waited for orderly direction at the hands of ministers and teachers. Some of this class have betrayed the Negro by their unworthiness and have forfeited the right to our group confidence. They have sought personal favor and pelf from their white neighbors, a mere mess of pottage, at the expense of those rights that are dear to the group. Such a Negro is dangerous to society, misleading those who listen to his evil advices. And they have made leadership of the right kind a more critical and exacting task. If the Negro ministers and teachers who were in convention last week at Jackson, Mississippi, give any uncertain sound not canvassing frankly the whole situation and courageously appealing for and insisting on every safeguard that belongs to their group, at the same time upholding every legitimate interest of a righteous social order, they will and should be repudiated by right thinking people everywhere and their counsel will add confusion rather than help in the solution of the problem of Negro unrest.

Henry Grady, prematurely deceased protagonist of the New South, said in his immortal speech years ago in New York city;

"Faith will be kept with the Negro in the future if the South holds her reason and integrity." Reason and integrity—these are the twin potencies that must be appealed to in this crisis in the life of the state and the south.

The recent conference at Jackson, Mississippi, is pitched on the plane of economics and industrialism. And this will be its failure. The Rural Industrial Association cannot curb the exodus, however much it might temporarily relieve industrial tension in the Negro's condition in the south. The trouble underlying this sectional unrest does not rest here primarily. It is deeper by far. Only a blind or wilful superficiality would seek the remedy here. The south must come to a reasonable position in its treatment and thinking of the Negro. She must cease thinking of the Negro as a mere industrial group existing merely for her selfish convenience and exploitation. That is the same old slave regime idea modified and modernized. Nor, moreover, even with exploitation absent, will any race group as a unit, in a free democratic state, accept the social status of being the servant class of another group under the harrowing taunts of inherent inferiority within the same body politic; which continues to be the essential, unchanging conception of the white south as to the Negro's relation to the southern social order. The south's typical position is—develop as he may, acquire what he may, "let down his buckets" as deep as he may, be related to the human brotherhood and divine Fatherhood as he may—the Negro must ever be kept subservient, oppressed, despoiled, and endure the grinding process that would insure his inferiority. Strange that the reason of the south, invoked by Grady, does not boldly disclose the fact that neither fraud nor force can keep the Negro in such a condition permanently. It is an evident paradox of human thinking to expect that 10,000,000 human beings under any skin-color, can be exposed for a period of fifty years to the educational processes of contact with the best cultural social institutions of this vigorous young republic, and still submit to be held in a state of practical serfdom. That desire is father to the dream of an empire of cast and color which reason cannot defend or force maintain in the face of an advancing civilization.

If the south will pay the price (and some day she must) it must be through the humanitarian and political method. White clergy and teachers who, a half century ago were teaching the old conception of the Negro by scriptural and scientific argument, must invoke the same arguments with equal adroitness and skill to teach new, adequate and ultimate conceptions (displacing completely the old) of the dignity and value of Negro personality as being, before God, identical with total personality. They must be rebaptised with a spiritual passion for humanity and justice.

Southern state legislatures and General Assemblies must be reconvened; oppressive legal measures and statutes already existing, designed to keep the Negro in semi-slavery and subjection to a self-perpetuating white ruling class, must be rescinded, all subterfuges and menaces supporting the pseudo citizenship estate of the Negro in the South must be repudiated and repealed, and the Negro guaranteed the ballot vouchsafed to every citizen of the Federal government; the Negro must be allotted his ratio of representation in the government under which he lives; in short the Negro must be assimilated in the American body politic in every state in the south. The group cannot remain an imperium in imperio.

We do not know what the recent Mississippi convention did. We have heard that one or two states have been contemplating legal prohibitions to the exodus. Be this as it may. We say here emphatically that if the south would curb the exodus and allay the rising tide of color, she will be advantaged in her purpose by no Pharaoh-to-the-Red Sea pursuit, or fugitive slave law enactment. "There's a Divinity that shapes our ends." We are not escaping slaves; or serfs stealthily stealing away from economic oppression; or even a unit of industrials per se under divine ordination to serve any section or class except as we severally and individually elect; we are free American citizens with full prerogatives of locomotion and as we grow up to those larger world conceptions of citizenship, we will become more restive and resolute to seek an outlet for our citizenship enjoyment, in these climes where the skies are blue and where the atmosphere braces and builds.

DIVORCE WRECKING SOCIETY

Startling figures are given out by the Census Bureau concerning the divorce evil in the United States for the years 1918 and 1919. Of every eight marriages there is one divorce; in the past fifty years, the number of divorces increased four-fold to the number of marriages per 100,000 of the population; that during that period more than four and a half million persons were legally separated making one and three quarters of a million children orphan. Such statistics are indicative of terrible inroads being made on the well being of society especially upon that basal institution, the home. It presages social decay. It argues the necessity for immediate and comprehensive constructive effort to arrest this defect in our social system.

One of the acknowledged fruitful sources of frequent divorce cases is the all too ready method by which many states grant divorces as well as the personal conduct of the parties who are the divorcees. Persons who worship habitually at the shrines of the modern gods of society—jazz, liquor toting, steeping their intellects and souls in slinky, slushy literature (?), cigarette smoking, by women and girls, dancing, and their kindred brood—are the most generous and natural contributors to this appalling state of social irregularities and errances.

Leaders of thought, sober minded folk in all spheres of life, are beginning to rightly weigh the dangers and to seek the remedy. Uniform divorce laws throughout the United States seem now to be the most universally favored method of arrest of this evil. Favoring this idea naturally churchmen and

women are the leaders. In the United States are eighty three women's organizations of national character and scope. Of these, sixty are militantly committed to legislation enacting the uniform divorce law for every state in the union. This of course would be strenuously opposed by dyed-in-the-wool "state-righters" who fought emancipation of the slaves; the Louisiana lottery; the Prohibition reform; the Dyer Anti-Lynching bill and other proposed reform legislation on the ground of too much centralization of Federal power, and transcending the sovereignty of the several states.

This objection however should have no weight as no state law or right should possess the slightest validity against reform legislative programs by the Government by which the sovereignty and welfare of the state subsists. It still is, and ever must be true that "the Constitution and laws of the United States made in pursuance thereof are the supreme law of the land, anything in the Constitution or laws of any state to the contrary notwithstanding." Churchmen, particularly those of the Methodist Episcopal denomination, are genuinely gratified that at the approaching session of the Sixty-eight Congress, there will be introduced four resolutions urging constitutional amendment favoring uniform divorce laws.

As a measure for the protection of society at large and as an arm of strength to the Church essaying moral and spiritual construction and regeneration of society the Christian people of this nation welcome the prospect of such valuable legislation and will give concerted moral support to its passage.

THE SOUTHWESTERN CHRISTIAN ADVOCATE IN THE LIFE OF THE RACE

By Bishop Robert E. Jones

When Joseph C. Hartzell started the *Southwestern Christian Advocate* (just another care and burden of an already full life) he was meeting a moral, religious, civic and educational need among a people who needed the need most. Least of all was the *Southwestern* founded to make money. It may be properly stated in this connection that the commercial view has threatened the ruination of Methodist religious journals. A financial gain is the last consideration, if ever a consideration in the propagation of the gospel. When the church goes into business for profit it ceases to be a prophet. There are those that feel that no business should be for personal profit and yet ever now and then we hear loud and long talking of making the *Advocate* pay. That is easy if we will meet the demand, but such a policy would destroy the *Advocate* as a preacher of righteousness and justice.

Let us start again! The *Southwestern* was founded for a purpose—a purpose with a divine urge and human passion. The purpose of creating for a race a moral, ethical and religious, conscience, and defending that race from the attack of prejudice and discrimination and injustice.

Its files of fifty years of uninterrupted publication bear testimony to its fidelity, to its

God given mission. It has been tolerant—but always uncompromising in its advocacy of freedom, justice and equity. In a Christly love it has always fought racial discrimination, oppression and race prejudice. It has exposed fraud and evil design of unprincipled men. It has been a preacher of the word, zealous of good works!

The past of the *Southwestern* is secure—and its future is inviting. In considering the *Southwestern Christian Advocate* several far reaching questions persistently present themselves.

Are we continually to have within the fold of our Common Methodism, Negro members? The New Testament and universal brotherhood answer: "We are".

Separation of our races into groups breeds racial distrust and animosity and even wars. Racial isolation, never. Interracial contact always. Interracial contact for the benefit of all. For the benefit of the forward races as well as the backward races. The forward races are always within the danger zone. Power, leadership and success always need a counterbalance. "Wherefore let him that thinketh he standeth take heed lest he fall."

We need interracial contact also for the backward races; for the creating of ethical ideas; for the opening of the eyes to visions

"TWELVE REASONS"

(Editor's Note: These Twelve Reasons why every Methodist Preacher should circulate his church paper are taken from the *Southwestern*, January 4, 1877—46 years ago and are valid and patent today.)

1. He has pledged himself to do so.
2. If his people read a church paper they will be easier to preach to.
3. A church paper among the people renders Christian discipline easier.
4. A church paper among the people will make them more thoughtful and prayerful and thus promote revivals.
5. A church paper among the people will help support the preacher.
6. A church paper will help make the Sunday School a success.
7. A church paper among the people will help the pastor retain the young people in the church.
8. A church paper in the community will multiply friends for the pastor and people of that church.
9. A church paper among the people will help silence the enemies of the church.
10. A church paper among the people will help them in their business affairs.
11. A church paper among the people will help the pastor take his benevolent collections.
12. A church paper among the people multiplies the power of the pastor for good.

of duty; for the opening of the ears to the call of the needy and distressed; for the making the tongue speak of the wealth of the soul and the joy of personal redemption. That was the mission of the Christ and it is still the mission of the church of the living Christ today. We are to be his as we join Him in his purpose to unite into one brotherhood all men of all races.

With an apology for the conceit of it, we may claim that Methodists still have something to contribute to the sum total of the world's good—it is the audacity of our faith in the face of our limitations. After all is this conceit? Rather is it not the recognition of God as a present, personal, powerful force in the affairs of the world. God is not a mere sentiment, we know him by the actual impact of the personal presence, all-be-it a divine presence. Is this not a vital and necessary truth to stimulate a race facing hardships, poverty darkness and often an indifferent attitude on the part of the brotherhood? Methodism claims no monopoly on this truth. This is a cable that belts the earth but Methodism knows that it has cut in on the main cable and claims no other source power.

The *Southwestern Christian Advocate* is a religious journal in every sense of the word, plus. It must speak for a race and to a race. It must accept leadership and transfer that leadership to its own group. It must be both chastisement and inspiration. At times it must soothe but at other times it must be both chastisement and inspiration. fifty years of the *Southwestern Christian Advocate*, just closing, irrefutably justify its existence and are a holy prophecy for the future.

Southwestern Christian Advocate

LORENZO H. KING, Editor

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



GOD'S PROMISES KEPT.—

There hath not failed one word of all his good promises—I Kings 8:56.

The group that the *Southwestern* has sought to serve has responded in a most gratifying manner. If the Negro has done so well and so much under the difficult circumstances of the past, what may we not hope for in the fifty years to come? People grow and next to the sensation of personal growth is the thrill of watching people grow. It has been an inexpressible joy of Methodism to see its Negro membership grow by leaps and bounds.

The mission of the *Southwestern Christian Advocate* is not as yet fully realized. It has only gotten well underway for the gigantic struggle that will challenge the best in the life of the church as well as the best in our group life. In the working of a practical brotherhood we have fallen short of the idealism of Jesus Christ and even of the idealism of Abraham Lincoln. Even the Constitution of the United State of America and our Declaration of Independence are not lived up to, in several particulars. We have too many marginal references to explain, the application of certain paragraphs. On the other hand within our own group life, there is still much to be corrected, much for which we should and do apologize. The *Southwestern Christian Advocate* is to find its greatest challenge in taking a plastic race and making it fit for a worthy place in the universal brotherhood of Christian believers.

The place of the *Southwestern Christian Advocate* in the life of the Negro membership cannot be easily stated. But it does seem to be absolutely assured that the dear old *Southwestern*, however much it is apparently neglected and however indifferent some may be towards its financial support, has a place of its own in the life of our membership and the Church, a place that no other can fill. It will increase in power, prestige and usefulness as the years multi-

ply. As a beacon light its rays will expand in the future. As a champion of freedom for all men its voice will be heard the world round. As a force within our own group, it will be revered, honored and more and more supported. We record in the name of our people the gratitude that is ours, for all that the Church has done and for all that it proposes to do in sustaining the *Southwestern Christian Advocate*, which in a very large sense is a lamp unto our feet and a light unto our pathway.

GREETINGS FROM BISHOP ROBERT E. JONES

Fifty Golden Years! As if tried by fire and found to be pure gold, the *Southwestern Christian Advocate* reaches its fiftieth anniversary. The *Southwestern* has lived long and well. It has been a religious Journal and more. It has been an Institution and has become a vital force in the life of our membership in the Church. Congratulations are in order and they are hearty and without reservation. But a God speed seems to be even more fitting. The *Southwestern Christian Advocate* with fifty golden years behind it starts out upon a new career for larger service and more heroic achievements. The *Southwestern* is deservedly entitled to the crowning of its splendid history with self support, not only as a tribute to its past history but as a basis of equipment for the future. Under the present administration the *Southwestern Christian Advocate* has had its most persistent and continued effort for self support. The very last man of us is under obligation to do his best to bring in every subscription possible to the end that this golden celebration may have its fitting climax.

With every good wish, and hearty God speed for the future, I am

Sincerely yours,

ROBERT E. JONES.

HUMANITY'S LEADERS

In *Living Leaders**, Dr. Lucius H. Bugbee has given us a highly stimulating, though provoking volume of sketches of six outstanding present day contemporary personalities. The object of the little book is "to bring several of the living leaders of present day thought and life to the test of Christian standards."

Herein are portraits of Ghandi, Clemenceau, Lenin, Coué, Lloyd George and Einstein. In the study and presentation of these characters the author thinks he finds ample and conclusive confirmation of the Christian philosophy of life. He says: "We are turning a corner in human history and few indeed can prophesy with any definiteness just what lies before us." Still "In the Christian outlook upon life some of us believe with increasing conviction that we have a standard by which the faith and conduct of the world must ultimately be determined. If this conviction is sometimes stated with the arrogance of certainty, it is because we believe there are in the Christian gospel universal elements that must ultimately reconcile all warring creeds, codes and interests and dominate the thinking of the world to the exclusion of lower and more provincial ideals of life."

Some of the conclusions of the author point to philosophical theories that are revolutionary but they point in the direction of progress for

our enquiring minds and indicate the dawn of a new era of human culture and development.

*Published by Methodist Book Concern, New York, 50 cents.

ONE HUNDRED BAPTISMS A DAY IN INDIA

The Methodist Episcopal Church is baptizing new converts at the rate of almost 100 for every day in the year. This is one of the interesting features of statistical record of the work of the Board of Foreign Missions of the Methodist Episcopal Church or 1922 just announced by the Rev. William B. Tower, Assistant Secretary of the Board.

The total baptisms for India and Burma were 35,317. This does not include the baptisms from the most populous conference, the Northwest conference, India. When these are added it will increase the figure to more than 100 a day.

The total baptisms on all the foreign mission fields for the year were 60,478—an increase of 1,462 over the year preceding.

The new figure for the total membership of the Church including full and preparatory members is 607,751—an increase of 28,947 over 1921.

The total Christian community which includes members and baptized children under instruction numbers 769,091—an increase of 19,563.

Among the outstanding increases is that of 21,731 in the Sunday school scholars in Foreign Mission fields.

The total number of Sunday School scholars is 512,964.

The total number of Sunday Schools is 10,656—an increase of 282.

The total number of churches and chapels is 2,990—an increase of 116.

The financial contribution of the Church on the Foreign Mission field for the year were \$3,082,979—gain of \$163,370. This increase is due entirely to the increase of \$173,816 in the Foreign Mission fields exclusive of Europe.

The growing strength of the Methodist Episcopal Church in Latin-America is evident in the report of contribution to self-support of \$273,99. This is an increase of \$65,388.

The Church in Mexico in the midst of poverty and unsettled conditions registered an increase in contributions of \$12,741. While the Eastern South-American Conference made an increase of over 47,000. The total number of active foreign missionaries of the Board stands at 1,187, the highest number in its history.

An increase which registers perhaps more clearly than anything else the growing power of the Church in Foreign Mission fields is that of 455 in the number of nationals who are ordained ministers. The total number is now 3,399.

There are 7,940 un-ordained workers giving full time—an increase of 677 for the year.

The total force of nationals in the various fields both men and women giving full time to the Church work is 20,222.

COMMENCEMENT AT PHILANDER SMITH COLLEGE

By Mrs. Hilda M. Nasmyth

Commencement opened with the president's reception to Junior and Senior classes together with the faculty which was a very swell and highly cultural affair held in Webb Hall.

On Friday, May 25, the James M. Cox their annual joint program which was appreciated to the highest by a very large audience.

Sabbath morning dawned beautiful and cool, and at 9:30 the church was well filled with students and appreciative friends to participate in the annual college Love Feast led by Dean G. C. Taylor and Prof McLin which was followed by a very splendid sermon by Dr. D. D. Forsythe, Secretary of the Board of Home Missions and Church Extension of Philadelphia, Pa. Scores of people were not able to be accommodated in the large auditorium of Wesley Church. On Sunday night the annual lecture was delivered by Dr. Forsythe also.

Monday night was the graduating exercise of Adeline Smith Home at which time wonderful music, both vocal and instrumental, such as had not been heard in Little Rock before, was rendered. Dr. J. W. E. Bowen of Gammon Theological Seminary, Atlanta, Ga., was at his best and thrilled and electrified all who could get near to hear him. Many scores of people were turned away standing by windows and every place where ear could hear or eye could see the speaker.

On Tuesday night, May 29, occurred the graduating exercise of the normal department. Orations were delivered by five young women from that department, each vying with the other to hold their audience, which they did in a very remarkable way.

Wednesday night brought to us a good program by the Alumni association of the school. The principle speaker being absent, Dr. J. W. E. Bowen gave up the early part of a fine banquet that had been planned for him by a select group of business and professional men of Little Rock, and went over and delivered an address to a large audience assembled and then went to the banquet.

Thursday morning, May 31, dawned bright and beautiful, and at 10 minutes to 10 o'clock because of the fact the crowd had gathered even more than we could accommodate, we heard the march for the procession of graduates, and as we came into the hall we met the normal graduates marching in the chapel, followed by a large and representative class finishing from the college preparatory, and filling up the rear came the five splendid young men and one young woman who finished their course and received their diplomas from the college department.

Two orations were delivered that morning. Miss Thelma Curtis delivered an oration from the subject "The New Age" and Mr. C. B. Sampson delivered an oration to the subject "Understanding of the Times." Both were well received and highly appreciated by the audience, for they spoke like school people and not like live folk who had been out in the world and obtained a large

and varied experience.

Then all were sitting with eyes fixed to hear the presentation of Dr. Bowen which President Cox made in his own splendid way, and Dr. Bowen rose to his very best and not only electrified but edified and lifted up all who heard him from the sordid dust that we are all apt to get into in life unless this splendid man comes at least every other year and helps us out of it by his fine philosophy and great eloquent power. After that, diplomas were given to 62 young people from various courses.

A number of prizes were given out—some to those who were ranking scholars, one or two making as high as the rank of 92. Other prizes for minor merits were also given out. Prizes in most parts consisted of free tuition in the college department for next year.

The music for the whole commencement week was splendid and some selections ranked among the best that could be given and rendered before a large and somewhat critical though very appreciative audience. Due recognition of this should be given to Prof. J. M. Taylor who had charge of our music department.

During the days of commencement week some social functions were held and class day programs occurred either every morning. The Board of Trustees had a splendid meeting on Wednesday afternoon of commencement week. Splendid exhibits from various departments were open to the citizenry of Little Rock and the state in general from Monday night until Wednesday morning. The exhibits from Home Economics, Domestic Art, Fancy Sewing and Fine Needle work was very much appreciated by those who came to view and examine the work.

A unique exhibit was that of basketry, needle work and sewing done by the young men in the college dormitory under the supervision of the matron of that dormitory.

On the whole, Philander has had a wonderful year. Every day brought a higher standard of scholarship and efficiency, and our new Dean has come in with his splendid new ideas, working them in perfect harmony and accord with President Cox and those teachers among us who have the young Negro's interest at heart and have prepared themselves by great sacrifice to become efficient teachers among us, and we look forward to a greater year when we begin again September 19, 1923.

Our summer school, which has back of it the sympathy and co-operation of the Board for Negro Education, and the Arkansas State Board of Education is doing fine and splendid work. This summer school is going to be a boon to the men and women who for lack of time or means have not been able to prepare themselves thoroughly and finish up their college work for they have the privilege of doing so now. The State Board of Education gives credit for all the work that is being done, and so we are meeting a long felt need very successfully.

Too much praise can not be given the Dean of Philander Smith College who has

worked quietly and unostentatiously and yet achieved this splendid result in so short a time.

Our new property which our splendid enthusiastic president has named "College Heights" is all fenced in and is a "thing of beauty," as far as situation is concerned and it is a great joy for us to have and to hold, and all students together with faculty are anxiously hoping that time will not be long when we shall have wonderful splendid buildings, fine equipment and good christian consecrated teachers out on those heights with about 700 students doing a great work for the Kingdom of God in the development of our race life through christian education, thus blessing the whole nation.

Let all friends, no matter of what denomination, rally to this great school, for remember Philander Smith College and Adeline Smith Home belong to the people—we are not Baptist nor Methodist Congregationalist nor Presbyterian—everybody and girl who comes to us is received and trained regardless to what their church affiliation is, and we believe that in so doing, making christian men and women of all, we will bring on the brighter day when isms shall be forgotten and denomination shall be respected, but not to such an extent that denomination shall come before principle and everything else—therefore we make bold to ask every friend in the State of Arkansas to remember this school in prayer, in good wishes, with their money, especially should the Alumni all over America consecrate part of their money every year and send it in without having to be urged to do so.

Our ministers in the Little Rock conference are true and loyal and do everything in their power to advance our educational work for which we are grateful, but let all the people rally and let all the people push the hattle within the gates. It will but help on the time when there shall be a better land and a freer country for the good of all.

WOMAN'S HOME MISSIONARY CONVENTION, ALACHUA, FLA.

Tenth Annual Session of the Woman's Home Missionary Auxiliary, District Convention of the Gainesville District, Florida Conference of the Methodist Episcopal Church, met May 24th in the Mt. Nebo Church, Alachua, Fla. Mrs. C. E. Green, the District President, was present and called the meeting to order. The opening services were conducted by our District Superintendent Reverend J. S. Todd. Prayer was offered by Reverend S. E. Grant, the Pastor of Alachua. The District Superintendent read for the scripture lesson John 13:18-30, and administered the Sacrament of the Lord's Supper, assisted by the pastor of Mt. Nebo, the Rev. L. C. Haile. The roll was called and the members present paid their annual dues. After singing the 91st hymn, Mrs. Green announced that the election was in order and requested Rev. J. S. Todd to preside while the election of officers took place, and the following officers were elected for the ensuing year: Mrs. C. E. Green, President; Mrs. L. Lumpkin, Vice-President; Mrs. Rosa Davis, Recording Secretary; Miss Allene Bennett, Corresponding Secretary; Miss Estella Foster, Organist; Mrs. S. E. Lewis,

Treasurer. The report of the auxiliaries: Gainesville, \$2; Newberry, \$2; Alachua, \$2; Jonesville, \$2; Mt. Nebo, \$2; Hague (St. John), \$2. Friday 7:30 p. m., the sermon was delivered by Rev. G. E. Hall, Pastor of Burnetts' Lake, who took for his text John 15:2. The closing prayer for this service was offered by Rev. F. E. Welch, Pastor of Newberry. These committees were appointed on Temperance: Mrs. Rosa Davis, Mrs. Ida Ingram, Mrs. L. Lumpkin; on Resolutions: Miss A. Bennett, Mrs. Janie Phillips, Mrs. R. L. Douglas; on Memoirs: I. Lumpkins, Briney Williams, Mary Foster; on Music: Estelle Foster, S. E. Lewis, Allene Bennett.

Dr. J. S. Todd, the District Superintendent, made some brief remarks which were helpful to all. He spoke of our duty and obligations to the church, and the cause of right in general. He proved to us that we, as Methodist Episcopalians, should not only pay every dollar of our

Centenary quota, but that *we should subscribe and pay for the Southwestern Christian Advocate. We, the convention, promised to pay for at least two new subscribers for this paper.*

On Sunday at 11 o'clock a. m., the sermon was preached by Dr. J. B. L. Williams of Mt. Pleasant Church, Gainesville. He took for his text John 17:17. The sermon was a great message of truth. Revs. T. E. Welch, S. E. Grant and others were present and assisted in the services of this hour. At 3 o'clock p. m., the sermon was preached by Rev. S. E. Grant, assisted in these services by Rev. G. B. Wilson, Rev. F. E. Welch and others. Great and glorious were all the services of the Sabbath. Rev. Grant took for the text Rev. 7:17. Brother Hathcock offered the prayer. Brother Cowin took the collection totaling \$42.09, thus closing one of the best of the ten sessions held. To God be the glory forever.—Mrs. C. E. Green, President; Mrs. Rosa Davis, Recording Secretary.

THIS MATTER OF A "GREAT RACE"

By Paul Hutchinson

Christian ministers in America who, moved by other fears, are fooling around with organizations that talk about white supremacy are playing with fire, and the sooner they discover that fact the better. This pseudo-scientific talk about Nordic great races is just as certainly heading toward trouble.

Certain writers who are supporting this white supremacy myth are frankly saying that it can only be secured by unrelenting vigilance and struggle on the part of the whites. It can't be secured even at that price, for it is untrue, unwise and un-Christian. But it is worth nothing that it is admitted that even the attempt to establish this fallacy means race war, whether open or otherwise.

It seems that some Christian ministers, moved by conditions in America, have felt it necessary to swallow the white supremacy notion in order to support some other crusades. Leaving out of account the need or wisdom of these other struggles, it can be said that these ministers are unwittingly doing their best to nullify the efforts to spread the rule of Jesus throughout the earth. That is the simple fact, and they should be brought to face it.

This racial discrimination business has reached the point here in America where we must either deal with it as Christians or confess to this non-Christian world which we have graciously deigned to evangelize that we have not the moral strength to deal with our own problems. There is scarcely a non-Christian land where the newspapers are not to-day carrying accounts of racial troubles in America. The effect upon Christian missions is immediate.

Here is a clipping from an Indian newspaper received this week from E. Stanley Jones, the outstanding Christian evangelist in India today:

"Prof. Warburton of the Ewing Christian College, Lahore writing to the Indian Social Reformer, contends that the case of a Hindu, Bhagat Singh, who was refused naturalization in the States, was not based on the fact of his having been born a caste Hindu,

as another American gentleman, a clergyman, argued. The learned Professor bases it on an amendment to the constitution which permits naturalization to all alien white thereby excluding other races—a mere conjecture in this case.

"A discrimination, more metaphysical than practical, is sought to be drawn between racial discrimination and racial prejudice. The American would seem to be guilty of the former, and the Indian of the latter. The Indian living under the caste system with the ideas of superiority and inferiority inherent in it, cannot, says the Professor, understand that Americans can exclude Indians from naturalization without any race prejudice.

"We might as well say that Americans who are in the habit of treating Negroes as they do, cannot understand the caste system. Instead of defining these systems of exclusion based on mere prejudice, Christians of whatever nationality ought to take steps to remove them. Americans living in India, especially as missionaries and Christian workers, ought to write to the papers in the States that this attitude is making the delivery of the gospel message difficult for them as representatives of such a people—and renders it a mere mockery in the eyes of Indians.

"Some Indians, let us state it quite frankly, wonder whether they (the missionaries) are really fit to teach our people when they look on with indifference, or may be with satisfaction, on the perpetration of such an anti-Christian act. This is one of the stern realities of the religious and political situation in our country."

Such a clipping carries its own comment.

What is the missionary to do in the face of such hindrances piled up against his work in his home land? Write to his home paper? He may. But that won't carry him far in India, or wherever he may be. This is what Dr. Jones says the missionary is doing:

"We are making a first-hand presentation of Christ. We are asking India to take Christ straight. We do not ask her to take

Him mediated through the West. She may go straight to the fountain herself. If she complains that the West has marred his image, we challenge the East to take him and give a better interpretation. We let Christ stand on his own merits, and the remarkable thing is that India is seeing the distinction and is accepting the challenge slowly, but, I believe, surely."

All of which is very wise and very much as it should be. But not for an instant does it release the Christian ministry in this country from the instant obligation to face this racial question and attain a clear-cut Christian attitude on it. Every day we continue to play fast and loose with talk about our own superiority, we are flinging away our chance for a Christian world.

ECHOES FROM "MOTHER" ZOAR

Big Progressive Program Inaugurated
By Jolley T. Harris

The 60th session of the Delaware Annual conference has passed into history. The session was an unique one, notably because of the many changes which could be almost termed radical.

Two districts will hereafter be known by new names: the "New York" and "Easton" Districts; the "South-Philadelphia" District was re-named "Wilmington" District by which name it was formerly known up to about four or five years ago. All the District Superintendents (save one) were changed. Memories of the 60th session of the Delaware Annual Conference, presided over by Bishop Joseph F. Berry, D. D., L. L. D., will long linger in the minds of many of the participants in its deliberations.

Our pastor, Dr. W. B. Perry, Ph., D., was returned to us for another conference year (the third consecutive) and he has taken up the work with the same interest, zeal and enthusiasm which is characteristic of him. The trustee's under the leadership of Dr. W. Harry Barnes together with the pastor have projected largely for "Mother" Zoar during this conference year. The first quarterly conference was held on the evening of May 16th, presided over by Dr. J. T. Fletcher, the District Superintendent.

The Christ-like spirit was predominant throughout the session and the great bulk of conference business was dispatched with ease and accuracy.

It being the first quarterly conference of the "new" year the following objectives were stated, which, under God, Zoar is determined to push forward to full completion during this conference year: First, complete renovation of the parsonage, together with installation of electric light. Second, razing of the four houses in the rear of the Church on "North" street, and erect in their place a building for community and social-service activities, adequate to meet the social and religious needs of this growing community. This proposed new building is to be joined up to the Church building, basement to be extended from Melon to North streets, so that a complete gymnasium may be arranged for the young people, affording sufficient space or a swimming pool and every modern

appliance convenient for their comfort, their physical, mental and spiritual development. Third, meet all of our obligations both to the general church and annual conference in full. Fourth, half of our membership as tithers and the "Store-house" plan organized. Fifth, five hundred new members added to the present membership of eighteen hundred. Sixth, the young people of the church organized into a "Junior Church" in all its departments, and Seventh, our full quota of new subscriptions to the *Southwestern Christian Advocate*.

The officary and membership are four square back of the pastor in "putting over" the above program.

Zoar is made up of an optimistic people and, like Caleb and Joshua of old they are exclaiming: "Under God 'we are able.'" The annual every-member canvass which was begun recently shows, up to this writing a 30 per cent increase over the amounts pledged up to this time a year ago. Our community and social-service activities, including the baby clinic on Thursday afternoons in the community-house continues to grow in interest and helpfulness. The first quarterly conference, recognizing the great good being done and needs being met by these social-service activities, went on record as favoring, and at the same time appropriating five (\$500.00) hundred dollars toward the salary in order that a "paid worker" to devote full time to the work may be assigned to this immediate community. The pastor, exhorting the Church to "close ranks" for adrive and let love and a passion for the King's business be the dominating and impelling motive in these progressive movements, has this to say: "I believe that God is waiting to specially bless such a one who will come forward and serve Him with all her or his heart and soul. Let that 'one' be YOU and thus assist Him in making His name one of worship and adoration in your community; let every home build its own Altar and make family-prayer parish-wide so that the blessed message of love shall become the spirit of our song by day and by night."

The annual meeting of the Delaware Conference Woman's Home Missionary Society, convened in "Mother" Zoar, May 1-18, 1923.

The session was a complete success in every way; the financial report showed about \$5,000.00, having been raised during the year just closed. The Juvenile department won the National banner last October for the largest increase in membership.

Zoar Auxiliary is still the banner one of the conference, the society raised \$2,086.85 for "Friendship Home" since May 1922 an increase of \$897.39 over the previous year. The next annual meeting, that of May, 1924, will be held in John Wesley Methodist Episcopal Church, Salisbury, Md.

Zoar was recently bereft of that stalwart figure, strong personality and influential life in the death of her oldest (then living) member, Father George Whitaker, April 19th, 1923. Had he been spared until the 10th of May he would have been 90 years of age. More than sixty of which he was leader of number 3 class. He was active up to about ten years ago, when he was relieved

from active leadership and was permitted to sustain an emeritus relation.

Gone to his well earned reward, he will

long live in the hearts of a great concourse of friends and loved one for verily, a man's influence shall live after him.

MUSKOGEE DISTRICT CONVENTION

The Sunday School, Epworth League, Ladies Aid and Women's Home Mission Convention met in Franklin Chapel Methodist Church, June 10, 1923, Okmulgee, Okla., with Rev. W. C. Conwell at the steering wheel. Quite a number of delegates were present at the opening. Dr. Conwell, D. S., conducted the devotional exercises and perfected the organization. Rev. W. H. Hamilton, President; B. R. Booker, Secretary, and W. M. Neals, Treasurer. The first day was given to the Sunday School. Mrs. A. Booker was elected District President. The music, papers and addresses were all that could be expected; reports were good and the Sunday School reports showed quite and increase over last year. Friday the second day, was given to the League, Mrs. R. A. Baughman, President. Mrs. Baughman had the work well in hand. Many League delegates were present with papers, addresses and splendid reports. Epworth songs and plays were frequently injected in the meeting by Mrs. Booker. Mrs. Baughman's annual address was quite a treat to the delegates and visitors. The Epworth League Convention re-elected Mrs. Baughman by acclamation; she is the woman for the place. Friday night, Dr. H. T. S. Johnson, the Secretary of the Inter-racial Conference arrived. Dr. Kidd, Pastor of the A. M. E. Church, represented the Ministers' Alliance and delivered a welcome address for the same. Judge Stevens delivered a welcome address on behalf of the Methodist Episcopal Church. Dr. H. T. S. Johnson responded in fitting words. These addresses were filled with inspiration. Saturday morning was Ladies' Aid Day, Mrs. Cox of Tulsa presided, and proved herself equal to the task. Reports from the auxiliaries were good and many good papers were read and many helpful addresses. The proper officers for the ensuing year were elected and the Woman's Home Missionary Society came in to its own when Mrs. M. E. Parish took the chair to open the Woman's Home Missionary Convention. It was soon found that all the reports and quite a few papers and addresses were in evidence, quite and increase over last year. Saturday evening, 8 p. m., a district musical was pulled off in grand style, under the direction of Mrs. Booker. Saturday evening at 6:30, Bishop Mead held a very interesting group meeting with the ministers and there was a mutual understanding and agreement touch-

ing the work for the year. Sunday morning we gathered at the Dreamland Theatre to listen to a sermon by Bishop Mead. He surely carried us to the mountain top and we got a great vision and felt as if we could stay there. Collection at the 11 o'clock hour, \$74. Bishop Mead spoke at Franklin Chapel at 3 p. m. on Stewardship. Dr. H. T. S. Johnson preached the closing sermon Sunday night. From Thursday morning until Sunday night, Dr. Conwell, the District Superintendent, was full of smiles, he injected many humorous jokes into the meeting and made many helpful talks and three big speeches. He knows the game and plays it well; his work is in fine shape; he has the push, tact and energy to put his program over. Everybody gets a square deal under him and the district people love him. This was one of the greatest meetings ever held on the Muskogee District. Rev. B. R. Booker represented the Southwestern Christian Advocate, he reported 30 subscriptions from his own church. Finances were good in every respect and the Centenary took on new life. The pastors and people of Okmulgee entertained the convention in grand style, every one seemed well pleased. The district officers are as follows: District President Sunday School, Dr. I. S. Brown; District President Epworth League, Mrs. R. A. Baughman; District President Ladies' Aid, Mrs. J. S. Easley; District President Woman's Home Missionary Society, Mrs. B. R. Booker; District Secretary Sunday School, Mrs. E. E. Lewis; District Secretary Epworth League, Miss Anna Hamilton; District Secretary Ladies Aid, Mrs. M. E. Parish; District Secretary Woman's Home Missionary Society, Miss Ida Patterson; District Treasurer Sunday School, Mrs. Anna Cox; District Treasurer Epworth League, Miss C. M. Jones; District Treasurer Ladies' Aid, Mrs. Mitchell; District Treasurer Woman's Home Missionary Society, Mrs. Estella Nicholson; District Junior League Superintendent, Mrs. F. Ralston; Corresponding Secretary, Miss Alice Thompson; Recording Secretary, Miss Odessa Patterson; District Pianist, Mrs. B. R. Booker. Dr. W. M. Young, Conference Evangelist, was present and was introduced to the conference and made many helpful suggestions and helped out with the music.

Bishop Mead was well pleased with the work and bade us God speed.—B. R. Booker, reporter.

COMMENCEMENT AT COOKMAN INSTITUTE

By Mrs. Edna C. Whitaker

Commencement Week at Cookman Institute began with the Junior "Prom" on Friday evening, May 25, under the faculty direction of Miss C. E. Brooks, English instructor. No effort was spared by the Juniors to make this a most happy and delightful occasion.

The President's reception to the Seniors at the Mary B. Cookman Cottage Monday evening, May 28, was a very brilliant affair. Every

one present not only spent a very delightful evening, but also declared Mrs. Miller an ideal hostess.

Friday, June 1, was Patrons' Day. The exhibits in the class rooms and different departments were of a very high order. After a program by the pupils of the elementary school, the parents assembled in the chapel for a conference in which many matters of vital im-

portance to the school, homes and community were discussed. At 3:30 p. m. the Field Day activities were had under the direction of Miss Anita S. Prater. The drills and other features of the program were greatly enjoyed by the spectators. In the evening of the same day occurred the Anniversary of the Literary Societies: A splendid program was rendered, including a resume of the year's work, the principal address being delivered by the Rev. Mr. Scott Bartley, Superintendent of the Lake City District, Methodist Episcopal Church.

Sunday afternoon, June 3rd, the baccalaureate service was held in the school auditorium. The sermon was preached by the Rev. Dr. J. B. L. Williams, Pastor, Mt. Pleasant Methodist Episcopal Church, Gainesville, Fla. The text of the sermon was taken from Eph. 4:13 and based upon the subject: "The Christian Ideal of Perfect Manhood and Womanhood." A great throng was present to hear the sermon, which, as usual, was a masterly effort.

The final Epworth League and prayer service was held in the evening of June 3rd. The students entered heartily into the service, expressing themselves as being greatly benefited during the year, and very grateful to Mrs. Edna C. Whitaker, Faculty Supervisor, for her faithful and untiring service in their behalf during the year. President Miller took the opportunity to speak briefly to the students at this time stressing among other things the importance of religious training and faithfulness to duty.

Monday evening, June 4th, the Senior class presented as their class night program a play—"The Last Chance." The occasion was one of very great pleasure for all present.

The graduating exercises of the Junior High School were held Tuesday morning, June 5th. The principal address was delivered by Mrs. Carrie C. Lewis, class '95, head of the Department of Latin, Stanton High School. Her subject, "Fifty Years of Beneficial Service," was ably presented. Being a graduate of, and for several years a teacher in, Cookman Institute, Mrs. Lewis was preeminently fitted to portray the services of her alma mater during its fifty years of history in Jacksonville and Florida.

Tuesday evening, June 5th, the alumni held their reunion. Several students of the long ago were present. Many splendid talks were made in which the love of their alma mater and loyalty to "Old Cookman" were stressed. The principal address of the occasion was delivered by an alumnus of the class of '91, Dr. Arthur Wall Smith, on the subject: "Life As I Have Found It."

The exercises of commencement day were held Wednesday morning, June 6th, at Ebenezer Methodist Episcopal Church. In addition to the thirteen young men and women who were awarded Junior High Certificates, sixteen received the regular four-year High School Diploma, and three, "Special Certificates." This represents the largest graduating class in the history of the school. Attorney Nathan K. McGill, an alumnus of Cookman, class '09, delivered a forceful address to the graduating class on the subject, "Liberty Is a Responsibility."

A considerable number of prizes for scholarship, oratory and various phases of school work were awarded by Pres. Miller; after which he

introduced Mrs. Mary McLeod Bethune, of the Daytona Normal and Industrial School, who, in a brief address, spoke very appreciatively of the great work of Cookman during the years, closing with pertinent and well chosen words concerning the proposed merger of Cookman and Daytona.

Attorney Robt. P. Crawford, class '09, then came forward and in well chosen words presented Prof. Miller a beautiful silver loving cup, the gift of the faculty and students, expressive of their appreciation for the four years of faithful, unselfish service which he had given as the head of the institution. At this point Dr. J. S. Todd, Superintendent of the Gainesville District, asked the personal privilege of publicly expressing appreciation for the excellent showing and progress made by the school under the leadership of Prof. Miller, and asked that the entire audience tender Pres. Miller and faculty a rising vote of thanks and appreciation for such a successful closing up of the year's work. The response was immediate and gratifying.

President Miller took the opportunity to state that the year just closing had been one of advancement in almost all directions. The student body had practically reached the 300 mark; the faculty numbered 19; the largest class in the history of the school had just been awarded their diplomas; and that the school was closing up the year with all its obligations, amounting to more than \$20,000 during the year, entirely paid with a bank balance of upwards of \$1,000.

With the pronouncing of the benediction by "Father" Jackson, pioneer, veteran preacher of the Florida Conference, there came to a close one of the most successful years in the history of Cookman Institute.—Mrs. Edna C. Whitaker, reporter.

THE WOMAN'S HOME MISSIONARY SOCIETY BROOKHAVEN DISTRICT CONVENTION

The Woman's Home Missionary Society of the Brookhaven District met in its tenth annual convention, in Columbia Valley Methodist Episcopal Church, at Columbia, Mississippi, June 1 to 3, 1923. Mrs. S. A. Dukes, President, called the convention to order at 10 a. m. Mrs. F. L. Rankins and Mrs. E. Gellispie, etaoni Mr. F. L. Rankin and Mrs. M. A. James conducted the religious exercises. A good delegation was present, the Secretary, Mrs. Anna Barnes, took very ill and returned home, to Hub, Mississippi.

Mrs. Carrie Jefferson was elected Secretary pro tem. The President read a concise report, as did also Mesdames C. A. B. Price, Corresponding Secretary; Tony, Treasurer; Nancy Brewer, Secretary of Young People's Work; Hattie Fortenbury, Secretary of Mite box; and C. R. Johnson, First Vice-president, which showed increases along all lines, over all previous years; attributed very largely to the untiring hustling and working of Mrs. D. M. Bulkely, National Field Secretary and Mrs. C. A. B. Price, District Corresponding Secretary, also Conference Secretary of Evangelism, Mississippi.

The following auxiliaries, Queen Esthers and Mothers' Jewels made good reports: Hazel Hurst, C. J. Simon, pledge-money, \$3; Hub, C.

E. Gellispie, pledge-money, \$5, District Conference fund 50c; Lampton, F. L. Rankins, pledge-money, \$5, District Conference Fund, 50c; Zion Ridge, Susie Cyrus, pledge-money, \$4, District Conference Fund, 50c; Pleasant Valley, H. R. Foster, pledge-money, \$3, District Conference Fund, 75c, membership dues, \$1.10; New Hope, Tony membership dues, \$3.30; District Conference Fund, 40c; Columbia-Valley, Carrie Jefferson, pledge-money, \$8, membership dues, \$12.10, District Conference Fund, 55c, and Mothers' Jewels, Miss Jonnie Jefferson, membership dues, \$1; Kokomo Mothers' Jewels, Miss Ellen Thomas, membership dues, 50c; Bullock's Chapel, Hattie Fortenbury, pledge-money, \$2. Friday night's public collection, 4.15. Total pledge-money, \$30; membership dues, \$18; district contingent fund, \$3.20; public collection, \$4.15. Grand total, \$55.35. The district treasurer reported balance from last year \$13.83; received during the session \$7.35; total, \$21.18.

Friday night the Rev. N. Poe, pastor of Columbia Valley Church here preached the annual sermon to the delight of all who heard him. On behalf of the local auxiliary, Mrs. Carrie Jefferson delivered a splendid welcome address, responded to by Mrs. C. A. B. Price, of New Zion and Zion Ridge.

Introductions—Mesdames Mary Pope of A. M. E. Church; Alice Dudley, C. E. Gellispie, M. A. James, Mrs. Steward; Misses Ellen Thomas and Cora Lee Thompson; Revs. N. Poe, D. F. Dudley, J. C. Gellispie, D. J. Price. Brithers Will Rankins of the Baptist Church and Wm. Connelly were introduced and made encouraging remarks.

District Officers Elected—Mesdames S. A. Dukes, President; C. R. Johnson, C. J. Simon, Gladys Warren, Alice Dudley, H. R. Foster, Vice-Presidents; C. A. B. Price, Corresponding and Fie dSecretary; Carrie Jefferson, Recording Secretary; —. Tony, Treasurer; Secretary of Evangelism, F. L. Rankins; — Tony, Secretary of Supplies; C. E. Gellispie, Secretary of Young People's Work; Nancy Brewer, Miss C. L. Thompson, May Tony, Mary Peters, Vice-Presidents; Miss Jonnie Jefferson, Corresponding Secreatry; Miss Jenet Gellispie, Recording Secretary; Miss Frances Cyrus, Treasurer. Bullock's Chapel was selected as the next place of meeting. A collection of \$1.55 was taken for the family of a deceased brother of Purvis, Mississippi, given to Mrs. Carrie Jefferson.—C. A. B. Price, Corresponding Secretary.

MAGNIFYING RELIGION IN ARMY AND NAVY

The Secretary of War has called into active service a small group of Chaplains of the Officers' Reserve Corps and National Guard and has invited about fifty religious leaders of the country to meet with them in Washington, June 6-8, 1923, to "devise ways to magnify the place of religion in the Army; consider plans for a more intensive program for moral training for soldiers; develop community contacts and recommend those activities which will strengthen the program for Regular Army posts and stations and which will safeguard young men who enter the various summer training camps."

This call should command the sympathies

interest of every Christian. Great things are expected through this conference and through the annual meeting of the General Committee on Army and Navy Chaplains representing Protestant churches, also called in Washington, June 7th. The meeting of the General Committee on Army and Navy Chaplains is called at the same time because of vital interest in the subjects to be considered by the conference called by the Secretary of War. Arrangements have been made by which the two meetings may have full sessions without the slightest conflict. The General Committee on Army and Navy Chaplains will give a banquet on the night of June 7th to all in attendance upon the conference called by the Secretary of War.

Preeminent among the many objectives of the General Committee on Army and Navy Chaplains is maintenance of vital interest on the part of the churches in the religious welfare of the men of the Army and Navy. During the World War, when millions of our sons were in the service, there was vital interest in the religious welfare of

enlisted men. Since the war, there is a manifest tendency to lose interest. Churches are showing a disposition to themselves. This should not, and must not, be. There is even greater need of interest on the part of the churches in peace time than in war time. There are now 125 Regular Army, some 800 Reserve Corps and 125 National Guard Chaplains. The Navy has 85 Chaplains. The Army has 125,000 men to be served; the Navy and Marine Corps 105,000; 100,000 men will likely be called into training camps this summer. It is vital that adequate provision be made for the religious welfare of all these men. The churches must see to this. The General Committee on Army and Navy Chaplains is the visible link between churches, the War Department and the Chaplains.

The Secretary of War has rendered a signal service to the cause of religion in calling the conference of Chaplains and religious leaders for Magnifying the Place of Religion in the Army. This should meet with enthusiastic response and hearty co-operation on the part of all the churches.

CHRISTIAN PRINCIPLES IN BUSINESS

By William K. Anderson

The page-wire headline of my morning newspaper says "Gary Urges Christian Principles In Business Affairs." "Thank God", I say, "here's a glimmer of light in a darkened world. If Mr. Gary is ready to accept that progressive interpretation of the Gospel it means that hundreds of preachers and thousands of workers who have not yet abandoned hope for a better world are about to realize something tangible on their expectation. It means that the underpaid will have a chance to live; that the sleep-heavy eyes of the 12-hour worker may at last be closed long enough to freshen him for the next day's turn; that he may have a little leisure time with his family to boot, and a chance to read a book perhaps, possibly even to go to church; that his individual liberty may be interpreted as valid in matters other than merely accepting the terms that his employing company chooses to offer him. It's a great day for the world."

So thinking, I eagerly read the article. It looks good. But wait—what's this? "The committee, with Mr. Gary at its head, appointed to consider the question of inaugurating an eight-hour day at the suggestion of Mr. Harding, advises against any attempt at this time to eliminate the 12-hour day in the steel industry."

Dazedly I turn away from the paper, my eye lighting on a book called "Steel", published first in the conservative Atlantic and now advertised by them as being "head and shoulders above other books of its sort."

I read:

"You finish your night work at 7:00 Sunday morning having just done a week of one 24 hour shift and six fourteens. You've got all the time from then until the next morning. Hurrah! What will you do with it? If you do the normal thing—eat breakfast and go to bed for eight hours—that brings you to 5 o'clock. Will you stay up all night? You've had your sleep. Yes, but there's a 10 hour turn coming at 7. You go to bed at 11 to sleep up for your

turn. There's an evening of it. Hurrah, again. But who in hell does the normal thing? Either you go on a tear for 24 hours—you only have it twice a month—or you sleep the 24, if the week's been a bad one. Or—and this is common in Boston—you get sore at the system and stay away a week—if you can afford it."

"We work eight hours in Scotland. They work eight hours in France, Italy, Germany—all the steel mills work eight hours except in this bloody free country." This quoted from a Scotchman.

"I found that first helpers, melters, foremen, old timers and company men were for the most part against the long day. They were all looking forward with varying degrees of hope to the time when the daily toll of hours would be reduced."

"One Croat attended night school—the only one (workers whom he met in his experience) and he had to stop after a few weeks."

"The 12 hour day tends to discourage a man from marrying and settling into regular home life."

"The 12 hour day tended either to destroy or to make unreasonably difficult, that normal recreation and participation in the doings of the family group, the church or the community, which we ordinarily suppose is reasonable and part of the American inheritance."

A brief conversation which the author held with a foreigner, he says typifies the attitude of the workers: "What you think of this job?" asked the foreigner. "Pretty bad, but pretty good money", his answer. "To hell with the money; no can live."

One more statement makes the indictment of the 12 hour day complete: "The increased cost in product, which such a change (from the 12 to the 8 hour shift) would entail, is between 3 per cent and 5 per cent."

What does Mr. Gary mean by his gratuitous tribute to the Bible and Christian

principles? Is it genuine? Is this a case where we shall have to give him credit for living up to his lights and forgive him for the 12 hour day etc. because he knows not what he does? Or is Mr. Gary tired of his three year war with the church; ready to cry out "Kamarad", even to sign the Peace of Versailles, so long as he Doesn't have to pay anything for reparations? The Spring Drive lead by Gen. Olds having failed, is he going to take us in by Peace talk?

Will he "Get by" with it? Will the pulpits of the land ring with adulation for this new prophet of the social gospel, or will they detect the fact that new suit of sheep's clothing covers (blunderingly and inadequately) the same cruel industrial system that tears men's souls and bodies apart? Will they welcome the sinner into the fold on the strength of his words or will they make him "bring forth fruits meet for repentance?"

WESLEYAN SERVICE GUILD

The Wesleyan Service Guild is an organization for all business women, no matter what the age, race or occupation.

The Guild stands for all-round development of business women—development of spiritual life; presentation of opportunities for world service, promotion of Christian Citizenship and personal service, and provision for social and recreational activities.

The Guild has sprung up to meet a need—need often unrecognized. It is not an organization for the sake of organization? It is here to serve business women and to be of service in bringing about the kingdom of God. When it ceases to be of service it will give way to that which comes to render greater service.

A Unite writes "Ours is one of the most talked of organizations in town."

An individual says "The Wesleyan Service Guild is just what I have been looking for. It satisfies as clubs do not, and now I feel I have a place in my church. I belong."

A pastor says "The Wesleyan Service Guild is the most flourishing organization in my church? It is bringing in many who were not members and who were rarely attendants."

It is not, nor has it been, our policy to supplant other organizations. Rather it is our endeavor to step in where no organization exists for the business and professional women of Methodism.

The Wesleyan Service Guild is auxiliary to the Woman's Foreign Missionary Society and the Woman's Home Missionary Society of the Methodist Episcopal Church, and the \$2.50 annual dues per member include membership in both of these societies.

We appreciate the fact of over-organization in some churches, and if you, pastor, missionary of lay workers, can truthfully answer "yes" to the following question, we do not wish to come into your church: "Have you, in YOUR church, an organization which gives the business women of your church and COMMUNITY, by their own statement, the four-fold development mentioned above?" If you cannot say YES to this, let us tell you how your church can organize a Unit of the Wesleyan Service Guild.

May we help you?

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---Simon Peter.

(Various passages from Matt. Luke, Jn., Acts, and Gal.)

JULY 15, 1923

In modern psychological terms Simon Peter would be known as a man of a precipitate will—a man whose disposition is to speak and act twice before thinking once. Every idea that passes through his head is likely to get an expression in conduct. His life is apt to be full of severe contradictions. Such a man usually has the qualities of a vigorous leader, but is not apt to be the sanest and safest one. The best thing to steady his character is the thing with which men are with good reasons loath to entrust him—personal responsibility.

Before Peter became a disciple of Jesus he made his living fishing. He was very religious as every normal Jew was. And when John the Baptist began to arouse people's thoughts concerning the immediateness of the Kingdom of God, Peter went out to hear him, and was baptized into the hope of admittance into the anticipated kingdom. When Jesus began his ministry Peter yielded to the invitation to give up his work of fishing and become his disciple. He did not know, of course, just what this discipleship would mean. He knew that Jesus was an extraordinary person because of the seeming miracle which he had worked in leading him to a full draught of fishes after an all-night's fruitless effort on his part (Lk. 5:4-11). But he knew not that Jesus was the Messiah. He knew not that he was giving up his work to become a member of a theological school with the Messiah as his teacher. He knew not that he was to get a year or so of training in this school and then go out and spend a generation in the active service of the Christian ministry in helping to establish that very kingdom of God into the hope of becoming a member of which he had been baptized by John. Had he thought that, he would not have believed it possible. He simply became a follower of this remarkable person, not knowing what the result would be, but hoping that in some way he would have not reason for regretting his act. From that day until the close of Jesus' ministry on earth Peter was with him.

Because of his natural forwardness and readiness to speak and act, and it may be also because of his age, he became recognized as a sort of leader among the group of disciples, though he did not hold the first place in the Master's affections. If Jesus had any honors to distribute, or any positions of trust to be filled, no one of the disciples would have been surprised had Peter been given the highest honors or the highest position of trust, though he was not without rivals. To use a popular phrase, Peter

was the one most eligible for promotion should there be any promotion. While others were thinking what to say and do, he was saying and doing what to think! In every group of students there are Peters. Some are recognized leaders, though other because of their personality and disposition will be closer in the teacher's affections, and though others may be jealous of those who, because of their resourcefulness and tireless activity and general qualities of leadership, have forced themselves to the front. The rank and file are best adapted by nature to be followers, as executors of others' ideas. Very well if they are good followers. It always seems at least as difficult to find good followers as it is to find good leaders!

Peter's leadership was demonstrated in many instances. To mention but one of these, he was the first to gladden Jesus' great heart by testifying his conviction that Jesus was the Messiah. He was destined thereafter to be a great leader in the propagation of the Christian faith. And Jesus' recognition of his leadership is to be seen in the fact that he was made one of the three who composed the inner group of disciples, and by the fact that wherever anyone was to be especially named by Jesus for any special work in the Christian ministry, Peter was sure to be mentioned. And the disciples' recognition of his ability for leadership is to be seen in the fact that he actually became their leader and spokesman after the Master's departure. One may seriously wonder what progress the Christian cause would have made in the world after the death of Jesus had it not been for the leadership of Peter. The Book of the Acts of the Apostles centres around two characters—Peter and Paul. We do not mean that the other apostles were insignificant in the early Church. They were not. But a group of leaders without a group leader is about the same as, if not worse than a group of followers without a leader. We pastors are apt to think that it is we who really do the work of the Christian Church. It is we who put the program of the Church over. And sometimes we are none too little conscious of our importance. We think a partial truth. Were there no leaders of us to plan the program for us to put over, our importance would dwindle into insignificance so far as the program of the world-Church is concerned. We do the work; but the leaders make the history, which is a greater work. Before his death Jesus changed Simon's name to Peter. But the corresponding change in his character

was affected through the responsibilities of leadership which devolved upon him after there had been taken away the visible guidance of the Master who had heretofore been solely responsible for the progress of his cause. After this we hear no more of Peter's rash suggestions and deeds. He became cautious in his policies wellnigh to the point of compromising principles. Especially was this true with respect to the problem of race prejudice which was then based upon religious rites. In personal attitudes he and Paul were in essential agreement on the matter. But he was a leader of Jews while Paul was a leader of Gentiles. Consequently he sometimes had to compromise for harmony's sake. And for the same reason he sometimes gave the lie to his theory by his conduct (Gal. 2:11 ff). Insincerity? Well maybe it does look like that. But every wise leader will aver that common sense must always govern the practice of our universally accepted ethical theories, especially when grace consequences to a noble cause or threatening. Working among Jews Paul would not have been so successful as Peter. As touching this problem we still have our Peters in the Christian Church. But the fault is not so much with the Peters as it is with those who make the Peters necessary.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, July 15, 1923.

"Who do men say that the Son of Man is?"

(By Rev. D. D. Martin, D. D.)

What ever the religion or moral standing of men any where in the world, if they know Christ they will speak well of him. There is never a man so illbred or so sunken in his own vice that he ventures to speak evil of Christ. Every religion offers some sort of a remedy for the world's ills, but there is no remedy which will in any way compare with the provisions of the Gospel. There are differing theological opinions of Christ, but as to his virtue, wisdom, goodness, and love, the whole world gives him the first place.

But what humanity needs is a Divine Saviour. That Jesus is a good man does not meet all the needs of the human soul. There are other good men, and they have had their followers. None of them have been able to regenerate a human soul, or give to the profligate and undone sinner, a new life and a new standing among men. Who is Jesus? He is the one who can recreate and make all things new in the life of the utterly cast down and hopeless spirit. He has done it for thousands in each of the past two thousand years, and will keep right on doing it until the world is saved.

The saddest of all conditions is where Christ is not known so that the people have no chance to say who he is. In more than one half of the world they have not so much as heard if there be a Christ the Saviour of men. They have no chance to accept and declare him their Saviour. Jesus is asking "Who do the people of darkest Africa say the Son of Man

is." We cannot tell him, they have not said they have not had a chance to say. Here and there is a bright spot in the African wilderness, and whole tribes are saying "He is the Christ, the Son of the Living God."

Who are we saying he is if we do not recognize his authority when he says "Go ye into all the world." We are saying he is no one we are compelled to obey and serve, hence we will disregard his claim and ignore his mandates. Who do we say he is? Not in words but in gifts, not in money only but in the gift of sympathy, of love, and of life. Let us sow by our abiding interest in his cause that we regard him the Saviour of all the world. Gammon Seminary.

District Rounds

FORT SMITH DISTRICT

Third Round

Plainview, July 1-2; Roland Circuit, 7-8; Maumell, 8-9; Marche, 14-15; Conway Circuit, 17-18; Morrilton, 21-22; Conway, 22-23; Springfield, 24-25; Cleveland, 26-27; Solgohachie, 28-29; Bentonville, August 11-12; Fayetteville, 19-20; Van Buren, 25-26; Fort Smith, 26-27.

Dear Brethren: Our District Conference will convene at Danville, August 2-5. We want each Pastor to report his full assessment for "Centenary." And his quota for the "Southwestern." Please give all of your time to God and the great Church.

—W. H. Simpson, D. S.

RICHMOND DISTRICT

Second Round

Upperville, July 2; Lincoln, July 3; Hamilton, July 5; Leesburg, July 6; Falls Church, July 7; Hall's Hill, July 9; Alexandria, July 12; Woodlawn, July 13; Charlottesville, July 14; Richmond, Leigh Street, July 19; Richmond, Ashury, July 20; Lynchburg, August 1; Bedford Springs, August 2; Bedford, August 3; Roanoke, August 6; Salem, August 7; Buchanan, August 8; Stewartville, August 10; Leesville, August 11; Pittsboro, August 13; West Staunton, August 15; Stannton, August 16; Highland, September 5; Waynesboro, September 7; Laurel Hill, September 8; Lexington, September 10; Buena Vista, September 11; Brownsburg, September 13; Harrisonburg, September 14; Bridgewater, September 15; Groveton, September 17; Woodstock, September 18; Strasburg, September 19; Winchester, September 20.

Dear Brother and Co-Worker—We have now reached the first half of this conference year. Have we worked on the church program as given to us, which is greater and far-reaching in its scope embracing the universal needs of humanity under Christ's banner and our great Methodistism? Or have we spent most of our efforts on local needs for personal local benefits to our individual churches and communities? Our Lord Jesus complied with the will of his heavenly Father. Let us heed the voice of Him speaking through our great church and our Richmond district. The resident bishop, the area secretary, the benevolent boards, the treasurer and secretary, the editor of the Advocates, the faculties of the

(Continued on Page 11)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC
July 15, 1923

Subject: The Way-Maker.
(Matt. 3:1-6)

John The Baptist was the herald of the coming Messiah. Let us briefly note some outstanding traits of this first preacher of the advent of the Kingdom of Heaven.

Rugged Courage

The wilderness environment of John was calculated to develop in him physical courage. He lived away from his fellow men, out in the desert with the wild beasts. It took nothing less than genuine courage to spend days and nights out there. But John had a moral courage that compared well with his physical prowess. He did not mince at words when he talked to the Pharisees and Sadducees. He called them hypocrites and vipers and told them the ax was ready to chop them down because of their fruitlessness. He shook his finger in Herod's face and rebuked him for his lecherous adultery.

Unselfishness

I know of no finer example of self-abnegation than John the Baptist. Think of how the crowds flocked down to Bethahara to hear him. John's name was on every Jewish tongue; they even said that he was Elijah risen from the dead to proclaim the gospel of repentance to back-slidden Israel. In the face of all this popularity, John modestly, self-effacingly says: "I am a voice." "There cometh after me mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose." "You will recall also how John pointed out Christ to his own followers; "Behold the Lamb of God etc." Those of John's followers who heard it immediately left John and began following Christ. John's only comment was: "He must increase, I must decrease." No wonder Jesus in referring to John said, "There is no greater born of woman." It takes a rare man to smile while another is eclipsing him. John did it. Most of us can't bear even to share popularity with another fellow. Few, if any, can applaud when the other fellow is overshadowing us. John did. John joyfully recognized that as the Sun of Righteousness mounted up towards the zenith, he and all the other lesser prophetic lights would pale in his ineffable lustre.

J. H. HAYWOOD,
Baltimore, Md.

Quarterly Conferences

WIGGINS, MISS.—Our second quarterly conference was held May 19-20

in Mount Zion Church, of Bond and Wiggins charge, with the Rev. P. H. Rembert, D. S., in the chair. All officers made excellent reports. The district superintendent was paid in full in the conference. On Sunday, the 20th, Rev. Rembert was at his best and preached two soul-stirring sermons to the delight of all who heard him. We are pressing on in spite of the fact that many of our best members have gone north. Our pastor, Rev. D. Ray, is an excellent pastor and an aggressive leader. He has sent in his FULL QUOTA OF THE SOUTHWESTERN CHRISTIAN ADVOCATE and is doing a great work in this section. Children's Day was beautifully carried out at Mount Zion Church, Wiggins, Miss., June 10. Collection for the day was \$6.05.—Reese Jimerson, Reporter.

LEONA CIRCUIT.—The third quarterly conference convened at Two Mile Methodist Church, June 9-10, with Rev. W. R. Robinson. The newly appointed District Superintendent presiding. All officers were present and made good reports. In spite of the heavy rain, the people came to greet the new District Superintendent. At 11 a. m., the regular order of public worship was observed and in fitting words the pastor introduced Rev. W. R. Robinson. There need not be any fear about the success of the Palestine District with W. R. Robinson, leading. Raised during the Quarter Centenary \$102. District Superintendent \$25.00. Pastor \$65.91. Total \$192.91. Accession, one. The future outlook for the Leona Circuit with this group of young people is fine. The Leona Circuit is blessed to have among its membership 17 public school teachers. The Church is justly proud of the Southwestern Christian Advocate. The committee is at work for the full quota. We hope to make Dr. Kling know we love the dear old Southwestern Christian Advocate that has done so much for our people.—Rev. A. L. Gahrrel, P. C.

GEORGEVILLE CHARGE.—Our second quarterly conference was held in Georgeville M. E. church June 2nd, with Dr. H. B. Hart, D. S., in the chair. Henry Stephens, the secretary, called the roll and 38 answered, after which the Dist. Supt. took up the work of the conference and he looked into every phase of the work. He found two newly-huilt alters, one in each church. These repairs were encouraging. Each officer was present with reports. The auxiliaries reported as follows: W. H. M. Society, \$10; W. F. M. Society, \$16.15; Ladies' Aid Society, \$18.27; Epworth League, \$7; Good Samaritan, 6; paid Dist. Supt., \$40; paid pastor, \$10;

raised on Centenary, \$20. On Sunday at 11 o'clock a. m. the District Superintendent preached one of his strong sermons to a crowded house and gave the sacrament to 100 members. At 8 o'clock in town at Walton chapel he ascended the rostrum and preached to more than 150 people. Dr. Hart is a great leader and strong preacher. Our pastor is doing a splendid work; has raised since the first quarterly conference, \$404. We have 2 new subscribers for the S. W. C. A. and we are determined to put the program over with our earnest pastor to lead.—L. Hester, Reporter.

BUDE, MISS.—The second quarterly conference of this charge convened June 16, 1923, with Rev. J. C. Hihbler in the chair. The officers present with written reports showed the work moving on nicely along progressive lines. On Sunday the district superintendent preached a soul-stirring sermon. At night he was at his best, he preached from Math. 11 Chap. 29v, subject: Jesus the World's Greatest Teacher. At this service each individual present was made to rejoice in the God of their salvation. Paid the district superintendent in full, \$20. Raised for all causes this quarter, \$271.00. We shall come to the area conference with round report. Our quota of Southwestern subscriptions has been raised and sent in. The Rev. B. W. Robinson is our pastor.—M. E. Baldwin, reporter.

DISTRICT ROUNDS
(Continued from Page 10)

Epworth League Institute and summer school for pastors: Their eyes are upon us. Let us report large and well at our district conference, Epworth League and Sunday school convention at Salem, Va., August 21 to 26, inclusive, 1923. Success must rest upon individual efforts and work none outside of self.

Faternally yours,
WALTER S. JACKSON, D. S.
620 N. 5th St., Richmond, Va.

SOUTH BALTIMORE DISTRICT
Second Quarter

Ashury-Balto, July 2; Ashury Mission, 3; Lushys, 6; Mutual 7; South River, 13; Davidsonville, 14; Mt. Hope, 19; Huntington, 20; Prince Frederick, 21; Mt. Zion, 26; Churchton, 27; Chesapeake Beach, 28; Catonsville, August 7; Lancaster, 10; Weems, 11; Jno. Wesley-Balto, 20; Centennial-Balto, 21; Ellicott City, 24; Atholton, 25; Eastern, 27; Glenhurnie, 31; Magothy, 1; Eastport, 3; St. Paul-Balto, 6; Broadneck, 7; Waterbury, 8; Annapolis, 10; Balnew, 11; North Point, 12; Brooklyn, 13; Gillis Memorial, 18; Sparrows Point, 20.

Dear Brother: As we enter our second quarter let us pledge our greater loyalty to God and His cause. We emphasize the following this quarter. Collect every dollar pledged to the Centenary. We must report this year at least one whole year's quota. Send Centenary money at once to Chicago. Raise your General Conference Expense this quarter if possible. District Conference, Epworth League and Sunday School Convention will be held at Brooks M. E. Church, Mutual Calvert County, Md., July 31 to August 5, 1923. Ep-

worth League Institute at Morgan College, August 13-20, should receive the hearty support of all of our churches. Keep ever before you the aim of our district, viz: soul winning and Centenary. Praying God's blessing upon you, I am Faithfully yours, Julius S. Carroll, District Superintendent, 322 N. Stricker Street, Baltimore, Md.

LA GRANGE DISTRICT
Fourth Quarter

There will be celebrated this last quarterly conference the historical anniversary of each church in the district. This will also be settlement quarterly conference with D. S. and P. C. overplus. Therefore ask every member for \$1.00.

Stovall, July 7-8; Arhor Chapel, July 8; La Grange Station, Warren M. E. Church, July 15-16; Zehulon, July 21-22; Chipley, July 28-29; West Point, August 4-5; Richardson Chapel (opening celebration), August 6-12; Cedar Grove, August 15; Culloden, August 18-19; Columbus District conference and quarterly conference, August 23-26; South La Grange Circuit, Sept. 1-2; Leete Hill, Sept. 7-8; Whitesville, Sept. 15-16; La Grange Circuit, Sept. 22-23; Greenville, Sept. 29-30; Woodbury, Oct. 6-7; Manchester, Oct. 7; Sardis, Oct. 13-14; Cannonville, Oct. 14; North La Grange, Oct. 21; Odessa, Oct. 27-28; North Columbus, Oct. 29; Gay, Oct. 30; Tailhotton, Nov. 1.

Rally! Rally! Rally!

On ministerial claims, centenary, episcopal funds, general conference expenses, conference claimant. Yes, rally for a 100 per cent report. WHAT YOU EACH LACK OF RAISING FULL SOUTHWESTERN CHRISTIAN ADVOCATE QUOTA, FIRST SUNDAY IN JULY, BRING IT TO THE CONFERENCE WITH YOU.

Your report will make your appointment. Owing to delayed Children's Day reports, we cannot report it on this card, but we will publish it after the third Sunday in June in the SOUTHWESTERN CHRISTIAN ADVOCATE.

We will give a hanner when we read our report at conference to the pastoral charge sending the largest centenary report. Keep in mind Clark University endowment rally. Remember the slogan: "Omaha, I am yet on top." Don't neglect your revivals, increase your membership, keep it before each member that this is pay up centenary year.

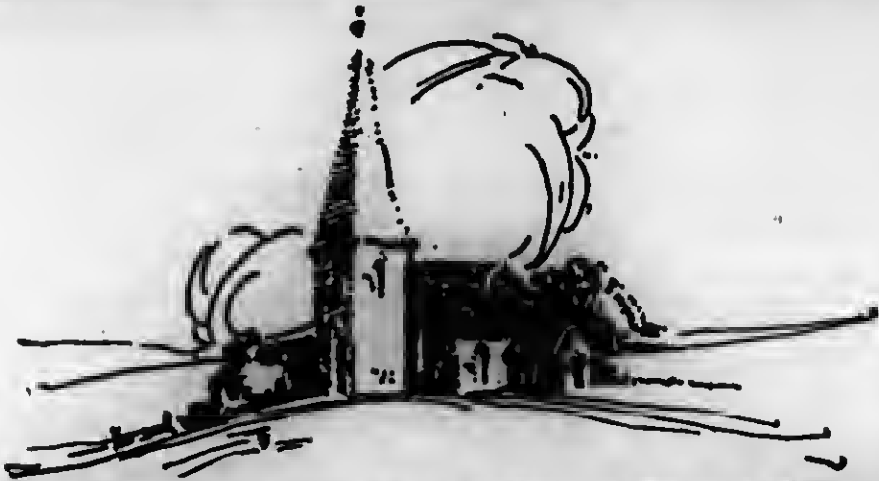
Your co-laborer in Christ,

E. D. GIDDENS, D. S.
507 E. Depot St., La Grange, Ga.

MUSKOGEE DISTRICT
Second Round

Coffeyville, June 30-July 1; Independent, July 1-2; Oswego, July 7-8; Chetopa, July 8-9; Brushhill, July 10-11; Eufaula, July 14-15; Macalister, July 17-18; Tulsa, Aug. 26-27; Porter, Aug. 29-30; Chelsea, Sept. 1-2; Grand River, Sept. 4-5; Hugo, Sept. 8-9; Colbert, Sept. 15-16; Okmulgee, Sept. 26-27; Wewoka, Sept. 29-30; Weleetka, Oct. 2-3; Boley, Oct. 5-7; Sapulpa, Oct. 9-10; Muskogee, Oct. 12-14; Nowater and Big Creek, Oct. 16-17.

Dear Brethren—Don't fail to raise your SOUTHWESTERN quota by July 1, the great rally day. Help to make our paper self-supporting (Continued on Page 14)



WHAT THE CHURCHES ARE DOING

PEORIA, ILL.—On May 6, was our first quarterly meeting it was a great day with us. Our District Superintendent, Rev. Leroy Woolridge, preached a powerful sermon at 11 o'clock. At 3 p. m., Rev. Sherman, of the A. M. E. Church gave us a great gospel message. At 8 p. m. our District Superintendent seemed to be at his best and held the audience spell bound as he brought forth a soul stirring message. A good quarterly conference was held on Saturday night. All reports showed progress along all lines. On May the 24th, our annual May Flower entertainment was given by Sister Mary Davis. It was a grand affair and \$42.00 was cleared from the proceeds. A great work is being done for this church under the faithful leadership of our pastor, Rev. A. E. Miller.—Reporter.

TUPELO DISTRICT—The Rev. T. M. Foster was with us at New Chapel on Children's Day, June 3, and preached a great sermon to a crowded house. We raised \$15.30. Prof. Rogers spoke to the delight of all who heard him. Brother Foster is a fine young man. Brother Foster spoke of the great SOUTHWESTERN paper. He said we must put the paper over and we must bring his number up on the Potts Camp Circuit.—Reporter.

DETROIT, MICH.—Since Dr. G. R. Bryant became our pastor last April, Scott M. E. Church has been doing wonderful work. Sunday, June 3, we held our monthly communion. Every seat in the church was filled. The communion was beautifully carried out in Methodist custom. We are now in the midst of a \$25,000 rally to be held July 1. During the short time Dr. Bryant has been our pastor 54 new members have been added to our church and 7 souls saved.—Mrs. Maridelle Phifer Bush, Reporter.

ASHEVILLE CIRCUIT—We shall never forget our bishop and district superintendent for giving us such a splendid leader and pastor in the person of Rev. L. Jenkins. Our church work at Asheville, Springville and Beaver Valley have taken on new life and we all are very much encouraged and hopeful over the splendid outlook. This is our first year of raising our full centenary quota of \$179. We have raised more under our present leadership than we have altogether in the last five years under other leaderships. The first thing Brother Jenkins did was to add three more rooms to our parsonage, which gives us an ideal modern parsonage with five rooms, front and side porches. He is in-

deed a real leader. He takes the front rank and we follow. He has convinced the membership of Asheville Circuit what can be done by having a method and knowing how to work. Our Woman's Home Missionary Society at Asheville, under the presidency of Sister Annie Bell Bradford, and the Ladies' Aid at Springville, under the leadership of Sister Burk Jones, and the work of Sister Katie Thrasher of Beaver Valley deserve special mention, for we as members of this circuit have a mind to work. We shall go to the district conference with our bishop, conference claimants and general conference expense all met and our SOUTHWESTERN quota in hand. Our district superintendent, C. L. Dunn, deserve special mention for his interest manifested in every phase of the church.—Mrs. Annie Bell Bradford, Reporter.

LENOIR, N. C.—Smith's Chapel M. Church: Our Sunday School has grown from 65 to 145 in 1923. We have a Bible class of 40 young men who were gathered from the streets and were not attending Sunday School anywhere. We gave \$70 in the Centenary Collection Easter. Our pastor, Rev. M. C. Laughlin is a great Sunday School worker and is doing his best to make our Sunday School No. 1. We have a membership of 137 and our Sunday School numbers 145. Superintendent Patterson and his co-workers are doing the best work in the history of the Church.—Reporter.

GREENWOOD, MISS.—The Easter program was carried out to the letter, at Wesley M. E. Church. The children rendered a very interesting program at 3:00 p. m., to the delight of all present. Miss Cunningham presided at the instrument. The members of Wesley and the entire community thank Bishop Jones and his cabinet for sending the Rev. B. W. Wynn this year. He is a clear-headed, far-sighted, safe and sane leader, who knows no failure and with the co-operation of his good wife (Mrs. Wynn) the young life of Wesley is up and doing as never before. Total amount raised on Easter \$875.00. Mrs. Daisy M. Buikley, Field Secretary of the Woman's Home Missionary Society addressed the citizens of this community. We were inspired and helped by the address. The good women of Wesley led by Mrs. Annie Gray, President of the Woman's Home Missionary Society, gave a Banquet in her honor, the graduates of the schools of Greenwood, and the home coming students from the various colleges. May the

18th the Sunday School gave a Mother and Daughter Banquet and realized \$37.00. They now have in treasury \$83.72. The Daughters of Wesley gave a mock Doctors Association and raised \$40.00. The Daughters now have in their treasury \$83.32. On May the 31st, the Ladies Aid Society gave a Baby Show and May teen Contest, and raised \$65.00. They now have in their treasury \$75.50. We have planned a \$1,000.00 rally. We pledge Dr. King our full quota of Southwestern Christian Advocate.—Mrs. E. E. Spinks, Reporter.

COOKEVILLE, TENN.—The Children's Day program was rendered Sunday, June 18, at Wright Chapel M. E. Church, as laid out in leaflet, which was a delightful affair to all present. The pastor was present to render his heartfelt thanks for the splendid work done by all. Collection was \$18.13. May God bless the little children that they may be the men and women of tomorrow.—J. S. L., Reporter.

COOKEVILLE AND ALGOOD CHARGES—June 17, 1923, our rally was held at Cookeville on Sunday, June 17. We had a glorious time at 11 o'clock Rev. William Holden preached one of his soul-stirring sermons. At 3:30 Rev. F. N. New of Smithville Circuit, whose home is with us, preached a delightful sermon for us. At 7:30 Rev. Gilbert Johnson of the Christian Church broke unto us the bread of life from Isa. 1-18. Raised for the pastor \$87.05, as follows: Bishop Clair, in the person of Mrs. Holden, \$29.09; Bishop Jones, in the person of Mrs. Berchie McClellan, \$30.09; Bishop Scott, in the person of Mrs. M. E. Bartlett, \$27.87. We ask the church at large to pray for us.—J. L. L., Reporter.

TURKEY CREEK, MISS.—Mt. Pleasant M. E. church: Mothers' Day was indeed a high day at Mt. Pleasant M. E. church. A program was rendered under the leadership of Mrs. H. M. Fairly, mistress of ceremonies. Mother Kisle Evans received a beautiful bouquet of flowers; mothers' message was delivered by Mrs. H. M. Fairly; trio by Mrs. Louie Jackson, Mrs. Lettie Evans, and many beautiful songs by the choir. The following ones had papers for the occasion: Miss T. Lee White, subject, "Mothers;" Miss M. J. Brunell, Miss Virginia Tuggle, Mrs. Lettie Evans, greetings by the superintendent of the Sunday school, Mr. M. W. White; duet by Mrs. H. M. Fairly, Mr. Norman Thomas; paper by Miss Lettie Simes, Miss Della Flowers; address by Mrs. Pinkie White; paper by Mrs. A. Tuggle; paper by Mrs. Emil Abrams. Collection, \$2. Many good words of consolation were spoken by our pastor, Dr. Houston.—F. Cassell, Reporter.

BLACKSHEAR, GA.—On April the 25th a group meeting was held at Scott chapel Methodist Episcopal church, beginning at 10:30 a. m. Devotion was conducted by the Rev. J. H. Pinckney, D. S., of the Waycross district, after which he gave a very brief and instructive talk. The organization was perfected and Prof. Cooper of Waycross was chosen secretary. Our Area Secretary, Dr. J. N. Moutres, was presented, and in

his usual way brought a powerful and instructive message along the line of Centenary work. The pastors of the various charges reported the work of this year, both finance and new members, the same being encouraging, showing quite an advance on that of last year. The pastor and ladies deserve much credit for the hospitality shown us while in this town.

At 8 p. m. the people crowded the church, and after listening to a short program the District Superintendent arose and presented the speaker. Dr. Moultrie thrilled the congregation with another message.—Reporter.

MOBILE, ALA.—We are glad to say Wesley chapel M. E. church is taking on new life. Sunday, May 27, was the cornerstone laying of the new building, one of the greatest days in its history. Dr. E. M. Jones, of New Orleans Area, preached and officiated; his great service rendered will never be forgotten. Hundreds of people witnessed the program. Those who took a part in the program were: Dr. James Hunter, pastor of the M. E. church, South, delivered a very excellent speech; Mrs. W. A. Weaver, Mrs. Ella Barnett duet; brass band quartette by three young ladies and one young man of the Denerson family, Wesley chapel; vocal solo, Mrs. Lula Johnson; solo, Mrs. Gail Bowicks; solo, Mrs. V. D. Oatman. Many societies and churches were represented. Very excellent music was rendered by the Warren street choir. The services were enjoyed by all. The new building was an admiration to all. Grand total raised, \$110.—V. D. Oatman, Pastor.

RICHTON, MISS.—On May 30, 1923, a big storm struck the parsonage of Cooper's Chapel M. E. Church. The storm was led by some of the good sisters: namely, Sisters Hattie Lucas, Ella Johnson, Martha Dixon, Leona Pickett, and others. These sisters joined in singing, "I'm On My Way to Heaven and I'm So Glad." There were many pounds of choice groceries and a nice sum of money left. May the Lord bless all of those who took part, and permit me to thank them and extend to them a most cordial invitation to call again. E. P. Chapman, P. C.

BENTON, MISS.—Children's Day was fittingly observed throughout the Benton Circuit. Despite very inclement weather, exercises at both churches were attended by almost record-breaking throngs and the program was carried out to the letter. Morning and afternoon services attended with refreshments were the order of the day at Mount Pleasant. The Children's exercises were held in the morning and we were entertained in the afternoon with a very splendid program by the local college students, viz: Mr. Pickett, Misses Johnson and Tibbs of Tougaloo; Miss Starling of Alcorn and the Misses Whisenand of Haverhill. Misses Dancy, Mullen and Whisenand of Canton were present and took a leading part. A very thrilling address of welcome to the returned students was delivered by the pastor, Rev. R. Kersh, who is always equal to the occasion. Collections for the day: Mt. Pleasant, \$25; Wesley Chapel, \$50, which wipes her slate clean for benevolences. Fear not, for Mt. Pleasant is sure to follow suit! We wish

take this opportunity to thank our friends from Canton and elsewhere who graced us with their presence and helped to make the day a grand success.—W. A. Robinson, reporter.

DURANT, MISS.—I am glad to say to the rendors of the Southwestern that John Wesley chapel M. E. church closed its drive June 8th with \$397. This drive was operated in the form of a mock conference, and the Dist. Supts. reported as follows:

Aberdeen district, M. J. Coleman, Dist. Supt., \$134.52; Greenwood district, Eliza Samples, Dist. Supt., \$44.30; Tupelo Dist., Katie Bush, Dist. Supt., \$45.46; Clarksdale district, M. H. Love, Dist. Supt., \$108.17; Holly Springs district, Mary Jono Mallet, Dist. Supt., \$64.67. Total, \$397.12.

The members are being notified all down the line to close up all switches and clear up the track and give the Southwestern Special the right of way that is coming through on July 1st with full speed ahead, and the members have been asked to get aboard when she arrives.—D. D. Shelly, Pastor.

SPRINGFIELD, ILL.—The members of Grace Methodist Episcopal Church are jubilant over the fact that they have as pastor, such an able man as Rev. C. W. Sims. The church has taken on new life. Quarterly meeting was held April 29th. The services were enjoyed all day. The pastor delivered an able sermon in the morning. Rev. W. H. Deboe, in afternoon, and the District Superintendent preached in the evening. The members and friends of Grace Church are always glad to hear Rev. Woolrich. The sum of \$28 was the offering for the day.

Rev. Sims has secured over \$800.00 in bona fide subscriptions to be paid in on or before July 1st, which day will be a gala day in our church.

Rev. Sims has come here with only the interest of the church and the building program at heart, and he has begun the work in his charge with an unselfish spirit. The members are very grateful indeed to our District Superintendent and Bishop in their wise choice. And it is hoped that each member will join hearts and hands with the pastor and help carry on the good work so well begun. Some day, in the near future, we will see a new Grace Methodist Episcopal Church.

The members are planning a reception for Rev. Sims and his wife. The fact that one has not been held, does not lessen the esteem in which our pastor and wife are held.

Quite a nice "donation party" was held recently for Rev. Sims and wife. We hope that the members will often make such visits to the parsonage.—Rev. C. W. Sims, Pastor; Mrs. E. L. Roger, reporter.

SOUTH RADFORD, VA.—We, the members of the Mt. Olive Sunday School of the Radford Charge, held our Children's Day services on this regular day at 3 p. m., using the program prepared by the Board of Education, arranged by Miss Elizabeth Edland, it was followed to the letter. Our efficient instructor, Bro. C. C. Alexander put over the best program ever witnessed by a crowded house in this section; every phase of the program was observed. Miss V. G. Pettis read a most excellent paper, subject:

"Religion of Africa, Their Only Hope is Christ." All were delighted and inspired throughout the program. Time-ly remarks by the pastor Rev. F. D. Thomas, who always has in store many good things to say. Mr. R. M. Pettis of Bluefield spoke words of encouragement of the good work of the church and race by the young people. Collection \$11.45.—C. H. Jones, Superintendent and reporter.

BIRMINGHAM, ALA.—Scott's Chapel: We have just closed our second quarterly conference with Dr. C. L. Dunn, D. S., presiding. He gave us a splendid address on faithfulness and loyalty to God and the church program. He complimented Scott's Chapel for being the first church on the Birmingham District, or even in the Central Alabama Conference, having gone "over the top" in the centenary drive this year, raising our full quota of \$135 the first Sunday in March. Our success was due to the fine leadership of our pastor, Rev. H. J. McLin, who started on his return from the annual conference organizing the forces of the church and gave a workable plan and stayed with it until we succeeded. Now we are making our everlasting pull to be the first to raise our quota of SOUTHWESTERN subscriptions and our episcopal fund, general conference expense and conference claimant fund. Our unit system works fine. The Sunday school gave \$30 toward the centenary, Ladies' Aid \$1.50, W. H. M. Society \$2.00, Epworth League \$1.00 and Junior League \$5.00. The following members worked like Trojans and brought up their \$5.00: Mr. and Mrs. A. Wynn, Mr. and Mrs. M. K. Jackson, M. C. Jackson, Mr. and Mrs. W. J. Hale, R. B. Morman, James Springer, Elijah Colbert, Eliza Brown, Mrs. Jennie Simmons, Mrs. H. J. McLin, Richard Watkins, Will Todd, Mrs. Jimma Springer and others. The pastor brought up \$13.00 in this rally and A. Wynn \$14.00. We have ten tithers at Scott Chapel. Paid pastor this quarter, \$108.00. We had a religious program during the quarter and the department of social and recreation served refreshments free.—A. Wynn, Treas., Trustee Board.

EUDORA, ARK.—Peebliss Chapel M. E. Church—Sunday school opened at 9:30. Song by the school. Prayer by the pastor, Rev. J. M. Smith. In the collection class No. 2 led with \$1.05; No. 1, 85c; No. 3, 40c. Total, \$2.30. At 11:30 the pastor preached a splendid sermon to a small congregation. Collection, \$1.85—Miss Lillian Smith, reporter.

LOUISVILLE, KY.—Dr. J. H. Greer has been returned to Coke M. E. Church for the third year. Mrs. Bertha Davis of Columbus, Ohio, is conducting a series of meetings at this church. All the auxiliaries are at work. The Junior Epworth League is well organized.—Mrs. Margaret C. Slaughter, Reporter.

JEFFERSON, TEXAS.—The Ladies' Aid Society rendered a very excellent program on the night of May 27. It was wonderful how the old members of St. Paul put on such a program. Some who sung solos were born in 1860 and their voices rang in the ears of their hearers. We are the people who are filled with

music. Such reciting would have made Isaiah take notice. We are very proud indeed of our older members, because of any number of reasons. The choir of Mount Airy Baptist Church furnished the audience with many thrilling songs and anthems, and at the same time we had the Angelic choir, composed of the aged members, and they sang with the angelic spirit. God bless these old warriors, for they are certainly puzzling when it comes to doing and being. Our former pastor, Rev. F. D. Mayez, was present. We are thankful to all who helped in any way to encourage the older people as well as inspire the younger ones.—Miss W. H. Hawkins, Reporter.

KANSAS CITY, KANS.—Mason Memorial M. E. Church congregation held their opening day services in their new church at Ninth street and Oakland avenue, Sunday, June 10. Sunday school at 9:30 a. m., Mr. S. A. Hayes, superintendent. Preaching at 11 o'clock by the pastor, Rev. P. A. Morrow; text, Philippians 3, 13-14; subject, "Believers pressing forward." This service was largely attended. The pastor delivered his sermon with power and eloquence. At 3 p. m., the Rev. Davis of the Christian Church and Rev. McDaniel of Graystone Heights Baptist Church rendered splendid service. Mr. A. F. Wilson acted as master of ceremonies. At 6:30 p. m., the Epworth League conducted by Mr. F. D. Jenkins rendered a literary program, including a quartet of four small boys, who deserve much praise for their ability in the rendition of the music. At 7:45 p. m., the services were conducted as a meeting of expression. Many told of how they had toiled and prayed for the church building which they now have been permitted to enjoy. Dr. W. A. Love also gave a short but enthusiastic address. At each service the choir of twenty-four voices, directed by W. L. White, sang as never before. As they marched in, dressed in their white robes, singing "Holy," we could only feel that God was with us. Bishop C. L. Mead of Denver, Colo., visited the church on Tuesday, June 12, and looked over the building. He was highly pleased with the work already accomplished. Mason Memorial M. E. Church, under the splendid leadership of its pastor, Rev. P. A. Morrow, has taken on new life and has erected to its credit a building second to none in the Lincoln Conference.—Reporter.

BERTIE, LA.—Woodlawn M. E. Church: I take this method to thank the members and friends for giving our pastor, the Rev. C. E. Bradford, 100 pounds of choice groceries and a purse of \$2.50. This made the pastor and family happy. We ask them to come back soon. This was led by C. Monno and N. Charon.—C. Monno, Reporter.

GEORGEVILLE, MISS.—On June 10 we rendered an excellent program. Amount raised \$48. Raised in the Sunday school \$5 on pastor's salary. Total for the day \$53. Our Sunday school is on the upward march under the supervision of our energetic superintendent, J. S. Horton.—L. E. Redding, Reporter.

SUMTER, S. C.—The Sumter Dis-

trict, South Carolina Conference, was favored with a two weeks' visit by the director of evangelism, Dr. R. T. Weatherby of the Atlanta Area, recently. Many charges were visited and helped by his sound doctrine and words of wisdom. The people of Sumter, Mount Zion, Shot Pouch, Lamar, Mechanicsville and Oswego will long remember him for his helpfulness. They regard him as a giant of the rostrum. Many souls were converted and many believers were awakened to a sense of duty and made new resolutions to be of greater service for the Master's kingdom than ever before.—R. L. Hickson, Reporter.

MOSS POINT, MISS.—St. Paul M. E. Church: On June 17, 1923, those who reported \$1.00 and upwards are as follows: Mrs. Elizabeth Vaden, \$1.00; Mrs. Laura Grant, \$10.00; Cr. P. W. McIntosh, \$1.00; J. C. Hartzog, \$1.50; Mrs. F. Dantzler, \$1.75; Mrs. Josephine Stewart, \$1.00; Mr. F. C. Smith, \$2.00; Mrs. Rosa Smith, \$1.25; Mr. T. A. McFall, \$1.00; Mr. Gains McElroy, \$1.75; Mrs. Elizabeth McElroy, \$1.75; Mrs. Lula S. Belle, \$1.00; Mr. Walter Sand, \$1.50; Mrs. Essie Thompson, \$1.00; Rev. W. W. McKinton, \$1.50; Mr. C. S. Fairly, \$1.00; Mrs. Mary Walker, \$1.00; Mr. Clinton Walker, \$1.50; Mrs. Emily Walker, \$1.00; Mrs. Joe Ray, \$1.00; Mrs. Alfretha D. Smith, \$1.00; Mr. J. C. Hyde, \$1.50; Mrs. Celestine Hyde, \$1.00; Mrs. Pheobie Lancaster, \$1.00; Mrs. Mariah Butler, \$1.00; Mr. Moses Mebb, \$1.00; Mr. Peter Campbell, \$1.00; Mr. H. G. Brooks, \$1.75; Mr. Dock Davis, \$1.50; Mr. Marion Wilson, \$1.50; Mrs. Malissa Bartie, \$1.50; Mrs. Laura Mand, \$1.00; Mrs. Ella Prayon, \$1.00; Mrs. Jessie Campbell, \$1.00; Mrs. Lueffa Dennis, \$1.00; Mrs. Amelia McDade, \$1.00; Mrs. V. B. Cruzatt, \$1.00; Mrs. L. E. Marshall, \$1.10; Mr. Ed Walker, No. 1, \$1.65; Mrs. Rosa Hyde, \$1.00. Contestants: Mrs. L. M. Moton, \$1.00; Ladies Aid by Mrs. Evelyn Budeo, President, \$1.00; Woman's Home Missionary Society by Mrs. Amelia McDade, President, \$5.75; Mrs. Bettie Nettles, \$1.00; Mrs. Mary Dubra, \$1.00; Mrs. Mattie Wilson, \$10.25; Epworth League, \$1.35; Mrs. Malissa Bartee, \$4.00; Mrs. Essie Thompson, \$15.61; Mrs. H. G. Brooks, \$31.10; Rev. W. L. Marshall, \$15.00; Mrs. Mary Dubra, \$16.00; Mrs. H. G. Brooks, having raised more than any of the contestants, was awarded the prize of a \$5 gold piece by Mr. C. S. Fairley on behalf of the St. Paul M. E. Church, who in return immediately donated it to the said St. Paul Church. Total collection for the day, \$123.16. Five subscriptions secured for the Southwestern Christian Advocate.—W. L. Marshall, Reporter.

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CARD OF THANKS

I take this method to thank the members and friends of St. Paul M. E. church, Aherdeen, Miss., for the splendid storm party given at the parsonage Friday night, April 20th. Storms of this kind always bring sunshine. This company was led by Miss Helen D. Shuter, Mrs. Fannie Agnew, Mrs. Fannie Coleman, Mr. E. D. Coleman, Mrs. A. E. Franklin, Dr. and Mrs. W. F. Honcord and others. They made their way to the dining-room and there they laid on the table all kinds of groceries. With howed heads the pastor, Rev. A. G. Marshall, offered prayer; then the pastor's wife extended their heartfelt thanks for these blessings and tokens of love and friendship, and extended to the company a welcome to call again. Too much praise cannot be given the good people of Aherdeen.—Mrs. O. C. Marshall.

We take the greatest of pleasure in thanking the Parsonage Committee of Riley chapel M. E. church for what they have done, of which Sister Lucinda Riley is chairman, Sister G. Riley is secretary, Sister Rosa Gant treasurer. They have put in the parsonage a fine dining-room set, ice box and two nice cotton mattresses during the absence of their pastor, besides the nice furniture already in parsonage. We feel we cannot thank them enough.—Rex. S. L. Harrison, Handshoro, Miss.

I wish to thank the good people of Arkadelphia M. E. church for their hospitality. A great storm came on the 14th inst. to the parsonage to the surprise of the pastor and family. It caught us unprepared for it, but after a few minutes of consideration and prayer, the whole family was able to rejoice. After the presentation speech, made by Rev. P. Danzler, he laid on the table 178 pounds of choice groceries given by the members and friends. The pastor responded with words of thanks. The pastor and wife extended them a standing invitation at any time, for they are welcome. The storm was led by James Williams, Rev. P. Danzler and others.—Rev. E. H. Holmes, Pastor.

To the good people of Oxford, Miss.: We the children of the deceased Mrs. Tamar A. Patton, take this method of thanking you for your many kindnesses toward us during the illness and death of our mother. Mrs. W. R. BOLES.

We take this method of thanking the N. O. Colored Funeral Directors for their kindness shown us during the illness and death of our beloved sister, Florence Dalgre; also for the beautiful floral offerings.

Mrs. JENNIE G. WINNFELD,
Mrs. LOUIS BENJAMIN,
Mrs. MAMIE GOODRICH,
Mr. JOSEPH DAIGRE,
Mr. GILBERT DAIGRE,
Sisters and Brothers.

I wish to thank the members of Cade, La., for a surprise on May 29. Many pounds of select groceries and a cash purse of \$4 were presented me by Bro. J. McDaniel and Mrs. Lil-

lie Daniel.—Rev. C. Jenkins, Pastor.

I take this method to thank the good people of Colfax, La., for their many acts of kindness toward my wife during her illness. We also thank Rev. and Mrs. Mitchell, Sister Jackson and others, who brought things for her comfort. May God bless you.

Rev. J. C. CLARK.

I thank the kind people of Fort Smith Methodist Episcopal Church for their kindness toward me during my stay there with my sick husband Nathaniel Neal, the father of the pastor in charge, the Rev. B. F. Neal, and pray God's blessings may ever be with them in this world and eternal life in the world to come. My husband died while there among those good people and his remains were brought back to our home in Paroloma, Ark., and laid to rest in the old church cemetery June 5th. My children all join me in heartfelt gratitude to the good friends of Mallaleu Methodist Episcopal Church, Fort Smith, Ark.—Emerline Neal.

I want to thank the good people of Moherly, Mo., for the splendid donation given me on leaving to visit my parents. Rev. and Mrs. R. N. Jones, of Forest, Miss.—Mrs. Ethel M. J. Ray, Moherly, Mo.

DISTRICT ROUNDS

(Continued from Page 11.)
and try to have all the centenary collected. Remember, this is the end of the five years' subscription for the centenary. Let us try to raise our full quota on the Muskogee district.
W. C. CONWELL, D. S.

MARSHALL DISTRICT Fourth Round

Ore City Circuit, Aug. 4-5; Ehenzer, Aug. 12-13; Mallaleu, Aug. 13-15; Zion and Edwards, Aug. 11-12; Jefferson Circuit, Aug. 18-19; Lassater Circuit, Aug. 25-26; Hawkins Circuit, Sept. 1-2; Longview, Sept. 1-2; Texarkana, Sept. 7-9; Texarkana Circuit, Sept. 8-9; Mineola Circuit, Sept. 15-16; Woodlawn Circuit, Sept. 22-23; Daingerfield Circuit, Sept. 29-30; Smithland Circuit, Oct. 6-7; Lodi Circuit, Oct. 13-14; Queen City, Oct. 13-14; Marshall Circuit, Oct. 20-21; Waskom, Oct. 20-21; Pittsburg, Oct. 27-28.

Dear Brethren—The district conference will convene at Pittsburg, Aug. 22-26. Let each pastor come prepared to report the following: Centenary, conference claimant, general conference, expense episcopal funds and the SOUTHWESTERN. Make a place for yourself by doing your full duty.

Yours in His name,
E. H. HOLDEN, D. S.

DICKSON DISTRICT Fourth Round

Springville and Paris, June 28-30; Howard Circuit, July 5-6; Mount Pleasant, July 7-8; Flatwood, July 14-15; Mansfield, July 21-22; Clifton, July 28-29; Cumberland Furnace, Aug. 11-12; Dickson, Aug. 4-5; Lawrenceburg, Aug. 18-19; Lewisburg, Aug. 26-27; Farmington, Sept. 1-2; Spring Hill and Franklin, Sept. 8-9; Shelbyville Circuit, Sept. 13-14; She-

byville Station, Sept. 15-16; Dover, Sept. 22-23; Waynesboro, Sept. 29-30.

Dear Pastors and Members of the Dickson District—Our district conference will convene at Mansfield, Tenn., July 18-22, 1923. Please come with written reports along all lines of our church program. Save souls, complete your quotas, centenary, episcopal fund, conference claimants, general conference expenses, and SEE TO IT THAT EVERY FAMILY ON YOUR CHARGE IS A SUBSCRIBER OF THE SOUTHWESTERN CHRISTIAN ADVOCATE, OUR OWN PAPER, WHICH SPEAKS FOR US OF OUR RACE AND CHURCH.

I am yours sincerely for the Master's kingdom,
ELI J. GUTHRIE, D. S.

136 S. 2nd Ave., Franklin, Tenn.

GREENWOOD DISTRICT Third Round

Inverness, July 14-15; Indianola, 28-29; Lexington Circuit, August 4-5; Lexington, 11-12; Goodman, 23-26; Pickens, 25-26; Carrollton, Sept. 1-2; Greenwood, 7-9; Itta Bena, 14-16; Morgan City, 15-16; Greenville, 21-23; Heads and Shaw, 22-23; Belzoni, 28-30; Moorhead, 29-30.

Dear Brethren: Easter and Children's Day have passed, and some of you are behind with your Centenary. Please pay up in full at the District Conference on August 15. Some of you have fallen behind in your Southwestern quotas. Drs. L. H. King and E. M. Jones, will be at our District Conference and we must report round on all claims. Remember brethren the Greenwood District is the leading district in the Upper Mississippi Conference. You all have done well, but can do better. If you need me call and I will come. Faithfully yours, H. B. Hart, District Superintendent.

MARRIAGES

WARREN-JACKSON—On Wednesday, June 6, Mr. Theodore Roosevelt Warren of New Philadelphia, Ohio, and Miss Lucille C. Jackson were united in holy wedlock at the Methodist parsonage. The marriage was solemnized by Rev. Abraham L. Holland of Cadiz. They will make their future home in New Philadelphia. Miss Jackson was formerly a resident of Harrisville, Ohio.

GORDON-DOUGLAS — Mr. Henry Gordon and Miss Viola Douglas were married on Sunday, June 10, at Shreveport, La. Both are members of the Baptist church.

Woman's Column

"One thing is forever good:

And that one thing is success."

Mrs. Daisy McClain Bulkley, our National Field Secretary of the Woman's Home Missionary Society, has very recently completed her itinerary through the Mississippi Conference with very encouraging results. The statement is as follows:

Midian District—Total amount collected, \$24.65; amount left with

auxiliaries, \$3.10; amount given to Field Department, \$21.55; subscriptions to Woman's Home Missions, 36; subscriptions to Children's Home Missions, \$18.

Jackson District—Total amount collected, \$30.01; amount left with auxiliaries, \$7.30; amount given to Field Department, \$22.71; subscriptions to Woman's Home Missions, 48; subscriptions to Children's Home Missions, 18.

Total amount collected, \$203.33. Total number of subscriptions to Woman's Home Missions, 218. Total number Children's Home Missions, 63.

Vicksburg District—Total amount collected, \$36.67; amount left with auxiliaries, \$16.57; amount given to Field Department, \$20.10; subscriptions to Woman's Home Missions, 24; subscriptions to Children's Home Mission, 10.

Brookhaven District—Total amount collected, \$49.95; amount left with auxiliaries, \$24.45; amount given to Field Department, \$25.50; subscriptions to Woman's Home Missions, 44; subscriptions to Children's Home Missions, 10.

Gulfport District—Total amount collected, \$23.14; amount left with auxiliaries, \$6.10; amount given to Field Department, \$17.04; subscriptions to Woman's Home Missions, 30; subscriptions to Children's Home Missions, 12.

Hattiesburg District—Total amount collected, \$43.91; amount left with auxiliaries, \$13.46; amount given to Field Department, \$30.45; subscriptions to Woman's Home Missions, 37; subscriptions to Children's Home Missions, 12.

We take this method to thank Mrs. Bulkley for her untiring service to our conference, and for the many helpful things which she has said to inspire our women to live lives of love and service to God, by serving humanity. We feel assured that with two hundred and eighteen new readers of Woman's Home Missions and sixty new readers of Children's Home Missions, that her coming to the Mississippi conference, has given us a new vision of the work, and more of us are now willing to share the tremendous task of saving America for Christ.

I am reminded to call your attention to the fact that we are nearing the time of our semi-annual meeting which is to convene at Hattiesburg June 21st to 24th. We are asking that each auxiliary of the Woman's Home Missionary Society within the Mississippi Conference be represented there with a 100 per cent report. It is hoped that this may be the hanner year of our work, and in order to make this possible within the first six months of the year, will require persistent efforts on the part of all concerned. May I ask that the reports from each district be sent to me not later than the fifth of June as the report of the work done at our conference must be sent to the general society before June 15th? I hope that each officer and member will be enthusiastically interested in this matter, that we may be numbered with the conferences that make up the honor roll for this year. And may the work be done fully, not seeing ourselves, but Jesus.

a graduate of Gammon Theological Seminary, class of 1916, and was president of his class. He lived an earnest Christian life and died as he lived; was 30 years old. His body was carried to his home, Memphis Tenn., for burial. Surviving are his wife, Mrs. Marilu Jenkins Taylor, daughter of Rev. V. D. Jenkins, and others relatives.—(Mrs.) Chas. E. Taylor.

VELLS—Sad to the memory is the death of our sister Fannie Vells, which occurred May 20th, 1923, at LaGrange, Ga. She was at the home of her daughter during her illness. After her death she was brought back to her home at Roanoke, Ala. Sister Vells was one of the oldest members of the Bethlehem M. E. Church and a faithful one. Sister Vells lived a Christian life; she leaves two daughters, one son and three grandchildren and a host of relatives and friends to mourn her passing. The funeral service was conducted at the Bethlehem M. E. Church. The pastor Rev. A. Calahan, master of ceremony. The following ministers were present and took part: Rev. J. N. Wallace, D. S. Prayor offered by Rev. A. J. Green, pastor of the First Baptist Church; solo by Miss N. L. Walker; sermon by Rev. L. S. Price, her former pastor; solo by Mrs. J. P. Russell; after which the remains were laid to rest in East Roanoke Cemetery.—Catherine Nelson, reporter; Rev. A. Calahan, pastor.

CURTIS—Sister Ellen Curtis, a faithful member of Cedar Grove, M. B. church, Vance, Miss., departed this life on May 13. She died at the age of 44 years. She leaves a husband, father, two brothers, two sisters and a host of friends to mourn their loss. Her remains were laid to rest in Cedar Grove cemetery. The funeral was conducted by her pastor, Rev. E. D. Russell.—Katie Crawford, Reporter.

LITTLEJOHN—Brother Foster Littlejohn, one of the oldest members of Cornerstone M. E. church, departed this life March 28, 1923, in full triumph of faith, age 76 years. He lived a consistent Christian life until death, being always a faithful and an active member in the church.—Reporter.

ARMSTON—Rev. H. C. Armston, a retired minister of the Louisiana Conference, departed this life on May 31, and was buried from Peck Memorial church June 3.

His funeral was largely attended; the several fraternal organizations to which he belonged turned out with full rogalia. The services were impressive. The following ministers, who were present were eloquent in their words of tribute to life and works of this minister of God. Rev. R. Jones of Ashury; Rev. J. A. Landry, of Haven; Rev. A. G. Jenkins, of Trinity; Rev. C. Johnson, of Mt. Zion; Rev. V. Chapman and Rev. C. S. Stanley, of Wesley.

Rev. Armston joined the conference in 1881, spent 19 years in the effective work and 23 in the retired

(Continued on Page 16)

(Continued on Page 16)

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

We will cheerfully make any corrections or entries where necessary. A post card request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conferences	Place	Date	Superintendent
Chattanooga	Dayton, Tenn.	July 10-15	A. J. Hughes
Bluefield	Tip Top, Va.	July 10-15	W. H. Brown
Waycross (S. End)	Blackshear, Ga.	July 11-15	J. H. Pinkney
Nashville	Plasah, Tenn.	July 11-15	J. B. Booth
Sedalia	Sedalia, Mo.	July 12-15	L. R. Grant
Austin	Austin, Texas	July 17-22	A. D. Jacques
Gulf	Eustis, Fla.	July 18-22	Henry W. Bartloy
Dickson	Mansfield, Teun.	July 18-22	Ell J. Guthrie
Dallas	Ennis, Tex.	July 23-29	J. W. Warren
Jackson	Brandon, Miss.	July 24-29	L. W. Price
Holly Springs	Abbeville Circuit	July 24-29	W. N. Redmond
Murfreesboro	Alexandria, Tenn.	July 25-29	F. N. Collier
Opelika	Five Points, Ala.	July 25-29	James N. Wallace
Greenville	Greenville, S. C.	July 25-29	W. S. Thompson
Griffin	Fayetteville, Ga.	July 25-29	R. T. Adams
Vicksburg	Carey, Miss.	July 25-29	J. C. Hibbler
Montgomery	Troy, Ala.	July 25-29	Joel C. Carson
New Orleans	Franklinton, La.	July 25-29	M. R. Walker
Gulfport	Ocean Springs, Miss.	July 26-29	P. H. Rembert
Atlantic	Ft. Lauderdale, Fla.	July 26-31	J. A. Simpson
Waycross (N. End)	Forsyth, Ga.	July 25-29	J. H. Pinkney
Orangeburg	Denmark, S. C.	July 26	B. S. Jackson
Beaufort	Allendale, S. C.	July 26-29	L. G. Gregg
Spartanburg	Rock Hill, S. C.	July 26-29	J. C. Martin
So. Baltimore-Mutual	Calvert Co. Md.	July 31-Aug 5	J. S. Carroll
San Antonio	San Antonio, Tex.	August 1-5	G. A. Deslandes
La Teche	Houma, La.	August 7	W. G. Alston
Aberdeen	Mashulaville, Miss.	August 7-12	J. H. Talbert
Pittsburg	McKeesport, Pa.	August 8	M. J. Naylor
Huntsville	Oakland, Ala.	August 8-10	J. L. Carr
Hannibal	Troy, Mo.	August 8-12	C. S. Webster
Atlanta	Oxford, Ga.	August 8-12	J. W. Queen
Waynesboro	Hagan, Ga.	August 8-12	J. S. Stripling
Starkville	Wier, Miss.	August 8-12	E. F. Scarborough
Palestine	Mexia, Texas	August 8-12	W. R. Robinson
Louisville	Sbelbyville, Ky.	August 21	R. F. Broadbuss
Greenwood	Lexington, Miss.	August 15	H. B. Hart
Marion	West Greene, Ala.	August 15-19	R. R. Williams
Alexandria	Natchitoches, La.	August 15-19	G. C. Haywood
Hattiesburg		August 15-19	W. H. Smith
Richmond	Salem, Va.	August 21-26	W. S. Jackson
Sardis	Sardis Circuit	August 21-26	M. C. Pulliam
Rome	Menlo, Ga.	August 22-26	J. D. Lovejoy
Tupelo	Prairie Circuit	August 22-26	W. H. Golden
Lake Charles	New Iberia, La.	August 22-26	J. W. Turner
Kansas City	Slater, Mo.	August 22-26	A. H. Higgs
Lake City	Fernandina, Fla.	August 23-26	Scott Bartley
Baton Rouge	Port Allen, La.	August 24-Sept. 1	B. J. Reddix
St. Louis	Kinlock Park, Mo.	Aug. 29-Sept. 1	Leroy Woolrich
Monroe	Bastrop, La.	August 29-Sept. 2	T. A. Hampton
Brookhaven District	Tylertown Miss.	September 5-9	G. W. Smith

SPECIAL NOTICE

To the Members and Friends of the West Texas Conference: Dear friends of the district conference, the season is now here, so let each church, minister, member and friend do their best to make the conference claimant anniversaries a great success, which each district superintendent has been kind and co-operative enough to allow us to hold on each district of the West Texas Conference. It is hoped that the district contestants will report not less than two hundred dollars from their respective districts. I am asking all pastors who have not paid their three per cent in full to come prepared to pay five dollars, and all members and friends are asked to pay one dollar at the big anniversary rally, which are as follows: San Angelo District, Cleburne, Tex., Friday night,

July 13, 1923; Austin District, Simpson Tabernacle, Austin, Tex., July 20, 1923; Waco District (Rockle Church, July 26, 1923; Dallas District, Ennis, Tex., July 27, 1923; San Antonio District, Seguin, Tex., August 3, 1923; Victoria District, Oakland, Tex., Aug. 10 1923.

Thanking you in advance, I beg to remain your yoke-fellow,

D. G. LACY, Field Sec'y.

By the authority of a resolution unanimously adopted by the Central Missouri Conference at Springfield, Mo., April 7, 1923, All of the undergraduates in the Conference Course of Study and the Board of Conference



Examiners in the same course of study are called to meet at George R. Smith College, Sedalia, Mo., July 8 to 16 in a Summer School of Theology.—F. S. Bowls, Chairman; B. F. Abbott, Registrar, Board of Examiners.

CRESCENT CITY NOTES

GRACE M. E. CHURCH—On Tuesday night, June 12, when all seemed quiet, a heavy blow of laughter shook the doors of the parsonage of Grace M. E. Church at a very late hour, causing Rev. and Mrs. F. A. Brown to part from "the land of dreams." This surprise party was composed of the King's Sons and Daughters, the Steward Sisters, and some members and friends of Grace Church. A march through the parsonage, beautified with lighted candles and song, was the first attractive feature of the party. On entering the dining hall Rev. and Mrs. Brown were startled by the presentation of delicious ice-cream, many beautiful cakes and a large assortment of pounds. They appreciated this event so very much and wish to extend many thanks to the members of the party.—Rev. and Mrs. F. W. Brown.

Mr. and Mrs. S. Ware of Beeville, Texas, mother and father of Mrs. F. W. Brown, wife of Rev. F. W. Brown, are visiting the parsonage; also their little grandson, E. L. Moore.

MT. ZION—Sunday, May 27th was quite an eventful day at our church, we had as welcome visitors, Rev. Smoot at Sunday school. Rev. Bell preached at 11 o'clock an impressive sermon. Rev. Rogers also spoke very feelingly. Dr. Lucas gave us an interesting talk on the advancement of the Negro race, which was strengthened by an eloquent address by Rev. Hayden. Prof. Perkins spoke on the importance of combining education with friendship which elicited much favorable comment and applause. The St. Elizabeth Council had their annual sermon preached by our pastor, Rev. Cornelius Johnson, which was pleasing and instructive.

Floral offerings were in profusion. We further extend many thanks for cash offerings; come again. Our Parochial school which has been so ably conducted by our Mrs. Myrtle Stump came to a successful close by an entertainment at the church; quite an interesting program was put over,

which elicited great applause, Mrs. Stump is quite a live wire and we are very proud of her. Our Pastor was presented the sum of \$28.00 for a summer suit of clothes by our board of Stewardess and pastor was aglow with smiles.—E. J. Lacals, reporter.

PECK MEMORIAL—The pastor and his family of Peck Memorial Church wish to express their appreciation for the genuine surprise given them on Tuesday night, May 12, of many pounds of choice groceries given them by a committee of ladies of the Church, among them whom were Mrs. Ruby Thompson, Mrs. Ella Smith, Miss Florinda Davis, Miss Victoria Valentine and others. The presentation speech was made by Miss Florinda Davis and was responded to by the pastor. They were invited to call again. Many thanks to them. W. J. M. Price.

OBITUARY.

(Continued from Page 15)

relation. He was the founder of Malden, which is now known as Peck Memorial M. E. church, and served here two terms. The floral offerings were elaborate, and Mrs. Carrie Hill, representing the stewards sisters, made a beautiful presentation.

He died in great peace, leaving a widow and several children to mourn. "Servant of God, well done!"

Thy glorious warfare's past;
The battle is fought, the race is won
And thou art crowned at last!

—W. J. M. Price, Pastor.

COOPER—Brother Willis Cooper, a faithful member of Charlestown M. E. Church, departed this life June 7, 1923. At the time of his death he was 75 years of age. He lived a consistent Christian life for fifty five years and died the same. He leaves children, grandchildren and a host of friends to mourn his loss. Charlestown has lost one of its greatest pillars. He was indeed an evident Christian. He was laid to rest in the family cemetery. The pastor, Rev. J. W. Brown, through his sermon, told of his beautiful Christian life. Our loss is heaven's gain.—W. M. Kent, Reporter.



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LORENZO H. KING,
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THE METHODIST BOOK CONCERN,
Publishers

"The Poor Widow"

By Daniel Lyman Ridout

Methinks I see the Master stand,
With heavy heart and folded hand,
As in the Temple thousands go,
The poor with shame, the rich with show.

I see them, as with reverent tread,
They pass him by, with lowered head,
And in the treasury offerings pour,
God's house to keep forevermore.

There is the vain, proud Pharisee,
Who, when he prayed, thanked God that he
Was not as other men; and, too,
The Publican, whose prayer was true.

The hypocrite, also, is there,
Whose trump sound rang upon the air,
That glory he might have of those
Who passed the corner he had chose.

The rich their thousands bring, display,
And haughtily they walk away;
The tither gives as his reward
The tenth he owes, unto the Lord.

And now there comes, with shoulders bent,
A widow, who, her life well spent,
Drops in two mites, a sum though small,
Was great, because it was her all.

So in this life I'll give my best,
Unto the Lord I'll leave the rest;
It may be little, but He'll bless
The effort with His tenderness.

And when I stand before His face,
And know the fulness of His grace,
May this reward be mine, so good!
"Well done, thou'st done all that thou could."

The Master sees her, and then shows
Her to disciples as she goes;
And Peter, always quick to err,
Says, "Stingy woman! Out with her!"

"No, no", the Master says, and He
Whose voice had calmed the angry sea,
Who spoke, and sinners found a friend.
This earnest widow did defend.

"She's given more than all the rest,
They've given much, but not their best;
For they have thousands yet to give,
And she has naught on which to live."

The rich, who thousands there displayed,
No sacrifices e'er had made;
They're now forgot,—the widow, she
Has gained her immortality.

THE CHURCH, THE NEGRO'S FRIEND

Forty per cent of the Negroes of this country are definitely affiliated with the American Church. These are distributed among practically all of the different denominations, the bulk being in strictly Negro Church organizations. In churches having white membership also, there are about 560,000 Negro members.

In a study of the American Church no phase of it affords more interesting data for reflection than does its contact with Negro life. Be it said to the everlasting credit and glory of the church that she has been constantly seeking the social salvation of this disadvantaged group in American society. She has kept her ears open to their needs and her heart sensitive to the yearnings of their heart. Of course she could have done more, will do more, and must do more if she expects to conserve and enrich the Christian social values of which the race is capable, and which are being manifested in an undeniably creditable way.

Statistics are not the measure of spiritual values but are helpful in indicating a trend of activity. Thus we get an indication of what the Church is doing for Negro education and evangelization. Southern Baptists are spending in this field \$150,000. Episcopalians and Catholics break even with about \$250,000 annually for Negro education. The Congregationalists spend \$600,000 and the Presbyterians go one better by an investment of \$750,000. While the Methodist Episcopal, our own, church spends for Negro education and evangelization \$1,350,000, or, in round numbers, almost as much as all the others combined. Altogether these different denominations maintain about 475 schools and colleges in which the Negro youth are receiving the best type of Christian education. To this end these schools, many of them for a generation, others for nearly two generations have been moulding the Negro for his place in society.

Chiefly the results have been felt in the type of leadership produced in the race as the shapers of our destiny and character. The most conspicuous, tho not the only example, is reflected in our improving type of ministry. The present time is noted for the conspicuous absence of the old time "parson"-preacher among Negroes. They are the exception rather than the rule nowadays. Our churches are being increasingly well manned by intelligent, consecrated expounders of the word. These have come out from our denominational schools where the emphasis is rightly put on Christian content in education, as a requisite for all who essay leadership in the Negro group. Ninety per cent of the educated ministers of the Negro race have been produced by some one or more of the church schools either of their own or of other denominations.

But the leadership of a race is not its all. There must be "fellowship" or the capacity and inclination of those led to follow those leading. Without this, leadership is handicapped and sometimes rendered fruitless. Denominational educational enterprise takes cognizance of this and seeks, by Christian education, to build up a following who react to a constructive type of leadership. From our denominational schools have gone forth into society our doctors, lawyers, teachers, deaconesses, social workers,

trained nurses and other professional and business men and women who are proving highly helpful factors in social uplift.

Not only because of the peculiar flavor in the education which it imparts, is the denominational school highly valuable, but as a necessary supplement to the notoriously inadequate public educational facilities for Negroes, particularly in the southern section of the country where hitherto the bulk of the subjects of such denominational effort are to be found. It is by such ministry here in the South, that the denominational school has stood as a check upon the restless millions of Southern Negroes. For had it not been so, thousands of Negroes would long ago have gone elsewhere in search of educational advantages for their children. The Negro has tarried in this section as long as he has because the church schools were here affording splendid educational advantages where the state and city failed him. Thus the churches

have served the state more largely than the state knew.

Such service on the part of the American Church to the Negro must never by him be neglected or unappreciated. It must be taken advantage of; utilized to its utmost extent. That he has a human right to expect it of the church is a truism; that the church justly expects that he will seize the opportunities which she gives is no less logical. Proper appraisal and appreciation by the race could not better be evinced than by giving a large meed of support to these churches in their constant appeals for support of both a moral and material kind. There must be a growing sentiment in the group favoring and sponsoring the church as our greatest moral social institution. We must espouse its cause; cherish its ideals; emulate its noble characters that tower up during the centuries, particularly the inimitable Christ; we must share our means to maintain her activities that her divine mission may be fulfilled in our human relationships.

DISCUSSION HELPS

One of our exchanges relates "in order to please U. S. tourists (in Paris) some proprietors of cafés and night restaurants in the Latin Quarter and Montmartre decided to ignore the national motto, *Liberté, Egalité, Fraternité*, and bar Negroes from entering their establishments."

This in Paris—historically famed for many things it were well not to mention here. And we have an idea that Paris will remain immune to American colorphobia raised to the nth power by propagandists from the southern section of the states. For since this exhibition of southern American effrontery in a land that knows no color line, discussion of Negro rights has been precipitated in the form of a question as to whether a café proprietor has the right to eject black Frenchmen. That is the question to be discussed by the French Chamber of Deputies. To discuss the question will bring out into the light other attempts to curb the rights of black Frenchmen and will at the same time bring a re-statement of those rights in more pronounced and unequivocal terms. *When Frenchmen in the Chamber hit Southern American prejudice, they will hit it hard because Negro Frenchmen are members of the Chamber and will be in position thus to defend themselves.* The discussion will help tremendously.

A condition obtains in our own country which also is causing much discussion. This discussion will open up anew for consideration the facts of the Negro's civic status in this country where the law of the Nation makes him a citizen endowed with full fledged citizenship rights while the laws and wilful practices of a small southern section shut him out from these rights and keep heaping upon him burdens too grievous to be borne. In the homely but philosophical language of a noted Southern Evangelist—"The hit dog will yelp." In the South the Negro has been hit and told to keep quiet about it. Seeing that he must be pelted and remain quiet under the bruising as long as he abides here, he has wisely decided that he will pull out to other quarters where the habit of mind of those among whom he lives and labors is not set to be always crushing the

bones of the unoffending and faithful. If the Negro's going will occasion discussion as to the real facts in his condition it will be well worth while. *If enough Negroes will leave the land of their persecution and proscription to start such a wave of discussion and righteous indignation as followed the publication of Uncle Tom's Cabin, it will be the most beneficial single event that has happened in Negro life since emancipation.*

Another emancipation is necessary—one that is real; one not thwarted by subterfuges and counterbalanced by force and fraud. In order to do it, discussion must be had. The South "must be told." If they have misunderstood they must now be made to know. Hitherto they have declined discussion of their treatment of the Negro, only dismissing it as their sectional right with impunity. But discussion is brewing and discussion there must be. The Negro's tale must be told and it must be heard. "The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not see it." Therefore let the flood-tide of discussion sweep in on the condition of the Negro in the South and even a discerning child can see that the spirit of human brotherhood does not inspire the treatment received by the Negro in the Southern States. On with the discussion—in France, in America, but particularly in America.

To throttle and prevent discussion of the Negro's woes in the South has been one of the chief stocks in trade hereabouts. This has been one of the fundamental moving motives to keep the Negro out of the legislative halls of the states and the nation. If he were there he would discuss his condition and would back up his discussion with remedial legislation. He would be able by the marshalling of fact and the summoning of logic to his aid to dissipate the fallacious fulminations of his enemies. He would have opportunity to force his cause into the arena of public opinion. Under the present regime of taxation and legislation without representation he has few advocates at court and can, with difficulty, get

(Continued on Page 4)

THE CONCERT OF ENLIGHTENED OPINION

A stage in social progress is registered by any group when that group develops or takes over, adopts, and conserves the cultural tools of society for its own advancement and that of the general social order. If, while in many quarters the Negro is being blindly criticised as a liability on society, we should do the fine thing of establishing our church organ on the superior basis of financial self-support, we should be both provoking a new, more favorable estimate of our group, and at the same time be making a distinct contribution to our racial progress.

That the *Southwestern Christian Advocate* should now be lifted to such a plane as the crowning act in its vigorous drama of fifty years of golden service, and that the Semi-Centennial Anniversary should have supplied the occasion for so signal an achievement, was the unanimous conviction and daring hope of Methodism's leaders white and black. Bishop Joseph C. Hartzell, illustrious founder of the *Southwestern* fifty years ago, wrote us, "I look for victory as result of your jubilee." President Frank Trigg of Bennett College wrote, "For the fine service the paper is rendering the race and nation you ought easily receive a hundred thousand subscriptions." Hundreds of other leaders were equally as sanguine in their expectations.

As *concert of action* is the only response that can be adequate for this purpose it is herein urged that acquiescence in this seasoned and reasoned conviction of the necessity and desirability of self-support shall become universal among all concerned. The Anniversary plan lent itself uniquely to, and was designed with a view of, interesting and enlisting the last individual member in the church in this effort.

No more exciting cause for activity in this venture needed be sought by our group than that for fifty years we have failed hitherto to measure up to the expectations of our friends, and what is worse, up even to our capacity. Goaded by the failure of the past fifty years we will unhesitatingly move to higher levels now. Remember too, that to conserve the past with its years of exacting toil on the part of the splendid line of men who have edited the paper and built up its high standards, requires that the future career of this journal shall be made financially secure by those whose interest it serves primarily.

Beckoned on by the joy of a masterful achievement through perpetuation of a type of social service unique in value and incapable of duplication, the Negro group in the church should rise up to meet the emergency. Our expanding life within the church; our enlarged sphere of duties and responsibilities; our needs incident to assuming with dignity these enlarged functions, demand that we develop a greater *Southwestern Christian Advocate*. We are facing great and grave issues. Our unique contacts and mission in the Methodist Episcopal Church make our distinct racial service imperative. We must be equipped with such an efficient medium of publicity as shall most effectively serve the cause of propagating righteous public opinion throughout the nation.

In order to effect such a result we expected that the present anniversary event should be marked by concert of enlightened opinion; and by concert of intelligent, determined effort on part of all our constituency.

And nothing has so confirmed our expectations as have the reports coming in from the Anniversary effort observed in the Churches on Anniversary Day, July 1st. The spirit of co-operation in this historic effort was very gratifyingly manifested by all our constituency. When told in detail a little later it bids fair to challenge the unreserved admiration of the whole Church. Entrance upon a new and very commendable epoch of racial achievement will have been recorded in our history.

While these returns are being tabulated, let belated reports continue to come in. Unfavorable weather conditions, among obstructive circumstances, delayed observance of the Day in a few charges not yet heard from. While quite a number of charges reporting, yet lack a few of raising their full quota. Many of these pledge the remainder within a few days. Now is the opportune time to glean subscriptions that have not yet been reported on the quotas before the final tabulation is made showing what each Pastor and Church did in this effort.

District Conference season presents an excellent occasion for belated reports and incomplete quotas. District Superintendents in their published "rounds" and by personal private letters are requesting pastors of charges on their districts who have not reported their full quotas to bring these to

the approaching District Conference. Superintendents have planned their programs so as to personally call the roll of charges for reports on *Southwestern* quotas. Many personal invitations have come to us to be present at these conferences to see the thing done. We are planning to do so far as is physically possible to cheer Methodism's heroic Negro pastors as they tug at the task of crowning with dignified self-support the dear old *Southwestern Christian Advocate* for its fifty-years of golden service.

The Southeastern Federation of Colored Women's Clubs assembled in their regular biennial convention in Memphis, Tenn., July 3-5, 1923. The appended list of objectives are sought by this organization whose motto is "Service." 1. Educational facilities. 2. Abolition of "Jim Crow" cars. 3. Discrimination and segregation in public conveyances and places. 4. Destruction of the "Peonage System" and "Equal Wage" assured. 5. Privilege of serving on juries and the right to hold office. 6. Enforcement of the 14th Amendment to the U. S. Constitution. 7. Justice in the courts in substitution of lynching. 8. The same military training and chance for promotion that others enjoy. 9. Reforms in "Penal Institutions," and equal rights in "State Charitable Institutions." 10. The right of American citizenship. Officers of the Southeastern are: President, Mrs. Mary McLeod Bethune, Daytona Inst., Daytona, Fla.; Vice-President, Mrs. Charlotte H. Brown, Palmer Memorial Inst., Sedalia, N. C.; Chairman of Executive Board, Mrs. Maggie L. Walker, 110 E. Leigh St., Richmond, Va.; Corresponding Secretary, Mrs. Rebecca Stiles Taylor, 710 W. 36th St., Savannah, Ga.; First Recording Secretary, Mrs. Pauline H. Jackson, 700 N. 8th Ave., Birmingham, Ala.; Second Recording Secretary, Mrs. Harriet L. Green, 115 Tatnall St., Atlanta, Ga.; Treasurer, Mrs. F. P. Cooper, 388 Lauderdale St., Memphis, Tenn.; Organizer, Mrs. Blanch A. Beatty, Ninth and Lee Sts., Alexandria, La.; Parliamentarian, Mrs. F. R. Keyster, Daytona Inst., Daytona, Fla.; Auditor, Mrs. W. A. Lewis, 1702 Jefferson St., Nashville, Tenn.; Editor, Mrs. L. Fordam Holmes, 700 E. Cheeves St., Florence, S. C.; Chairman of W. and M., Mrs. S. G. Simmons, 157 Spring St., Charleston, S. C.; Chaplain, Mrs. A. E. Blackwell, 14 E. 13th St., Richmond, Va.

BUTLER MEMORIAL HOLDS SIXTH ANNUAL RALLY

Sunday, June 24, was a great day in the life of Butler Memorial Methodist Episcopal Church, 719 East 223rd Street, New York. It was the occasion of the Sixth Grand Annual Rally, with a sermon in the morning by Rev. C. H. Andrews, pastor of Epworth Methodist Episcopal Church, New York City, and a sacred concert in the evening, with an address by Mr. Nelson Dickson, barytone solos by Mr. Francis W. Kairson and violin solos by Miss Frances Blanton and Miss Mary Brown.

The great meeting of the day was held in Crawford Memorial Methodist Episcopal Church at 3 p. m. Butler Memorial is a

mission church under the auspices of St. Marks Methodist Episcopal Church on 53rd Street. Once a year the mother church sends its pastor, its famous choir of 60 voices under the leadership of Prof. E. A. Jackson and a large delegation of church members up into the Bronx to assist in this afternoon service.

Rev. R. A. Bolden, pastor of Butler Memorial, who has been doing a note-worthy work among his people in this section, presided. In his introductory remarks he paid high tribute to the late Dr. W. H. Brooks, who as pastor of St. Marks inaugurated the work of the mission. Rev. Ralph Welles,

Keeler, pastor of Crawford Memorial, who for years has been identified with the work of the Methodist Episcopal Church among the colored race through his writings and hymns, extended a welcome in behalf of his official board. A new Negro "spiritual", "Oh, What a Joy", written by Dr. Keeler and Mr. Carl F. Price for the program of the Fiftieth Anniversary of the *Southwestern Christian Advocate*, the official Negro publication of the Methodist Episcopal Church, was sung by the choir.

Dr. John W. Robinson, pastor of St. Marks, preached the sermon, from the text, "Speak the word only and my servant shall be healed", Mark 8:8. Before starting on his theme, "Great Faith and Simple Obe-

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LORENZO H. KING, Editor.

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BE VERY COURAGEOUS:—Only be thou strong and very courageous, that thou mayest observe to do according to all the law, * * * that thou mayest prosper whithersoever thou goest.—Joshua 1:7.

dience", Dr. Robinson led the congregation in singing "Beloved, Now Are We the Sons of God." In part he said: "The very character of faith demands that it be great. Faith is the sense of the soul. It is as natural to us as the five senses of the body. The faith of the Centurion was so great that to have Jesus speak the word was sufficient. He felt unworthy to have the Master enter his home. If our consciences were as sensitive as the Centurion's many of us would have to do a lot of house-cleaning before the Master crossed our threshold.

"In the days when our people sat on rude benches and listened to the preacher, what he said was the topic of conversation in the home and at work for days. Can it be that in the securing of better advantages in life we have lost something? Has the spoken word of God been cheapened in our hearts?

"The disciples talked Jesus into popularity. Do we talk of Jesus in such a way that the neighbor in the flat upstairs of across the hall gets a good conception of Him? The Centurion was willing to take the word of Jesus. Are we? God's word to be spoken today must be spoken through God's men and God's women. We are His epistles. The severe test of the high ideals of our lives is the character of our obedience."

Following the sermon an offering for the work of Butler Memorial was taken, and the giving was marked by intense enthusiasm. The singing of the choir was a big feature of the service. Pastor Bolden is to be congratulated on the work which he is doing.

Personal and General

The Rev. S. A. Pryor of Hufsmith, Texas, continues quite ill.

At the Burville Public School, Burville, D. C., the graduating address was delivered on June 19, by the Rev. W. H. Williams our Pastor at Simpson Church, Washington, D. C.

Mrs. N. D. Shamborguer, wife of Pastor Shamborguer of South Park Church, Chicago, was called from Chicago, June 10th to visit her father, Mr. George Coffin, who is ill at his home at Kemps Mill, N. Carolina.

The Rev. and Mrs. Joseph G. Grant of Ronceverte, W. Va., spent a week in June at White Sulphur Springs, W. Va., on the top of the Alleghanies. Rev. Mr. Grant held a very successful revival in our beautiful new Church at the Springs.

The Rev. J. Blaine Walker, A. B., Ph. B., pastor of Peoples Methodist Episcopal Church, Colorado Springs, Colorado, preached the Educational sermon for Colorado College High School of which he is an alumnus.

Mr. Allen Haywood has been elected by his local church at Raleigh, N. C., lay delegate to the North Carolina Lay Electoral Conference. As a prominent layman of North Carolina, he is Chairman of the finance committee of his local Church.

Among the recent graduates of Haven Institute and Conservatory of Music are the Misses Annie and Helen Taylor, daughters of the Rev. P. A. Taylor, pastor of West Enterprise, Miss. Both finished with honors. Miss Annie was awarded the prize for being the most worthy and dignified young lady of the Institution.

Central Alabama Conference Epworth League Institute held in Jefferson Theatre, Birmingham, is reported to have been a marked success. Doctors Butler, Coggin, and D. D. Martin rendered excellent service as did also dean S. C. Walker of Central Alabama Institute. Prof. Walker is teaching in the Summer school for teachers under direction of the Alabama State Board of Education.

Mr. and Mrs. E. L. Gordon, of Dallas, Tex., are rejoicing over the advent of a ten pound daughter, who graced their home on the 26th of May. Mr. Gordon will be remembered by many of our readers as having at one time been Business Manager of the Southwestern. Since leaving the paper he has been engaged in Y. M. C. A. work serving now as State Secretary for Texas.

Miss Lucille C. Sanford and Mr. John A. Tarpley were quite married June 7, at Marshall, Tex. Rev. J. W. Wells, the pastor of Ebenezer Church joined the two in marriage. Mr. Tarpley is the professor of English, Bennet College, Greensboro, N. C., and Mrs. Tarpley has been assisting in the English Department of Central College High School Shreveport, La.

Mrs. Elizabeth Kimball, faithful and devoted wife of the Rev. E. J. Kimball, our Pastor at Waycross, Ga., passed peacefully to her final reward on June 11, after a few hours of illness. Dr. J. H. Pinckney, District Superintendent conducted the funeral

ceremony. Interment was at Waycross. Our personal sympathy and prayer go out for the bereaved husband and relatives.

Beginning August 6th, Washington and Delaware Annual Conferences hold their Summer School of Theology conjointly at Princess Anne, Md., under management of Doctors Ernest Lyon and F. J. Handy. Lecturers and lectures are as follows: Rev. J. W. E. Bowen, Ph. D., "Historical Theology"; Rev. W. J. Jason, D. D., "Homiletics"; Prof. T. H. Kiah, A. M., "The College Course"; Rev. Jas. H. Scott, "Building a Library"—and "The Pastor as a Leader in Public Worship"; Rev. D. H. Hargis, D. D., "The Dangers and Safeguards of the Ministry"; Rev. J. S. Carroll, D. D., "An Educative Ministry"; Rev. J. R. Brown, Ph. B., "My Younger Brother in the Ministry"; Rev. J. E. A. Johns, D. S., "Contact With Men"; Rev. T. H. Woodley, Ph. D., "The Value of the Study of Law to Ministers. Doctors, W. A. C. Hughes, F. H. Butler, J. R. Waters, J. W. E. Bowen will also speak. Dr. Allan MacRossie, Educational Director, Commission on Conference Courses of Study, will be present assisting personally in promoting every interest of the school.

People's Methodist Episcopal Church, this city observed June 25-July 3, the first anniversary of its founding. It is one of the most vigorous of our New Orleans Area Churches having grown under the painstaking pastorate of Brother Calvin from no members to a present enrollment of about 175. Besides the generous assistance rendered by his wife, two social workers are maintained in the several departments which already are the Neighborhood Church, Sunday School, The Trouble Department, Employment Bureau, Kindergarten, Parochial School, Moving Pictures, Club Rooms, Boy Scouts, Social Workers, Girls' Reserve Club, Camp Fire Girls, Visiting Nurse, Mother's Club, Child's Welfare Clinic, Community Hall. Brotherhood. For the anniversary exercises a neat illustrated program was issued containing the names of the leading Pastors and lay workers of all denominations in the city. The singing was of a high order, while many remarks were heard throughout the city on the strong character of the sermons and addresses delivered by visiting speakers. Rev. Phil Deschner of the Napoleon Avenue Methodist Episcopal Church, our white congregation here, delivered fraternal greetings. The Rev. Arthur Booker, Pastor Mallalien Church preached quite satisfactorily the anniversary sermon.

DISCUSSION HELPS

(Continued from Page 2.)

his cause aired before a nonpartisan public. And so the South is committed to the arduous task of keeping the Negro out of every position of vantage where he can speak with authority to plead his own cause. *But discussion must be had some day.* It is impossible forever to keep ten or more millions of men and women made in the image of God from discussion of their injustices with the very folk who inflict the wrongs. Discussion helps; therefore let there be discussion.

STATEMENT ON RUSSIA

By the Executive Committee, Board of Foreign Missions Methodist Episcopal Church

The Executive Committee of the Board of Foreign Missions, at its meeting held on June 21, advised and authorized the following statement:

"The appropriations made by the Board at its Annual Meeting, November 20-22, 1922, included a definite amount for the work of the Board in the Baltic Provinces and Russia. This appropriation is distributed to the various items of existing work, and is paid to the accredited Treasurer of the Zurich Area, Dr. F. H. Otto Melle. It covers the actual work of the Board in what was at that time the Baltic Provinces and Russia Mission, and that only.

"The question has been raised as to the relation of this appropriation to the recent promise of \$50,000 made by Bishop Blake to the Russian Church Council. None of this appropriation is being used to cover the promise made by Bishop Blake and Dr. Hartman. That this was clearly understood both by Bishop Blake and Bishop Nuelson is evident from the following statement and cable: We quote as follows from Zion's Herald:

"The promise of \$50,000 made to assist the Orthodox Church in the training of its ministry did not commit either the Methodist Episcopal Church or the Board of Foreign

Missions. It was signed by both the Methodist representatives solely on their own personal responsibility." (June 13, 1923, p. 751).

A cable was sent to Bishop Nuelson as follows:

"Assume no Board appropriations have been used or pledged Bishop Blake's offer. Confirm by telegram."

To which he has sent the following answer:

"Blake offer separate issue no Board appropriation nor relief money involved."

This would seem to answer the question raised.

"The Board of Foreign Missions and the Church which it represents are profoundly concerned for the religious needs of the ninety to one hundred millions of people included in Russia. The Board has sought to keep itself informed and in touch with changing conditions even under recent political adjustments, and has had hopes and plans for the development of its work when the proper opportunity arrived. Whatever may be the present thought concerning recent events, the Board itself holds steadily to the purpose to bring to the people of Russia the ministries of the Gospel as represented in the faith and life of the Methodist Episcopal Church which it represents in Russia and elsewhere overseas.—Frank Mason North, Titus Lowe.

FOUR BRAND NEW PREACHERS IN CHICAGO

By Robert M. Williams

Five years ago, one beautiful summer morning in the city of Chattanooga, the writer went to our big Church to hear preaching. A short, swarthy, Marcus Garvey looking preacher-man stood behind the sacred desk. The church was comfortably filled, and the preacher-man preached a sermon which the writer will never forget. It helped and encouraged him.

Recently, while touring from Iowa to West Virginia, we spent a week in Chicago studying our large churches. Again the writer came in contact with the preacher-man he had met years before, Dr. N. D. Shamborguer. Dr. Shamborguer comes from Georgia to succeed Dr. G. R. Bryant who spoke Methodism into being around 31, 32, and 33rd, streets.

Dr. Shamborguer is a "Big church man", having been pastor of some of our largest churches. He has been a member of six conferences. In this respect he rivals the record of Dr. C. K. Brown, who is another great preacher and "Big church man." Dr. Brown is pastor of a church of which Dr. Shamborguer was formerly pastor.

Our white brethren and sister denominations have "Big preachers" whom they run from coast to coast, to save, build up and inspire churches. In transferring, they do not forfeit their future aspirations. Bishop Jones has seen the wisdom in this system and is using it as our brother white and colored Bishops. Hence, Dr. Shamborguer is at Chicago.

Old South Park has been torn down, and Dr. Shamborguer and his members are in their new home, Old Trinity M. E. Church,

31st. and Indiana Avenue, which was purchased under the administration of Dr. Bryant. The church has a beautiful Auditorium, with a seating capacity of 1200, large pipe organ, cushion seats, large Sunday School Auditorium with gallery and pipe organ, a spacious gymnasium, dining room and Janitors Apartment. Joining it is a four story Community House. The Community House needs new clothing before it can make its impress on the community. Dr. Shamborguer grows eloquent in telling you of his plans for a greater South Park. He has fifty teams canvassing his district to locate our members from the South.

There were three hundred in Sunday School the Sunday the writer was there. At the morning worship, the main auditorium was packed from the pulpit to the street. A visiting young man brought the message. In the evening the auditorium was again packed to hear Dr. Shamborguer.

Dr. Shamborguer's name has gone out in Chicago as a great preacher, and people are flocking to his church. If this keeps up, South Park will have to have overflow meetings as other churches of that City.

Dr. Shamborguer is a great preacher. His power lies in his extraordinary pictorial ability, his clear and distinct enunciation, his command of beautiful and choice phrases, his large stock of anecdotes, and his clear resonant voice. He can paint like Guthrie, ride on words as Ingersoll and roar like Beecher, Lo, our Black Henry Ward Beecher of Chicago.

Dr. John W. Robinson has done a great work in Chicago and gone to New York.

His name flashes out as a mighty Aurora borealis in Chicago. In Chicago he sang "Where shall I be when the first trumpet sounds." In New York he sings "I am safe and secure from all alarms."

Dr. J. B. Redmond, a tall, handsome, dignified, scholarly preacher comes to succeed him at our largest church, St. Mark. Most of Dr. Redmond's pastorates have been in large cities, hence, he comes with a wealth of experience. It is interesting to hear this "dreamer" (as he calls himself) discuss his program for St. Mark. "My Social Worker must meet the trains and welcome the stranger." "She must visit the Courts." "We will open our Community House in July." St. Mark operates an up-to-date day nursery.

Dr. Redmond is a careful, deliberate, logical and interesting speaker, Lo, our Phillips Brooks at Chicago.

At our Hartzell Community Center, we have Rev. W. H. Wallace, who comes from Columbus to man this work. He was renovating his plant inside and out. This Center will take on all the features of a Community House with religious services. The writer remembers this young man at Sminary where he made a good record for himself. He comes to Chicago with a good literary background and a modern program.

Dr. P. T. Gorham is the New District Superintendent. Recently the writer was in Indianapolis, and looking at beautiful Simpson, asked "Who built that church?"—Dr. Gorham—Where is Gorham? Chicago as District Superintendent—What does he plan to do?—put his program over as he did here—"Good," said the writer.

Scire facias that we have four outstanding leaders at Chicago, and that our Methodist Banner will not trail the dust.

SUGGESTIONS FOR A REVIEW OF A NEW BOOK OF CHURCH PLANS

The Board of Home Missions and Church Extension, through the Bureau of Architecture, is now distributing a new book of church plans entitled "Progressive Suggestions for Planning Church Buildings." The book contains fifty-two pages 8 1/2" x 11" in size.

The Home Missions Council is distributing the book to Church Extension and Sunday School Boards of many other denominations.

A large number of modern church designs and plans are illustrated, together with valuable advice on developing a church building program.

It is pointed out clearly that a book of stock plans in no wise meets the needs of Church Building Committees. Each building project is a separate and individual problem. One purpose of the book is to discourage the use of stock plans which has become altogether too prevalent. The book before us illustrates how various church building projects were solved by competent architects,—architects who have kept up with the advance of the program of the Protestant Churches and who do not undertake to palm off old stock plans on unsuspecting Building Committees.

The book shows that the smallest as well
(Continued on Page 8)

PLEA OF POVERTY NO LONGER POSSIBLE

Reports From Every Part Of Nation Show Return Of Prosperity To All Lines Of Industry—Peak Not Yet Reached, Says Observers.

Should Help Centenary Realize "Best Year of Four"

Editors from every part of the United States, speaking through the New York Times on April 24, declared that the nation is now in a period of great prosperity. Not only in cities and industrial centers, but on the farms, they testified that better times have come. In many parts of the country they reported conditions equal to those of the previous 'peak year' of 1920.

Impartial testimony of this kind proves the contention of church leaders that it will be easily possible for Methodists in their Centenary giving, to "make this the best year in four," or vice, as the case may be. The conditions that have had to bear the responsibility for slumps in benevolent giving have passed. The Church, which shares in the general prosperity, (is now able to do as much as it wants to do.

All parts of the country are included in this review of conditions.

Boom in California.

The editor and publisher of the San Francisco Chronicle, M. H. de Coud, thus pictures conditions in California:

"This country unquestionably is headed toward a continued and greater prosperity in every direction. In San Francisco we are building, building, building all the time. The demand for materials is so great that it is very hard to get the building materials men to take orders for immediate or reasonably early deliveries, as I have learned in closing my contracts for the new Chronicle building. The building materials men say they have orders on their books for a year ahead."

Improved Conditions in Northwest

From the publisher of the Spokesman-Review of Spokane, Wash., comes this description of conditions in the Northwest:

"The lumber business has been most prosperous for several years and is even better now than at any time in the past. Mining has been opening up to a wonderful degree in the last year, and the big mines of Northern Idaho, which three years ago were running with small crews, and in some cases had to close up entirely, are now running with full crews and many are short of men.

"We have had no labor troubles whatever. There is plenty of work to do at good wages, and there is no unemployment. There have been several good increases recently in the lumber business and different industries have been bidding for labor at higher wages in some instances.

"The general sentiment has been getting more and more optimistic for the last few months, and since I have been in New York I have received several letters telling of extremely encouraging developments. We are looking forward to a very big year, and expect prosperity to continue throughout the year at least."

Prosperity in Minnesota

Herschell V. Jones, editor and publisher of the Minneapolis Journal, gives this account of that region:

"The depression which existed to a con-

siderable extent two years ago among the farmers, in North Dakota and Montana particularly, and in parts of South Dakota and Minnesota, is rapidly departing. The basis of that depression was in non-production caused by drought conditions that had continued for six years in Montana and the western parts of the Dakotas. This left the farmers without money to pay their bills, and the banks of Minneapolis carried the farmers through their country banks for more than \$2,000,000.

"During this period the cities continued to prosper. There has been a great amount of building in the cities in the last year, and now there is a distinct recovery in the country districts. Corn is bringing a satisfactory price. The reduction of the freight rates by 10 per cent, will help materially.

"The present thought is that prosperity is so apparent on every side that there may be danger of another period of inflation, against which everybody is anxious to guard."

Nebraska Picks Up

The publisher of the Omaha World-Herald, Gilbert M. Hitchcock, in telling of conditions in Nebraska, says:

"In the region of which Nebraska is the center the business condition may be described as one of continued recuperation. This process has not been as rapid in the West as in the East, but it may be more lasting. It is at least free from speculative features.

"Credit in our cities and towns has become easy, business is good and labor well employed. This is true notwithstanding high taxes and excessive freight rates which are more burdensome than before the war and which are more directly felt by the agricultural classes of the West than by other interests."

Kansas In Good Shape

Frank P. McLennan, editor and publisher of the Topeka State Journal, is equally optimistic:

"Although the Secretary of Agriculture in his report last Friday said that a large part of Kansas had been abandoned because of dry weather, he pointed out that conditions were so good in the eastern two-thirds of the State that it was estimated we would raise about the same wheat crop as last year, which was about 110,000,000 bushels. This is a very good crop. Our prospects for corn are even better than a year ago, because the acreage planted is much larger. The promise is also excellent for alfalfa, which is one of our great crops.

"Conditions are very good in almost every field. There is a great deal of building going on in all parts of the State and the manufacturers are generally prosperous. The exception is the milling industry. Our flour mills have not been very prosperous for the last six months, but their situation is now improving.

"Labor is generally well employed and satisfied, and relations between labor and capital are harmonious."

Ohio Going Ahead

The publisher of the Cleveland Plain Dealer, Elbert H. Baker, thus describes conditions in that part of the country:

"Business conditions in Cleveland have improved, notably in recent months, and have reached a very high point. We are going ahead at a very lively clip in our industries, particularly in the manufacture of automobiles, automobile parts, steel wire, paint and ready-to-wear clothing. Labor is well employed and production is heavy all along the line. Reports from the automobile cities, in Michigan as well as Ohio, indicate great prosperity. In our advertising in The Plain Dealer we have reached a very high point. Building activity is exceedingly great in Cleveland."

Missouri, Illinois, Arkansas Prosper

From the president and editor of the St. Louis Globe Republic, E. Lansing Roy, comes this testimony:

"Business prospects for the St. Louis trade territory are excellent. Advance crop reports are favorable and indicate a considerably increased purchasing power of the agricultural elements. Wholesalers and manufacturers report a steadily increasing desire and necessity for retail buying, while some restraint and caution are still evidenced.

"The States of Missouri, Illinois and Arkansas have already perfected a large amount of good roads development and have now authorized and have under way approximately \$150,000,000 of additional construction. Speaking particularly from a newspaper viewpoint, it is increasingly evident that the country is in the midst of a substantial business revival. Contrary to the idea of some general prevalence, advertising and circulation, increase with business improvement rather than with depression. There is certainly a very apparent increase in these two at the present time and there is no apparent sign of a slackening up."

Even The Boll Weevil Blesses South

Clark Howell, the famous editor and publisher of the Atlanta Constitution, declares that even the boll weevil has helped to bring prosperity to the South:

"Business conditions in the South are unusually good, and we look for them to continue good for the whole year. Cotton is selling around 28 cents a pound, against 10 cents before the war. The cotton textile mills are going at a more rapid rate than ever before. We are now manufacturing into cotton goods in the South a greater part of all the raw cotton produced in the South, whereas twenty years ago only a small percentage of the cotton crop was handled by Southern mills.

"We are rapidly recovering from the ravages of the boll weevil by learning how to combat it. Cotton is no longer a field crop, as it had been for half a century. It is now a garden crop.

"Thus the farmers throughout the South have been driven by the boll weevil to the adoption of intensified culture and diversified production, which had been preached to them for forty years. They have passed through a very serious time in the past few years, while they have been adapting themselves

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THE NEGRO MOVES NORTHWARD

13% of Georgia's Negro Farmers Move To Industrial Cities In Twelve Months, Says Department Of Agriculture

A special survey of farming districts in the Southern states made by the Department of Agriculture indicates a continuance of the general movement of the Southern Negro farmers to Northern industrial centers. For instance: it is estimated that 13 per cent, or 32,000 of the total number of Negro farm hands of Georgia, have moved North during the past twelve months, and that the movement continues even in the midst of the planting season. Somewhat similar estimates come from the farming sections of South Carolina, Florida, Alabama, Arkansas; and still smaller, though important movements are noticeable from Kentucky, Louisiana and Tennessee.

Unprofitable cotton growing due to boll weevil, conditions of unrest among Negro troops who experienced more attractive living conditions away from the farms following the war, and the break-down of the contract labor system, are cited by the Department of Agriculture as contributory cause of this new migration.

There has just been issued by the Committee on Conservation and Advance of the Methodist Episcopal Church a stereopticon lecture dealing with the causes and results of this movement of Negroes away from their Southern farms, and also indicating the means which can be taken to arrest an ex-

odus which threatens the entire agricultural life of several states. The lecture is entitled "The Negro in the Rural South" and may be obtained free of charge from any of the Area offices of the church.

The lecture shows the great development in education, in culture, and in economic and social standing of the Negroes since 1866. It shows the passing of the old log cabin home, of the log school house and of the dingy unattractive cabin church. The new and modern homes and schools and churches, including colleges and universities, are pictured on the screen. There is shown the program of the Methodist Episcopal Church for providing adequate church buildings, well trained pastors, community houses, visiting nurses and social welfare workers for the Negro peoples in the rural sections of the South. Only the development of such a program can check the migration movement which must prove disastrous to Southern agriculture.

A companion lecture entitled "The Negro in the City" treats of the new conditions of housing, of sanitation, of health, of church, and of school, which the Negro meets away from the farm and in the modern industrial cities. Here, too, is shown Methodism's program for the development of the race under these new conditions of living.

spindle in its great organization in operation for the first time in its history.

"With the settlement of the labor difficulties of last year, the cotton mills are work-

ing at full speed. The consumption of raw cotton in this territory is larger than at any previous time.

"Figures compiled by the Federal Reserve Bank of Boston indicate that sales by the Boston department stores during March measured in dollars were larger than in any previous March—larger even than in March, 1920, when the general level of commodity prices was materially higher than it is today.

Insurance Increase Significant

From Hartford, home of the insurance companies, Charles Hopkins Clark editor of the Hartford Courant, brings this:

"Industrial conditions in and about Hartford are unusually good. All factories are operating at present at capacity, and some are working overtime in order to keep abreast of their orders. There is no unemployment, rather there is a shortage of labor in all lines. This condition is expected to continue until possibly the end of the year. Industries that supply the building trades, notably the hardware and electrical factories, are in the lead, reflecting a boom in building.

"The insurance companies report favorable conditions in all lines and expect these conditions to obtain throughout the year. Life insurance companies may equal volume of 1920, which was the peak year."

Centenary Should Show Effects

This is the fourth year of the Centenary for most churches, and the fifth for others. As, year after year, the benevolent program has fallen below its objectives, the Church has longed for "the return to prosperity." Now prosperity is here. Surely the Centenary will show the benefit.

PLEA OF POVERTY NO LONGER POSSIBLE

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to the boll weevil conditions, but they are out of the trouble now, and they realize that instead of having been a disaster the boll weevil has been a disguised blessing.

"Our country banks are in splendid shape this year and are looking for even better times with the harvest of the Fall crops. The farmers are paying off their mortgages, the little banks are paying the city banks, and the city banks, instead of borrowing from New York, are now lending money to the great financial centres. The banks in Atlanta have more money deposited in New York on loan than they owe New York.

"All in all, we now feel that we are in a period of splendid opportunity, and as far as we can see, there is nothing to stop it—at least not yet."

All New England Busy

The editor of the Boston Herald, Robert L. O'Brien, describes New England in these terms:

"Business conditions in New England today are highly satisfactory. The manufacturing company which is now enjoying an unusually good run of trade is the exception to the rule. The principal industrial plants in this section are operating at capacity, and in numerous cases are finding it necessary to work overtime to keep pace with the volume of orders which are pouring in upon them.

"The woolen and worsted manufacturers are sold up through the Fall. The American Woolen Company, the largest unit in this line, recently had every loom and every

WILMINGTON DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

Held in Philadelphia M. E. Church, Rockingham, N. C.

On June 14th, the young people of the Wilmington District met in Philadelphia M. E. Church, near Rockingham, N. C., in a great Sunday School and Epworth League Convention. Thursday the Pastor, Rev. S. L. May and members of the local Church gave us a great welcome. From the beginning the Convention was a success. The President, the Rev. N. J. Pass of Lawrinburg, N. C., did not leave a stone unturned to make every part of the program a real feature. He has instituted some real modern ideas, and the people who know the District best are agreed that the Convention at the Philadelphia Church was the best ever held on the Wilmington District. The District Superintendent, Dr. M. M. Jones, was active in promoting the interest of the young people and they responded freely to his many progressive and modern suggestions. Some of the leading pastors of the district were present and active throughout the Convention. In fact Dr. Pass has succeeded in lining up the entire District Ministers and Laymen behind the great modern movement. He is a leader of exceptional ability and has the confidence of his Brethren and co-operation of Dr. M. M. Jones, the "Grand Old Man of The Cabinet."

The Rev. R. J. Spipp preached a great annual sermon, and raised the spiritual atmosphere to a very high level. No one present shall ever forget Brother Sam May's generosity and kindness. He put forth every effort supported by his good people to make us feel at home. Every one enjoyed the time spent in this good Methodist community. The Rev. S. F. B. Peace is always pleasant to listen to. His droll humor is always rich and entertaining. Dr. H. L. Ashe of the Greensboro District was our guest of honor and delivered a great address of inspiration to the Convention. His speeches are always instructive. The Rev. N. M. Black of Lumberton, N. C., preached a great sermon from the text in Gal, "Be not deceived God is not mocked" he was spiritual and eloquent. Dr. W. M. Well of Charlotte, N. C., was the real floor man, he kept every thing so lively and moving. He is witty, eloquent, and entertaining.

The young people of the District brought in some fine reports. Time and space will not allow a separate report, they gained lots of information and inspiration. The Rev. R. G. Morris of Gastonia has begun under the leadership of the President a real athletic program for the young people of the

District. Sunday was a great day. The mass meeting addressed by Prof. McBray was an outstanding success. Professor McRay is a leading layman of the North Carolina Conference, and he gives much of his time and thought to the work of his Church. Rev. Pass preached a great sermon Sunday. He is one of the leading preachers of our Conference. He, as his name suggests, brings things to pass. The Church at Laurinburg is evidence of his constructive abil-

ity. The District re-elected him as President. He has outlined with his cabinet a modern program for the Convention of 1924, which meets at John Station, Rev. Shipp Pastor. There will be four big features in the next years program and four big days: Educational, Social, Athletic and Spiritual. May God Bless Rev. Pass and his co-workers in this wonderful constructive work. All are delighted to see our men put it across like this.

SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The Sunday School and Epworth League Convention of the Houston District, Texas Conference convened at Mount Vernon Methodist Episcopal Church, June 14-17.

It was very encouraging to see so many in attendance and after the registering of the delegates Thursday a. m., the convention was in full sway, with the Sunday School District Superintendent Prof. G. B. Sanders presiding, and conducting the devotional exercises, after which the following welcome addresses were made: On behalf of the Sunday School and Epworth League, Mr. F. L. Lane, Sunday School Superintendent Mt. Vernon Church; on behalf of the Church, Prof. R. G. Lockett. Both addresses were filled with words of real welcome and were heartily received. The response was made by the Rev. Wm. T. Handy of St. Paul Methodist Episcopal Church, Galveston, Texas. Rev. Handy, in his own impressive way said that the young life of the church should be given the best religious training that the church could afford in order that they might be taught the fundamental principles of religion. The roll call of Sunday School Superintendents from the various Sunday Schools on the district was responded to by nearly every superintendent.

Paper: "Modern Methods of Conducting the Sunday School." The discussion was led off by Mrs. Kay, followed by others.

Recreation, 10 minutes, Rev. L. V. Harrison, director.

"Why a Weekly Sunday School Teachers' Meeting." Discussion was led off by Brother Daniel Durst.

On Thursday afternoon the convention convened at 2 o'clock with the Epworth League, with the District President, Mrs. V. H. McKinney presiding. Devotional exercises were conducted by Rev. R. L. Andrews. After the president made a verbal report of the work of the district, the Auxiliary Presidents and Junior League Superintendents from the various charges made their reports.

"The Morning Watch," led off by Miss R. H. Pendleton, was indeed a treat to the convention and appreciated by all who heard it. "The Young People and the Tithe," was interestingly discussed by Miss Annie B. Hicks, Reverends J. B. Scott, W. A. Fortson, L. V. Harrison and E. W. Kelly. Paper, Personal Question: "Is the League Operating in My Church. If not, why not? If so tell us how you do it." by L. Armhrister and others. Many suggestions were offered along this line.

Out-Recreations, Rev. L. V. Harrison.

Song Service, Benediction.

The night service was conducted by Rev. S.

J. Johnson and was very instructive in its entirety.

Second Day, Friday—Devotional Hour, Rev. T. M. Jackson, presiding.

Morning Message, Rev. E. W. Kelly, text: "And there went with Him a band of men whom God had touched." Paper, "Which Is Preferable, the Graded or Uniform Lessons? And Why?" The discussion was led by Miss Fannie E. Butler, Misses Bessie and E. Ward and Mrs. D. Rivers..

The greatest treat of the convention was had when Mrs. N. B. Crawford so intelligently and beautifully convinced the audience that the moving picture is helpful to the mental, moral and spiritual welfare of our young people. In words of beauty and transparency, she thoroughly and conscientiously discussed the subject to the satisfaction of all who heard her. At this juncture Dr. A. C. Hughes, Secretary of the Negro Work of the Methodist Episcopal Church, was introduced and made some very timely and pertinent remarks in reference to the subject discussed by Mrs. Crawford, after which the convention voted that the contents of Mrs. Crawford's paper should be published in the local press and Southwestern Christian Advocate.

Indoor Recreation, Benediction.

Friday afternoon, 2 p. m., Epworth League. Devotion, Rev. H. J. Johnson. Paper, "The League as a Factor in Character Building," by Mrs. R. A. Carr, Mrs. Carr's discussion of the subject was instructive and helpful. Instrumental solo, Miss Alvora Carr, very nicely rendered. Discussion, "Name a Permanent Home for the Texas Conference, Epworth League and Sunday School Institute Which Meets now at Wiley University," by Henry Hands, T. W. Patrick and others. From the discussion it could be readily determined that Wiley was the favorite site. Rev. E. W. Kelly gave much information along this line.

Ten minutes song service, Mrs. J. S. Scott, Director.

Paper, "Working the Entire Wheel," discussed by Misses B. B. Osborne, Joslyn Henderson and Mrs. C. M. Wiley, was very interesting, instructive and full of food for thought. At this juncture Rev. W. D. Lewis of the Beaumont District, was introduced and made some timely remarks on the work of the convention and Epworth League. Report of Committee on Ways and Means was read and adopted.

Election of officers for the ensuing year re-Convention: Theo. W. Patrick, Sunday School Convention; Theo. W. Patrick, Sunday School District Superintendent; Miss Joselyn Henderson, Assistant District Superintendent;

Mrs. S. C. Cebum, Recording Secretary of Sunday School and League; Miss R. H. Pendleton, Corresponding Secretary Sunday School and League; Mrs. M. T. Butler, Treasurer, Sunday School and League; Miss F. E. Butler, Traveling Supervisor of Sunday School; Rev. E. W. Kelly, Musical Director; Miss Alvora Carr, Organist.

Epworth League Officers are as follows: Mrs. J. S. Scott, President; Mrs. G. E. D. Belcher, First Vice-President; Miss Fornsworth, Second Vice-President; Mrs. S. G. Kay, Third Vice-President; Mrs. Powell, Fourth Vice-President; Mrs. R. A. Carr, Junior League Superintendent.

Harrisburg was selected as the next meeting place, Rev. E. F. Jackson, Pastor.

Rev. J. F. Barnes preached at the night services.

Saturday morning Praise Service. Paper: "How Can We Hold the Teen Age Young Folks to the Sunday School." The discussion was led by Mrs. M. T. Butler, whose paper was full of thought and suggestions that will be very helpful to any Sunday School, the subject was further discussed by Miss Artie Cotton, Miss F. E. Butler, Mrs. V. H. McKinney and T. W. Patrick. The musical selection rendered by Miss Frankie Gary was indeed a treat to the convention. "The Junior League as Training School," was very ably discussed by Miss F. E. Butler and Mrs. Van H. McKinney. After extending a vote of thank to the Pastor, Rev. G. E. D. Belcher, for the splendid way in which he cared for the delegates throughout the entire session, the convention adjourned to meet again in 1924.

The pastors of the various charges are to be commended for the enthusiasm and interest they manifested throughout the entire session, and much praise is to be given Rev. L. V. Harrison for the way he conducted the recreational periods. No doubt every one that visited the convention was benefitted to some extent along the lines of Sunday School and Epworth League endeavors.

SUGGESTIONS FOR A REVIEW OF A NEW BOOK OF CHURCH PLANS

(Continued from Page 5)

as the largest church building can be so designed that the passerby will never mistake it for other than a Christian church building. None of the building illustrated would be mistaken for a library, bank or post-office building.

It is shown also that even the smallest churches can make some provision for a departmentalized Sunday School and for a social ministry to the church family.

Another noticeable feature of the plans illustrated is the absence of corner pulpits, sloping or bowled floors, slantwise aisle, sliding or folding partitions, posts in social rooms and other handicaps to a devotional atmosphere and effective church work.

The preparation of the book was largely by the Bureau of Architecture and the Department of Church Extension with contributions from several eminent architects. It is being distributed at actual cost, fifty cents per copy and can be obtained by mail from the Bureau of Architecture, 1701 Arch Street, Philadelphia, Pa., or 53 E. Washington Street.

CASH AND CHARACTER

Conducted monthly by
The Rev. Dr. Luther E. Lovejoy,
Secretary, Division of Stewardship,
Methodist Episcopal Church

STEWARDSHIP COLUMN

A Vanishing Opportunity

Opportunities are precarious. And transient. Once gone they return no more.

"Boys flying kites haul in their white-winged birds," but there are no strings tied to opportunities. Neither toy balloons, nor captive balloons, they are blazing meteors plunging into the night.

For half a dozen years with new entreaty the church has set before her loyal membership the wealth of privilege held forth in Christian Stewardship. Yet, at this very hour, men are passing into the "great unknown" who have missed its comfort and its joy, a joy to which we might have led them.

The Time Spirit

Young business men whose characters, five years ago, were as clay in the hands of the potter, are now hardening under the influence of the environment in which their lives are cast, absorbed in their fierce struggle for success, and callous to those higher ideals which, with timely guidance would have mellowed and enriched their souls.

Untouched and uninspired by the self-getting principle of Stewardship, a thousand noble-hearted women have grown thoughtless, and frivolous, and wordly.

An army of young men and maidens, rich with possibilities, are launching today into the deeps of life, yet the opportunity to cast their lives in molds of stewardship has passed unimproved. "As thy servant was busy here and there, they are gone."

Iron Molds

Children are growing up, all about us. New conceptions of human relationship and responsibility, to which they are entitled, have stirred the conscience of the modern church. But the "tree" of their character will never grow toward those high ideals, because some of us have neglected to bend the "twig" in that direction while it was yet tender.

Churches are assuming final form and character which, in this Centenary transition period should and could have been other and better, but leadership toward higher ideals was lacking.

Pastors have been steadily developing on the side of the self-life who might have been aroused and moulded for humanity and world-service. But the note of "stewardship" did not penetrate their inmost personality, and they have missed their "day of visitation."

Whither?

Long neglected races, bearing heavy burdens of superstition, ignorance and oppression, peoples who might have been led by us to the peace and freedom which Jesus offers, are still drifting on unredeemed, because our sense of Stewardship has been too insufficient to provide the means.

Broad mission fields, open to vast forward movements, ready for the final conquest, have been crippled and paralyzed by deferred hope

and half-support; while loyal missionaries, staking their lives against the task, and eager to pour out the "last full measure of devotion," have been condemned to half-tasks and hesitant half-measures, when our full stewardship could have shown the whole round world what Christ can do for the moral, social and spiritual redemption of men.

Cities, submerged in sin, blinded by the dazzle of gaiety and gain, frenzied by a million modern passions, have been left to wallow on in lust and wordliness; remote country places unsown, unwatered, untended by the gospel of neighborliness, have drifted along in dull and dreary mediocrity; all because "thy servant was busy, here and there," with little tasks and ideals, good enough in themselves, but only puttering makeshifts, as compared with the great all-embracing principle and practice of Christian Stewardship.

Light in the East

But opportunity does not run away and leave us hopeless. The great first opportunities go, but other opportunities still come, then God, and if we awake and "redeem the time," there still is hope that some of them may be embraced. Four years of our great Centenary period have drifted by, but a whole year still remains, for most of us. And after that still other golden years of a great World Service program. Let us be up and doing! Pastors, leaders, laymen, women, young folks, all together! Recognizing the principle of Stewardship as operative in the case of everything we have and of all we are, and as extending over all our fellowmen, let us go forward speedily to redeem the whole wide world for God.

DENVER AREA MEETING

About forty representatives were present for the Denver Area meeting held in Colorado Springs, June 20, 21, 22. The three days were crowded full of matters of vital interest to the Area. Drs. Wade, Diffendorfer and Davis of the General Boards were present. Dr. C. B. Spencer of the Central Christian Advocate and Dr. Orrin W. Auman representing the committee of twenty-five were also present. Bishop Mead presided.

The first day was given over to the consideration of Conference and Area matters. Beth-El Hospital came in for its share of attention, and a splendid gift made by Ex-Governor Shoupe for a new laboratory for the Hospital will put that institution in Class A among the five thousand Hospitals in the United States.

The remaining two days of the Conference were spent under the direction of Dr. Wade and Dr. Diffendorfer in a study of the World's Service program which will succeed the Centenary. Plans were also completed for a great Area Convocation which will be held in Denver, September 25, 26, 27. The strongest possible program is in process of building, and it is now expected that between one and two thousand laymen, in addition to the ministers of the Area will be present. While their O. K. has not yet been received from all who have been asked to participate in the program it is confidently expected that the following names

will appear in the completed program. Sherwood Eddy, Glen Frank, editor of the Century, Lyn H. Hough, William H. Anderson, Bishop Oldham, Gilbert Loveland, Paul Hutchinson, Frank Mason North, D. D. Forsyth, Chancellor H. R. Harper and Governor William E. Sweet. Such an array of talent will insure the maximum attendance from every section of the Area.

FALL ANNUAL CONFERENCE VISITATIONS 1923

Name	Date	Place	Bishop
Alabama	Nov. 1	...	Richardson
Atlanta	Dec. 12	Atlanta	Richardson
Blue Ridge Atlantic	Nov. 1	...	Bristol
California	Sept. 12	Grass Valley, Cal.	Leonard
California German	Sept. 17	Oakland, Cal.	Leonard
Central Alabama	Nov. 7	Westpoint, G.	Jones
Central German	Sept. 5	Cincinnati, O.	Henderson
Central Illinois	Sept. 19	Kankakee, Ill.	Nicholson
Central New York	Sept. 26	Homer Ave., Courtland, N. Y.	Burt
Central Swedish	Sept. 5	Chicago, Ill.	Nicholson
Central Tennessee	Oct. 25	Lawrenceburg, Tenn.	Bristol
Chicago German	Aug. 29	Kenosha, Wis.	Nicholson
Colorado	Sept. 5	Lamar, Colo.	Mead
Columbia River	Sept. 5	Spokane, Wash.	Shepard
Dakota	Oct. 3	Watertown, S. D.	Mitchell
Des Moines	Sept. 12	Ames, Ia.	Stuntz
Detroit	Sept. 19	Ypsilanti, Mich.	Henderson
East Tennessee	Oct. 3	Morrisville, Tenn.	Bristol
Eric	Sept. 18	Titusville, Pa.	McConnell
Genesee	Oct. 3	Central Park, Buffalo, N. Y.	Burt
Georgia	Nov. 8	Marietta, Ga.	Richardson
Holston	Oct. 10	Knoxville, Tenn.	Bristol
Gull	Dec. 12	Port Arthur, Tex.	Waldorf
Idaho	Sept. 5	Baker, Oregon	Burns
Illinois	Sept. 12	Champaigne, Ill.	Nicholson
Indiana	Sept. 12	Evansville, Ind.	Leete
Iowa	Sept. 5	Newton, Iowa	Stuntz
Kentucky	Sept. 18	Lexington, Ky.	Anderson
Little Rock	Dec. 5	Little Rock, Ark.	Stuntz
Michigan	Sept. 12	Grand Rapids, Mich.	Henderson
Minnesota	Sept. 19	St. Paul, Minn.	Hughes
Missouri	Sept. 12	Kirksville, Mo.	Burt
Montana	Aug. 29	Helena, Mont.	Burns
Nebraska	Sept. 19	Lincoln, Neb.	Stuntz
New Mexico	Sept. 12	Albuquerque	Mead
North Carolina	Nov. 7	Fargo, N. D.	Bristol
North Dakota	Oct. 10	Fargo, N. D.	Burns
North Montana	Aug. 22	Great Falls, Mont.	Burns
Northeast Ohio	Sept. 11	Lake Wood, Cleveland, O.	Anderson
Northern German	Sept. 13	St. Paul, Minn.	Mitchell
Northern Minnesota	Sept. 26	Minneapolis	Hughes
Northern Swedish	Aug. 23	Minneapolis	Mitchell
Northwest German	Aug. 30	Fenton, Iowa	Stuntz
Northwest Indiana	Sept. 26	Lafayette, Ind.	Leete
Northwest Iowa	Sept. 26	Sioux City, Iowa	Stuntz
Northwest Nebraska	Aug. 22	Chadron, Iowa	Stuntz
Norwegian and Danish	Sept. 26	Chicago, Ill.	Henderson
Ohio	Sept. 19	Columbus, O.	Anderson
Oklahoma	Oct. 24	Tulsa, Okla.	Waldorf
Oregon	Sept. 12	Portland, Ore.	Shepard
Pacific German	Sept. 19	Metolius, Ore.	Shepard
Pittsburgh	Oct. 3	Kittanning, Pa.	McConnell
Puget Sound	Aug. 29	Puyallup, Wash.	Shepard
Rock River	Oct. 3	Chicago, Ill.	Nicholson
St. Louis	Sept. 19	Springfield, Mo.	Mitchell
St. Louis German	Sept. 5	St. Louis, Mo.	Burt
Savannah	Nov. 8	Augusta, Ga.	Mead
Southern California	Sept. 26	Los Angeles, Cal.	Leonard
South Carolina	Dec. 5	Spartanburg	Richardson
Southern German	Oct. 31	San Antonio, Tex.	Waldorf
Southern Illinois	Sept. 26	Benton, Ill.	Mitchell
Southern Swedish	Dec. 5	Waco, Tex.	Waldorf
Texas	Dec. 5	Houston, Tex.	Jones
Tennessee	Oct. 18	Memphis, Tenn.	Bristol
Upper Iowa	Oct. 3	Manchester, Iowa	Stuntz
Western German	Aug. 29	Enterprise, Kans.	Mead
West Ohio	Aug. 29	Marian, Ohio	Anderson
West Virginia	Sept. 26	Wheeling, W. Va.	McConnell
West Wisconsin	Aug. 29	LaCrosse, Wis.	Mitchell
West Texas	Dec. 12	Fort Worth, Tex.	Jones
West. Nor.-Danish	Oct. 3	Los Angeles, Cal.	Leonard
Western Swedish	Aug. 22	Oakland, Neb.	Mead
Wisconsin	Sept. 5	Fondulac, Wis.	Mitchell
Wyoming State	Sept. 19	Laramie, Wyo.	Mead

FOREIGN CONFERENCE

Conference	Date	Place	Bishop
Denmark	June 13	Rallundborg, Denmark	Bast
Finland	July 5	Wuoksenslaakso, Fin.	Bast
Italy	May 16	Florence, Italy	Blake
Korea	Sept. 26	Seoul, Korea	Welch
North China	Sept. 5	Taiwan, Shantung	Birney
North Germany	June 20	...	Nielsen
Norway	June 20	Fredrikshald, Norway	Bast
South Germany	June 13	Heilbronn, Germany	Nielsen
Sweden	June 27	Stockholm, Sweden	Bast
Switzerland	June 6	Thalwil, Switzerland	Nielsen

MISSIONS CONFERENCES

Conference	Date	Place	Bishop
Angola	...	...	...
Austria	July 4	Vienna, Austria	Nielsen
Bulgaria	June 6	Lovetch, Bulgaria	Blake
Congo	July 26	Kapanga, Africa	Johnson
France	July 5	Paris, France	Blake
Jugo-Slavia	May 23	Stari Becej, J. S.	Blake
Pacific Swedish	Sept. 26	Spokane, Wash.	Shepard
Rhodesia	June 13	...	Johnson
Russia	July 26	Petrograd, Russia	Nielsen
Southeast Africa	Aug. 29	Kambini Inhamban, Portuguese, East Africa	Johnson

MISSIONS

Conference	Date	Place	Bishop
Alaska	In charge of Bishop Shepard	...	...
Baltic and Russian	...	...	...
Mission	July 26	Petrograd, Russia	Nielsen
Hungary	June 27	Nyiregyhaza, Hun.	Nielsen
Pacific Chinese	Aug. 30	San Francisco, Cal.	Leonard
Utah	Aug. 22	Salt Lake City	Leonard

INDIA CONFERENCES

Conference	Date	Place	Bishop
Indus River	Nov. 7	Lahore	Fisher
Bombay	Nov. 14	Bombay	Smith
North India	Nov. 14	Bareilly	Robinson
Northwest India	Nov. 14	Meerut	Fisher
Central Provinces	Nov. 21	Jubbulpore	Smith
Burma	Nov. 27	Rangoon	Warne
Gujarat	Nov. 28	Baroda	Fisher
Lucknow	Nov. 28	Cawnpur	Smith
South India	Jan. 3	Kolar	Warne
Bengal	Jan. 4	Asansol	Robinson
Central Conference	Dec. 12	Calcutta	...

Praternal delegate to Irish Wesleyan Conference, Cork, June 12 and the British Wesleyan Conference, Bristol, Eng., July 18.

BISHOP THOMAS NICHOLSON

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---John The Apostle.

(Various sections from Mk., Lk., Jn., Acts, I Jn., and Rev.)

JULY 22, 1923

John, the son of Zebedee, was, like Peter, a fisherman, had been baptized by John the Baptist in preparation for entrance into the imminent kingdom of God, and gave up his profession and accepted the invitation of Jesus to become his disciple. The motives which prompted him to do this were probably the same as those which we said prompted Peter to do it. He had recognized that Jesus was an extraordinary person because of the remarkable draught of fishes which he had led them to after a night of fruitless effort on their part (Luke 5:4-11.) But he knew not that Jesus was the Messiah. He had faith in him, however, believing it a good thing that he should follow him. He is thought to have been the youngest of the disciples, and to have lived to a greater age than any of the others.

As a disciple there was something about his personality which had made him a favorite of Jesus. In his Gospel he modestly refers to himself as the disciple whom Jesus loved. We are not to understand by that, however, that Jesus did not love the others of his disciples, but that informally John held the first place in his affection. And when Jesus was crucified he designated John as the disciple who should take care of his (Jesus) mother the remainder of her life. John's youthfulness may have had something to do with Jesus' great love for him. He could entertain greater hopes of moulding his character into Christian shape through a more intimate friendship. But added to his youthfulness must have been a winsome personality which, from the reading of the Books ascribed to him, we are led to believe he possessed during his later life. Some men have a strong and forceful personality, and make able leaders whom men cannot but respect even though they do not admire. Others have a charming personality; and men cannot but love them even though they are not very vigorous leaders. I think of Peter as a man of the former, and of John as a young man of the latter type. You can find representatives of each of these types in almost any group of students gathered at random. One will make himself recognized; another will hold a closer place in our affections. But the wise teacher will not show any formal favoritism unless it be for actually superior work done.

In character the disciple John was very ambitious. He was not satisfied with the knowledge that he was first in his Master's affection; but, along with his brother, he wanted to be recognized as the leader of the group of disciples. We recall how

he tried through his mother to get from Jesus in advance the promise that he would be given a place second only to Jesus in the kingdom when it should be established (Matt. 20:20g; Mark 10:35g). And evidently he and his brother showed more initiative and general qualities of leadership than any of the other disciples except Peter. For this reason he was one of the three who composed the inner group of disciples who were admitted into closer fellowship with Jesus for special training. He is said to have been one of the three present at the raising of Jairus' daughter (Mark 5:37). He was one of the four present at the healing of Peter's mother-in-law (Mark 1:29). He was one of the two unto whom the arrangements for the last supper were entrusted (Luke 22:8). Doubtless these same two disciples had charge of the preparation for the triumphal entry of Jesus (Mark 11:1f). He was one of the three in closest touch with Jesus in Gethsemane (Mark 14:33). And he was one of the three who witnessed the transfiguration of Jesus (Mark 9:2). No disciple except Peter is named more frequently in the Gospels than John. This shows that tradition recognized him as having been one of the leaders among the disciples. And he was actually one of the leaders among the apostles in the early Christian Church. He was recognized as one of the three "pillars" of the mother church in Jerusalem, helping to formulate the program and policies in ritual and doctrine of the early Church (Gal. 2:9). And as a young man he seems to have had none too little temper. He was rather quick to get angry, especially at any seeming affront offered to the Master or his cause (Luke 9:49,54). It was probably because of his violent temper that the Master designated him with his brother "sons of thunder" (Mark 3:17).

But whatever may have been his characteristics as a youthful disciple, through the influence of Jesus as an older man he was one of the most lovable of the apostles. He has won the title of "the apostle of love." The affectionately fatherly spirit breathes throughout the Epistles going by his name. And the key-note of his Gospel is love. Except Paul he was probably of all the apostles the best informed in the philosophical ideas of his times. He was well read in Alexandrian philosophy, especially of the school of Plato from whom he adopted the "Word" idea, and boldly identified this "Word" with Christ. Next to Paul he did more than any other man to formulate the Christian theology of the early Church. It is

pretty generally agreed by those who are most competent to judge that his Gospel is more theological than historical—somewhat of a philosophical interpretation of the words and deeds of the Master. So to speak, he and Paul were the brains of the early Church among the apostles. But he was characteristically different from Paul. He was more reflective, meditative and mystical, while Paul was more rational. He appealed to the will through the feelings—not feelings in the sense of emotionalism. However, as it is popularly understood to-day. He was therefore better adapted temperamentally to nurture and strengthen those who had already been won to the faith than to win converts from the rank and file of peoples. During his apostleship he was not longer a son of thunder. But we rather think of him as somewhat reserved and yet warm of heart, always counselling caution, conservatism in fundamentals, patience and endurance. He was truly a grand old man. Without him Christian doctrine would have lost much of its richness, and the Gospel message would have lost much of its comfort and consolation. What calmness and serenity, what comfort and what joy is brought to our soul by the farewell address and prayer of our Lord as recorded only by John! (Jn. 14-17). Truly by his life he has enriched the religious life of all of us who commune with him in spirit.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, July 22, 1923
"Forbid him not: for he that is not against you is for you."

(By Rev. D. D. Martin, D. D.)

It requires the spirit of love and tolerance to recognize the good that is in all religions and in the most of people. A careful study of the religions of the world will convince any student that there is good in them all. This good should not be rebuked but rather encouraged. The careful missionary will first find some point of contact, some common ground of agreement, when he is sent to win people of another faith. He will not need to study long before he will find there is a common ground, where he can meet the devotee of another faith, and reveal unto his unprejudiced mind "the more excellent way."

Much loss of time and money and the eternal loss to many souls has come, because missionaries have gone out from different churches and have come in direct competition with each other on the field, and sometimes speak with open rebuke to each other, and criticize each other in the presence of those they are sent to save. This entails a serious loss, and does much harm in every way. We should look for the Christ in every one. No one will go as a missionary of his who does not know him, and who appointed any of us to be a judge between any soul and its Lord.

Jesus has gone through the Spirit and made himself known to many in

the heatben world long before the missionary ever reaches them. Would it not be well to wait a bit and see if you cannot find something of the Christ in that life before assuming that his faith and religion are wholly bad. If there is a tenderness toward childhood, it may be Jesus has been there. If there is a longing for holiness some light has already shined. If he is a moral leader, and trying to do good to others, he may be stimulated by the Christ.

If the law of love reigns it will not be difficult to give verdict to another for all the good they possess. We could gather up all the good there is in all the people of the world, and make it known so that a thread of righteousness could be woven in the fabric of society, it would give character and beauty to all human living. It might be found that all there is more of good than of evil in the world. Let us be generous toward all and rebuke only a

Gammon Seminary

District Rounds

ABERDEEN DISTRICT.

Third Round.

Amory, July 20-22; Smithville, 22; Aberdeen, 27-29; Aberdeen C. 28-29; Athens, Aug. 4-5; Dist. Conf. 7-12; Columbus, St. James, 17-19; Columbus Ct., 16-19; Calendonla, 26; Crawford, Sept. 1-2; Brooksville, 9; Macon, 14-16; Mashulaville, 15-17; Hickory Grove, 19-20; Macon Ct., 23; E. Louisville, 27; Shuqualak, 29; West Point, Oct. 5-7; Strongs, 6-7.

Brethren, the church is expecting you to put the program over. Know you get the call weekly, tell why you have the Dist. Supt. here. Let us yoke up and get the district quota, and by so doing the Southwestern Christian Advocate will go into every home to carry a message that will be unaided help in carrying forward the program. The District Conference will convene Aug. 7-12 at the Mashulaville Ct. Each pastor will be expected to come prepared to make a full report. Remember our motto, "We can, we must, we will." Miss Mabel R. Clifton, Home Demonstration Agent for Noxubee county, with Mrs. Alice Carter Oliver, State Supervisor, Negro Home Demonstration Work, will visit the District Conference and put on several demonstrations which will aid in promoting health, happiness and prosperity in our homes.—Respectfully yours, J. H. Talbert, D. S.

SEDALIA DISTRICT.

Second Round.

Butler, July 1; Harrisonville, Arrowcock, 5; Warrensburg, 8; Den, 10; Beamon, 15; Versailles, Tipton, 18; Centerville, 22; Springfield, 29; Chlihowee, Aug. 5; Pleton Cty., 12; Mt. Vernon, 19; Rock Le., 26; Marshfield, 27; Springfield, 2; Sedalia, 9; Carthage, Neosho, 2; Joplin, 23; Smithton, Clinton, 30; Arrowrock, 30.

Dear Brethren: The eye of the church is upon us; we expect every man to report full quota of subscriptions for the Southwestern July 1. Make it plain to each officer in your

(Continued on Page 11)

"LOOK UP, LIFT UP"**Epworth League Department**

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPICS.

Subject: Jesus Facing His Life-Work.
(Luke, 4:1-21.)

To me, one of the strongest proofs that such a person as Jesus Christ actually lived and wrought as the Gospels say He did, is this temptation event. It would be the most natural thing in the world for a young man possessing the promise of usefulness that Jesus did and possessing the gifts that Jesus did to meet just such temptation as is depicted in our Scripture lesson.

Temptation Not a Pantomime.

This temptation, bear in mind, was not a figurative, symbolic affair. It was real. Jesus like any other young person of gifts and powers and promise was confronting the necessity of making a choice of sides.

Study of the Temptations.

1. "Command this stone that it become bread."

This is clearly an appeal to selfish appetite. Any young man, every young man, at the very threshold of his career is similarly tested. What motive will dominate the young man's choice of a career? What is his aim: to satisfy his own appetites and desires or to serve the folk who need him? Young men and young women leaving school at this season will stand face to face with this temptation just as the Messiah did in the wilderness.

2. "If Thou, therefore, wilt worship before me, it shall be thine."

The proposition is, get on my side, line up with me and the forces I represent, and you may have the world at your disposal. The politician who lines up with the bugs and crooks is much more likely to "land the job" than the one who stands for clean righteous government. The lawyer who surborns witnesses and "clears" folks whom he knows to be guilty, will have a larger practice and bigger income than the lawyer who does as Honest Abe Lincoln often did. The young woman who sells herself, body and soul, to the devil of lust, can wear finer dresses and more jewels than the one who vows to keep herself pure and clean. In short, the devil says to every young man and woman, "Give me your talents, and I will make it pay you abundantly."

3. "Cast Thyself down from hence, He shall give His angels charge concerning Thee."

You want to be great, here is a short cut to greatness. Do something that will dazzle and startle the people and they will accept and follow you. A big temptation this to any young ambitious person. Many of our young people are today "falling for" the short cut. The right way is long and tedious. The young fellow can make

a hundred thousand in a year by crookedness and graft; he will not often be content to make ten thousand by honest business. American youths are especially susceptible to this temptation. We are dollar mad in America. Our young people leave school with their heads and hearts set on money-making. The devil stands on every corner with a map of all the short cuts. Would that we might somehow get into our young people that fixity of purpose, that complete dedication to unselfish service that dominated Israel's Messiah! Jesus won His fight at this point; that's why He won later in Gethsemane. Any young man or woman who wins in the Wilderness will win in the Garden. Jesus definitely, unequivocally chose to serve. In this He showed His Messiahship, His Sonship.

Quarterly Conferences

WESSON CHARGE—Our second quarterly conference convened at St. Morris church was held by the Dist. Supt., Rev. Dr. G. W. Smith, June 2-3. Most of the officers present and made good reports. The superintendent preached a strong sermon and said many good things to the conference about the program of the church and the great movement that is now on. He asked the conference to stand by the plans of the church. Rev. E. W. Middleton is the right man for the work assigned him. We are striving to follow where he leads. We are planning to complete and paint our church, St. Morris, in the near future. Raised on Children's Day \$57; \$44 for Centenary and \$13 for the Board of Education.—(Mrs.) Thomasine Middleton, Reporter.

MORGAN CITY, LA.—On May 20, Dr. W. G. Alston held his second quarterly conference. The reports showed a great increase over our last quarter. His quarterage was raised before he arrived. Rev. T. B. Cooper knows how to do things. We have one of the best choirs in the conference and the best on the LeTeche district. The choir has been invited to sing at the district conference in Houma. A few weeks ago Mrs. Gertrude Baptiste, Mary Evans, Clementean E. Johnson and Bertha Messiah raised \$23.00 through a great concert; managed by Miss Gertrude Baptiste to fix up the parsonage. They have bought four art squares and ordered a library set for the parsonage and Mrs. F. A. Cooper are all smiles. On June 9th Mrs. F. A. Cooper gave one of the finest dramas that was ever played in our

city. "The Handwriting on the Wall," every one present enjoyed it. It was a financial success. We led the district in the Easter drive and we will lead all the year. Listen for our reports at the district conference. Class No. 5, was the banner class the week of June 19. Class No. 5, will lead the rest of this year. Brother Jasbma Thomas, leader of Class No. 3, has been on the sick list, but he is much better at this writing. The stewards and trustees will pull off a grand rally July 15. A few nights ago the members of the Church broke in the parsonage and left the tables loaded with food, for our pastor and wife. He was also presented with a purse. Miss Sarah Messiah made the presentation speech. Rev. T. B. Cooper responded. Miss Clementean Johnson, Mary Evans and Sarah Messiah were the prime movers in the affair.—Willie Evans, Reporter.

JOPLIN, MO.—Trinity M. E. church: Rev. L. R. Grant, the District Superintendent of the Sedalia District, held his first quarterly conference here Thursday evening, June 21, and administered the sacrament Sunday evening, June 25th. Rev. Grant was unstinted in his praise of the good work accomplished this quarter by the pastor and members of Trinity, and expressed himself as being most delighted with the cordial good will and hearty co-operation existing between pastor and people.

Although the pastor and wife have been on the work only a month, they have endeared themselves to the hearts of the congregation and all the departments of the church are swinging grandly into a forward movement. More than \$261 were raised in that time for all purposes, a new roof is being completed on the church at a cost of approximately \$100, and some much needed interior work is to be done immediately.

The "Negroes' Golden Jubilee Wedding," a play written by Mrs. C. W. Cutbers, for the benefit of Trinity, and staged during Joplin's Jubilee Week, was a tremendous success. It netted the church more than \$100.

We are very grateful to Mrs. Cuthers and to those who assisted her for this great and good work.

A bit of ministerial courtesy and co-operation was indulged in Sunday, June 25th, when the pastor closed the doors of Trinity and with the District Superintendent went to Neosho to assist Rev. J. A. Holt in his rally. It was a success both spiritually and financially.

But the final and grand-culmination of Trinity's first quarter ended with in her own walls Sunday evening, when the Rev. Grant preached one of his most eloquent and inspiring sermons, "The Leeches of Sin."—Reporter.

FOREST, MISS.—Our second quarterly conference was held at Green Grove church. Dr. B. T. McEwen was on time; most of the officers were present with well written reports which show that the work is still progressing. Sunday was a big day with the good people of Green Groves. The District Superintendent preached to the delight of all; five annual subscriptions for the Southwestern Christian Advocate. Collection for the day \$55. Total for the quarter

\$580. The good people of Green Groves were delighted to have the new District Superintendent. He is a live wire.

Mrs. Lizzie Wendell, Mrs. Georgia Fort, Mrs. Ike Spencer and many of the young people made it pleasant for the District Superintendent, pastor and officers and many friends.

Our Easter collection totalled \$317.59.

We want to thank Mrs. Sadie Jones and Mrs. C. B. Lamb for the splendid program. The District Superintendent, with the pastors and members, were delighted with the work. We are looking forward for the next quarter.—R. N. Jones, P. C.

DISTRICT ROUNDS

(Continued from Page 10)

charge they must subscribe for the church paper or you will seek officers who will.

Local preachers and exhorters must read the Southwestern if they want their license renewed.

This is a splendid test of ministerial efficiency. Your quota is based upon your membership. We should go over, we must go over, by the help of God.—L. O. Grant, D. S.

WASHINGTON DISTRICT.**Second Round.**

Simpson, July 2; Fairmount Heights, 3; Randall Mem., 5; Chicamuxen, 6; Pisgah, 7; Benning, 11; Fort Wash, 12; Wash. Grove, 13; Laurel, 13; Bowle, 14; Ritchie, 17; Mt. Vernon, 18; Charl. Hall, 19; Valley Lee, 20; St. Inigoes, 21; Haven, 23; Nash. Mem., 24; Oxen Hill, 25; Linden, 26; Pomonkey, Aug. 3; La Plata, 4; Way Side, 4; Waldorf, 5; Lanham, 7; Upper Marlboro, 10; Nottingham, 11; St. Lukes, 12; Brandywine, 14; Woodville, 15; Boyds, 16; Poolesville, 17; Barnesville, 18; John Stewart, 21; St. Marks, 22; Rockville, 23; Scotland, 23; Mt. Airy, 24; Danascus, 26; Central, 28; Mt. Zion, 29; Brookville, 30; Laytonsville, 31; Sandy Springs, Sept. 1; Colesville, 2; Asbury, 2; Ebenezer, 3.

Dear Brother: We begin the second lap of the year as per schedule—the appeals of the church are before you as never before. The missionary endeavors of our boards are suffering for the want of funds. The good bishop is very much distressed on account of the large degree of indifference on the part of our pastors to the important needs that press themselves upon us at this time. The 50th anniversary of the Southwestern early in July, the payment of our quota on the Episcopal residence, the raising of the appointment for General Conference Fund are all woefully behind. Won't you, in the name of Goodness, make an effort to meet your claims?

The District Conference will be held September 4-9 at Fairmont Heights, D. C. We should elect delegates at this quarterly conference. Please write me freely.—Yours for success, D. DeWitt Turpeau, 1408 Hopkins St., N. W.

CHURCH FURNITURE
E. J. BROWN



WHAT THE CHURCHES ARE DOING

SO. HIGH POINT, N. C.—The Eighteenth Anniversary of Brooks Memorial Church So. High Point, N. C., was celebrated in high spirit May 21-27. The founder Rev. D. Brooks began the weeks service Monday evening by preaching a very spiritual sermon. Tuesday evening Mr. A. E. Gannaway gave an interesting historical review of the Church's past life. He also inspired pastor and member by his beautiful illustrations to do greater work in the future. This was followed by a soul-stirring sermon by Rev. P. I. Wells of Lexington. Wednesday evening Rev. G. W. Morehead was at his best and preached a powerful sermon. Friday evening the Rev. E. I. S. Swan was present with a burning message which was greatly enjoyed. Sunday morning our efficient pastor, Rev. J. E. Brower preached a noble sermon portraying to the delight of the congregation "Some things that we know about Heaven." Sunday afternoon Dr. S. A. Poeler gave an instructive and able address on "The Centenary." This was followed by a sermon by Dr. R. W. Winchester ex-District Superintendent of the District. Sunday evening the Rev. Swan preached to our delight another of his great sermons. At all of these services we were highly favored with music by the enchanting quartette of our Church. Our Anniversary closed a drive we began to raise \$500. The reports were as follows: Club No. 1, \$31.00; No. 2, \$42.00; No. 3, \$28.40; No. 4, \$50.75; No. 5, \$81.80; No. 6, \$37.30; No. 7, \$101.50; No. 8, \$83.30. The pastor and Mr. A. E. Gannaway gave \$25.00 each, \$30.00 to go to the Clinh raising the highest amount, and \$20.00 to the second highest. Club No. 7, Mrs. Anne Eccles, Captain, received the \$30.00 making her total \$131.50. Club No. 8, was second winner Mrs. Lara Gray, Captal. Total \$103.30. Grand total including collection, \$594.20. Our pastor and people are co-operating anxiously to make the work more successful.—Reporter.

CLEARWATER, FLA.—A welcome reception was given in honor of Rev. A. L. Jackson, pastor of Mt. Zion M. E. Church, this city, by the members and friends, on his return from Gammon Theological Seminary, Atlanta, Ga., where he has been for the past four weeks. A short spicy program was rendered, Mrs. Mary Myers as mistress of ceremony. After which ice cream was served in abundance by Mrs. Maggie Davis and D. C. Cook, committee. Rev. Jackson is highly elated over his trip and is brimming full of information that he is anxious to give out to his people.

For five years he has labored here and is highly esteemed as a Christian gentleman among both races, and we feel that he fully merited the scholarship that was given him. His value to the city cannot be over estimated.—Reporter.

HARTSVILLE, S. C.—Centenary M. E. Church has taken on new life. The attendance has increased. We have raised for the Centenary in six months more than the church raised last year. We have one of the best Sunday Schools and Epworth Leagues in the state. Wm. Parrott is the Superintendent and Mrs. Alice Campbell is the President. The Woman's Home Missionary Society is progressing with Mrs. Ella Brunson at the head. Miss Lucile Paul is president of the Ladies Aid. The interest of the Southwestern Christian Advocate is being looked after as never before.—Reporter.

JEANERETTE, LA.—St. Paul: The members of the different auxiliaries have purchased a refrigerator, bed spring and a \$56 range for the parsonage. Mrs. M. J. Woolridge is smiling with appreciation. The Woman's Home Missionary Society held its convention at St. Paul. Each day a program was rendered. The meeting opened with lovefeast. Rev. R. E. White preached a soul-stirring sermon on Thursday night. Mrs. Jinhines brought echoes from the National Convention. Mrs. Woolridge thanks the members for their kindness. Amount raised from pledge money and dues, \$7,067.61—Amelia Arrow, Reporter.

McKEESPORT, PA.—At the close of service on June 10th we found ourselves rededicated to the divine service of Our Heavenly Father with singleness of heart and purpose. Also financially we came forward and laid on the Lords table \$616.62. Of this amount the 1st M. E. Church donated \$30.00. Their pastor preached on Friday evening. Calvary is only 21-2 years old, started with seven member and, today has 140 members. The services were well attended, and under the leadership of our beloved pastor, Rev. J. E. Dotson, the grand old church is moving forward in the work of the master. Dr. W. A. C. Hughes preached the dedicatory sermon at 3:00 p. m. It surely was a masterly and inspiring sermon. And at the evening service our dear beloved district superintendent of the Pittsburg district, Dr. M. J. Naylor, put the cap sheaf on which rounded out a spiritual feast for the day.—James A. Holley, Secretary of Board of Trustees.

OMAHA, NEB.—Monday, June 5, the members and friends of Grove church, Omaha, Neb., gave a reception in honor of Rev. C. Simms and his good wife, who with vigor, courage and with prayer lead their congregation till their pastor, Rev. E. C. W. Cox, came from Manhattan, Kansas.

Mrs. R. M. Hardimon, who had just returned from Clark University, Atlanta, Ga., where she attended school last term, was also an honored guest. Mr. Y. W. Logan was master of ceremonies and spoke in brief but timely words concerning the work of Rev. Simms, which was done in sixty days. During that time ten persons were added to the church, one child was baptized. Mrs. Theodosia Mays was in charge of the program. Mrs. Bostic led on the program by singing "Perfect Day." Beatrice and Catherine Brown played a duet on violin and piano. Mrs. Iola Brown Allen gave a reading from Dunbar, "Ode to Ethiopia." Mrs. Mays, a solo; Mrs. Ada Wilkes and Allen, a duet. Every person on the program did credit to herself and recited with much delight to the hearers.

The committee on refreshments were Mrs. B. A. Bostic, Mrs. S. A. Brown, Mrs. Carrie Logan, Mrs. Iola Brown and Mrs. Mays. While the refreshments were being served Mrs. S. A. Brown presented Mrs. Simms a nice little turban hat and Rev. Simms some handkerchiefs.

The timely stay and the good work done by these two people will not soon be forgot. Too much cannot be said to their credit.—B. A. Bostic, Reporter.

BRUNSWICK, GA.—The services conducted at Grace church Sunday, June 10, will be long remembered by the members and friends of the church. The church was beautifully decorated with vases and baskets of flowers, and the 11 o'clock service was given over entirely to the children. They rendered a splendid program, after which the pastor preached a short sermon to them. His subject, "The Heart of a Child," was indeed ably handled, and made everyone present who had been blessed with the precious life of a child, determined to do their full duty in rearing it to the glory of God. In the Sunday school, which meets 4 p. m., the children brought in their contributions to the student fund.

It was at the night service, however, when the hearts of the members and friends of Grace church were stirred as never before by the thrilling message delivered by Rev. S. Q. Mitchell, principal of Selden Institute, this city. His text was from Matt. 7: 24-27, and when he finished pointing out the many foundations of sand upon which men build their houses of character—Morality, Profession, Reputation, The Faults of Others, Money, and others—then, after showing how, when the testing storms and floods come, these houses built upon the sands are swept away, he closed with an impression indelibly stamped on our hearts and minds.

MUSKOGEE, OKLA.—Dr. R. B. Booker has been recently transferred from the Palestine district, Texas conference, by Bishop R. E. Jones, to

Muskogee church, arrived here May 9th. Dr. Booker is meeting with great success. He has succeeded in raising his quota for the Southwestern, which was 32 more than 20 new members added to the church. His Centenary is being raised weekly and he will be able to raise his entire quota. Old debts are being cleared away, and the new church project will begin in a few weeks. The good members and friends are rallying to his support. Too much cannot be said of this good man and his dear family.—Mrs. Ray McConnell.

HUB, MISS.—Our Centenary contest at New Hope church resulted as follows: Elizabeth Abram, \$13.58; Carrie Aron, \$20.26; Essie Boens, \$21.66; Thelma Saint Mary, \$21.42; Lucy Mae Toney, \$24; total, \$100.92. At St. Luke church, Jaunita Barnes, \$5.95; Dorothy J. Stephens, \$25.81; Vernice Peters, \$33.80; total, \$65.59. Grand total, \$166.51. Miss Lucy M. Toney and Vernice Peters carried off first prizes. We thank these young people and their friends for their faithful work.—Reporter, Rev. D. F. Dudley, P. C.

NATCHEZ, MISS.—We take this method to thank the good people of Natchez, Miss., and members of St. John M. E. church for a wonderful surprise on June 15th, 1923. A storm rose in the west and blew eastward, struck the parsonage, but did no harm, brought about one hundred and ten (110 lbs.) pounds of choice groceries and a cash purse. This surprise party was led by Sisters Sarah Wallace, Fannie Allen, Mamie Green, Bro. L. B. Bates, A. Ford, W. T. Powell and a number of officers of the church, singing "God Will Take Care of You." The pastor made some brief remarks of their gratitude to these good people. May God bless all who gave to that cause. Mrs. Williams joins me in extending thanks to these good people. Come again.—Rev. G. W. Williams, Pastor.

EAST CALVERT CIRCUIT—On the third Sunday in May, 1923, we made a Centenary drive to make up the deficit of our Centenary quota. We did not do as well as we expected, but owing to conditions, we did well. Space will not permit us to report by name; we report by classes and churches: Chapel Hill Church, Club No. 1, Jesse Smith, Leader, \$28.25; No. 2, Howard Hodge, \$9.50; No. 3, E. A. Gray, \$21.50; No. 4, Jon Hodge, \$5.45; No. 5, Sister Rebecca Smith, \$3.45; No. 6, Sister Sudie Smith, \$3.05; Sunday School \$7.50. Total this church \$83.70. Pin Oak Church has paid \$63.66, leaving a balance to be paid of \$1.34. Mt. Zion Church has paid \$26.00, making the total Centenary paid to date on the East Calvert Circuit, \$173.36. Leaving a balance of \$99.64.

Dear Brothers and Sisters—It is wise for us to pay our full quota, let us do it without grumbling. It is for the redemption of the world. All we need on this Circuit is a chance and we will pay it all. It can be done.

Pin Oak Official Board Report—June 2, 1923, Class 1, S. B. Young, \$1.75; No. 2, C. H. Halley, \$3.75; No. 3, S. Gray, \$3.26; No. 4, Sister Josephine Gray, 92 cents; public, \$1.07. Club No. 1, Sister Edna Gray, 2 cents; No. 2, Dovie Gray, 5 cents; No.

3, Josephine Gray, —; No. 4, Sister Ora Gray, \$1.00. Total, \$12.50. Let us look forward to the district conference where full reports are expected. Let us not be a minute late.—O. L. Hill, pastor.

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BOYCE, LA.—It is to the delight of all the working members and friends of Boyce and Village M. E. church to have our pastor, Rev. S. C. Williams, go to Waveland, Miss., to attend the summer school which our Bishop H. E. Jones opened for the young men. The pastor wishes to thank the Ladies' Aid Society and W. H. M. S. for a nice suit and Sister Dotson for a nice box of handkerchiefs, socks and a purse of \$5. Also Sister Wester for a purse of \$1.50. He wishes to thank those also who donated to his expenses in the person of Sisters Harris and Young. Many thanks are given to those who brought many pounds of groceries for the comfort of the family.—Reporter.

KOSCIUSKO, MISS.—On Wednesday evening, June 13, we were highly favored with a musical recital given by Prof. J. Dekoven Killingsworth, Music Director of Rust College, assisted by Mr. Henry W. Jones. The recital was exceptionally good. Mr. Jones played well his part. The director made a most delightful impression and fully understands the art of making music.

On Sunday evening, June 10th, Children's Day, was observed at Wesley Methodist Episcopal Church. An exceptionally good program was rendered. Church was beautifully decorated with flowers, and the program directed by Superintendent Sister P. L. Bullocks.—(Mrs.) L. S. Chisholm, Reporter.

GUNTERVILLE, ALA.—Sunday, June 10, was a great day with the St. Paul M. E. church of Gunterville, Ala. Our pastor, the Rev. S. M. Ty-

ree, had planned well and we had a great time. The Rev. Dr. F. W. Williams, of Tuscaloosa, was with us and preached two great sermons that thrilled the hearts of all that heard him. The sermons will be remembered for time to come. This is also Rev. Tyree's fourth year in Gunterville and he is loved by all the people. The collection was good.—(Miss) Mary Moore, Reporter; Rev. S. M. Tyree, Pastor.

HAZELHURST, MISS.—We have been working to get a new roof on the parsonage; we are glad to say we have succeeded in doing so. On the night of June 8, the same day the work was completed a storm struck the parsonage, but did not effect the new roof. The storm was led by sisters S. Powell and C. Huff, and a host of friends. The pastor and family are happy in their new covered parsonage, and their table laden with many pounds of choice groceries. Friends come again you are always welcome.—Mrs. Ora Brown, Reporter.

WINONA, MISS.—Under the leadership of Miss Ethel Lee Cauthon the Children's Day Program was carried out on the 10th of June with much grace and enjoyment. Miss Cauthon is a student of Rust College, and she is faithfully working to inspire others to enter college.

We were appointed to this charge in 1921 by Bishop R. E. Jones D.D., LL.D. On our arrival, we found a one room dilapidated frame building, which was very disgraceful to the town and was a dishonor to Methodism. We first raised our Centenary Quota for the year; after which we set out to build a stone bungalow church in keeping with the taste of the day. We had three classes of people to deal with; Judah said, it can not be done; Sanhallat and Tohiab said, it shall not be done; but the saints of God said, it shall be done, and with undaunted courage and faithful service we have given to Methodism a church of which to be proud; which is a monument of inspiration to the town of Winona, Miss., and a benediction to the cause of Christ. The members are more than pleased with this three room church, with a large basement, and not a penny of indebtedness on the church. Its valuation is \$8,000. This victory was won, not by might, nor by power; but by the spirit of the Lord Jesus.—D. E. Simmons, A. B. P. C.

TRINITY, TEX.—Thomas chapel M. E. Church, under the sane leadership of our faithful and ever loyal pastor, the Rev. J. E. Beal, is still on the upward march; much has been accomplished in this little band of M. E.'s in three and one half years—a new building completed, painted and out of debt and money on hand to seat same; the roll of members has been more than doubled, and it seems as though Providence still smiles on our pastor. He is just in from the school at Wiley University for rural pastors, completed lectures given there, received his certificate, and on Sunday, June 10th, even though it rained, we had a nice audience. He preached two splendid sermons. After announcements, Mrs. Prof. O. Vaughn stepped forward and with chosen words presented five dol-

lars in gold as a present which the church during his absence won in a contest at the A. M. E. church as a prize, and Rev. Beal accepted same with a high compliment to the members of Thomas chapel.—Mrs. Sedalia Oles, Reporter.

TURKEY CREEK, MISS.—Mt. Pleasant M. E. church: The Epworth League held its usual meeting May 5th under the leadership of its president, Mrs. A. Tuggle. At 3 p. m., with the president in the chair, singing hymn, "Bless Be the Tie," followed by prayer. Many words of consolation were given to the young people by the president. Collection, \$1. We were also favored with having Mr. F. Caswell to address the League. Subject was "Obedience First."—F. Caswell, Reporter.

BUDE, MISS.—The contest rally at Thirkield M. E. church, Bude, Miss., on May 27, was a success. Many attended the service. The Rev. R. Jordan, our pastor at Meadville, was with us and preached to the delight of all who heard him. The collection was as follows: New Fork M. E. church, Meadville, \$12.10; Sweet Home Baptist church, Bude, \$5.30; Cassidy M. E. church, \$3.95; Thirkield M. E. church, Bude, \$78.65; public collection, \$26. Total for the day, \$126.

We are planning to repair our church at Bude. During the week we had our pastor, Rev. J. H. Smith, of Zeatus, Miss., who conducted our meeting. He preached strong sermons and all hearts were made glad. Rev. Smith is one of our promising young men. May he live long to preach the Gospel.—B. W. Robinson, P. C.

BERTIE, LA.—Woodlawn M. E. church: We have just closed a revival; 23 sinners were saved and were brought into the church. On the 26-27 ult., the Rev. W. G. Alston, D. D., was with us to hold our second quarter. All the members of the quarter were present with good reports. The Rev. Alston preached a great sermon. He was paid in full, \$27.50. Woodlawn is up and going. Our pastor, the Rev. C. E. Bradford, is a great leader and preacher. We are glad to have him.—Trill Allen, Reporter.

LAKE CHARLES, LA.—Warren church: Sunday, June 4, was indeed a high day at Warren. From early morning prayer service, where the spirit of the Lord was much in evidence, followed by the Sunday school with an attendance of 127. This being the Missionary day, the president, Miss Waters, conducted an exceptionally interesting program, all touching Home and Foreign Missions. We will never forget the very helpful and instructive essay on the Life and Labors of the Late Bishop A. P. Camphor, D. D., LL. D.

The District Superintendent, John W. Turner, D. D., the matchless leader of the Lake Charles District, worshipped with us all day. He conducted the testimony meeting at 11 a. m., after which 18 true and tried veterans of the cross partook of the Lord's Supper.

At 7:30 p. m. the Superintendent delivered a soul-stirring sermon on Self-Examination; 127 crowded to their places around the festive board. The baptism of Mrs. Ida Anderson

and little Mary was a highly spiritual affair and very impressive. The collection was about the average, \$62. Since the weekly contribution system is in vogue there is no longer any first Sunday or monthly dues; every Sunday being a first Sunday. Truly Warren is on the up-grade.—Mrs. Mary Palms, Reporter.

EUNICE, LA.—After years of much discouragement the St. Marks Methodist Episcopal church of Eunice, La., is refreshed by the presence of the Lord, under the leadership of that great man of good, the Rev. Dr. J. Gordon McPherson, the evangelistic dynamo, who is known to thousands in every section of the country as the "Black Billy Sunday," who came in response to our call to come over in Macedonia and help us in our great camp meeting, which was a glorious success. The meeting was held in the Miller warehouse, that seats several thousands, and through the assistance of the white and colored friends, irrespective of denominational affiliations, assisted us in seating and caring for the meeting, and thousands heard this mighty man of God and many precious souls, both white and black, took a stand for Jesus and united with the churches of the city. Dr. McPherson is not only one of the great Gospel preachers, but indeed a servant of God. He not only raised money for the building of the new St. Marks Methodist Episcopal church, but through his influence the white people donated lumber and other material for a new building, and the members of little St. Marks are praising God from whom all blessings flow. Dr. McPherson preached closing sermon here Sunday night, and it is estimated that 500 persons heard his final plea for salvation. The following ministers assisted in the campaign here: Rev. L. J. Campbell, of the New Zion Baptist church, and the white Baptist preachers of the city. We are asking the prayers of our beloved Methodist Zion to pray that we may accomplish great things for our Lord and Master.—A. W. Johnson, Pastor.

(Continued on Page 15.)

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REV. ROBERT F. LONG,
Pastor Cady Chapel M. E. Church,
P. O. Box 73 WOODWORTH, LA.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

PHILLIPS—Miss Ella C. Phillips quietly slept away in Jesus arms at St. Louis, Mo., June 9th, 1923. Miss Phillips was a graduate of Rust University, where she later engaged in teaching. For some years she was a teacher in Philander Smith College, Topeka (Kans.) State College and other schools of prominence. Her last work having been at Cookman Institute, Jacksonville, Fla., where she became ill more than a year ago. Her long illness was characterized by patience, cheerfulness and Christian courage. Miss Phillips was converted in her young tender years in Asbury M. E. church, Holly Springs, Miss., the place of her birth. As a charter member of Camphor Memorial M. E. church, St. Paul, Minn., she did much effective work. Later moved to St. Louis, Mo., and united with Asbury M. E. church, where she was a faithful member until death. She was active in the Sunday school and the Young People's Societies of the church; by her Christian spirit and faithful spirit she endeared herself to the entire membership of the church. A few days before the end came she said she had spent a life of service and would have done more had she been able, but felt the Lord was satisfied with what she had done. She was buried at Holly Springs. A beautiful Christian character transplanted in God's kingdom.

GATES—In loving memoriam of our husband and father, the late Rev. Primus Gates, who passed into the great beyond Nov. 6th, 1922, at La-Grange, Tex. He was a devoted father and husband. He enlisted in the Christian warfare early in life and kept the zeal and faith till death. He was in active service as travelling minister for over 20 years. Owing to physical ailments he was superannuated for over 24 years. He leaves a wife, two sons, four daughters and eight grandchildren to mourn their loss.—Mettie D. Clark, Reporter.

MANNING—On the 17th of May, Jesse Manning died in Winston-Salem. His body was brought to Hartsville. S. C. His funeral was preached at Hartsville, by Rev. J. E. Jenkins, the pastor, Rev. H. H. Butler and Rev. Sassus, gave eulogies. He leaves a mother nine brothers and three sisters to mourn his death. He died in full triumph of the Christian faith. Rev. John Manning, of Knoxville, Tenn., and Rev. I. V. Manning of Pickens were present and the next day they preached with effect to our people.

JOHNSON—On the 20th of May, Rev. Lott Johnson departed this life in full triumph of the Christian faith. He was a member of Kelley Bell M. E. Church, Hartsville Circuit. Rev. J. E. C. Jenkins with wishes of the family and pastor. Rev. A. Y. McGill preached his funeral.

BURNS—Thursday morning, June 21st, 1923, death visited the home of

Bro. Robert Burns, Natchez, Miss., and seems to have made choice of the star of the family in the person of late Sister Ruth Burns. She was a great educator, a dear lover of books, a member of the Union high school faculty of Natchez, Miss. Miss Burns was loved by all who knew her. While a member of St. John M. E. church she rendered a beautiful service in a number of offices in the church. She leaves a loving mother and father, four sister, four brothers, a host of relatives and friends to mourn their loss. Servant of God, well done, thy glorious warfare past, the battle fought, the victory won, and thou art crowned at last. The funeral service was conducted by the pastor, Rev. G. W. Williams.—(Mrs.) Vanilia Davis Williams, Reporter.

EMERY—On June 8th the death angel came into our midst and took Mr. Rab Emery. It was quite a shock to the community. He came to his death by being caught in a machine while at work at Stamps, Ark. He was born July 18, 1898; he was a good citizen, a loving husband and father; to know him was to love him. He leaves a wife, 3 children, two girls, 1 boy, mother, father, one brother and a host of relatives and friends to mourn his loss. He was laid to rest in the Cross Roads cemetery with honor of the U. B. F.—Mrs. Essie Brown, Reporter.

WILLIAMS—Mrs. Lucy Williams, a member of Calvary Methodist Episcopal church, Thibodaux, La., departed this life June 18, 1923. A husband, three children, two brothers, and a sister, survive her. The Rev. D. L. Davidson, our pastor at Beattleville, conducted the funeral. The Rev. H. C. Smith, of the Baptist church, assisted.—Rev. L. H. Smith, Pastor; Maud Wilson, Reporter.

VENERBLE—Mrs. Nohia Venerble fell asleep in Jesus arms June 16, 1923. She was converted 12 years ago and joined Calvary Methodist Episcopal church, Thibodaux, La. She leaves a father, husband, three children, three brothers and three sisters to mourn her loss. The pastor, Rev. L. H. Smith, was unable to attend her funeral because of illness. The Rev. D. L. Davidson, our pastor at Beattleville, conducted the funeral. He was assisted by Dr. G. B. Billups of the A. M. E. church, and Rev. H. C. Smith, of the Baptist church.—Maud Wilson, Reporter.

COLLINS—At Coonville, three miles from Bunkie, La. Brother Oakes Collins, 83 years of age went home on May 16, 1923. Brother Collins is gone but will never be forgotten at Coonville. He was leader of Class No. 5. Brother Collins leaves to mourn a loving wife, three daughters, two sons and a number of grand-children and a host of friends. He was laid to rest in the old Coonville cemetery. The funeral was largely attended. Revs. O. J. Harnle of the Methodist Episcopal Church of Bunkie; Rev. Hayward of the Baptist Church, Rev. White of the Baptist Church officiated. He made a good record.—M. Gaines, pastor of Coonville Methodist Episcopal Church.

SUEL—Sister Dorah Suel of Logansport, La., departed this life on

May 13, 1923, at the age of 28 years. She was a member of Mt. Zion Methodist Episcopal Church. She died in full triumph of faith. She lived and died a Christian. She was laid to rest in the Black Cemetery. Her funeral was conducted by Rev. T. C. Thomas, her pastor, she leaves a husband, two children, a mother, four sisters and four brothers and a host of friends to mourn her loss.

REED—Ross Chapel lost one of her members, Jos. Reed, who died May 12th, and was buried May 14th in Ross Cemetery. Rev. S. J. Jackson conducted the funeral.

SETTLES—As it was the will of our Creator to call from our midst Sister Lou dora Settles on June 1, 1923, in Detroit, Mich., a member of our church at Algood. She was born at Livingston, Tenn., December 20, 1879, and was 43 years, 5 months and 12 days of age. She became a member of the Methodist Episcopal Church several years ago, living true to her profession until she was called to that land from whence no traveler has ever returned. Just 4 months and 3 days her husband crossed before her. Her funeral was conducted by Madeline Chapter No. 77, O. E. S., of which she was a member. Rev. Wm. Holden and Rev. F. N. New officiating, text Job 5:26. She leaves a father, three sisters and relatives, and a host of friends to mourn her loss.—J. S. Leeper, reporter.

JOHNSON—Sister Martha Johnson, aged 43 years, a member of Zion Ridge Methodist Episcopal Church for many years, of a very large family; crossed the bar Wednesday morning, May 16, 1923. She was a faithful and consistent Christian and member of the church an ideal wife, a loving mother and good neighbor. She died in full triumph of faith. Hall & Collins, undertakers, of Hattiesburg, Miss., were in charge. Her remains were laid to rest in the Foxworth Cemetery. She leaves a husband, six children, a mother, father, brothers and sisters to mourn her loss. Rev. D. J. Price, assisted by Revs. D. F. Dudley and C. L. Whalmsley preached her funeral.—C. A. B. Price, reporter.

McCONNELL—Sister Alean McConnell was born October 8, 1901. She died May 31, 1923, at the age of 22. For twelve years she has been a member of the Methodist Episcopal Church and has been a faithful Christian. She leaves a father a sister and two brothers and many other friends and relatives. Rev. H. T. Reeves conducted the service.

JOHNTON—Mr. S. M. Johnston was born in Baltimore, Maryland, but later moved to Galveston, Texas, where he helped to found Wesley Tabernacle Methodist Episcopal Church. At his death on May 17th, he was a member of Pleasant Grove Methodist Episcopal Church. He was 68 years of age and most of his years were spent in the service of the Lord. He leaves a wife, one daughter and a son to mourn his loss. The services were conducted by Rev. W. M. Pharnes.

ROBINSON—Mrs. Jewella Robinson of Linwood Ave., Shreveport, La., after a brief illness was called to rest on Saturday, June 30. Mrs. Robinson died as she lived, strong in the faith of Christ. She was a devoted church

worker, and was loved by all who knew her. She leaves a mother, a father, a husband, sisters and a host of friends to mourn her loss.

GOLDSBY—Bro. Lem Goldsby, one of the oldest members of McCabe's Chapel, Methodist Episcopal Church, North Little Rock, Ark., was called from labor to his reward on the 7th day of June, 1923. Bro. Goldsby was a local preacher in the Methodist Episcopal Church for 30 years. He was faithful to his church and loyal to its call. Bro. Goldsby has filled most of the offices in the local church. He was teacher of the first Bible Class, trustee steward and assistant Sunday School superintendent. He was active in the church until his death. He was a lover of the church and the Southwestern Christian Advocate. He leaves a wife, one son, one sister and gone the way of all the earth. He leaves a host of friends to mourn his loss—Our loss but Heaven's gain. Peace to his ashes. "Servant of God well done, thy glorious warfare passed. The battle's fought, the victory won, and thou art crowned at last." Look for us; we will meet you. Rev. W. C. Rivers, Rev. Jackson and the officiate Rev. D. W. Nelson, P. C.

BLACKWELL—Another pioneer of Methodism has been called from labor to reward after fifty years of active service. Brother Charley B. Blackwell, the father of Rev. S. C. Blackwell, a graduate of Gammon Theological Seminary, class 1822, now the aggressive pastor of our Thompson Ch. M. E. church, North Fort Worth, Texas. Friday, June 8, 5:05 a. m., the roll was called and Bro. Charley B. Blackwell answered "ready." He was born April 24, 1850. In Granville county, North Carolina, and came to Texas during the days of slavery. Bro. Blackwell lived a Christian life and died the same. His life was an inspirational, one to his church, community and to his home. Bro. Blackwell was a member of King David Lodge, No. 250, Frcd and Accepted Masons of the Jurisdiction of Texas for twenty years, serving fifteen as worshipful master. He was buried with the honors of the F. A. M.

The funeral was held Saturday, June 9, from Downey chapel M. E. church, San Felipe, Tex. Rev. M. M. Muldrew, the pastor of Bro. Blackwell, being absent, the writer was called to attend the funeral at the named church of which he is the pastor, assisted by Rev. R. A. Moore, pastor of the A. M. E. church. Many and beautiful were the floral offerings.

Bro. Blackwell leaves to mourn his death a wife, Mrs. E. Belle, 5 sons, 3 girls, and many relatives and friends. Interment was made in the San Felipe cemetery.—T. W. Edwards, Reporter.

NEWSOME—Sister Anna Mable Newsome, the daughter of Bro. and Sis. Lewis Downey, one of our wealthiest members on the Sealy circuit, and the founder of the Downey chapel M. E. church, San Felipe, Tex., was called from labor to reward Sunday, June 17, 2:310 a. m. Sister Newsome was born Oct. 15th, 1891, living 31 years. In the year 1909, Nov. 24, she was married to Bro. Phillip P. Newsome, now a class

leader and trustee of V. M. Cole chapel M. E. church, of which she was a member. Sixteen years ago she was converted and joined V. M. Cole chapel M. E. church and was an active member of the same, working willingly at any task assigned her. On Dec. 10, 1922, in the first quarterly conference for the Sealy circuit, she was elected recording steward of the church. She was a leading member of the choir. The funeral was attended from her church Sunday, 2 p. m., June 17, by her pastor, the writer. The Matrons of Heaven of Jericho, of which lodge Sis. Newsome was a member and secretary of the same, spoke of her loyalty to the lodge for about 15 years. She is survived by a mother, sister, six sisters, two brothers, a husband and three children, and many relatives and friends.—T. W. Edwards, Reporter.

BOWERS—Sad and shocking when the death angel stole from our midst Brother Arthur Bowers, of Handsboro, Miss., June 15, 1923. Brother Bowers was born in Colquitt, Ga., Feb. 26, 1880. June 8, 1908, Brother Arthur Bowers was married to Miss Angeline Rogers, of which they lived happy together until death. He moved to Pine Pen, La., 1920; there he connected himself to the A. M. E. church. He was in god standing with the Master until death. The remains were brought back to Handsboro and the funeral was conducted by Rev. S. L. Harrison, of the M. E. church, and his body was quietly laid away in the Missionary City cemetery in honor of the Masonic order. He leaves wife, mother, one sister and three brothers to mourn his loss and a host of relatives and friends.—Mrs. S. L. Harrison, Reporter.

SPECIAL NOTICE.

DES MOINES, IOWA—To the pastors of the Central Missouri Conference and District Superintendents: Dear Brethren—I shall be glad to conduct a camp meeting this summer for any of you that can get ready before the fall. Then, in the fall, I shall spend the rest of my time in the evangelist work (fall, winter and spring revivals).—Yours in His name, F. Douglas Woodford, Evangelist, 844 W. 13th St., Des Moines, Iowa.

HOLLY SPRINGS, MISS.—The ministers, laymen and friends of the Upper Mississippi Conference, are hereby notified that owing to the unfavorable conditions of crops caused by the long continued rains, the date of the Holly Springs District Conference is changed from July 24-29 to July 31st to August 5th.—W. N. Redmond, District Superintendent.

INQUIRY.

I want to inquire for my brother through your paper. His name is Isaac Martin, better known as "Ike" Martin. When last heard of was in Pulliton, La. Our mother's name Bettie Holland, our father's name John Holland. There were 7 children. My name was Sedalia Holland and now Sedalia Oles. Any information of Brother Ike will be appreciated. Write me, Sedalia Oles, Trinity, Texas.

MARRIAGES

BROWN-LEE—Wednesday night, June 20, St. Mark's church, Washington, La., was beautifully decorated in honor of the marriage of two of our best young members, Mr. Emanuel Brown and Miss Sophia Lee. Both are from loyal Methodist families. The wedding march was played by Mrs. E. M. Haines. Bridesmaid was Miss Sophia Fint, and best man Mr. S. Garland. Rev. A. B. Harris, the pastor, performed the ceremony.—Reporter.

LENER-WICKER—Mr. Willie Lener and Miss Annophine Wicker were happily married May 24, 1923, at the M. E. Parsonage, Hartsville, S. C., by Rev. J. E. C. Jenkins, pastor.

WEATHERSBY-BOSTON—Mr. Tommie Weathersby and Miss Carry Boston, both of Crystal Springs, Miss., were quietly united in holy wedlock June the 12th, 1923, at the home of the bride's mother, Mrs. Charlie Boston. Miss Carry Boston is a faithful member at New Zion M. E. church Sunday school and choir. Mr. Weathersby is a member at Shady Grove Baptist church. We wish them a happy and prosperous journey through life. Rev. N. N. Sidney, pastor, officiated.

WHAT THE CHURCHES ARE DOING

(Continued from Page 13)

JEFFERSONVILLE, IND.—The Southwestern Christian Advocate Committee of (M. E.) Wesley chapel, Jeffersonville, Ind., met in a call meeting by the pastor, Rev. I. F. White, June 25, 1923. The organization was divided into groups of workers. Each group was assigned to a different portion of the city, as a field to canvass for new subscribers for the Southwestern Christian Advocate. Mary Summer, chairman; Sallie Heady, treasurer; Daisy V. Richardson, secretary.

A program celebrating the fiftieth anniversary of the Southwestern Christian Advocate was rendered at M. E. Wesley chapel, Sunday, July 1st, by the members, with much success, and through this program the editor will have the pleasure of mailing the Southwestern Christian Advocate to the address of twelve or more new subscribers.

The Junior Wesley Union Brass Band rendered an interesting program Sunday afternoon at Wesley chapel, and also an able sermon was preached by the Rev. I. F. White to the members of the band.

The Epworth League will hold an outing "Field and Recreation Day," July 7, from 10 a. m. to 7 p. m. Grounds near the Claysburg school. The public was invited to attend and enjoy the amusements.—Clarence Clipers, Fourth Vice-President; I. F. White, President.

HATTIESBURG, MISS.—Bentley Charge: Sunday, July 2, was dedicated to the Southwestern Christian Advocate. It was a great day and the pastor, Rev. J. J. Young preached a wonderful sermon. We are proud of him. He is the man for the place. He has made many improvements in the church since he has been here.—A. McGrue, Reporter.

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CARD OF THANKS

HICKORY, MISS.—I take this method to thank the good members of Wesley Chapel M. E. Church and Friendship Baptist Church and friends of the community for their kindness and hospitality shown us during the illness of our Brother Jake Gaddes, who was confined to bed for 10 months, departed this life, June 2, 1923—Mose and Lila Gaddes.

In this hour of sorrow and grief occasioned by the loss of the person most dear to my heart, I desire to express my thanks and appreciation of the kindness, sympathy and love extended to me by my friends. It is they who by their sustaining sympathy and love have enabled me to bear the heavy burdens of a sad heart. I wish to thank the friends for their touching and beautiful floral offering to my dear husband. It is not only a tribute to my husband, but a mark of the esteem and love you hold for yours.—Sincerely Mrs. M. A. McNair.

We take this method to thank the good members and friends of Lobdell and Winterville Churches for the groceries presented to us by the good members and friends; one hundred pounds of groceries, a nice shirt, forty-five dollar watch and a purse of money. God bless these good people who are doing everything to make our stay pleasant.—Anthony Taylor. P. C.; Kaplan, La.

We wish to thank the many friends of Shreveport and Mansfield, La., for the kindness shown us at the time of the sudden death of our dear brother, Walter J. Mayo, on June 13. Signed—Mrs. C. W. Reeves, Mrs. Birdie Mayo Cole, Mrs. J. E. Mayo.

MONTGOMERY—Emanuel Montgomery, one of the oldest and best

members of St. Mark M. E. church, Washington, La., departed this life June 2. Over five hundred friends paid respect to his memory by attending the funeral. He was a class leader, trustee and steward. All his claims in the church had been paid. Rev. M. T. Jackson spoke on his life as a true member of the church. Rev. A. B. Harris preached the funeral.—Reporter.

HEAD—Sister Hattie Head departed this life June 12 in full triumph of faith. She was about 18 years of age. Mother, father, seven brothers and sisters survive her. She was a faithful member of Pineville M. E. church, Archer, Fla. The Rev. W. B. Hester, of Micanopy, Fla., was called to officiate, assisted by Rev. K. W. Moses, Rev. Brown and Rev. Chapelle. She was laid to rest in the family cemetery at Pineville, Fla.—Reporter.

KELLY—Brother Henry L. J. Kelly, a faithful member of the M. E. church at Fayetteville, Ga., departed this life May 20. At the time of his death he was living with his daughter, the wife of Rev. J. O. Richards, pastor of Fairfield M. E. church, Shreveport, La. He was sick for three weeks. His funeral was attended at Fairfield M. E. church Sunday, May 20; Rev. J. E. Rolax was master of ceremony. The funeral service was preached by Rev. Charles Anderson. He leaves four sons, five daughters and a host of friends to mourn. His relatives and friends will perpetuate his memory and service. The body was taken to Fayetteville, Ga., for interment.—J. E. Rolax, Reporter.

We, the family, take this method of expressing our gratitude to the white and colored friends of Lewisville and Stamps, Ark., for their kindness shown us in the sad hour of our bereavement, and the many floral offerings.—Ed. Emry, Father; Oleania Emy, Mother; Lodie B. Emry, Wife.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

We will cheerfully make any corrections or entries where necessary. A post card request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conferences	Place	Date	Superintendent
Sedalia	Sedalia, Mo.	July 12-15	L. R. Grant
Florence	Mullins, S. C.	July 12-15	J. F. Poye
Austin	Austin, Tex.	July 17-22	A. D. Jacques
Austin	Austin, Texas	July 17-22	A. D. Jacques
Savannah	Alley, Ga.	July 17-22	C. W. Prothro
Gulf	Eustis, Fla.	July 18-22	Henry W. Bartloy
Dickson	Mansfield, Tenn.	July 18-22	Ell J. Guthrie
Dallas	Ennis, Tex.	July 23-29	J. W. Warren
Jackson	Brandon, Miss.	July 24-29	L. W. Price
Holly Springs	Abbeville Circuit	July 31-August 4	W. N. Redmond
Murfreesboro	Alexandria, Tenn.	July 25-29	F. N. Collier
Opelika	Five Points, Ala.	July 25-29	James N. Wallace
Greenville	Greenville, S. C.	July 25-29	W. S. Thompson
Griffin	Fayetteville, Ga.	July 25-29	R. T. Adams
Vicksburg	Carey, Miss.	July 25-29	J. C. Hibbler
Montgomery	Troy, Ala.	July 25-29	Joel C. Carson
New Orleans	Franklinton, La.	July 25-29	M. R. Walker
Sumter	St. Matthews Circuit	July 25-29	A. G. Townsend
Opelika	Fine Points, Ala.	July 25-29	J. N. Wallace
Novasota	Caldwell, Tex.	July 26-29	R. B. Reid
Gulfport	Ocean Springs, Miss.	July 26-29	P. H. Rembert
Atlantic	Ft. Lauderdale, Fla.	July 26-31	J. A. Simpson
Waycross (N. End)	Forsyth, Ga.	July 25-29	J. H. Pinkney
Orangeburg	Denmark, S. C.	July 26	B. S. Jackson
Beaufort	Allendale, S. C.	July 26-29	L. G. Gregg
Spartanburg	Rock Hill, S. C.	July 26-29	J. C. Martin
So. Baltimore-Mutual, Calvert Co. Md.		July 31-Aug 5	J. S. Carroll
San Antonio	San Antonio, Tex.	August 1-5	G. A. Deslandes
Paris	Clarksville, Tex.	August 1-5	J. O. Williams
Topeka	Manhattan, Kan.	August 1	G. G. Logan
Paris	Clarksville, Tex.	August 1-5	J. O. Williams
Waco	Rocky Crossing	August 5	T. H. Wyatt
La Teche	Houma, La.	August 7	W. G. Alston
Aberdeen	Mashulaville, Miss.	August 7-12	J. H. Talbert
Pittsburg	McKeesport, Pa.	August 8	M. J. Naylor
Huntsville	Oakland, Ala.	August 8-10	J. L. Carr
Palestine	Mexia, Tex.	August 8-12	W. R. Robinson
Hannibal	Troy, Mo.	August 8-12	C. S. Webster
Atlanta	Oxford, Ga.	August 8-12	J. W. Queen
Waynesboro	Hagan, Ga.	August 8-12	J. S. Stripling
Starkville	Wier, Miss.	August 8-12	E. F. Scarborough
Palestine	Mexia, Texas	August 8-12	W. R. Robinson
Atlanta	Oxford, Ga.	August 8-12	J. W. Queen
Louisville	Shelbyville, Ky.	August 21	R. F. Broadus
Greenwood	Lexington, Miss.	August 15	H. B. Hart
Marion	West Greene, Ala.	August 15-19	R. R. Williams
Alexandria	Natchitoches, La.	August 15-19	G. C. Haywood
Hattiesburg	Desoto, Miss.	August 15-19	W. H. Smith
Richmond	Salem, Va.	August 21-26	W. S. Jackson
Sardis	Sardis Circuit	August 21-26	M. C. Pulliam
Rome	Menlo, Ga.	August 22-26	J. D. Lovejoy
Tupelo	Prairie Circuit	August 22-26	W. H. Golden
Lake Charles	New Iberia, La.	August 22-26	J. W. Turner
Kansas City	Slater, Mo.	August 22-26	A. H. Higgs
Kansas City	Slater, Mo.	August 23-26	Scott Bartley
Lake City	Fernandina, Fla.	August 22-26	A. H. Higgs
Baton Rouge	Port Allen, La.	August 24-Sept. 1	B. J. Reddix
St. Louis	Kinlock Park, Mo.	Aug. 29-Sept. 1	Leroy Woolrich
Monroe	Bastrop, La.	August 29-Sept. 2	T. A. Hampton
Washington	Fairmount Heights, D. C.	September 4-9	D. D. Turpean
Brookhaven District	Tylertown Miss.	September 5-9	G. W. Smith

CRESCENT CITY NOTES

MOUNT ZION—On Sunday evening, May 20th inst., we were proud to have the Ladies' Turtle Dove B. A. with us, who had their anniversary sermon preached by our pastor. Rev. Cornelius Johnson, who delivered

another one of his renowned sermons which stirred up the congregation to a high pitch. The Doves put over quite a unique program. The welcome address was by our brother, Jos. Chapman; response by Mrs. Lula Clark. Mrs. S. Chamber, the recording secretary, read their annual report, which showed much progress. The solos of Mrs. Alice Washington and Mr. Leonard Parker were well received. Our choir as usual acquitted themselves with select numbers, which was of a high order. We feel very thankful and grateful for

the offerings of the Lady Doves. God bless them. We had with us Rev. Amos Beales who made quite a few well-chosen remarks and many other welcome visitors. The doors of Mt. Zion are ever open and a standing invitation is extended to all to pay us a visit.—E. J. Lascals, Reporter.

MALLALIEU—The pastor and wife of Mallalieu church takes this method of extending their thanks to Sisters Jane Mitchell, Susie Wilson, Mary Williams and Mr. and Mrs. Samuel Thomas for the pleasant three days outing given them at the summer residence of Sister Mitchell at Pass Christian. A more delightful time could not have been planned that proved to be a contest as to which could do the most for our pleasure and comfort. We were so delighted that we are particularly concerned to know when it will be repeated. A very handsome pulpit Bible, the gift of Mrs. Johanna Bates, in memory of her deceased husband, Bro. Isaac Bates, was unveiled with a very appropriate program at the Mallalieu church on Sunday night, June 24th. A beautiful musical program was rendered by the choir and the literary program for the occasion was especially graced by the addresses delivered by Mr. H. H. Cary and Misses Mary Ella VanMeter and Thelma Kimbal.

Woman's Column

A REQUEST!

To the Women of the Woman's Home Missionary Society, Upper Mississippi Conference—Please, dear sisters, if you are interested in making your conference stand in line with sister conferences let each auxiliary send to our Treasurer, Mrs. E. H. McKissack, Holly Springs, Miss., one penny from every member for mite box money. Beg it, raise it thru entertainments or pay it yourself. If you have not sent in your membership dues send \$1.00 for each woman. Suppose you have ten women? That will mean \$10.10 for membership dues and mite box money to be sent by the 5th of July. We have no report to send to the corresponding secretary or remittance to the treasurer for mite box money so I am giving you a chance to get in a small amount at least.

We are happy to state that our annual meeting at Sardis, Miss., June 28, 29, 30th, was a wonderful one. I shall not make a report here, as our recording secretary will do so, but I must say that if the auxiliaries that have not reported will send just a few dollars

for membership dues and a few dimes for Mothers' Jewels, say ten dimes for each church, and a few pennies for mite box money, we will have the best all round report that we have ever had. We are giving you a few more days so that you may be included in this joyful band of workers. God bless those that have stood with us and awake those that are asleep, is our prayer.—Mrs. S. K. Phillips, President.

ALEXANDRIA, LA.—To the Woman's Home Missionary Society of the Alexandria District: Dear sisters. We are looking forward to our conference that will be held at Natchitoches, La., August 15, 16, 17. Please let each one try and be present with a good report. Our report at the convention was very good, but not as good as that of last year. There are so many that fail to send in my report; but dear Presidents of each auxiliary and Brother Pastors let us not be discouraged, but pray that God will enable each one of us to be present with a good report. We need more prayers and co-operation in this great work of the Woman's Home Missionary Society. Pray that success will be ours on the District this year. Any church needing my assistance may write me and I will do my best to help you. Address me at Mansfield, La., R-3, Box 72. I am yours in the work.—Lucy Davis President.

The annual meeting of the Woman's Home Missionary Society, was held in St. James Chapel, Springfield, Mo., and was the best held in years. The reports were good. Miss Eunice Pitt of the Deaconess Training School, Kansas City, Mo., brought the message on anniversary day, she was at her best; and held her hearers spell bound. Her message was like the bread cast upon the waters—to be gathered in after years. This conference has two perpetual members, and is raising a scholarship. We hope to do more this year. The following officers were elected for the ensuing year: President, Mrs. M. A. Kingcade, 2816 Lucas Street, St. Louis, Mo.; Treasurer, Mrs. T. D. Lockwood, 111 Porter Street, Slater, Mo.; Secretary, Mrs. Sarah E. Wilson, 101 E. Buchart, Moberly, Mo.; Secretary of Y. P., Mrs. E. L. Taylor, 4228 A Fairfax Street, St. Louis, Mo.; Secretary of Children's Work, Mrs. Lulu C. Austin, 3316 Morgan Street, St. Louis, Mo.; Mrs. A. C. Curtis, Corresponding Secretary, 2732 Pine Street, St. Louis, Mo.

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NEW ORLEANS, LA.

Southwestern Christian Advocate

LORENZO H. KING,
Editor

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THE METHODIST BOOK CONCERN,
Publishers

Favorable Conditions of Growth

For growth toward manhood and womanhood two factors are involved: there must be the life impulse and there must be a suitable atmosphere. God has planted in us the life impulse; it belongs to our nature as human beings. Every soul born into the world is a seed of divine life planted in the fields of time. In the morning of creation God said "Let us make man in our image, after our likeness."

We all have in us the possibility of divine likeness. All that is needed is a proper atmosphere for its development. Plant a soul in the heart of Africa, where the light has not shined, and it will grow up pagan. Plant a soul in the slums of the modern city, where the light has been smothered beneath the shadow of sin and vice, and it will be none the less pagan. Plant a soul amid conditions of abject toil, in childhood, robbed of the tender care of a fostering love; in boyhood, of opportunities for mental and moral improvement; in manhood, doomed to tramp the treadmill of an unending, distasteful, uninteresting task, and it grows up reprobate in mind and heart. The more I study some phases of our industrial life, the less I wonder that so many of our working people present such an unlovely spectacle. Fortunate you are if you love your work; if it is yours, if it inspires your interest, it will be easy to be good and happy. But if your task is forced on you by the pressure of necessity, if it is not yours, and you have no other ambition than to get it done, a burden from which death alone can free you, it will crush the joy out of your heart and the light from your life.

Now Jesus came to create conditions favorable to the development of the true type of manhood. He is the "Sun of Righteousness", that is, he provides the conditions necessary for the production of righteous character. He came to bring light to the heart of Africa, to bring cleansing to moral slums, to create in the world a new social order in which moral and physical servitude will not exist, and which shall lift from men the burden of degrading toil.

—Horace Blake Williams, in FUNDAMENTALS OF FAITH.

RUSSIA TO THE FRONT

No little space in this issue is given to Russia. In two illuminating articles herein is to be found a comprehensive discussion of the religious situation there. The most obtrusive question on the horizon today is the religious question and nowhere else in world society is there such a radical religious experimentation and readjustment being worked out as among those unfortunate millions.

Bishop Blake's article comes as a statement vindicating his activities in connection with recent happenings in the Russian religious situation for which he has been adversely commented upon in the press. The Bishop writes us that this article is the first plain statement of the case he has had time to write since the flood of press comments was released. Bishop Blake's article and Senator B. K. Wheeler's elsewhere in this issue will prove interesting and instructive reading matter for those desiring to keep informed on this much muddled situation.

TRY CHRISTIANITY

That Christianity is the specific for the present distraught world condition, the panacea for social ills, is the conviction of the International Conference on Christian Citizenship which held its sessions last week in Winona Lake, Indiana.

Such a belief was not the pent up opinion of a few timid churchmen, but the aggressive, courageous expression of a group of foremost religious leaders of many denominations of America and more than a score of foreign countries of the world. The text of a message recording this conviction was sent out by them to the capitol of virtually every nation of the world—more than fifty nations being addressed including every world power of Europe and Asia.

Observing that every other effort to avert war has been tried, and failed, the document says "The people of the world have already given millions of their sons in the belief that their supreme sacrifice would make the world safe for democracy, create a high idealism which would make the world a fairer place in which to live and end war for all time. None of these hopes have been realized. Men hate each other as intensely as ever. Chaos reigns in every human relationship. Economic and political conditions have sunk to low levels;" the nations are therefore called upon to unite in creating new standards based upon the teachings of Jesus. They are solicitously reminded by the Conference that the identical standards of ethics and morality obtain for nations as for smaller groups and for individual men.

This appeal, if heeded would bring to civilization a Christian revelation and the needed religious revolution. It strikes the major chord in the song of the world's need. It is the note of hope that Jesus himself sounded in the jostling, jarring jargon of the mad merriment of His day. To take Him seriously, religiously, was His plea, and that is the plea that the world must heed today. From this there is no

escape, if salvation and safety are to come to society bewildered, begloomed.

Not the newness or the novelty of the appeal is, therefore, its striking feature; rather the boldness and courage displayed by this body of Christians that leads them to venture this suggestion to the political governments of the nations. Heretofore, religion except in the most formal way, has been taboo in political circles and regarded as an impractical scheme for governments. It is of singular interest that affairs have become so tangled in world life that the need of Christian principles is more clearly seen than previously, and their adoption more seriously urged than ever before.

Truly it is time now to try Christianity. Its social ideals promise the world its Utopia. Their rejection hitherto by earth's nations has been hurrying society to its Nemesis. It is the only philosophy of human relations that has not yet been tried; it affords the only pattern for the building of national character that has not been repudiated as inadequate. It is practical, indispensable, imperative. It is necessary to a vigorous faith in humanity; to establish the esprit de corps of society; to revive the strength of the people; to rebuild the hope of the world. Without it, despair, which almost possesses the nations, will hang over us like a midnight pall of blackness, leaving human relationships disorganized, dejected, precipitated to ruin.

Programs for peace henceforward should make this the slogan of their appeals, viz: Try Christianity.

MINISTERIAL SUPPLY AMONG NEGROES

In the United States, there are about 50,000 Colored Churches of all denominations which create a yearly demand for ministers to fill vacant pulpits of about 1500 men. The possibility of manning these vacant pulpits is difficult to discern when it is remembered that only about 100 Colored men are graduated each year from all of the training schools of any kind whatsoever in the whole country for ministers. And what are these few men among so many churches.

Of these 100, less than ten were college graduates; "the average training of the other 90 was about one and one-half years of graded school work." This last fact coupled with the one of the previous paragraph, raises the very grave question what we are to do. Probably some suggestions of a remedy for the situation may be gotten from a brief statement of some of the probable causes of this discomfiting showing within the group.

In such a statement, no place can by any stretch of the imagination, be given to a complaint of lack of adequate training school facilities. Besides Gammon Theological Seminary, the largest and best equipped Negro training School in the world for Negro ministers, there are numerous others maintained as theological departments in conjunction with leading colored colleges and universities throughout the country where recruits for the ministry may be trained for adequate services. Besides, there are the large theological seminaries of the North that admit colored candidates for min-

isterial training to every advantage and opportunity afforded white candidates. Hardly any of these Seminaries that do not number thoroughly trained Negro ministers on their roster of alumni.

But among the causes must undoubtedly be reckoned what to some might appear to have no weight, the seeming meagerness of returns that the modern minister can calculate for his labors. In these days when it is the custom to measure results in large terms and to count only the things that have tangible visual value, the minister often feels the impulse to measure his returns by the same gauge. This he could easily do, and thus prided himself therein in the days gone by when his heart was gladdened by the scores and hundreds of ready souls who were gathered into his gospel net and safely landed in the Church stall as converts and members. But times have changed; reactions are different; recruits are relatively few compared with the days of yore. Often the present day preacher toiling all the year makes none of the old time hauls as in days of yore. He feels as did the fisherman of old. Contemplating such meagre successes judged by those standards of service, quite a few men hesitate to enter the ministry.

Not all such men are completely lost to Christian work, however. For many of them find placement in the varied and multiplied forms of religious activity that have been developed in our highly specialized religious propaganda machinery. But these are lost to the ministry as the term is being herein used. So it is that these unquestionably legitimate new spheres of Christian service and life-work are taking tribute of the supplies of material from which recruits would normally be selected for our rapidly thinning ranks of the ministry of our churches.

Weight must be given also to the influence on ministerial recruits which beyond a doubt the materialism of the age exerts. A materialistic age develops a social machinery of that stamp. The thought, and spirit, and objectives of the age become colored with a materialism that diverts men's minds and ambitions and endeavors from spiritual contemplation; from the nurture of spiritual values, into the groove of material thinking and the adventure toward material goals. The religious propaganda of necessity suffers shock from such a type of social development. Witness Russia at the present time and since the Bolshevistic Revolution. Here religion is wellnigh in the stranglehold of a crass materialism. In such an atmosphere little is favorable to ministerial recruiting.

Akin to this materialistic emphasis in character and effect upon those who would otherwise be candidates for the ministry must be reckoned the traditional small and uncertain monetary remuneration reflected over against the present high cost of maintenance for the minister and his family. The parish draws heavily on the minister's purse. Unless much goes in, considerable cannot come out. He is too often embarrassed by lack of ample funds and even numbers of those already in are supplementing their

pittance by labors from without. It is well and good for those who fare well in the ministry to talk about the joys of service and "beauty in a life of service," but those loudest in this are usually they who are "well fixed." Say what we will, men rightly hesitate to enter the ministry in these days if they and their families must face a life of grim poverty in order to do so.

The note of religious uncertainty that characterizes the times in which we live also is responsible for no small degree of hesitancy on part of the youth to enter the ministry. It is in the atmosphere all about us. It is shown in the criticism of the church, of her mission, her spirit, her doctrines, her machinery. It is reflected in the reaction and recoil following civilization's collapse on Flander's fields. It is registered in the prejudices and hates of men of every country and color. It is rampant in the schools. It is exploited in the press. It parades in the homes of the nation. It unsettles men in their purposes. It makes them irrational in their choices and disorganizes all life.

If men are not entering the ministry in large numbers, these are among the causes contributing to this condition. If Negroes are hesitating it is but part of that same social phenomenon into which we all, both white and black alike are caught up. The remedy would appear to be to counteract those forces effecting these conditions by specific and cultural effort to heighten the religious sense of social responsibility on the part of the youth of the present day. Relate this to the fact of the divine imperative that should take first place in the life and thinking of the youth, and it is likely that thus a wholesome response to the ministerial call will ensue among the youth generally.

MUSIC

It hath its charms and other powers as well. An authentic story is told of how it exhibited these the other day. It happened on board the Cunard Liner, Albania, bound for London. On board was a Negro theatrical company consisting of more than thirty musical artists. They had secured first cabin passage to England and were comfortably getting adjusted in the program of the ship's routine of activities when they met from the white passengers on board a stubborn protest against the dining privileges of the Negro group. The captain of the ship compromised the situation by erecting in the dining room a screen between the white and colored groups.

The Negro artists participated in the ship's concerts and thus made themselves so popular on board as to cause a total change of attitude on part of their white co-passengers, some of these even offering apologies for their previous conduct.

Thus it almost always obtains in matters of race relations that the badge of color blinds to the values behind the badge and both parties suffer from such silly practices. This is the one contention of the Negro: that he is not what color implies, but what his character is. Past circumstances, traditions, and mental

habits have given to the race-color concept a content which is contrary to fact. Because he is dark in color, the Negro is not dark in motive, in character, in conduct more than are other races. And on this fact he deserves fair treatment at the hands of those who, because of his color, would crush him down.

Not by material weapons, but by our capacity and art of song, and by all the rich spiritual and moral endowments, our peculiar gifts of the Creator, we will yet prove to the prejudiced and passionately partisan Negro opponents that though our skins may differ, there are wrapped up in us the same divine attributes of character and worth held in common with all other men. We will keep singing on.

Personal and General

What will be the most outstanding Church, save one, in all Latin-America is the new Methodist Temple now in course of construction in Pueblo, Mexico. Centenary aid was not utilized, though the former church was destroyed by fire.

Heman E. Perry, President of the Standard Life Insurance Company of Atlanta, Ga., the pioneer and largest Old Line Legal Reserve Negro Insurance Company in America, and one of the most successful, recently gave to Meharry Medical College \$10,000 on an adequate Endowment fund. Mr. and Mrs. A. E. Malone, owners of the Poro enterprise of St. Louis, Mo., recently gave a similar amount to Howard University Medical School. Both incidents show the progress the Negro is making in accumulation of wealth and in development of the spirit of self-help.

Glen Frank, Editor of the Century Magazine, at the annual meeting recently of the Council of Cities, department of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, delivered a timely telling address on the note of pessimism in current literature. Mr. Frank pointed out as new ideas that must be built into the new social order a cultural nationalism as contrasted with our previous dependence upon imported ideas; an economic internationalism which knows no national barriers; democratized industry; a socially sound business order; the placing of politics on a fact basis; the humanizing of education; the socialization of religion; and a well-trained race which shall have mastered some of the elementary lessons of biology and have realized something of its ethical responsibility.

Rev. B. F. Smith, A. B., A. M., pastor Park Street M. E. Church, Cincinnati, Ohio, was honored with the degree of Doctor of Divinity conferred at the recent commencement of Wiley College, Marshall, Texas. Dr. Smith received his literary training at Indiana University and Cincinnati College.

Ira B. Scott, the son of Bishop I. B. Scott graduated recently from the Meharry Medical College with the degree of M. D. Doctor Scott plans to begin practicing in the state of Ohio.

Calvary Methodist Episcopal Church one

IS YOUR SOUL SHRINKING

By Bishop E. G. Richardson

We are prone to let words confuse us. We do not see duty because our minds are filled with words. Take the word Centenary for instance. Many people think only of dollars when it is mentioned. Others can think only of promises made that have turned out difficult to keep and therefore troublesome. Others are immediately reminded of things done of which they do not approve, or left undone that they think should be done. For our soul's welfare, the first thought we should have, and also the last, is what is my duty to the cause? As believers we have a duty. Duties unperformed entail loss. If the word Centenary means to us criticism or merely dollars, we are endangering our spiritual welfare.

"Shrinkage of Centenary collections" is a phrase that may mean much or little to our spiritual growth according to the way we comprehend it. We may see only so many fewer dollars than in a former year. We may see only an unwelcome call to produce a few more dollars than we have already given. We may see only another chance to say no. All these are deadening. Our very relationship to God and His cause is involved. We should see less gospel message proclaimed. We should see more non-Christians living without the blessings we enjoy. We should see aching hearts unattended to. We should see Christ grieved. It isn't a question of one amount of dollars merely or a lesser amount. It is the greater or less Christian work accomplished. It is the wider or less wide proclamation of the Kingdom message. It is the greater or lesser means of spreading salvation. When we understand this, the words "shrinkage of Centenary receipts" come to have a tragic meaning. We cannot be indifferent to the message. Our soul growth is involved in our attitude toward it.

We are in danger of losing our zeal for the advancement of the cause in a mass of words. When the gospel message is widely and successfully proclaimed our hearts should rejoice. When this message is curtailed because of lack of means our hearts should mourn. If these be not our spiritual reactions, what about our personal love to God? If our hearts do not ache over whitened harvest not being garnered, what about our likeness to our Lord?

The Centenary is not merely a word; it is not merely a program—it is life. Lessened receipts do not merely mean smaller bank balances. It means less life in the individual soul. It means a less vital and vigorous Church. It means Christ's cause hampered. What does it mean to you?

of the newest projects on the Pittsburg District Washington Conference was formally dedicated Sunday, June 3, 1923, at 3 o'clock afternoon, Dr. M. J. Naylor Superintendent

(Continued on Page 4)

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LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of
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3—When the SOUTHWESTERN CHRISTIAN ADVOCATE
does not arrive regularly, notify us promptly.

BE KIND TO THE ERRING:—

Brethren, if a man be overtaken in a
fault, ye which are spiritual, restore
such an one in the spirit of meekness: con-
sidering thyself, lest thou also be tempted.—
Galatians 6:1.

PERSONAL AND GENERAL

(Continued from Page 3)

of the District presiding. Rev. J. E. Dot-
son, the Pastor, rendered a strong program.
Besides the dedicatory sermon by Dr. W. A.
C. Hughes, there were appropriate sermons
by the following well known Methodist
preachers: Doctors M. J. Naylor, E. A. Love,
A. D. Brown, C. A. Burnett, R. W. Thomas,
C. Y. Trigg and L. D. Spangy.

Methodists in Chicago and vicinity are
assembled from July 4 to 15, in their sixty-
fourth Annual Camp meeting at the famous
Des Plaines Camp Ground. Among the
features offered the drawing cards will un-
doubtedly be Dr. George Elliot, Editor
Methodist Review, President George Grose
of De Pauw University, Professor W. D.
Schmerhorn of Garrett Biblical Institute,
Dr. W. R. Wedderspoon, Pastor Saint
James Church and Miss Evelyn Carlson,
specialist in Children's meetings.

On Monday, June 4th, occurred the lay-
ing of the cornerstone of the new Maternity
Pavilion of the Methodist Episcopal Hospital,
Brooklyn, N. Y. Whittier's appropriate
poem, "We may not Climb the heavenly
steeps" was sung. Dr. A. S. Kavanagh,
former Superintendent of the Hospital read
the Historical statement and Dr. Jno. O.
Polak of the Long Island College Hospital,
Rev. Jno. Barlow, D. D., Pastor Memorial
Presbyterian Church of Brooklyn brought
greetings. Dr. Newton E. Davis, Correspond-
ing Secretary Board of Hospitals and Homes
extended greetings for that Board. United
States Senator elect Roy S. Copeland, M. D.,
delivered the principal address. The silver

trowel with which the stone was laid was
presented to President Sloan by the Rev.
James E. Holmes, D. D., Superintendent of
the Hospital. The Rev. Dr. Wallace Mac
Mullen, District Superintendent performed
the impressive ceremony of dedication.

Dr. E. M. Jones, the Successful Area Sec-
retary of the New Orleans Area spent Sun-
day, June 17th at Holly Springs, Miss.,
where he preached at 11 o'clock and lectured
at the Evening Service. He was present at
a meeting of the Benevolent Committee
which consisted of Prof. E. H. McKissick,
Dr. J. H. Howard, S. W. Wysingle, S. H.
Jackson and H. W. Doxey, who manifested
a beautiful Christian spirit by giving the
Centenary \$115.00.

The Rev. James Blaine Walker, A. B.,
Ph. B., pastor of our Peoples' Methodist
Episcopal Church, Colorado Springs, has
the honor of being the first Negro to be a
member of the Emergency Committee for
Charity, at Beth-El Hospital, of that city.
He is to pass on all colored applicants.
Last year, this Methodist Hospital gave
\$22,000.00 of charitable service. The Rev.
Mr. Walker was appointed by the Denver
Area Council which plans a \$1,000,000.00
plan in 1924.

Mayor Curley of Boston, selected Charles
C. Dogan, a Colored high school honor boy
to read the Declaration of Independence at
the City's Annual Fourth of July Demonstra-
tion held from the balcony of the State
House and in the Auditorium of historic
Faneuil Hall, the Cradle of American Lib-
erty. Southerners protested the Mayor's se-
lection but he paid them no heed and urged
the fitness of his selection for the occasion
held near the very spot where occurred the
"Baptism of Blood" which gave birth to
America and freedom, white and black blood
flowing together there against British ty-
ranny."

Alice Elizabeth Fowler of Lynn, Massa-
chusetts recently graduated from Junior
High School in that city at the head of her
class and ranked highest in French, while
she also won the Hawkes Fund, a first prize
given for the best essay among more than
three hundred pupils in the School.

Alderman John Wm. Smith on July 10th
was sworn into office as the successful
Democratic candidate for the New York
City Board of Aldermen. He succeeds the
Republican incumbent, Geo. W. Harris. Both
are colored.

Negro Red Cap helpers at railway stations
have begun a much needed movement of or-
ganization for betterment of their condition.
About 300 of them have formed such an or-
ganization in New York. Similar groups of
Negro Workingmen throughout the country
should organize for bettering the industrial
and living conditions of their groups.

Assemblyman Randolph, brother of Pres-
ident Randolph of Claflin College and the
only Negro member of the New Jersey
State Legislature introduced in that body,
effective July 4, Independence Day, a bill
entitled "An act to suppress mob violence."
The bill was heartily supported by both
white and Negro leaders of the state and
approved by Governor Sulzer. Attorney

Randolph is a warm supporter of the South-
western Christian Advocate.

Four thousand dollars was raised on June
17th, by Dr. W. H. Dean and his great con-
gregation at Sharp Street Memorial, Balti-
more, Md.

The Rev. A. J. Mitchell, manager of Del-
aware-Washington Conference League In-
stitute was recently at Morgan College ef-
fecting final arrangements for the Institute
which he says will be the largest and best
ever held.

BETTER PAY FOR PREACHERS

Probably the most pungent and effective
word which has been spoken recently in behalf
of pensions and better salaries for ministers
is that which has come from a very unexpect-
ed source. It occurs in an article widely syn-
dicated throughout the newspapers of the
United States and written by Will Rogers the
noted comedian, moving picture actor, and
after-dinner speaker. Will Rogers is an ex-
ceedingly picturesque figure on the American
stage. His early years were spent as a cow-
boy and he is today one of the most accom-
plished men in the country in throwing the las-
so. He has been made familiar to millions
through moving picture films and in the last
few years his unusual wit has made him one
of the most sought after after-dinner speakers
in the United States.

Mr. Rogers syndicates each week an article
entitled "Slipping the Lariat Over", and on

(Continued on Page 9)

DON'T STOP, MEN!

It would be a calamity upon our Negro
group within the Methodist Episcopal
Church as well as a bitter disappointment
to the expectations of the Church, should
our faithful Pastors and SOUTHWEST-
ERN workers relax their efforts in the
present historic celebration and drive for
dignified self-support of the paper. With
our hand to the plow, we have gone too
far to retreat a single inch. Victory is seen
just a little pace ahead. The prospects are
brighter than ever provided efforts on the
field are not slackened.

With the objective so clearly defined and
set forth; with the present machinery so
unique and splendidly geared for worth-
while accomplishment; with the whole
church stirred to its depths as it is now,
and the people having a mind to work, to
stop short of the goal, would literally be
race-group suicide within the church, and
repudiation of the opportunity for the
finest piece of demonstration work Ne-
groes of the church were ever privileged to
perform.

Superintendents, Pastors, you men of
thought and reflection, far-visioned, disin-
terested men, heed the suggestion herein.
Don't stop here; forge ahead; see that a re-
port comes in from every charge that has
not yet reported. F-o-r-w-a-r-d, MARCH!
Let reports come on.

BISHOP BLAKE FLOORS HIS CRITICS

Remarkably Lucid and Informing Document Sets Forth His and Doctor Hartman's Relations With Russian Church

Plea For Ecclesiastical Statesmanship

Inasmuch as many inaccurate and misleading reports have appeared in the public and religious press concerning my recent mission to Moscow it may not be improper for me to give the Church a plain statement of the facts in the case.

Let me put at rest at once certain statements that have been given wide prevalence that have no foundation in fact whatever. The story that I had my pockets picket in Moscow is a pure fabrication. It is too false to have been written, too silly to have been believed and unworthy of repetition in any reputable religious journal. My pockets were not picked in Moscow or anywhere else. In no way was I molested or interfered with at any time while I was in Russia. Moscow was as quiet and orderly as an American city. Person and property were probably safer from theft, holdup and murder than in New York or Chicago.

The report that I said of the Patriarch of the Russian Orthodox Church, "Tikhon has lost the game and must pay the penalty", has not the slightest truth in it. I gave no interview, nor did I have any conversation on any subject whatsoever with the reporter who sent out the story. It was the creation of a low and vulgar mind whose purpose was to create something sensational regardless of the truth. The only interviews I had in Russia or elsewhere regarding the Patriarch were with representatives of the Soviet government with whom I interceded in the Patriarch's behalf, and with certain leaders of the Council whom I urged to use their influence to prevent any personal harm coming to Tikhon.

I did not endorse the Soviet Government, nor did I commit the Methodist Episcopal Church to its support in any way whatsoever. In so far as the present Russian Government aims to abolish ignorance and poverty among the masses of the Russian people, to deliver them from the exploitation and oppression to which they have been subjected for centuries, to secure for them the full and rightful fruits of their own toil, and to bring them those blessings and comforts which nature and God intended for all men and not for a privileged few, with such aims I am in fullest sympathy as I believe every Christian man should be. It is my sincere belief that the Christian Church should dedicate itself to the realization of these aims without any hesitation or reservation whatsoever. This is not Bolshevism, but ordinary Christianity as I understand it. The present form of government in Russia and the means and methods used for its support I do not approve and have not at any time or in any way endorsed or given them my support. Unless the present social and economic and political policy of the Soviet Government is radically modified I do not think it can or should succeed.

The Invitation To The Board Of Bishops

When the Board of Bishops accepted the invitation to send representatives to the pro-

posed Moscow Council, Bishops Nuelsen and Bast and myself were assigned to act in that capacity. At that time the Council was announced to meet in February. Later, the date was changed to April, and when our delegation met in Berlin on April 15th, ready to go into Russia, we were notified that the Council had been postponed again without date. Under the circumstances the delegation could do nothing but postpone its visit to Moscow which it did. It seemed desirable, however, in view of the conflicting reports coming out of Russia that some one should go and, if possible, find out the actual situation as to religious conditions in general and the proposed Council in particular. Also in view of the misgivings which had been created within and without our church as to Bishop Nuelsen's report on Russia, and the invitation conveyed through him to the Board of Bishops and accepted by them, that some one should go into Russia and make another and independent investigation. Therefore, at Bishop Nuelsen's own urgent request I went to Russia to restudy the situation. I went, however, with the understanding an intent that should the Council meet during my stay in Russia, and should I find it to be a free Council, representative of the Russian Church, I would attend its sessions and discharge the duties to which I had been assigned by the Board of Bishops.

Dr. Hartman of the Zion's Herald was my companion during the entire trip in Russia. No one could have had a more capable and agreeable associate than he on so difficult and delicate a mission. I wish to acknowledge my very great indebtedness to his keen insight into men and affairs, his invaluable council and his unfailing patience and determination under most trying conditions. But, as I do not wish to involve him in any way in what was said and done by me, I shall speak only of myself in what follows.

The Council

On my arrival in Moscow, I learned the Council was to convene on Sunday, April 29th. I immediately wired Bishop Nuelsen of this fact. On account of his Episcopal engagements he was unable to come to Moscow, and as Bishop Bast was ill I was left alone as the only member of our delegation in Russia when the Council met.

My first effort in Moscow was to develop the facts concerning the Council, especially its status with reference to the Russian Orthodox Church and its relations, if any, to the Soviet Government. I found the facts to be substantially as follows:

When the Czarist regime was overthrown Mr. Lvov was appointed Procurator of the Holy Synod, or head of the Church, by the Kerensky Government. The new Procurator immediately summoned a Church Council to deal with the situation created by the revolution. This Council was composed of the Bishops and Archbishops of the Church, ex-

officio, and certain delegates chosen by the diocesan conventions. The diocesan conventions were made up of delegates chosen by the district conventions within the diocese. The district conventions were composed of delegates chosen by the local parishes within the districts. Among other things, the Council re-established the Patriarchate and elected Archbishop Tikhon to that office. It also provided that the Council should meet every five years thereafter. Since then, however, no Council has been called until the recent Council of Moscow.

When the Patriarch Tikhon was placed under arrest in May 1922, he was waited upon by a group of the clergy who discussed with him the crisis that had arisen within the Church. According to them, the Patriarch suggested and requested that a Council should be assembled and asked this group to act as a Committee to call it. The Committee added seventeen other members to its number making a committee of 21 under whose supervision the Moscow Council was called. The regulations governing the selection of its membership were the same as those governing the membership of the Council of 1917, the validity of which has never been questioned. The local parishes first elected delegates to the district conventions, every member of the Church being allowed to vote provided he had partaken of the communion within one year. The district conventions elected delegates to the diocesan conventions, and the diocesan conventions elected the delegates to the Council. The Bishops and Archbishops of the Church were ex-officio members of the Council. It is difficult to see how a Council could have been selected in a more democratic manner or by a method better calculated to make it truly representative of the Church as a whole. There was no evidence that the elections had been controlled by the Government or that coercive influence of any kind had been used. That personal ambition and party interests may have been factors in the elections, no one would doubt who is at all familiar with ecclesiastical politics. Our own General Conference, one of the freest and finest ecclesiastical bodies in the world, has not been able to rid itself entirely of such influences. Within the Council there was no evidence that the Soviet Government had packed it or controlled it. On the contrary its deliberations and decisions appeared to be the free and untrammelled expression of its own mind and conscience upon the questions before it.

The sessions of the Council were deliberate, dignified and devout. Its spirit was free and progressive. There was a clear determination to free the church from those relations, practices and superstitions that had brought the Church into disrepute under the old regime and made it the tool of the state and an agency of oppression, ignorance and superstition.

The Patriarchate was abolished and the direction of the Church placed in the hands of an executive council chosen by the representatives of the people and responsible to them. The separation of church and

state was recognized and approved. Celibate restrictions were removed from the higher clergy and the sacredness of the home and married relations recognized. The worship of relics was denounced as a superstition and an evil to be abolished by enlightening the people. Measures were taken to provide for an educated clergy and to restore preaching in the church which was forbidden under the Czarist regime, except as sermons were censored by the government. The Council recorded itself as aggressively favorable to the largest program of social justice for the working class. It repudiated the anti-religious platform of the communist party. It pledged full support to the social aims of the revolution.

In several matters the action of the Council did not appear to me to be either wise or expedient. The unfrocking of Tikhon seemed to be both unwise and unnecessary. Likewise the language of the Council in defining its social program was too much affected by its immediate atmosphere to be a judicial definition of Christian duty for all times. In spite of its defects, however, there was much in the Council to commend it to an unprejudiced observer.

There were five groups of parties in the Council. The Living Church, the Apostolic, The Resurrection, the Old Regime, and the Non-Partisan. The first three groups were reformist. They differed in matters of theology, liturgy and internal government, but they were one in their purpose to separate the church from the state, to democratize its control, to spiritualize its message, to socialize its ministry, to purify its practices and to energize its life. The Non-Partisan group had no platform but generally acted with the reformist groups. The Old Regime party was for the restoration of the old order, both in church and state. Its spirit was reactionary and monarchistic. Its numbers were few and its influence was limited. The Reformist groups constituted the working majority of the Council and controlled its actions. It may fairly be said that the Russian Orthodox Church is now under the control of the liberal and progressive groups and will continue to be unless the Czarist regime is restored which seems altogether improbable. Whether these groups have the wisdom and balance to guide the Church through its present crisis is yet to be determined. That they may succeed and the Church be saved from disaster, every friend of Russia and religion must devoutly wish and pray.

The Soviets And The Church

The attitude of the Soviet Government towards religion at the present time appears to be one of tolerance towards those churches and priests that confine their activities to the duties of their calling and content themselves with the spiritual and social ministry of the people. It is avowedly hostile towards those churches and priests suspected of counter-revolutionary activities against the government and suppresses them with an oppressive hand.

In order to understand the situation it should be remembered that under the old regime of the Church was the creature of the

state. Through the Procurator of the Holy Synod, the Czar's personal appointee and representative, the church was controlled by the State for the State. It was the chief support of the monarchy and the principal bulwark of absolutism. The Procurator of the Holy Synod was the most powerful and sinister influence in the political life of Russia. The church was feared, hated and cursed by those who were struggling for liberty against the Czarist regime. When the revolution came under Kerensky the leaders of the Church refused to recognize it. When the Soviets came to power they were anathemized. The leaders of the Church stood for the restoration of the monarchy, and certain of the Bishops went so far as to inaugurate a movement for the restoration of the old regime under the Grand Duke Nicholas. The Church was the only organization in a position to successfully challenge the Soviets, and certain of its leaders did not hesitate to use it as a counter-revolutionary agency against the new government.

It should also be remembered that the Soviet leaders are frankly atheistic. They regard religion as a product of superstition and look upon the Church as an enemy of intellectual and social progress. It is the institution the Soviets fear most and the one of which they have most reason to be afraid. At the beginning they took an attitude of hostility and oppression towards the Church. Priests who were suspected of counter-revolutionary activities or sympathies were often ruthlessly and brutally dealt with. The oppressive measures of the government went far beyond the necessities of its own safety, and the Church suffered far beyond its deserts. It is one of those sad and brutal chapters that is written in every revolution.

A change of attitude has taken place both within the Church and within the state. To be sure, the Russian clergy outside of Russia is as hostile to the Soviets as ever, and from their position of safety are carrying on their warfare as actively and bitterly as in the past. But within Russia open opposition to the government has practically ceased and the church is accepting the situation and adjusting itself to it.

A change has also occurred within the government. The Soviets have discovered that religion cannot be killed by oppression. They have learned that persecution intensifies devotion. Hence the change in the policy of the government and the adoption of an attitude of tolerance towards churches and priests that devote themselves to the duties of their sacred calling and refrain from activities against the government. The Churches of Russia are not closed. Fifty thousand priests are doing their work as usual. I attended a service in the Cathedral at Moscow where more than 10,000 people were present and there was no interference of any kind whatever. I preached twice in the Methodist Episcopal Church in Petrograd to crowded congregations. Our people have carried on their activities through the revolution without any interference from the government whatever and their work is more prosperous today than ever. It is the universal testimony that more people are now attend-

ing the services of the Church than before the revolution. It was only ten days ago that Protestant Bibles were publicly burned in Rome as immoral literature. The ceremony was blessed by a Bishop of the Roman Catholic Church and eulogised by a deputy who had previously attacked the Methodists in the Italian Parliament and called for their expulsion from Rome. So far as I know no such an edifying spectacle has yet occurred in Moscow. There is undoubtedly a larger measure of religious tolerance in Russia than in any country of Europe and America that is dominated by the Roman Catholic Church.

Execution of Priests

This will doubtless be strange reading to those who have accepted as trustworthy the propaganda that has filled the American press since the execution of the Roman Catholic priest Budkievic. It may be well, therefore, to state with entire frankness certain significant and sinister facts. When the Soviet Government decreed the nationalization of church properties, a decree based upon and almost an exact copy of the law of France, the Roman Catholic authorities in Russia refused to recognize the decree and declared they could only take their orders from the Vatican. When the Soviets decreed that the jewels and treasures of the churches should be taken for the benefit of the female sufferers, the Roman Catholic ecclesiastics refused to recognize the authority of the government, and the Archbishop issued a letter to his priests instructing them to disregard the decree and resist its execution, which certain of them did. Immediately the Soviets accepted this challenge and placed the Archbishop and certain of his priests under arrest and brought them to trial for resisting the civil authority. Their trial was public and lasted many days. Its proceedings were published in full. Something was done in a corner. During the trial, documentary evidence was introduced showing that Mr. Budkievic, a Russian citizen of Polish extraction, had had incriminating relations with the Polish government at the time when Russia was at war with Poland. He was found guilty and sentenced to death, not because he was priest or because he had taught the catechism to children, as certain of the public and religious press have said, but because he was convicted of treasonable acts against his own government.

The public press, particularly of England and America, was filled with lurid accounts of this incident. The Soviets were charged with murdering priests because they were priests in order to destroy religion and the Church. Public opinion was profoundly stirred. Meetings of protest were organized and resolutions were passed without number. Probably a more astute and effective campaign of propaganda was never conducted. Political influences were brought to bear upon the foreign offices of Europe and America. Governments were moved to file protests against the Soviets as persecutors of religion, and one government went so far as to threaten war. Even Washington so far forgot its policy of international timidity as

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SHALL WE RECOGNIZE RUSSIA

By United States Senator B. W. Wheeler of Montana

Upon returning from a visit to Russia, in order to gain popularity with at least a certain class of our citizens, one should condemn everything Russian, from the autocratic dictatorship of a minority of the proletariat that imposes its will upon approximately one hundred fifty million people, to the humblest peasant that lives upon the plains of the vast republic knowing but little of his government and perhaps caring less, as long as he does not have to go to war and his taxes are small.

Why is it that there has been so much agitation against the recognition of the present Russian government? Can any American truthfully say that it is because the government came into power through the medium of a revolution? Hardly, when we hark back to 1775 and listen to the voice of George Washington and the other heroes whom we worship for their love of freedom and liberty. Is it because of the fact that the members of the Communist party and the leaders in Russia are atheists? Hardly, because we recognize the unspeakable Turk who for centuries has carried on a warfare against Christianity and mercilessly massacred people upon slight provocation. What then is the reason of this opposition to the recognition of the Soviet government? In my judgment, it is because it is the first experiment on a national scale of Marxian socialism and because a comparatively small group of the workers of a country have attempted to impose their will upon the rest of the people of that country, and to put into effect Marxian theories just as in times past a so-called small group of royalists imposed their will upon the people of that same country.

Personally I am opposed to the present form of the Russian government. I do not believe in a dictatorship of the proletariat; nor do I believe in a dictatorship of a small group of royalists, or other autocrats of any description. One is just as offensive as the other to Americans who still believe in the principles of our fore-fathers.

If one is afraid of being called the one word, which in the eyes of unthinking people is the epithet of epithets—a "Bolshevist," or if one is afraid of being considered an outcast in some of our social gatherings, he should remain a long way from the Russian border, or else bitterly assail everything Russian when he leaves the country, until such time at least, as the concession hunters and the former exploiters of the Russian people are restored to their private estates and guaranteed the right to again exploit those illiterate peasants at the expense of the civilizations the world over.

It was because of the chaotic conditions in the world in general and because of the fact that I believe that this country can no longer maintain a position of isolation, that I felt I owed it to myself as a member of the United States Senate and to the people who honored me by electing me, to go to Europe and attempt in a short space of time, to get at least a bird's eye view of conditions in

those countries. And as Russia embraces approximately one-sixth of the territory of the world, is rich in natural resources and has a population estimated at from one hundred thirty to one hundred seventy millions of people, I felt the necessity of knowing something of that vast country, of her people and of her government.

You can hardly find an intelligent person who has not absorbed in some degree a prejudice for or against the present regime in Russia. This is to be expected, for during the last five years, the world press has been flooded with propaganda against the communistic experiment undertaken by the Bolsheviks. Part of this propaganda was true, and part of it was false. I lay no claim to any more wisdom than any one else. I do claim, however, that most of us, in our opinions, are unconsciously guided by our prejudices. When we, (Mrs. Wheeler and myself) went into Russia, we were neither looking for concessions from the Soviet government, nor were we communists or socialists expecting to find a utopian condition prevailing here. We went simply as free agents seeking to ascertain at first hand, the real facts.

In order to judge the Russian people it should be understood that in the thirteenth century the first great Tartar invasion took place and that the hordes of Jenghiz Kahn, the conqueror of China, made their first appearance. The Slavic armies were beaten, leaving Russia at the mercy of the Mongolians, and all in all it took the Russians two centuries to deliver themselves from this yoke. It turned the Russian peasants into miserable slaves; it deprived the masses of the people of all feeling of independence, and to-day you can almost see the Tartar blood flowing through the veins of Russians.

Serfdom was not abolished in Russia until about 1861, and even since that time there has been little attempt upon the part of the royalists to educate the peasantry of that great country. Following the revolution and counter-revolution in Russia as in France, the autocratic rule of the Czar being destroyed, there arose a new tyranny, this time an oligarchy by whose authority those who disagreed with them were imprisoned or killed, and Russia was turned into a slaughter house. It became necessary in Russia, as in France, that the revolutionary government should resort to harsh measures. The people were suspicious of one another and to a large extent, they remain so to-day.

One can hardly appreciate the suffering that those millions of people have endured unless he is privileged to go to Russia to see the mark that is left upon the faces of those who have survived, hear the stories first hand, and see the pictures that were taken of the starving people in the famine areas. That famine was to a large extent brought about by the white armies which were financed by the allies. I say this because, when the white armies traveled over vast areas they confiscated the wheat, cattle

and horses which had been laid aside by the peasants to provide against droughts, and what the white armies did not confiscate, the red armies did, as they drove the white armies back over the same territory. Then followed the drought and the starving of thousands upon thousands of peasants; and we wonder, why there is a feeling of resentment and distrust toward us and why the Soviets scoff at the idea of Christianity when they see such examples from people who call themselves Christian.

Mrs. Wheeler and I went into Moscow from Berlin by way of Riga. We did not heed the advice given about taking necessities and food for two days after leaving Riga, and had it not been for the fact that Bishop Edgar Blake of Paris and Dr. L. O. Hartman of Boston, representatives of the Methodist Episcopal Church, very graciously shared their food with us, we would have, in all probability, been hungry before arriving at our destination. Most of the time we were in Moscow was spent in company with Bishop Blake and Dr. Hartman. We visited factories, churches, schools, nurseries and hospitals. We found the stores and the theatres functioning, and we learned that with money, anything could be purchased in Moscow that you could buy in any American city.

Thanks to Bishop Blake and Dr. Hartman, we came in direct contact with the various priests and heads of the Russian church. We discussed with them their church problems and the effect of the propaganda that was being carried on by the young communist party against religion in general. We attended church where ten thousand people were assembled and saw the worshippers stand for two hours on a Sunday afternoon listening to a sacred concert and then heard their priest talk to them. We drove about the city at all times of the day and night. We found that we were fully as safe in the city of Moscow as in any city in America of similar size. I attended conferences held by Bishop Blake with various heads of the Greek Catholic Church. I heard him explain that he was only there to assist them in their hour of grief and to help them spread the doctrines of Christianity. As one who was present at these various conferences, and knowing the views of the Bishop, and the spirit in which he was working, I could not help but feel that those Methodist clergy who passed resolutions criticizing him had little else to do, otherwise they would have waited and learned the truth from Bishop Blake himself rather than to have taken snap judgment based upon reports sent out by men who were making a living writing sensational stories concerning an unfortunate people.

He who goes to Russia today expecting to find an ideal commonwealth functioning smoothly along the lines of what we call, here in the United States, up-to-date civilization, will be disappointed; if he goes there expecting to find a reign of terror, religion eliminated from the social order, the machinery of industry and commerce discarded and thrown into a scrap pile, and the people on the verge of revolt, he will have to revise his opinions. The naked facts stripped of class prejudice and the coloring of financial interests are these: there

is no reign of terror; no persecution of religion; the machinery of commerce and industry is slowly but surely beginning to function; the common people are contented; and the Soviet Government is there to stay, although there is to be seen on every hand evidence of the wreck caused by the revolution and the uprooting of an established system. But the government has practically abandoned the communistic theory as unworkable and the machinery of capitalism is being restored as rapidly as the extremists of the communist party will allow. We must remember that Russia has political as well as economic problems to solve.

The Soviet government of Russia is the most stable government in Europe today. For five years it has successfully resisted all the efforts of counter-revolutionists and three successive armed invasions by the outside powers. The red army now numbering some 600,000 is well equipped, efficient and wholly loyal. There is no force from within that has a chance to overthrow the present regime, and from past experience no outside force is likely to attempt it again. The rank and file of the people are satisfied with the results of the revolution. The government as now administered is infinitely better than that of the Czar and no one wants to return to the old system.

As to Lenin, the whole people have absolute confidence in him. He is their Moses. The fact that they have been wandering in a wilderness with the world arrayed against them does not shake their confidence in their leader. In this connection I want to say that the attempt of the outside nations to interfere in the internal affairs of Russia and to dictate the kind of government they should establish, has tended to strengthen the hands of the leaders. There is more genuine patriotism in Russia today than there is in any other European country. From the Black Sea to the Arctic Ocean and from Poland to Vladivostok, Russia is a united nation.

While the Greek Church—the church of the empire—has been denationalized, all religious sects are welcome and accorded full freedom of worship. There has been no persecution of religion as reported in the American press. The recent conviction and execution of a Polish priest and the conviction and imprisonment of others for treason had no connection with their religion or their religious functions. They received the same treatment that others who have been found guilty of plotting against the government received.

The Russian people are intensely religious, and no government would openly dare attempt to carry on a persecution of the leaders of the church for religious reasons. The agitation by the Young Communist party has aroused an interest in religion such as Russia has not seen for a long time. True religion has always been strengthened by propaganda against it, and has nothing to fear from the atheist. If the church fails, it will only be because it ceases to teach and practice the doctrines of Jesus Christ.

The peasants, the agricultural population which constitute by far the larger portion of the 150,000,000 people of Russia, take very little interest in the science of government. They have never before had any incentive to take part in ruling themselves. For centuries they have been fighting for the right to the

land they occupy. They have it now. At first the communistic government took all the land and demanded all the products over and above what was necessary for the peasant and his family. This did not work. So the land is now leased to the peasants for 99 years—a virtual title in fee. For this they pay an annual rental amounting to a small tax. This has solved the political problem so far as two-thirds of the population is concerned. The Russian peasant is one hundred years behind the American farmer. This is due to a lack of education. Just now the Russian peasants are working without adequate horsepower, and they also lack the ordinary farm stock, which was destroyed by the war or absorbed in sustaining the army of defense. In spite of all the suffering which they have endured and the present handicaps, the peasants seem to be happy, because they have hope for the future.

It is my opinion that within a few years the capitalistic system will be wholly restored with the exception of the operation of public utilities, railroads, and the larger trusts. Notwithstanding the attempt to establish a communistic order following the revolution—an attempt which upset the whole industrial and commercial machinery—the Russian nation has made greater advance in the last five years than it made for a half century before under the Czar. The government is attempting to eliminate graft in the administration of its affairs, and honesty is enforced by military methods. Education is receiving more attention than formerly and when the Soviet Government is recognized I have no doubt but that the country will achieve the highest possible success along this line. The half millions soldiers have been taught to read and write, and public education is being promoted as rapidly as circumstances will permit. As yet there is no freedom of speech or the press. This does not mean that Lenin and Trotsky are ruling with the mailed fist, but until the outside pressure is released, until the outside nations cease assisting the enemies of the government both within and without Russia, these measure of self protection must be maintained.

In a political sense, the fact that sixteen foreign nations now have diplomatic and trade relations with Russia is regarded as an indication that mutually beneficial agreements between the Soviet Government and other nations are actualities. This could not be the case if all the reports circulated as to confiscation of property and repudiation of contracts, were correct. The nations having such agreements with Russia are Great Britain, Italy, Germany, Austria, Norway, Poland, Sweden, Denmark, Esthonia, Lithuania, Latvia, Finland, Persia, Turkey, China and Afghanistan.

In conclusion, let me say that I favor recognizing Russia because I believe it is to our economic interest to do so. I further believe that we, as a Christian people who are interested in the welfare of one hundred fifty millions of people, should endorse this proposal. To isolate the Soviet Republic and attempt to prevent its people from buying food supplies or to make it difficult for them

to do so, is little less than criminal. The sooner America recognizes Russia, the sooner educational, economic and political achievements will go forward hand in hand, and Russia finally will become one of the leading nations of the world.

BISHOP BLAKE FLOORS HIS CRITICS

(Continued from Page 6)

to file a protest against the Russian government. It is an interesting fact that the Vatican did not file a protest; it merely asked for the facts. So long as the Soviets confined their hostilities to the priests of the Russian Orthodox Church, not a newspaper raised its voice, not a foreign office filed a protest. But immediately a Roman Catholic prelate was brought to book the matter became an international incident. When I asked the reason for this, the Moscow correspondent of the Chicago Tribune volunteered the information that the present campaign of propaganda against the Soviets was instigated, inspired and directed by the Roman Catholic authorities. He stated that it was due to the fact that the Soviets had dared to lay their hands on Roman Catholic ecclesiastics as they had done with the priests of the Russian Church. In this connection, it is an interesting fact that the Moscow representatives of the Associated Press, through whom much of the present material has come out of Russia, is an active Roman Catholic. The representative of the New York Herald whose stories have been of an especially lurid character is likewise a Roman Catholic, as is also the Russian Correspondent of the largest and most influential newspaper of Great Britain. It is not without significance that a large part of the news that comes to the outside world from Russia comes through Roman Catholic sources. One does not need to be an expert in secret service to discover the head of the Jesuit in the present propaganda. He has only to look at the facts to find abundant evidence to justify the rather frank statement of the Tribune's Moscow correspondent.

It is not alone the Soviets who have been misrepresented. Others, and particularly the Methodists, have received their full share of misrepresentation. We have been accused again and again by the Catholic controlled press of being in league with the Soviets and supporting their efforts to destroy religion and the Church in Russia. One newspaper has gone so far as to declare that the Methodists instigated and are responsible for the Bolshevik revolution itself. The unfortunate and inexplicable thing is that certain Methodist officials in America were caught in the Jesuit net and unwittingly allowed themselves to become the tools of the Vatican game.

The Danger To The Russian Church

The greatest danger to the Russian Church at the present time as I see it does not arise from the persecution of the Soviets but from the lack of an adequately trained priesthood. Before the war the Orthodox Church had more than fifty theological seminaries and academies for the training of its clergy. These schools were swept away in the revolution. Not one of them is left. Se-

dom, if ever has a great church been placed in a more pitiful plight than that in which the Russian Church finds itself today with reference to theological education. It requires 3500 new priests annually to recruit its ranks, and it has not graduated a candidate for the priesthood for five years. It has been obliged to fill up its forces with untrained men, and many of its churches are without priests of any kind.

Under the old Czarist regime priests were not allowed to preach to the people except their sermons were first censored by a government official. Under the Soviets this restriction has been removed and the people are now demanding that their priests shall preach to them and interpret and defend their faith. The priests are not prepared for this new duty and a strain is being put upon them for which they are not equal. Unless a way can be found by which the Church can train its priesthood for this new responsibility, the outlook is dark for religion in Russia. The Church must have a trained priesthood or lose its leadership of the people. If the program of the Soviets succeeds and Russia becomes a literate nation, as seems likely, and the educational work of the Church collapses, as seems certain unless outside aid is given, Russia is likely to drift into atheism and irreligion. The leaders of the Church are keenly alive to the peril that confronts them and are doing their best to meet it. They have no money to re-establish their theological schools, therefore, as a temporary measure they are creating courses of study for their candidates, somewhat after the plan of our Methodist Conference courses. They are also preparing special courses for priests already in service to help them meet the spiritual and intellectual demands of the new day. These courses are to be given by correspondence under the direction of competent theological faculties composed of the best and strongest teachers of Russia's former theological schools. These faculties will also be used for extension lectures and for district and diocesan institutes in which the priests and candidates for the priesthood will be brought together for intensive training. In this way it is hoped that the Church may be brought through the present crisis until it is in a position to re-establish its schools.

Unfortunately the Church is not in a position to finance even this modest program. It has no resources. It must have help or its plans will fail. The situation is a critical one. Aid must be given. Relieving that it is vastly better to hold the Russian Church to Protestant contacts than to permit it to turn towards Rome, or to drift into its own decay, Dr. Hartman and myself underwrote its educational program for fifty thousand dollars and agreed to raise this amount in America during the next three years. With what the Church can do for itself this will enable it to establish and maintain its study courses until a better day dawns. There is no "mystery" about this pledge as one of our official advocates has represented. The character of the pledge is perfectly clear. Likewise the motives and the necessity that prompted it. None of our denominational

boards are involved. Not even the Methodist Church is responsible for this gift. Only Dr. Hartman and myself who made the pledge and Bishop Nuelson who approved it are responsible for it. The obligation and the burden are ours alone and having gone forward we shall not turn back.

Methodism faces a great opportunity and a great responsibility in Russia. It is within our power if we will to shape in a large measure the evangelistic and social ideals of the Russian Church and to determine in a large degree the lines of its future development. Sympathetic contacts are already established. If we have enough of the spirit of denominational sacrifice to forget ourselves, and bigness enough to build for the Kingdom of God and not for Methodism; if we have the statesmanship to grasp and guide a great opportunity, we can save the Russian Church and in so doing save Russia. Personally, I have a profound faith in the unselfish idealism of American Methodism. Leaders may hesitate and officials become afraid, but I have never known the great rank and file of our people to hesitate or hold back in a great emergency when the call of God was sounding for advance. I do not believe they will fail now.

BETTER PAY FOR PREACHERS

(Continued from Page 4)

March 6th he discussed the question of pensions for ministers and better salaries for them with such keen insight and humor and evident sincerity that we are glad to share his remarks with our readers. The McNaught Syndicate, Inc., has kindly granted permission to reproduce his words.

"The Ministry in all denominations are the poorest paid workers in the world. They should form a Union and demand more pay, but they don't get enough to pay dues into a Union, so they can't form one. They can't demand regular hours, for they don't know what hour some of their constituents may need a christening or a wedding ceremony. They have to be respectable, and the high cost of living advance is nothing in comparison to the high cost of respectability. Why, I can remember when a man would be considered respectable without belonging to a Golf Club.

"Now, I have a plan that I would like to suggest instead of Will Ray's pension fund. Not ask for more pay, as that is what made them poor now—asking for more pay. They haven't got a chance to get more salary out of their congregations. They will only pay so much for their souls being saved. They want to save up everything else first. Then they charge what they do give off on their Income Tax at the end of the year as bad debts. Of course, you got to take into consideration why some of these people don't pay their Preachers any more to save them. Their souls ain't worth any more to be saved.

The Rogers Endowment

"Here is my scheme. Make every Minister carry an Endowment Policy, say, payable at maturity to him in monthly installments for life. Every Church is made to pay the yearly premium. As they are all taken out for the

same amount, in case of a change, why, they pay for whoever is at their church that year.

"Now, the insurance company collects direct from the church, and if they don't pay, it's advertised that such and such a congregation are delinquent in their Minister's Insurance. Then, if they don't pay, threaten them with publicity. That's one thing a lot of the Deacons and Elders can't stand, especially if it's personal publicity.

"Now, that would give every Minister something to look forward to in his old age and not be dependent on some charity drive for a pension fund. Look at the protection in case of death for their wives and children. For, as it is now, a wife can't subsist very long and raise a family on a swallowtail coat that is already worn slick. You know that parsonage she occupies, rent free. When he stops preaching she has to start moving, and our charity brethren soon forget that she was once the wife of our respected clergyman.

"Then you have in there a sick and disability clause. For, on account of not being paid enough to dress comfortably, they are more susceptible to colds than most of their clients. Now, what is the matter with my scheme? What church is so poor that they couldn't support an insurance premium? The rate should not be high, unless on account of their scarcity of sufficient food they would be classed as hazardous risks.

Improving The Sermon

"I think the improvement in the grade of sermons you would get would pay you a good dividend on your investment. For the minute you relieve his mind of the physical outcome of the future you will give him more time to devote to his sermons. I know, because, if there is something worrying you, you can't do a good act, and after all, our occupations are similar—we both have to amuse. They have to instruct, also, but in their instruction they have to amuse with it or it would be too tedious and dry. No audience will listen to all instruction.

"But the most sensible suggestion I have to offer is: Make each congregation, when their Minister has an increase in his family, raise his salary on a pro rata basis and so on for each child. Why should a man, preaching and trying to support 8 children, be paid no more than a single one with only the upkeep of a tennis racket to worry about? Besides, he can live cheaper; somebody is always asking him out to dinner. But whoever asked a preacher with a wife and 10 kids out to dinner? No, unfortunately, our Christian spirit hasn't reached that far yet.

"Now, before we start in regulating the affairs of all the world and all our neighbors, let's do a little humanity work right under our nose. I am going to do some missionary work, for it looks like a fertile field. Who will be the first congregation, no matter what denomination (only the House of David barred)?

"Who will be the first one to insure your Preacher; who will raise his salary on the arrival of each future citizen? Now get busy and let me know, and I will see that you get deserved publicity and proper thanks through the papers I write for. Now, come on, what are you going to be, a Humanitarian or just a Church Member?"

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---Matthews The Publican.

(Matt. 9:9-13; Luke 5:27-32.)

JULY 29, 1923

Matthew, who is also called Levi, belonged to one of the most contemptible classes among the Jews—the tax-gatherers. These were not tax collectors in the modern sense of the term. They were "farmers" of taxes. That is, the job of gathering the taxes of a district was granted by the government to the highest bidder. The margin of difference between what he paid for the job and what he could squeeze out of the people of his district, would be of income. Quite naturally it would be a strong temptation for him to fleece the people to the limit in order to make his income as large as possible. Besides, he was gathering taxes for the hated foreign government. This added to the contempt with which he was held by his fellow citizens. Some tax gatherers were probably reasonably honest. But they were outstanding exceptions to the rule. In the mind of the people the name of publican stood for everything dishonest, unpatriotic and conscienceless.

Whether Matthew was baptized by John as a preparation for membership in the coming kingdom of God we do not know. But some publicans were baptized by him (Lk. 3:12); and it is probable that he was among them. If so, then, after listening to the Baptist's exhortation he probably decided henceforth to be an honest publican. If he had been dishonest before. Then we can easily see why he would give up his lucrative business at the invitation of Jesus to become his disciple. He believed that the kingdom of God was near. And there would be no publicans in it, as the kingdom of God was then understood. The nation would be free from foreign rule. Like the other disciples, he did not know that he was becoming a companion of the Messiah himself. But he believed that by joining himself to this preacher of righteousness he would be assured of membership in the kingdom when it should come.

But, whatever the reasons, by giving up his business to follow Jesus, Matthew made a greater sacrifice than any of the other disciples who followed him. It must have been inspiring to him to have such a character as Jesus, a devoutly religious person and a prophet of God—it must have been inspiring to him to have such a person as this so respect him and accept him as a companion. This was so much different from the customary treatment which publicans received from the religious leaders. The Pharisees denounced all publicans as God-forsaken. But Jesus invited them as possible sons of God who may be reformed and saved to righteousness. Any man who had a heart and conscience left in him was bound to try

to be his best under the influence of such a broad-minded and divinely principled person. No wonder this publican made a great feast for Jesus in his home, as Luke tells us (5:29-32). But this was not a mere feast or "reception" to Jesus. It was more of a group meeting planned in advance that his publican friends may be present and meet face to face this exceptional teacher and religious leader whose disciple he had become, and that Jesus might have an opportunity of touching their lives also. This is the way Jesus seems to have regarded it (Lk. 5:31f).

We do not know Matthew's characteristics as a disciple. But it does not seem that he made any great impression on the other disciples as an outstanding leader. He belonged to what we may call the rank and file among the twelve disciples. And he seems to have held a similar position as an apostle. But we may be sure that he rendered whatever service he could to the Christian church during its infancy. It is generally supposed that he was the first to write a life of his Master in the vernacular of which his Gospel which we now have was a later translation. And were it not for his Gospel we would be without much that we now have of importance concerning the ministry of Jesus. It ought to be as interesting as instructive to the student to compare Matthew's Gospel with the other three and note what is contained in it of value that is not to be found in either of the others. It is quite probable that his earlier Gospel preached as loud and eloquent a sermon among the Jews as Peter or Paul could preach. Doubtless he won many converts to Jesus in that way. For his material is well adapted in his Gospel to produce conviction.

But although undoubtedly he was a diligent worker according to his ability in the early church, the thing that makes him the more worthy of our study, his chief claim to greatness, is the great sacrifice which he made for the sake of a noble ideal. One may sacrifice his all, you know, and yet he may not sacrifice very much. Frequently today we hear some ministers of the Gospel speaking of the great sacrifices which they are making for the sake of Christ, when they are getting a larger salary from their ministry than they could demand for any other service which they are capable of rendering. Possibly one will think that the greatest sacrifice one can make for a cause is to sacrifice his life for it. But observation teaches us that frequently it is easier to get a man to sacrifice his life than it is to get him to sacrifice his wealth or prospects of wealth for a cause. Matthew had a business which was or could have

been made very lucrative. But he willingly gave it up to become a humble preacher of righteousness without any visible reward except persecution, and, if tradition be true, a violent death. But we may be sure that his reward was great in heaven. Would God that the world had more Matthews today than it has!

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, July 29, 1923.

"They that are whole have no need of a physician, but they that are sick."

(By Rev. D. D. Martin, D. D.)

A good many people are sick when they do not know it. The man is wise who seeks to know the worst of his case. "To feel your need of him" is a necessary prerequisite to salvation. Jesus is the great physician who does not approve of just tolerable soul health, but wants that we should each be made every whit whole. He heals by removing all the poison of disease. He does it by that form of spiritual surgery that removes every false growth of self-righteousness in whatever form it may appear, and renews the spirit of the mind in likeness to himself.

The whole heathen world is sick. Not all are dead in trespasses and sins. All are sick and need the great physician who alone can heal the whole world. The sins and diseases of any race or clime do not baffle his skill. He is expert in diagnosis and in prescription, and will suit the treatment to the case. He has announced himself a specialist for children and will take of them with a tenderness that will win. It is sad to see young children born and reared drinking in to their nature the poison of sin. Bring them to Christ and he will make them whole.

He understands the special needs and trials of womanhood and widowhood, and does sanctify with his infinite attention and interest motherhood. To the sadly oppressed among the girlhood and women of all lands and races he brings the specific of his own love and healing, the women of the earth are comforted who come to know Christ. If we know their deep sorrow and pain without him we would hasten to tell them of the great physician.

We are in the midst of a scourge which sin has wrought. We know the healing fountain where there is wholeness for all. Each of us have been appointed to carry the news and offer the remedy. We have such a little while in which to work, and people are dying so constantly, shall we not hasten with the good news of the great physician to the ends of all the earth.

Gammon Seminary.

Quarterly Conferences

HEDGESVILLE, W. VA.—On Monday, June 4th, our first quarterly conference was held at Mt. Lebanon M. E. church by Rev. W. A. English, our District Superintendent. Reports were very good, showing the progress of the churches under Rev. J. T. Harris. After the conference, later in

the evening, a reception was given in honor of Rev. J. T. Harris, the pastor in charge. It proved a very delightful affair prepared by the stewards and stewardesses of Mt. Lebanon church. The honored guests were Rev. and Mrs. J. T. Harris, of Hedgesville, W. Va., Rev. and Mrs. W. A. English, of Martinsburg, W. Va., Rev. J. H. Keets and Mrs. A. Johnson, of Berkeley Springs, W. Va., and Mrs. Butler, of Fort Royal, Va. It was quite a successful affair and well attended. Jan. 10th was Children's Day which was interesting and well attended. The tots performed especially well.

COFFEYVILLE, KAN.—St. James M. E. church: Our dear beloved District Superintendent, Rev. W. C. Conwell, of the Muskogee District, was with us June 30th and held our second quarterly conference. At the business meeting we had our reports ready and reported \$47. Raised on the Centenary fund since the annual conference and paid the district superintendent in full for the first and second quarter; raised our 6 new supporters for the Southwestern Christian Advocate. On July 1st we had a high day; the District Superintendent preached a great sermon to a good hearing at 11 a. m.; at 3 p. m. the pastor of the C. M. E. church preached an able sermon, and at 8 P. M., by the pastor; 2 persons joined the church. The membership and Sunday schools are increasing nicely. The District Superintendent was well pleased with our church work at Coffeyville, Kansas.—J. J. Cabbell, Reporter, No. 718 West Main Street, Independence, Kansas.

LAKE CITY, FLA.—On the Live Oak District at Washington church, where Rev. H. H. Hawkins is pastoring, the second quarterly conference was held April 22. There was a great meeting at which our Presiding Elder, Rev. Scott Bartley, stirred the hearts of many with a thrilling sermon at 11 o'clock. Many of the visiting churches remarked of this wonderful sermon. In fact, Rev. Bartley is always welcome and seems to do his best to improve conditions when he comes.

May 20th was our pastoral day, but perchanced to be the funeral of Mrs. Fannie Jones, who was a member of this church. Many people were present and witnessed quite a pathetic occasion, which Rev. Hawkins handled with care. During his sermon the greater part of the audience seemed to have been bathed with tears.

Notwithstanding the funeral took the attention of the greater number, the wide-awake official board mastered the finance department skillfully and entertained the far visitors by dinner, etc. Our pastor, Rev. Hawkins, proved his skill in mastering the occasion, when three brothers on hearing their mother's funeral, asked for the prayers of the church that they might know of our Lord and maker.

CENTERVILLE, LA.—Our second quarterly conference was held May 18th. District Superintendent, Dr. Alston preached a great sermon. All officers were present with their reports. Paid the superintendent in full. Everything is moving on nicely on the circuit. Dr. Alston is well pleased with the work. Went over the top.

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"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

THE POWER OF JESUS TO LEAD MEN

(John 1:35-51)

Daily Bible Readings

The Master won the hearts of men and women in a remarkable fashion. Everyone felt His compelling power. The very fact that His enemies were as determined on His downfall, is evidence that they recognized His greatness.

In Jerusalem and Galilee men were attracted by His marvelous personality. Let us try to discover some of the traits of character that lay behind His power to lead men. Perhaps they will prove suggestive for our own lives.

"A loving heart is the beginning of all knowledge," said Carlisle, and we see at once that this was one of the foundations. When we step into the gospels we find that everywhere He leaves the impression of affectionate good-will, having for its object special men and women. In a cross section of His prayer, when alone upon the hillside, he communed with God, one would surely have found individual names—some blind Bartimaeus, some child he had met yesterday, and especially the inner circle of His friends. If the field was the world, as He said, the Master's immediate personal relationships were the garden where the plants of kindness and good-will were prepared for transplanting to the larger soil. The words of Alice Freeman Palmer are a true expression of his feeling and his method: "It is people that count, you want to put yourself into people; they touch other people; these others still, and so you go on working forever."

Then we see that in Jesus' presence men felt happy and strong. John's outlook had been somber. Jesus' plea was to "be of good cheer."

Dr. Feadick says, "Jesus must have been the most radiant man to be found in His day in Palestine. He must have carried with Him an atmosphere of glad good-will. What the gospels report once, must have been His characteristic effect on all who loved Him. 'Then were the disciples glad when they saw the Lord.'"

How popular is a person who seems to have the ability to "read character." The majority of folks like to hear from the lips of another a description of themselves—their likes and dislikes, their strong points and weaknesses; but most of all, do they want to hear about their possibilities.

It is small wonder that men were attracted to the Master, for He understood their very souls, and always led them to strive for the best.

It made no difference whether it was Nathanael, in whom there was no guile, or the woman of Samaria whose life had been far from pure, the hearts of both of them, as all others, were open to Jesus.

Jesus did not try to argue men into following Him. He convinced "those who knew Him best that he was the Christ by living among them with such compelling power that they could not fail to yield their doubts, if they had any, to the proof of His words and character. He did not argue about it; he did not try to establish His claim by rules of evidence. He simply lived among them and the argument from His perfect life was invincible.

"For once a man appeared on earth between whose highest claims and whose daily life there were no inconsistencies. So the world was bound to believe, when once it gave the evidence fair consideration."—Ozora S. Davis.

Do you not feel however that the real secret of Jesus' power to lead men was His nearness to the Father? All of these other characteristics would have been impossible had it not been for the fact that He spent time in prayer and quietness.

As Dr. Davis puts it, "Jesus knew that there must be a time when the blow is unbent, in order that its resilience may not be lost. Jesus planned his day's work and ordered his life in such a way that spiritual overstrain and physical exhaustion did not get the mastery of him. * / * Jesus did more in three years time than most men do in ten, because He found the right adjustment between His contacts with men and His relationships with God."

For Thought and Discussion

Am I giving Jesus Christ the opportunity to exercise His power in my life?

Is there someone of my friends who needs the Master's leadership and has never met Him?

What kind of power does being a Christian give a young person?

In what way does every day life test loyalty to Christ?

"Behold him now where he comes.

Not the Christ of our subtle creeds, But the light of our hearts, of our homes,

Of our hopes, our prayers, our needs;

The brother of want and blame

The lover of women and men,

With a love that puts to shame

All passions of mortal ken."

QUARTERLY CONFERENCE.

(Continued from Page 10)

with, the Centenary \$150. Rev. Mc-

Cain knows how to lead his people.—Mrs. C. A. Pret, Reporter.

MT. HOPE, W. VA.—Mt. Moriah M. E. church: Our first quarterly conference was held May 9th. Dr. English, Dist. Supt., presided, making a timely talk on Christian duty; the roll call, to which all officials answered present, made good reports. Sunday was a high day. At 11 a. m. Rev. E. E. Williams preached an able sermon; at 7:30 p. m. Mrs. E. E. Williams, his wife, preached to a packed house a soul-stirring sermon. We all love our pastor and wife. He has the interest of the church at heart, and we are planning to go over the top.

May the 19th a storm struck the parsonage, doing no harm whatever, only leaving many pounds of choice groceries. The total amount for the service of May, \$135.26. Pray for our success.—Mrs. M. B. Brockmen, Reporter.

DREW, MISS.—Beezley chapel M. E. church: Our second quarterly conference was held by the Rev. N. G. Crawford. Most of the officers were present with reports of their respective work in the church. Sunday was a spiritual benediction to all the people of Drew. Rev. Crawford was at his best; at night 30 persons communed at the Lord's Supper. We raised \$15.30 for District Superintendent. The good people of Drew will be delighted to have N. G. Crawford come again. We celebrated the Southwestern Christian Advocate's fiftieth anniversary July 1st and sent to the office to Dr. L. H. King four new subscribers. Will send some more in a few days. Also our Children's Day program was rendered in the afternoon to the delight of all present and with good results. Amount raised, \$8. Our church at Drew is doing nicely under the present conditions.—M. C. Lee, Reporter; A. March, P. C.

SEELY CIRCUIT—The third quarterly conference of the Seely Circuit was held May 26-27, the Rev. R. B. Reed presiding. The devotions were conducted by the writer. The secretary being absent. Brother O. W. Brookes was elected for the evening.

After some timely remarks by the District Superintendent upon our Christian duty and loyalty to our church obligations, he proceeded with the business of the conference in a brotherly way. Upon the roll call ten officers responded with creditable reports.

At 1 o'clock Sunday we were graced with the presence of our beloved District Superintendent at St. Paul, Mill Creek. The Rev. Reed preached a soul-stirring sermon to a good crowd. Subject: "Christian Stewardship." Collection for the day at St. Paul, \$8.76; at Cole chapel, Seely, for Saturday, where the business session was held, \$8.50. Paid District Superintendent, \$13.50. Total collection for the day, \$24.20. Total raised during the quarter, \$57.33. The Communion service was impressive.—Rev. R. B. Reed, D. S.; T. H. Edwards, Pastor, Reporter.

TRENTON, LA.—We were graced with the presence of our beloved District Superintendent, Rev. G. C. Hayward, on May 15-16, 1923, who held our quarterly conference; and on Tuesday night he preached to the delight of all that were present, after

which the pastor rendered a beautiful solo, "The Name of Jesus Is So Sweet," which was very much enjoyed. On Wednesday night, May 16, the quarterly conference was in session with all officers present with written reports, which show improvement over the last quarter, in spite of rain.

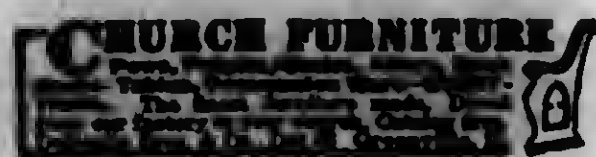
Five were added to the church since the Annual Conference. All forces are in line to put over our Southwestern quota. After the conference Rev. S. G. M. Taylor, our pastor from Shady Grove, preached a wonderful sermon, thus closing one of the best conferences ever held at Trenton. Paid superintendent \$25.—Miss Mary Pegue, Reporter; Rev. W. C. Haywood, Pastor.

CONWAY, ARK.—The second quarterly conference was held with Ebenezer Methodist Episcopal church May 12 and 13, Rev. W. H. Simpson, District Superintendent, presiding. Most of the officers were present with good reports. On Sunday at 11 o'clock Rev. Simpson preached an inspiring sermon from Den. 6:1-2, and administered the Lord's Supper to 44 communicants. Raised during the quarter \$14.72; paid the District Superintendent in full \$14. At 6:30 o'clock the Epworth and Junior Leaguers rendered an excellent Mother's Day program, which was enjoyed by all. The exercises were conducted by Miss Amy Henry and Miss Mary Bush. And at 7:30 at District Superintendent preached another inspiring sermon from the subject "Why sit ye here?" Everybody went home feeling that they were blessed.—Rev. M. McCrosky, P. C.; Amy Henry, Reporter.

WENDKA, OKLA.—Our first quarterly conference was held June 12-13 at Cedar St. M. E. church by Rev. Conwell, our District Superintendent. All officers making good reports. Rev. Conwell preached two soul-stirring sermons while here. We also had our Children's Day program Sunday, June 17, conducted by Dr. S. L. Brown, superintendent of the Sunday School Cedar St. M. E. Church. Collection \$15.—Mrs. Asylum Scott, Reporter.

PLEASANT GROVE M. E. church: Our second quarterly conference was held on May 25, 26, 27. On Friday night we had Rev. L. C. Thomas. On Saturday at 3 o'clock the quarterly conference convened with the Superintendent in the chair. The officers that were present had good reports. The Superintendent spoke some good things to the officers concerning the good old paper. On Sunday we were blessed with the Superintendent and also Rev. T. A. Baley. They both spoke to the Sunday school. We had a large number out at 11 a. m. The Superintendent, Rev. Rolax, preached a noble sermon. Rev. T. A. Baley preached at night. The Lord's Supper was administered to a good number. Raised during the quarter \$101.85; paid the Superintendent in full the sum of \$26.97. The U. B. F. turned out with us. Rev. I. C. Carter, of the Baptist church, preached the annual sermon. Raised during

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WHAT THE CHURCHES ARE DOING

CAPE MAY, N. J.—Franklin St. M. E. Church is working hard for the cancellation of the mortgage. The last Sunday in June found the energetic pastor, the Rev. H. T. Johnson and his good people engaged in an Installment Rally.

FULTON, MO.—Our new pastor is now settled in his new field. The parsonage committee had all things ready, the dining table was laden with groceries. The president of the parsonage committee, Mrs. Emma Lynes, had everything so well organized that the family took their first meal in the parsonage.

June 24th, the day of our first quarterly meeting, was unique in every way. Rev. C. S. Webster, our new District Superintendent, preached three soul-stirring sermons to very appreciative audiences.

Seventy-eight persons received the Holy Communion. We raised for all purposes one hundred and seventy-two dollars and fifty-six cents (\$172.56). We expect to raise our quota for the Southwestern C. A. We have on hand \$17.50 Centenary money to be sent to our treasurer in Chicago. The charge is taking on new spiritual life; one new member received into the church.

The Ladies' Aid Society, Ladies' Art Club and Ladies' Social Union are at work pushing every phase of the church's work. The noted pianist, Blind Boone, will appear in St. James M. E. church under the auspices of the Ladies' School Union, June 30th. Miss Maudae Mae Lynes, of St. James church, one of our choir members, and a very useful young lady, was united in holy wedlock to Mr. I. M. Herndon, of Marcelene, Mo., Rev. W. A. Bobannon officiating—Rev. W. A. Bobannon, Pastor; Viola Johnson, Reporter.

INDIANAPOLIS, IND.—The Ladies' Aid Society, No. 1, met at the home of Mrs. Nellie Southerner Tuesday evening, 2032 Cornoll avenue. Mrs. Lizzie Martin president. The Ladies' Aid Society No. 2 met Friday evening at the home of Mrs. Lizzie Robertson. The Ladies Aid No. 3 met at the home of Mrs. Lucy Grissom Thursday evening. Mrs. I. Vance president. The Brotherhood meets each Tuesday at the church. All men are asked to please come out and let us make the Brotherhood a real meeting of interest, and help to the community and church. Rev. R. J. Johnson president.

The Woman's Foreign Missionary Society met at the residence of Mrs. Florence M. Holloway, 902 Bosart avenue. Mrs. Eliza Hill president. The "pew rally" given by the stewards last Sunday proved a great success. The sermon for the occasion was delivered by Rev. B. F. Holloway.

On last Thursday evening, June 21, one of the greatest social events was given at Scott's M. E. church under the auspices of the Ladies' Aid Society. It was really a banquet with every ideal that could be given such a religious gathering. We had present more than 100 guests for dinner, including children, and the dinner was only 50c a place for adults and 25c for children. Our District Superintendent was present, also Rev. Ball of Barries M. E. church. The District Superintendent said he never saw a banquet carried out any better in one of our larger churches. A nice sum was realized and every member was elated over the fact of such a wonderful success.—Mrs. L. Martin, President.

WILMINGTON, N. C.—Sunday, June 24, was a high day at Trinity M. E. church. The Ladies' Aid rally was very successful with so few members. An interesting program was rendered at 3 o'clock by Miss Lillian Dorsey and others. The pastor, Rev. A. E. Robinson, preached two inspiring sermons. We raised in our rally \$25.20.—N. T. Robinson, Reporter.

PEACE VALLEY, KY.—The members of Sycamore chapel, led by Sisters Flownoy, Pope and Madlock, stormed the parsonage with 75 pounds of groceries and a purse Monday night, May 20th.

Rev. A. L. Hook, the pastor, is doing a good work. The church is taking on new life; \$12 has been raised for Centenary. The revival is in session now. Rev. J. A. Bowren, of Jefferson-town, has been assisting in the revival. June 19th the District Superintendent will be with us. Fourth Sunday in July is Anniversary Day at Sycamore chapel. Camp meeting begins the fifth Sunday in July.—Reporter.

MEMPHIS, TENN.—Centenary M. E. church: Our third quarterly conference was held May 27-28 at Centenary M. E. church. Our efficient District Superintendent, Dr. T. W. Davis, was present.

Dr. Davis did not preach the 11 o'clock sermon, but gave way for our pastor, Dr. E. J. Cox, who preached the baccalanreate sermon for Henderson's Business College. Quite a unique program was rendered by the graduates and undergraduates. We are doing a great work under the leadership of our pastor. He has proven to be the "right man in the right place."

Sunday, May 20th, Mrs. Daisy Bulkley, Field Secretary of the Woman's Home Missionary Society, paid us a visit. Her lecture was both interesting and encouraging. She gave us much light on the great work being done by this society, its

present work and future plans, etc. She also touched on points of value for the uplift of our race. She was the guest of Dr. and Mrs. Cox.—L. C. Steele, Reporter.

HOUMA, LA.—After working hard to put over the Centenary \$210 was raised. On a recent Sunday \$185 was raised by these few faithful workers to repair our church to entertain the District Conference, which is to be held Aug. 7, 1923. The following captains deserve credit: Lucy Singleton, Cora Ford, V. M. Porche, C. V. Williams, H. Bush, L. Smith, Robt. Chapman, B. C. Clay and S. Lashley.

Every effort is being put forth to make the District Conference great. Delegates will pay 75 cents a day board. Come to Schriever, La., transfer, or S. P. train will put you in Houma in day time. Notify pastor, H. B. F. Charles, if wives are coming.

FOREST MISS.—Children's Day was observed. The program was carried out in grand style. The program was under the supervision of Mrs. R. N. Jones, who presided at the organ, and Miss Bennie Mae Burks, a graduate of New Orleans University, conducted the exercises. Collection good.

After the rendition of the program and all had retired home, the rites of matrimony was celebrated between Mr. Louie Jefferson and Mrs. Katie Flowers in the parsonage. Both parties are members of Lynch chapel M. E. church. R. N. Jones, P. C., officiated.

MERIDIAN, MISS.—Haven Chapel: Storm times are usually dreadful times, but a storm came through here on the 3rd of July, that was very much enjoyed. It struck the parsonage of Haven with a howl "Some body is knocking at your door." The door was opened and in came the howling wind with many pounds of nice groceries of which we are proud and we take this way to thank the good people for their kindness.—Rev and Mrs. J. D. Wheaton.

NERO CHAPEL—Nero's Chapel M. E. Church for many years was known as one of the leading churches in the Upper Mississippi Conference. It was a center of attraction and exerted a wide influence throughout the community. A few years ago the church fell upon evil days; Negligence, discord and misunderstandings crept in among its members and eradicated in a large measure its good or valid influence. But I am very glad to say under the wise pastorate of Rev. R. D. Gearld our very efficient pastor this feeling is being dispersed and the church is fast regaining its former position as a center of good influence. On night of June 25th the pastor preached another soul stirring sermon from the 14 chapter of St. John and 27 verse. Subject, Place by Power Accession to the Church. One collection day and night. \$25.40. We believe that it was through Divine Counsel that Rev. Geared was sent to Blue Lake. We are planning to put our quota over the top for the Southwestern Day, July 1.—Lou Ella Smith, Nero, Reporter.

HATTIESBURG, MISS.—There was a rally given at Beatty's chapel on the fourth Sunday for the benefit of the Woman's Home Missionary Society. We take this opportunity of thanking the preachers of the differ-

ent churches for their splendid sermons; also thank the choirs of Antioch and Mt. Moriah Baptist churches for their service and the beautiful hymns they sang. We also thank those that contributed to this cause. Which sum was \$28.39.—Minnie Dukes Brown, District Corresponding Secretary.

CORINTH, MISS.—A striking feature in the rendition of the Children's Day Program, "The Secret Whisper," was the splendid personnel and the way each played his part. Miss Lottie Ingram, Mrs. Roby and Mrs. Henderson were very active in making the program a complete success, Mrs. W. D. Webb organist; Mr. W. H. Gillespie, Sunday School Superintendent. The Ladies Aid paid \$18.30; Woman's Home Missionary Society \$7.50, bringing the collection up to \$50.59. Rev. J. W. Wimbush, Pastor.—Louella J. Wimbush, Reporter.

ELLISVILLE, MISS.—Ellisville has been dead but now she lives again. She has gone over the top as never before. On Sunday last we had what is known as an everlasting rally. Afterward our dear Presiding Elder came and got his money and our dear pastor got his money. We can say it was some more lift. We want to say our dear ladies are working as never before. They raise money as fast as the grass grows when it has a new spring rain. We had Rev. Smith here and we want him to know we are walking in his footsteps. We raised on last Sunday for the great day's work a total of \$137. We raised our quota on Ester Sunday.—Lizzie L. Abram, Reporter.

FLORENCE, MISS.—The night of March 14th was a big night with the young people of Jerusalem M. E. church. It was the installation of Epworth League officers. Installed as president, Miss Desree Johnson; first vice-president, Miss Mamie Owens; second vice-president, Miss L. E. Jenkins; third vice-president, Miss Janie Singletary; fourth vice-president, Miss Irene Johnson; secretary, Miss Viola Singletary; treasurer, Mrs. Rosa Jenkins. Some interesting papers were read by some of the young ladies.

Easter was an enjoyable day with us. 11:30, discussion: "What Jesus Expected of Me." Old and young seemed to have enjoyed it. The Scripture lesson was Matt. 20.

HOLLY SPRINGS, MISS.—Sunday, June, 17, 1923, Dr. E. M. Jones, Area Secretary of the New Orleans Area, preached a wonderful sermon at Asbury M. E. Church. His text, "Sirs We Would See Jesus." At 8 o'clock, Dr. Jones lectured to a waiting and interesting audience. His subject, "The kind of Religion The World Now Demands." His visit to Holly Springs, was made in the interest of the Centenary. I am sure that Dr. Jones had a very pleasant visit, as he spoke of making another one in the near future. He left with a deeper knowledge of Asbury, stating that he felt that Asbury would stand shoulder to shoulder along with other Churches on the Centenary Movement.—S. W. Wysinger, Reporter.

CALVERT, TEXAS.—Sunday, June 24, 1923, was a high day at Mt. Zion M. E. church. The service was attended nicely. The pastor, Rev. C. L. Hill, preached from Mat., 17 chapter and 19 verse: "Why could we

not cast him out?" Among the many things the pastor said, these were noted: This kind goeth out not by him that have a deep fellowship with the Master in prayer. In faith, in love, in all things—that makes one plastic in the service of the Lord and Savior Jesus Christ. This kind do not go out for that person that has no deep care for the cause of Christ. After the sermon Bro. Johnny Robertson came forward and made a speech, after which the members came forward and began to lay many choice pounds of groceries on the table, to the surprise of the pastor.—Reporter.

COKEVILLE, TEX.—Wright Chapel June 3, 1923, Rev. Wm. Holden, was at his post, preached at 11 a. m., and 7:30 p. m., to the joy of all present. Raised for the Pastor \$12.40. We had our Children's Day, June 10, 1923. We set our Rally Day June 17. Hope to be successful; our Sunday School is in her bloom, everything is moving on to front and we feel that our labor will be crowned with success. Lend us a helping hand with prayers for success on all lines of our church work.—J. S. L. Reporter.

STARKVILLE, MISS.—A few nights ago a great drama took place at Starkville Methodist parsonage. It was a fine mixture of the sweet elements of life—sweet singing and assuring expressions, based upon more than one hundred pounds of choice groceries. To name this vast company would consume too much space, but suffice it to say, it was the members and friends of Griffin Methodist Episcopal church. Before their tracks were cold an army of Juniors repeated the drama to our great delight and satisfaction. And we were again the recipients of many choice eatables, fine fragrant bouquets and many expressions of tender love. They were accompanied by Mrs. Frances Winston, Mrs. Florence Montgomery and Miss Elma Collins. Master Jimmie Alexander made the presentation speech; Mrs. E. R. Miller and Miss Noonie R. Miller graciously responded, and the tots departed for home full of joy and smiles. My dear Seniors and Juniors, we haven't words to express our real gratitude, but we hope in the name of Jesus Christ to give you a lasting expression in genuine service.—Affectionately yours, E. R. Miller, Pastor.

VALDOSTA, GA.—Wednesday evening, May 23rd, the members and friends of Trinity M. E. church were given a treat in a way of a reception at the parsonage, given by Rev. P. M. Smith, our lovable pastor. The invitation was given at a previous class meeting. The members were very much puzzled at such an unusual invitation.

However, at the appointed hour, the reception room was filled with many guests, and after an hour spent in merry-making the signal was given for silence. The pastor then made a talk, giving the reason for the reception. He gave a brief review of the work done by the church the first half of the year. He said the financial sheet was entirely satisfactory, but he took the members to task along some lines he "termed" the most important. He also scored the parents who have children; he said they were too lax in the guidance of their children to church and Sunday school. He argued with convincing

facts, showing how important it is to look carefully at every part of the church that we may effectively put over the great program of the church. At this juncture we were served sumptuously with ice cream, punch, lemonade and cake. The writer agrees with the members that the occasion was another step forward in bringing Trinity up into the front ranks as a church power in this community.—H. L. White, Reporter.

CENTER POINT.—Sunday, May 27, was a high day at Wesley chapel M. E. church. Rev. A. C. Cabean is making the "wheel" go at this place. We were very glad to have with us Rev. Brooks, of Bengin. He preached a strong sermon from the 97th Psalm; text: "Who shall abide in the Tabernacle of the Most High? He that hath clean hands and a pure heart and worketh no deceit in his heart." He made a strong plea to his hearers to live pure lives so when this life is over they will live with God.

Revs. Hill and Roberson also preached to a crowded house. Rev. Cabean preached a strong sermon on "Baptism." This sermon will be long remembered. Rev. Cabean is doing a great work at this place; we are praying that he may live long to work for the Master, for the harvest is great but the laborers are few. We are striving to do more and more until we hear his welcome voice saying, "Well done."—J. D. Young, Reporter.

DICKERSON, TENN.—The quartet and jubilee singers of Walden College rendered a wonderful program at Bowman Chapel M. E. Church in this city on May 29. The program was enjoyed by a large audience.

JACKSONPORT, ARK.—Sunday, July 1st, will long be remembered at Jacksonport M. E. Church. Rev. L. D. Hodges preached a powerful sermon. There was one conversion during the day. The good people of this charge are certainly going over the top.

NEWBERN, GA.—Children's day was duly observed at Shiloh M. E. Church. The program was enjoyed by all and a splendid collection of \$11.00 was raised for the Educational Board.

OLIVIER, LA.—On Saturday night, June 2nd, 1923, a grand concert, one of the best in the history of Mt. Zion M. E. church, was known as the Five Sister Program. Miss Ellen Lucky and Miss Etta Boaseman, the talented songsters, and Master Ed. Lucky, Jr., was on their job. Mrs. Emma Stevenson knows how to lead. Rev. J. C. Coleman, of Jeanerette, and Rev. C. Coleman, of New Iberia, preached for the Stewardesses and our hearts were filled with their message they brought to this congregation. Amount raised, \$36, was presented to the pastor. The pastor extends his thanks to his many kind friends.—S. Green.

NOLENVILLE CHARGE.—On May 20th was a high day at Ebenezer M. E. church, Nolensville, Tenn. The officers, under the leadership of their pastor, Rev. W. M. Neal, with the loyal members, had a very successful rally, what was known as the "United States Rally." The public collection raised was \$13.81. The following governors reported as follows: State of Alabama, Mrs. Mattie Johnson, 25 cents; Texas, Mrs.

Eliza Watson, \$1.30; State of Louisiana, Mrs. Eliza P. Hyde, \$2.15; Tennessee, Mrs. Bettie Joe, 40 cents; Missouri, Mrs. Elnora Williams, \$6; Maryland, Mrs. Linie Gooch, \$2.75; Mrs. Early Neal represented Ohio, with \$3.40. For the day, \$30.

May 27th was another high day at Mt. Pisgah Methodist Episcopal church. A very successful rally was pulled off, known as the "Twelve Tribes and World's War Rally." Each brother was to pay \$2 and the sisters \$1. The following paid, led by the pastor, W. M. Neal, \$2; W. M. Watson, J. C. Rucker, W. M. Konard, James Kenard, Gus Owens, S. W. Rucker, Sherman Sneed, each \$2; James Rucker, W. C. Watson, J. E. Rucker, \$1 each; A. I. Jobe, \$1.25; Charley Reed, Peter Hill, J. A. Hill, each \$1; Robert Gray, 50c; Robert Holt, 50c; Wallace Watson, 50c. Sister Mrs. Hattie W. Hill, Mrs. Nancie Holt, each \$1 Mrs. F. L. Rucker, \$1.10; Mrs. Dora Kenard, Mrs. Estelior Watson, each \$1; Mrs. Bettie N. Owen, 50c; Mrs. L. L. Watson, 50c; Miss Rosie Lee Owens, 25c; Mrs. Jane Overton, 25c.

The leaders of the Twelve Tribes reported: Bettie N. Owen, 85c; Kathern Owen, \$2.15; Cers Owens, \$3.18; Calley Watson, \$2.25; Maggie Sneed, \$1; Pearl Chrisman, \$2.50; Laura R. Gray, \$2.50; Salile Lee Waller, \$1.60; Mary Sneed, \$1.45; Frances Sneed, \$1.05; Barbie Kenard, \$2.50; Abbie Williams, \$1.40; Hattie W. Holt, \$2.75; Gustobell Owen, \$1; Nettie Owens, 50c; Mary Gray, Jr., \$1. Total raised, \$65.27.

Our pastor is a hard worker. He is trying hard to get each family to read the Southwestern. Trying to have them ready to send in after the second Sunday in July.—Mrs. E. Neal, Reporter.

DE KALB, MISS.—The third Sunday in June was a most delightful day at St. Mark M. E. church, beginning with the Sunday school at 11. The pastor preached a strong sermon to the delight of all. The two contestants made their reports. Miss Ella Roberts \$50, Mrs. Carrie Love \$150. Total, \$200. We are yet working to meet all of our claims.—Mrs. Ida Scott, Reporter.

NOLENVILLE, TENN.—The rally for the securing of subscriptions to the Southwestern Christian Advocate is over at Nolensville, and we are glad to report that we doubled our quota. The program was carried out to the letter. Rev. Neal has tried hard to put the paper in every home. He is a hard worker and is pushing the paper still.—Reporter.

CADIZ, OHIO—SIMPSON CHAPEL.—The Ladies' Aid of the above named church made the pastor, Rev. A. L. Holland, a present of a new suit and outfit from head to foot. Rev. Holland was very thankful for the kindness shown him, and declared that at times temporal blessings are more appropriate than spiritual blessings. God always raises up friends for us when we are in need. All we need to do is to be faithful to Him.

BRANDYWINE, MD.—On June 24 and July 1 Children's Day was fittingly observed on the Brandywine charge, Rev. C. H. Toulson pastor. On the first mentioned date an excellent program was rendered by the pupils of Ashury M. E. Sunday school, under the direction of Mrs.

M. S. Toulson, and on the second by those of Gibbons, under that of Mrs. M. E. Diggs. The joint collection amounted to \$20.25; \$8 from the former school and \$12.24 from the latter. The Southwestern was also given due attention at each church on the latter date and five persons subscribed thereto. The Sunshine and Progressive clubs, composed respectively of young ladies and young men of Gibbons, united their efforts with the result of giving a fine picnic on the grounds surrounding the church and parsonage on the Fourth. Baseball, dodge ball, etc., were indulged in. There were many good things to tempt the appetite, the sale of which netted \$41 in favor of the choir. Miss Annie Dockett and Mr. Herbert Pinckney are the respective presidents.—M. S. Toulson, Reporter.

HOLDEN, MO.—Sunday, June 10, was Children's Day at our church here. A very unique program was rendered by the Sunday school at 2:30 P. M., at which time the S. S. Supt., Bro. Alex Jacobs, had charge. A heavy collection was taken for the Board of Education. In addition to program, it was our big church rally day. The rally was conducted with much success in a judicious way. Financial results being overwhelming for both trustees and pastor.—Rev. Jas. McKnight, Pastor.

SCOTT'S M. E. CHURCH—Children's Day was highly observed at the Sunday school hour last Sunday. The children showed that they had been well trained for the occasion. The committee was highly commended for rendering such excellent service. The Ladies' Aid No. 2 met at the home of Mrs. Jorner, 2453 Columbia avenue, Friday evening, Mrs. Fanny Jones president. The Ladies' Aid, No. 3, met with Mrs. Clara Gill Thursday evening, 2731 Columbia avenue, Mrs. Irene Vance president.

The Brotherhood and Aids Nos. 1, 2 and 3 held their regular monthly joint meeting at the chapel Tuesday evening at 8 p. m. The meetings are held for the purpose that the members may become more social. Dr. R. J. Johnson president.

The Woman's Foreign Missionary Society met Thursday afternoon with Mrs. Alice Underwood, 2131 Martindale avenue, Mrs. Eliza Hill president.

The Epworth League had a splendid beginning Sunday evening. Every member of the church please come out and help us to make the League just what God would have it to be.

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Pastor Cady Chapel M. E. Church,
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Mrs. Luella Jones, president.

The Queen Esther Circle met with Mrs. Arthur Bright, 2314 Yandis St. Miss Marie Coleman president.

The Woman's Home Missionary Society held their mite box opening Thursday evening at the church. A grand program was rendered. Mrs. V. Adkins president.

Sick list: Mr. Wash Holloway, Mrs. Hurd, Mrs. Shaffer, Mrs. C. P. Newbolt.

Our church is increasing spiritually and financially as well as in numbers.

SUMMIT AND MAGNOLIA—The work of the church was never in better condition than at present. Easter was a great day. We raised all of our Centenary on that day. Up to date we have added twenty new members to the church. Children's Day was a great event; the Sunday school reported for the Children Day Fund \$10. The trustees raised \$90. The program was in charge of the follow ladies: At Summit, Mrs. Brumfield, Mrs. Cain and Miss Rist. The program was unique in many ways. At Magnolia the program was in charge of Miss McClinton, Mrs. Smith and Mrs. Jackson. These ladies spared no pains in making the program a success.

The playground for the children has just been completed with everything that goes to make for a modern playground, with electric lights throughout. The pastor, Rev. A. L. Holland, is on the job, and his officers are with him in everything he is doing for the good of the church and community. Up to date we have come up to all that the church has asked for this year. The pastor asked for his quota of new subscriptions for the Southwestern Christian Advocate and the members came forward with them all. The work of completing the new church is going forward, the concrete work and steps and Sunday school rooms. We are all delighted with our pastor and in the way he does things.—Harrison McGowan, Reporter.

LEITCHFIELD—The trustees of Leitchfield Taylor M. E. Church gave a picnic and raised \$107, which paid the church clear of debt.

The good people of Taylor M. E. church has stormed the pastor and wife with many good things since he has been sent to them. The parsonage has been papered and looks comfortable and bright.

Sunday, July 1, 1923, we held the Fiftieth Anniversary of The Southwestern. We raised our quota of 8 subscriptions at \$1.50 per. We had our Children's Day program. Our church was well filled and a nice collection was realized.

The pastor and his wife are well pleased with their new work.—Roht. Braxton, Reporter, P. C.

CAMPARPET, LA.—Ross M. E. church: The fourth Sunday in June the rally was quite a success; \$85 was raised. We thank our visitors and members. New pews have been installed.—S. J. Jackson, Pastor.

WELSH CIRCUIT—Jones chapel M. E. church is alive, both spiritually and financially. On Easter we raised for Centenary \$102. Since Easter we have added to the church 15 accessions. On the fourth Sunday in June was our contest rally for remodeling of our church. The first contestant, Mrs. Mary Carria, raised \$164.05; the second, Miss Olla Henderson, raised \$121.88; third, Miss Estella

Roy, raised \$19.71. Total, \$307.64. All of the young ladies received valuable prizes.

Last but not least July 1st was a great day at Jones' chapel for the Southwestern Christian Advocate. Quota was 9. Received 11 new subscribers for crowning of the Fifty Golden Years of Service.—Miss C. W. M. Tohish, Reporter; Rev. H. W. Gray, Pastor.

LUTCHER, LA.—The storm that struck our church tore part of tower and roof; after that was repaired, another storm struck the parsonage with many pounds of groceries, led by Bros. Bissett, Geo. W. Jenkins, Mrs. Nora Sims, Mrs. Ellen Butler, Mrs. Anna Sims, Mrs. A. L. Simpson, Miss E. L. Bassett, Miss Hattie Jenkins, Miss Elona Sims, Master Bernard Sims, William Sims, P. H. Diggs and others. These storms are always welcome. Call again.—P. W. Baldwin, Pastor.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

RICHARD—Willis Richard departed this life Feb. 29, 1923. He joined Union M. E. church, Forrest, La., on Aug. 8, 1902, under the auspices of Rev. C. Spears. Brother Willis was a faithful member of Wesley M. E. church, Baton Rouge, La. at his death. The funeral was conducted by the Rev. Spars, assisted by Rev. R. L. Turner, pastor of Nealy church, Baton Rouge, La. He leaves a wife, seven children, four brothers, two sisters and a stepmother to mourn his loss. He is the nephew of Rev. H. T. S. Johnson of Oklahoma City. Servant of God well done, thy glorious warfare past, the battle's fought, the victory's won, and thou are crowned at last.—Rev. C. Spears, Pastor.

GRIFFIN—Sister Pinkie Griffin, a true and loyal member of Pilgrim Rest Baptist church, departed this life June 18, at 9:45 o'clock p. m. She had lived a consistent Christian life for 36 years and died in the full triumph of faith. She was a member of the Ancient Order of Pilgrims, also the Court of Colanthe. The funeral service was preached by the Rev. G. R. Turner. She was laid to rest in the Markham cemetery. She leaves a husband, a mother, 4 sisters, 2 brothers to mourn her loss.—Silas Phillips, Reporter.

BOHANNON—Sister Mannie Bohannon, wife of Rev. A. L. Bohannon departed this life June 25, 1923. Sister Bohannon was a sweet kind an affectionate Christian worker in all of the auxiliaries of the church. Her funeral was solemnized by our expastor, Rev. G. W. Arnold, assisted by Rev. I. L. Hunt.

GREEN—Mr. Willey Green, a new member of Lexington Ct. M. E. church departed this life in full triumph of faith on June 20 in Canton, Miss., on his way to the hospital at Jackson, Miss. He was 44 years old and has been connected with the church for 22 years. He died as he lived. Rev. W. S. Leake and Rev.

Wright conducted the funeral services.

COPELAND—The death angel came to Ebenezer M. E. church at Nolensville, Tenn., and stole away Bro. William Copeland, a faithful member of the church and a consistent Christian. He was born in 1840 and is a veteran of the civil war. He has been a faithful pastor of many churches. The Rev. Wm. McNeill conducted the funeral services.

CULBERT—Sister Mary Culbert, a faithful member of St. Paul's M. E. church, of Pass Christian, for more than 46 years, departed this life June 11th in full triumph of faith. She was a member of the Ladies' Aid and also the Woman's Home Missionary Society, and was ever at her post of duty. She was more than 92 years of age and a native of North Carolina. The Rev. H. E. Morgan conducted the funeral services.

BURNETT—Alfred Burnett, son of Rev. and Mrs. Robert E. Burnett, was born June 24, 1921, at Covington, Ga. Died June 22, 1923, at the age of one year and eleven months. He was interred in Beaumont Cemetery—Laure E. McLendon, reporter.

COLEMAN—Mrs. Mattie Coleman of Memphis, Tenn., entered into rest June 20, 1923. Funeral services were held at Centenary Methodist Episcopal Church on June 23rd. She leaves to mourn her loss, two daughters, four grandchildren and three great-grandchildren. Rev. E. J. Cox preached the funeral.

BUTTS—Sister Annie Butts, a faithful member of Rust chapel M. E. church, Greenville, Ga., departed this life May 24, 1923. She had lived a consistent Christian in the church for 40 years. She died in full triumph of faith. She leaves a husband, 1 sister, 3 children, 4 grandchildren and a host of friends to mourn her loss. The funeral was attended by Rev. S. D. Bankston, her pastor. It was largely attended; flowers in abundance were brought and sent by her friends. Thou art gone, a faithful member, never more canst thou return; thou shalt sleep a peaceful slumber till the resurrection morn.—Reporter.

ANDREWS—Bro. Doll Andrews, a well known citizen of Hartsville, Tenn., departed this life June 4, leaving a wife, 2 sons, 1 daughter and other relatives to mourn his loss. He was well thought of by all the citizens of Hartsville. He was quite a race man and did many things for his people. He was born a slave and was set free without a dollar. However, he succeeded in acquiring much property. His funeral was attended by Rev. J. E. Mitchell of the Missionary Baptist church, of which he was a member for quite a number of years. In fact, he gave the land on which the church was built. He was identified with the Independent Home Society. His remains were laid to rest in his private cemetery. Gone but not forgotten.—A. J. Wynn, Reporter.

ADAMS—Beaumont, Tex., July 4. Sister Daisy Adams was born July 2nd, 1878, died June 25th, 1923, in Oakland, Cal., where she had gone to spend a while with her friends. She was converted at the age of 12 and joined the M. E. church at Beaumont, Texas, under the leadership of Bro. Sam Harris. Sister Adams was a

good, loyal and faithful member to class four, and lived a consistent Christian life. She was always ready and willing to share in the financial burden of the church. She leaves a husband, 5 children and a host of friends to mourn her loss. She is gone but not forgotten, though her place is vacant in Class 4. By the grace of God we will meet her when parting shall be no more. St. James M. E. church, Beaumont, Texas.—Rev. C. S. Williams, P. C.; S. Williams, Reporter.

WILLIAMS—Mrs. Clara Williams departed this life recently at her home in Centerville, La. She was a faithful member of Butler's chapel M. E. church, age 41 years. Sleep on, Sister Clara, we will meet you in the morning. Funeral preached by Rev. J. D. McCain, her pastor, assisted by Rev. Bernard and Rev. R. P. Leonard of Baptist church.—Mrs. C. A. Pratt, Reporter.

CARD OF THANKS

LEXINGTON, CT.—I wish to thank the good members of Spring Hill M. E. church who participated in "pounding" the paator and family. Several weeks ago 250 pounds were given to us, which was highly appreciated. It was gotten up by Steve William, L. Redmond, Matilda Delary, Anna Samples, Will Williams, Robert Greer and others. Pastor and family ask that they come again.—W. S. Leake, Paator.

I take this method to thank the good members and friends of Philadelphia for the storm that struck the parsonage May 15, 1923, this being the second time this year. The storm was led by Brother and Sister E. D. Stevens, Brother and Sister W. Knowlton, Brother and Sister M. Caples, Sister Mary Moore and others. They left on the table many choice groceries and a good purse. You are indeed welcome friends, come again.

I wish to thank the many members and friends of the Missionary Ladies of St. Paul M. E. Church for the many good things which came in the storm April 30. The pastor and wife were all smiles, with thankful hearts to God and the good women, led by Sister L. Wiley and Sister Rosetta Williams and others. May God bless them and may they will come again early.—I. N. Braxter, Reporter; James Braxter, P. C.

MARRIAGES

WILLIAMS-DAVIS—Rev. Geo. Williams and Miss Bennetta Davis were married at residence of Mrs. O. C. Turner at Litcher, La. on May 30, 1923. Rev. Williams is our pastor at Natchez and Miss Davis is the youngest daughter of Mrs. Mattie Davis. Ceremony read by P. W. Baldwin and Rev. N. W. Ross, Yazoo City. Rev. M. P. Johnson, our pastor at Fayette, came to witness the

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affair. They left for Natchez, where the people waited with open hands to make them welcome.—P. W. Baldwin.

ROBERTSON-SMALL—At the Ross church, Kenner, La., on June 28, 1923, Miss Amella Small and Mr. Joseph Robertson were joined in holy wedlock. There were many present to witness, both White and Colored. Mrs. N. G. Alston rendered fine music. The Rev. W. G. Alston, our District Superintendent, was also present.—S. J. Jackson, Pastor.

PERCY-WASHINGTON—Mr. Isaac A. Percy and Miss Beatrice Washington were happily married at Batchelor, La., March 15, 1923. The ceremony was performed by the Rev. H. J. Robinson.—H. Daily, Reporter.

KING-SEGUE—Miss Hazel Segue, daughter of Rev. and Mrs. C. W. Reeves, was married to Mr. Cornelius Klag, Jr., at the home of her parents 3442 S. Liberty St., this city, June 30th, 1923. Miss Hazel has been teaching in the public schools in this city for several years, and made for herself quite a record as a teacher. Mr. King, of New Iberia, is employed as Supervisor of State Schools connected with Southern University. Telegrams of congratulations were received from all parts of the country and expressions of esteem were in evidence by the many valuable gifts coming from the faculty of Southern University, and the school with which Miss Hazel was connected; also the Colored teachers of this city, and hosts of friends sent fine gifts, silverware and other very useful articles. Dr. L. H. King of the Southwestern Christian Advocate, officiated in the presence of a very large crowd of the first people of New Orleans. The home was beautifully decorated for the occasion, by young friends. Mr. and Mrs. King will spend their honeymoon in the home of her parents, after which they will occupy the cottage prepared for them on the campus of Southern University. May the choicest blessings of God follow them through life.

BADON-RICHARDSON—Mr. Roosevelt Badon and Miss Esther Richardson of Springfield, La., were united in holy wedlock on June 29, 1923. The wedding took place at St. James Methodist Episcopal Church, Rev. G. E. Badis officiated. A large number of people were present to witness the ceremony. May God's blessings go with them through life.—Ethel Badie Reporter.

BUTLER-GARRITT—Mr. Will Butler and Mrs. Ora Garritt were married at the home of Mr. and Mrs. Welcher in Summit, Miss., on Sunday night, June 17th. Mr. Butler is a porter on the I. C. R. R. and a member of Rembert M. E. church, Summit. Mrs. Garritt is a member of the M. E. church at Canton, Miss. The marriage ceremony was performed by Rev. A. L. Holland.

QUARTERLY CONFERENCE

(Continued from Page 11)

this day for all purposes, \$39.85.—Rev. A. B. Venable, Pastor.

OLIVIER, LA.—Rev. J. W. Turner, D. S., was with us on Thursday night, June 7, 1923, and held our second quarterly conference, and it was a delightful one. Officers were present with written reports. Rev. W. M. Harrell, pastor of St. James M. E.

church, New Iberia, preached to the delight of all who heard him. Every interest of the church is being looked after by our pastor and members. The campaign is on for Southwestern Day. Total amount raised this quarter, \$300.—H. W. Robertson, Reporter.

MAGNOLIA, MISS.—The second quarterly conference at Summit and Magnolia was held at Magnolia May 29-30. The District Superintendent, Dr. G. W. Smith, was unable to come and sent the Rev. S. G. Roberts, of China Grove, to hold the conference, which was done in fine style. The business of the conference was carried out with good taste on the first night. Reports were all in good form and showed that the pastor, Rev. O. L. Holland, had things well in hand. Before the hour for the conference had arrived, the District Steward, Bro. Bishop Smith, had before him on the table the full assessment for the quarter, \$27.

During the quarter we have received into membership 23 persons and raised \$468. All of our Centenary was raised on yesterday, and our quota of Southwestern subscriptions is assured for the first Sunday in July. These have been five months of Christian fellowship, with our new pastor looking forward for a grand year.

We lead the Brookhaven District in our Centenary report, and we are going to lead in our Southwestern Christian Advocate reports also. Because of the fine work of our pastor, the officers voted to raise his salary this year to \$1,060. And up to date we have paid him as the month's come.—Bishop Smith, Dist. Steward.

TURKEY CREEK, MISS.—Our second quarterly conference was held at Mt. Pleasant M. E. church, May 16th, by Dr. P. H. Rembert in the chair. The business session of the conference was very gratifying. Most of the officers were present with good reports. The auxiliaries made splendid reports. We paid D. S. up in full. Amount raised from the different officers, \$24.50. As usual, we were made happy over the sermon preached by Dr. Rembert.—F. Cassell, Reporter.

MOSS POINT, MISS.—After all the quarterly conference at Moss Point, June 30-July 1, was a decided success. Rev. P. H. Rembert, our District Superintendent, could not be present, but by the request of the pastor, he sent Rev. L. E. Johnson from Gulfport, who did at least just as well and gave as good satisfaction as the District Superintendent could have given had he come.

Conference was held Saturday night. Many of the officers were present with good reports. Reports showed that four persons had been received into the church during the quarter; one withdrawal; four died.

Total amount of money raised for all purposes during quarter, was \$701.50.

Sunday was a glad day. Sunday Rev. Johnson preached two great sermons, accompanied by the Holy Spirit. The people were made to rejoice. Paid the District Superintendent in full. Secured five subscribers for the Southwestern Christian Advocate. The Southwestern Jubilee Program was rendered Sunday at 3 p. m. to the delight of those present. Many persons communed at the Lord's table, and the people were sent away re-

joicing. Total collection for the day, \$40.10.—W. L. Marshall, Reporter.

CALIFORNIA, MO.—Our second quarterly meeting was held here July 1, our own Dr. L. R. Grant presiding. The reports in the quarterly conference showed well how each auxiliary is growing. Sunday morning more than 70 persons had the pleasure of hearing Dr. Grant discuss "The Seven Great Wonders of the World." Eloquent indeed was the message, full of thought and fire.

We adjourned at 1 o'clock to partake of the delicious food the ladies had prepared in the form of an old-fashioned basket dinner. There were twenty or more out-of-town visitors.

Sunday afternoon at 3 o'clock the pulpit was filled by the Rev. D. Holder, of Versailles, Mo. His message, "How God Thinks of Us," was very inspiring.

Dr. Grant extended the invitation and eight came forward for prayer, after which 35 were given communion. Sunday evening at 8 o'clock we listened again to a great message from the Superintendent on heroism. Paul's words to the elders, "None of these things move me." The message was indeed so deep, so logical and so refined that we could say, Did not our hearts burn within us while he talked?

Each service was prepared for the message by the non-equalled choir.

We closed the day with a total collection of \$61. Pray for us that we continue in faith.—Mrs. Jessie Kitchen, Reporter.

GAINESVILLE, FLA.—Rev. J. W. Moultrie, D. D., was introduced to the pastors and laymen of the Gainesville District by the Rev. J. S. Todd, D. S. Dr. Moultrie, the Atlanta Area Secretary, held a group meeting which convened at Mt. Pleasant M. E. church, Rev. J. B. L. Williams pastor. Then the Rev. H. C. Green was elected secretary for the meeting. After the pastors reported the currency they had on hand, it was \$136.50. Though vouchers were also

considered. The lecture which was given by the Area Secretary was searching and clear sight has been taken on Centenary of the Gainesville District pastors. Dr. J. W. Moultrie made each and all of them see the great facts and all that were present pledged the District Superintendent and Dr. Moultrie that they were going and get the colt? or something will happen. Dr. Moultrie poured out fervent words of fire in his address to us, and all declared that they see the facts in the Centenary as never before. He showed the light on it and how to get it. I am sure that the Rev. J. W. Moultrie is a Centenary factor. He rounds us up so until men's hearts get in the act of going to their task and doing the work which is assigned to their care.—Yours in Christ, Rev. H. C. Green, Group Sec.

MERIDIAN CIRCUIT—Our second quarterly conference convened June 30th-July 1st, 1923, in Wesley chapel M. E. church. Rev. B. T. McEwin, D. S., made an able address on all lines to the conference. He never left a stone unturned. The officers reported the work to be in good condition. The District Superintendent preached two soul-stirring sermons. Southwestern Christian Advocate papers taken this quarter, 3. Raised during the quarter for all purposes, \$240.75.—R. B. Anderson, Pastor.

POTTS CAMP, MISS.—We held our quarterly conference on May 26-27 with Dr. W. N. Redmond, our District Superintendent, in the chair. We had quite a great time both Saturday and Sunday. We were all delighted over the brotherly way the Superintendent presided on Sunday. Dr. Redmond was at his best and preached a wonderful sermon to the delight of all who heard him. Our collection was good. We are not forgetting the Southwestern Christian Advocate. As evidence, we are sending in one annual cash subscription.—W. C. Hilliard, Pastor.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

We will cheerfully make any corrections or entries where necessary. A post card request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conferences	Place	Date	Superintendent
Austin	Austin, Texas.	July 17-22	A. D. Jacques
Savannah	Alley, Ga.	July 17-22	C. W. Prothro
Guif.	Eustis, Fla.	July 18-22	Henry W. Bartley
Dickson	Mansfield, Tenn.	July 18-22	Ell J. Guthrie
Dallas	Ennis, Tex.	July 18-22	J. W. Warren
Jackson	Brandon, Miss.	July 24-29	L. W. Price
Holly Springs	Abbeville Circuit	July 31-August 5	W. N. Redmond
Murfreesboro	Alexandria, Tenn.	July 25-29	F. N. Collier
Opelika	Five Points, Ala.	July 25-29	James N. Wallace
Greenville	Greenville, S. C.	July 25-29	W. S. Thompson
Griffin	Fayetteville, Ga.	July 25-29	R. T. Adams
Vicksburg	Cary, Miss.	July 25-29	J. C. Hihbler
Montgomery	Troy, Ala.	July 25-29	Joel C. Carson
New Orleans	Franklinton, La.	July 25-29	M. R. Walker
Sumter	St. Matthews Circuit	July 25-29	A. G. Townsend
Novasota	Caldwell, Tex.	July 26-29	R. B. Reld
Guilford	Ocean Springs, Miss.	July 26-29	P. H. Rembert
Atlantic	Ft. Lauderdale, Fla.	July 26-29	J. A. Simpson
Waycross (N. End)	Forsyth, Ga.	July 25-29	J. H. Plinkney
Western	Kings Mts., N. C.	July 25-29	J. A. Laughlin
Orangeburg	Denmark, S. C.	July 26	B. S. Jackson
Beaufort	Allendale, S. C.	July 26-29	L. G. Gregg
Spartanburg	Rock Hill, S. C.	July 26-29	J. C. Martin
So. Baltimore-Mutual	Calvert Co. Md.	July 31-Aug 5	J. S. Carroll
Topeka	Manhattan, Kan.	August 1-5	G. G. Logan
Birmingham	Hobson City, Ala.	August 1-5	C. L. Dunn
San Antonio	San Antonio, Tex.	August 1-5	G. A. Deslandes
Paris	Clarksville, Tex.	August 1-5	J. O. Williams
Waco	Rocky Crossing	August 1-5	T. H. Wyatt
La Teche	Houma, La.	August 7-12	W. G. Alston
Aberdeen	Mashulaville, Miss.	August 7-12	J. H. Talbert
Pittsburg	McKeesport, Pa.	August 8-12	M. J. Naylor
Huntsville	Oakland, Ala.	August 8-12	J. L. Carr
Palestine	Merla, Tex.	August 8-12	W. R. Robinson
Hannibal	Troy, Mo.	August 8-12	C. S. Webster
Waynesboro	Hagan, Ga.	August 8-12	J. S. Stripling
Starkville	Wler, Miss.	August 8-12	E. F. Scarborough
Atlanta	Oxford, Ga.	August 8-12	J. W. Queen
Louisville	Shelbyville, Ky.	August 21-26	R. F. Broadus
Greenwood	Lexington, Miss.	August 15-19	H. B. Hart
Marion	West Greene, Ala.	August 15-19	R. R. Williams
Alexandria	Natchitoches, La.	August 15-19	G. C. Haywood
Hattiesburg	Desoto, Miss.	August 15-19	W. H. Smith
Houston	Galveston, Tex.	August 21-25	A. W. Carr
Richmond	Salem, Va.	August 21-26	W. S. Jackson
Sardis	Sardis Circuit	August 21-26	M. C. Pullam
Marshall	Pittsburg, Tex.	August 22-26	E. H. Holden
Rome	Menlo, Ga.	August 22-26	J. D. Lovejoy
Tupelo	Prairie Circuit	August 22-26	W. H. Golden
Lake Charles	New Iberia, La.	August 22-26	J. W. Turner
Kansas City	Siater, Mo.	August 22-26	A. H. Higgs
Lake City	Fernandina, Fla.	August 22-26	Scott Bartley
Baton Rouge	Port Allen, La.	August 22-26	B. J. Reddick
St. Louis	Kinlock Park, Mo.	August 23-Sept. 2	Leroy Woolrich
Monroe	Bastrop, La.	August 29-Sept. 2	T. A. Hampton
Guthrie	Wynnewood, Okla.	Aug. 29-Sept. 2	C. R. Ross
Washington	Fairmount Heights, D. C.	September 4-9	D. D. Turpean
Brookhaven	Tylertown, Miss.	September 5-9	G. W. Smith

SPECIAL NOTICE

Dear Brethren—Our District Conference will convene at Oakland, August 7-12, 1923. I want to urge you to please spare no pains in making every effort that you may bring your full quota of \$10.00. Ten dollars each. Let us do all we can to put the Centenary program over. It has been my desire to canvas the charges from top on our District. Any pastor or president who feels that I could be of any help to him in putting the program over, I will gladly come to you. Now let us all do our best. Bring

your full quotas, also something for Sister Spriggs Ratliff to help the Woman's Home Missionary Society. Any pastor or president can get me by writing me at R No. 7, Box 85, Hallettsville, Texas. Faithfully yours.—J. A. Sims, District President, Methodist Brotherhood.

Pastors Mississippi Conference: Minutes were sent some time ago. If any of you failed to get yours, please let me hear from you at your earliest convenience and oblige.—Yours sincerely, J. M. Shumpert, Secretary.

Dr. T. A. Hampton, District Superintendent, Monroe District, has named the following as fraternal delegates to the respective districts:

New Orleans District, H. Daniels; Letache District, T. P. Norris; Alexandria District, M. C. Harrison; Shreveport District, S. A. Davis; Lake Charles District, J. D. H. Frazier; Baton Rouge District, A. C. Mitchell.

HATTIESBURG DISTRICT: To the various auxiliaries, Epworth Leagues, Sunday Schools and all Young People's Societies of the Hattiesburg District: The District Convention for the West Division will convene at Heidelberg, Miss., July 5-7 at 8:30. Let each auxiliary report with \$2. Each president is asked to bring one subscription to the Southwestern Christian Advocate. Will send programs soon.—W. H. Smith, D. P.; W. L. Mills, Secretary.

THE HOUSTON DISTRICT.

To the Pastors of the District:

Dear Brethren—The future of The Southwestern Christian Advocate is in the balance on the Houston District, and it is up to you to set the weight as to whether it goes up or down. Dr. King has put it squarely up to us as to what its future is to be. As a last appeal, may I urge you to put forth the effort of your life in an endeavor to raise your full quota of subscriptions and report the same at the District Conference? Dr. King, the editor, has agreed to draw himself away from the pressing call of official business and come in person to be present during our special Southwestern Rally. I feel absolutely safe in assuring him that every pastor of the Houston District will report his full quota.

Go to it, men, and put it over. Keep your Southwestern Committees at work day and night. Don't let up. Have them make progressive reports twice a week right on until we arrive in Galveston, Aug. 22. This is the Home Run that we are making, and to fall now will be fatal to our cause. Drop me a card and let me know just how near you are to your quota.

The following is the quota for each charge as listed in the District Bulletin:

Audubon Place, 6; Anahuac Ct., 25; Angleton Ct., 25; Dickinson Ct., 15; St. Paul, 35; Wesley Tabernacle, 50; Harrisburg, 20; Boynton, 40; Indep. Hts., 10; Mallalieu, 15; Mt. Vernon, 45; St. Marks, 15; St. James, 30; Sloan Memorial, 60; Trinity, 70; Trinity East, 35; Kendleton, 10; Richmond Ct., 10; Spring, 10; Thompson Ct., 10; Texas City, 6; Laport, 6; Humble and Oak Grove, 10. Total for the district, 558.

Sincerely yours,

A. WADE CARR, Dist. Supt.

Woman's Column

The annual meeting and efficiency conference of the Louisville District W. F. M. S. will convene at Letchfield, Ky., July 20 and 21, 1923. Each officer and delegate is expected to be at the opening session Friday. Mrs. C. V. Stephens, of Lima, Ohio, Mrs. J. T. Liggitt, with the District Superintendent, will be instructors.—Mrs. Emma Hinkle, Pres.; Mrs. Zora B. Clark, Cor. Sec.; Rev. F. R. Broadus, D. S.

BOND, MISS.—We are glad to say that the Woman's Home Missionary Society of St. Paul M. E. church is yet alive, with a small number of members. We rendered a grand program on the fourth Sunday in May, 1923. Sister Jemerson, the president, of Wiggins, Miss., read a notable paper. Music was rendered by the pastor's wife, Sister Maggie Ray. We had a number of our good Baptist friends present who said many good words in behalf of the Woman's Home Missionary Society. The society has taken on new life since the coming of Rev. D. Ray and wife.—Emily Ward, Reporter.

CARD OF THANKS.

HENSTEN, TEXAS—I take this method to thank the good members of St. Mark church and the members of St. Luke Baptist church for 100 pounds of choice groceries June 20, 1923. Sister Rosa Thinks and Sister Georgia Lemens, leaders. Rev. E. Micheaux and wife were left happy. Rev. G. W. Carter, of Hemstead, Texas, lead in prayer, after which ice cream and cake was served. Too much cannot be said for these good people.—E. Micheaux, Pastor.

We, the members of the family of the late deceased Mr. N. H. Neal, do hereby turn a card of thanks to the members and friends of the Fort Smith Mallalieu Methodist Episcopal church for their help and kindness, to Rev. B. F. Neal and wife with our father, and friends, during his illness. May the blessing of God remain in your home and community, and we shall always be friends and yet strangers. May God bless and sanctify you all is our prayer. A precious one from us is gone, a voice we heard is still, a place is vacant in the home, that never can be filled.—Hettie Carr.

30-day TRIAL **FREE** **STROP**
We will send you a 30-day trial of our famous Strop if you send us \$1.00. If not, send nothing. Fine Double Swing Horsehair Strop FREE. Sterling Company Dept. 404 Baltimore, Md.

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NEW ORLEANS, LA.

Southwestern Christian Advocate

LORENZO H. KING,
Editor

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THE METHODIST BOOK CONCERN,
Publishers

THE TWO VOICES

THE FAREWELL

Of a Virginia Slave Mother to Her Daughters. Sold into
Southern Bondage.

Gone, gone—sold and gone,
To the rice-swamp dank and lone,
Where the noisome insect stings,
Where the slave-whip ceaseless swings,
Where the fever demon strews,
Poison with the falling dews,
Where the sickly sunbeams glare
Through the hot and misty air,—

Gone, gone,—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters,
Woe is me my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dank and lone,
There no mother's eye is near them,
There no mother's ear can hear them;
Never, when the torturing lash,
Seams their back with many a gash,
Shall a mother's kindness bless them,
Or a mother's arm carress them.

Gone, gone,—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters,
Woe is me my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dank and lone,
O, when weary, sad, and slow,
From the fields at night they go,
Faint with toil and racked with pain,
To their cheerless homes again,
There no brother's voice shall greet them,
There no father's welcome meet them.

Gone, gone,—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters,
Woe is me my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dank and lone,
From the trees whose shadows lay,
On their childhood's place of play,—
From the cool spring where they drank,—
Rock and hill and rivulet bank,—
From the solemn house of prayer,
And the holy counsels there,—

Gone, gone,—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters,
Woe is me my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dank and lone,
Tolling through the weary day,
And at night the spoiler's prey.
O that they had earlier died,
Sleeping calmly, side by side,
There the tyrant's power is o'er,
And the fetters gail no more!

Gone, gone,—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters,
Woe is me my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dank and lone,
By the holy love He beareth,
By the bruised reed He spareth,
O, may He, to whom alone,
All their cruel wrongs are known,
Still their hope and refuge prove,
With a more than mother's love.

Gone, gone,—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters,
Woe is me my stolen daughters!

—Whittier

THE RETURN

Of the thousands of Negroes upon whose bronzed backs
for fifty years have been built up the mammoth fortresses
of the South, who, finding themselves determined to a life
of serfdom to the dominant social group, have steadfastly
set their faces from the land of their exploitation to the
land of Northern Freedom.

We nursed your South once, while you fought
To keep us hound in chains,
We stood your whip an' "Pattarolls"
And worked while racked with pains;
We ate your ash cakes, peas, and milk;
While you ate toast an' broth;
But thank de Lord de time has come
We'll help you cut dis cloth;
You've had er chance ter treat us right,
But no, you went rite on
And classed us wid de lower brutes,
So now we're good an' gone.

You make and handle all de laws,
An' jest ter suit your taste;
You always set some dirty trap
Ter ketch de Negro race.
We all are humble as er sheep,
An' still you kick us hack;
An' claim "we're horn ter he er tool;
Dat's why God made us black;"
Well, you'll see hetter after while,
Some good old sweet spring morn;
You'll say dat crowd dat hullt de South,
Is sho nuff good an' gone.

If you ken stan' dis heat down South,
Where you claim "niggers" h'long,
Why we can't stand wid you up North?
You've got dat thing down wrong.
We've all stood more of everything
Than any race on earth;
And then can't vote, can't talk, can't think,
We're pistol shy fum hirth,
An' lissen here; if some do freeze;
Now here is solid corn:
Dere's thousands dying here on trees,
"Good night"—we're good an' gone.

It's not ter mix up wid your folks,
We natchly love our own;
An' could live always side by side,
An' leave de rest alone;
But, let us feel dat we are free,
Ter work, an' walk, and talk,
An' vote, and ride just where we please,
An' we will never balk;
But us done tried you, up an' down,
An' heen stuck hy your thorn,
So now you do de hest you ken;
Fer we're, good an' gone.

It's true we love de South all right,
But, yes ye love God too;
An' when He comes ter help us out,
What's left fer us ter do?
You dare us ter dispute your hooks,
Let dem be right er wrong;
What cotten dem "boli weevils" leave,
You take, dat rat er long;
Den comes de North wid high wages
Sayin': "Come on up de horn,"
An' den you think we'll stay down here,
"Not you"—Goodhy, we're gone.

You'll miss dese chiluns after while,
But den 'twill be too late;
We'll be done gone on through an' closed,
Dat "Mason-Dixie" gate;
An' when we once get dare an' see,
De difference in de fare,
Den ef five thousand freeze er day,
We're gwine ter stick rite dare
An' let one race have all de South,
Where color lines are drawn;
Fer "Hagar's" chaps done stem de tide
Farewell—We're good an' gone.

—Selected

BAFFLED

Whatever this term means, it describes the situation in which the Methodist Episcopal Church finds itself today in respect to the Centenary program.

Look at these figures just received this morning by special delivery from Chicago:

Centenary receipts, June 1923. \$551,555.81

Centenary receipts, June 1922. 632,681.69

Centenary receipts, June 1921. 723,398.22

\$1,112,855.39 behind the amount raised by this time last year; \$2,139,958.98 below the total receipts of 1921, at this time.

The point of these figures is clear and affords us the clue to the meaning of the word "baffled" as applied to Methodism. There is in the church a definite and dangerous deflection and descent in the giving of the membership of the church for the high and widely heralded purposes of the church in her holy program of evangelization.

This slump in giving, baffles the church in her purpose, foils the church in her plans and defeats her in her achievements. The visible church machinery consists of men and money. The invisible church—the spirit of Christ—operates thro men and money. When these conditions are lacking, the spirit of Christ is hindered, fails in its largest purposes for Kingdom building. The Master himself approved this as His method of procedure. Men and coin were necessary agencies of His efforts to spread the evangel in a needy and perishing world. And it is even so today.

We cannot understand how the followers

of the Christ, professors of lively interest in the spread of the teachings of Jesus—the world's only Hope,—can consistently withhold themselves and their gifts of money from the Lord's treasury. Vast quantities of the impotence of the Church of Jesus in making living conditions better around us, are the result of lack of financial means, which people are withholding from God's service.

Nor is this a group matter primarily, but an individual concern. For, group action of the church depends upon individual action; which in turn is determined by the degree of consecration and devotion the individual shows toward the God of his life. The matter of kingdom spreading is ultimately a matter of the measure of personal devotion to the will and ideals of Him who came and gave His life a ransom for many. Whatever measure of individual personal consecration and commitment there is resident in the individual person, of course finds its best and most effective social expression in and through the organized social group—the church. But the whole efficiency and achievement of the church in society is a measure of the devotion of the individual follower of Christ to His Divine program.

And the failure of the church is the failure of the individual Christian. The failure of Methodism is the failure of her individual members in devotion and love for their Lord. Our giving to His Church, which to us is the most perfect visible expression of Him in the

earth, is the measure of our giving to Him. *The lack of our giving measures the absence of our love.* It baffles His Church and Him. It exposes how shallow is our devotion, how fruitless our faith, how weak our endeavors on His behalf.

Therefore Methodist Christians must be more liberal givers, particularly now that our church is passing thro this crisis, is suffering the throes of bewilderment and disappointment in holy ambition to hasten enthronement of His will in human society. *The purpose of the church is the purpose of God; our possessions are Gods; we, ourselves, are God's.* Only as we give our possessions with ourselves to His purpose does His will find its highest and fullest expression in our lives. That His Church be no longer baffled, may we not now give increasingly.

It is now the time for every member of every Church in every Conference of Methodism to narrow down his good intentions of years' standing into concrete acts of giving. Pledges that are hoary with the years should now become real gifts. These last ten months of the Centenary period mark the final pay day. Every dollar of every pledge must now be paid to save the Church, to save our Christ and to save our own selves. Cut the purse strings now, Methodists, and let the cash flow into God's treasury that the Church of Jesus may be efficient and powerful to work out His will in the earth.

WILL THE SOUTH YIELD

That the South is seriously disturbed by recent events happening in connection with the social unrest of the Negro is evident. This unrest of the Negro is reflected chiefly in the present wholesale uncharted exodus. The South's unrest is shown in the amount and kind of newspaper publicity being given to the event, in both secular and religious press, and their activity in public mass meetings, and otherwise.

An Alarming Situation

Leading Louisiana Institutions are now resorting to whole page advertisements in the daily papers as a method of approach to solution of the problem. Hitherto Census reports have indicated that this state was not so widely afflicted as other Southern States, but a change is taking place and thousands of Negroes are flocking from here on every train going north. The Negro is becoming awakened to the fact that he affords by his indispensable labor the sinews of support for the Southland and in so far as it depends on the farms and the timber, etc., the Negro knows he furnishes the sinews for the nation.

He is rapidly developing an economic and industrial consciousness of worth. In these whole page advertisements being featured by those interested in Negro unrest, the fact is aptly noted that the industries dependent on the Negro's labor are doubly as valuable as all the manufacturing interests of the country. Instead of the slogan "Cotton is King", it must truthfully be said as a be-

lated admission "The Negro is King" of Southern industry. It is not to be wondered at therefore, that the South is becoming disturbed as tribes of the "King" of Southern industry depart to other realms where this kingship will be recognized by conditions of labor and regnancy that are humane and democratic.

Wrong Southern Ideas

It is a singular fact that the habitual mental attitude of the South prevents its true apprehension of the real causes of Negro migration. Southern papers humorously speak of the "unsophisticated" Negro's fascination for travel, as if the Negro has ever shown the migratory spirit to such degree as history shows other tribes of men have shown. Much of the cause is attributed also to labor agents and "wobbly" (I. W. W.) propaganda among Negroes. All of which shows that the South isn't thoroughly aware of what's going on herein. The I. W. W. propaganda among Negroes in the South is positively negligible. As to northern labor agents, they merely make it easier for the Negro to get away. They do not generate the desire to go. There is already deep seated in the mind of the Negro an active desire working itself into realization and will continue with telling momentum if, and when, the labor agents have all been hindered in their work.

What more powerful labor agent is needed than the urgent letter from Northern friends and relatives who have gone before

as pioneers. Or what stronger urge could be aroused than is being incited by an awakened and alert Negro press, resolutely and with intelligence, leading its race out into the open realms of fair fields of unhindered opportunity where they will labor in the atmosphere of human respect.

Another fundamental error in the South's thinking is to act toward the Negro, and to set up a social system as though the Negro is to be the servant-race of another race. It is not the service motive nor the economic motive driving the Negro Northward. It is the deeper and more inescapable citizenship motive that has gripped and intoxicated the Negro. Since Verdun, and Belleau Wood, and the Argonne, and Chateau Thierry, the Negro knows himself to be an American citizen meriting every advantage the term implies. He does not, and never will, see why the South maintains public institutions, and cultivates race prejudices, that rob him of his citizenship enjoyment which his blood has bought on every one of the nation's battlefields and across the seas. There is a vast difference between being a servant-race group because we must be a citizen-race group serving out of individual choice where conditions of service are in consonance with citizenship ideals. Some of us will do cheerfully every type of honorable work that members of any other race will do but we will not be a race of enforced servants of any other group. And when we serve we insist on having a voice concerning the conditions under which we labor or we, being

free, will go where this courtesy is accorded to those who labor.

Futile Barriers

False Southern conceptions as to the race and as to the possibility of retaining a lordship—serfdom relationship between the two races in the South has unfortunately though inevitably led the South to antiquated, crude methods of checking the exodus of Negroes to the North. The South Carolina—Georgia—Alabama method is that of constraint by coercion. This brittle barrier will snap off abruptly leaving conditions worse than at first. If such measures are universally contemplated by the South, it might as well be said now, **the Negro will not tolerate any kind of force measures to keep him in the South.** Such methods only give credence to his claim that the South's purpose is not to allow him federal citizenship rights but to retain him as a semi-free, lash-driven laborer to eke out his existence under grievous galling, unprofitable burdens.

Long ago, our parents wailing out their intolerable experiences in those classic spirituals of the nation, sang, "Before I'd be a slave, I'd be buried in my grave"; and their Children will. The South may inaugurate another nefarious "Black Code" to control Negro labor, but it will prove abortive; for the Negro will not submit to it.

Wisely the full page article in the daily papers referred to above, confesses the final collapse of the Booker Washington method of race adjustment by keeping up a full supply of Negro labor for the South. **Mr. Washington did not sense the true objective and motives behind the South's universal acclaim and hero-worship of him.** Unwillingly or willingly, he served as the South's sponsor for keeping here a docile, exploited, unreflecting type of labor that the supply of cotton bales and sugar tills, and molasses hogsheads, and lumber and brick kilns might be constantly recruited as the basis and prolific source of the South's huge fortunes; while the Negro himself reaps the minimum of fruit of his labor and suffers the maximum of inconsiderate, even brutal treatment while enriching others. The unfolding of events of future years will show this to be an unfortunate, miscalculating attempt at permanent adjustment. The Negro has found that he must "Let down his bucket" elsewhere.

So far has public opinion rebounded from that "let-down-your-bucket" sentiment, that to-day there is not to be found anywhere in the South a reputable Negro leader who will dare come out in the open and advise the Negro to stay in the South under present economic and political conditions. He would be suspected of gross disloyalty to his group, and anathematized and hated by his race. We know of cases where influential Negro leaders have been sought out in the present crisis and offered snug sums if they would take the platform to advise Negro labor to remain in the South and they have declined. For, the rising tide of color has broken over the industrial, civic, and political dikes in the South and is rushing determinedly to that open channel of activity and life expression where such dikes do not obstruct.

Negro Will Remain Here

Whether the Negro will remain in the South to do the necessary labor will depend on the future attitude of the South regarding the integrity and value of life. Back of his ebony skin, the South must see the Negro as a man, a human unit of society, entitled to every human right and relation, as are all other men in the social order. **The South must yield in the realm of industry, civics, and politics. Either the Negro must have his rights or the South must lose its labor.** If the South loses its labor it loses its fortunes; for these cannot be maintained apart from labor. Thus in the balance with Negro citizenship rights are the fortunes of the South. Which will be yielded? It is easy to yield fortunes; it were a crime to yield manhood rights, which are divine! The South, disturbed, must yield.

OF COURSE NOT

Not by any means is our Semi-Centennial Anniversary ended. It has just begun! On July 3, by a splendid anniversary program rendered in all our Churches we were very auspiciously ushered into what is now our **Semi-Centennial Anniversary year.**

Beginning the year to-date, we have had from our Churches what is perhaps the finest demonstration the paper ever has made towards self-support. Considering the rainy season in the Southern territory, the exacting toll of the despairing Centenary efforts, and the general serious unrest of the Negro throughout the entire Southern Area, the beginning made thus far on the Anniversary drive for self-support is wonderfully creditable. With the present momentum, we should go straight on through with the task to success.

Every Pastor, and Church reporting its quota, will "turn the trick." Not one church must fail to report its Anniversary Day returns. If the Day has not been observed yet, let it be done at the earliest moment and the returns made to the office as soon as possible. We do not want to report a single Church blank on a single district in our twenty Conferences. **If you cannot send the full quota, send what you can; send something to be reported in our publication of charges and Pastors.**

BELETED CONGRATULATIONS

David G. Downey, Book Editor

I want to extend to you, for the Southwestern, my hearty congratulations upon the completion of fifty years of distinctive service in behalf of high ideals and worthy purposes.

With the earnest hope that the good work may go on more and more successfully, I am, yours with best of wishes.

Bishop W. P. Thirkield

All hail to the *Southwestern* on its fiftieth birthday and warmest greetings from a veteran in the service of our Southern work since his arrival at Gammon Seminary forty years ago. The writer has been a regular reader of this strong and useful organ of

the Church for all these years and has been on terms of personal friendship with every one of its editors.

It is difficult to estimate the service of the *Southwestern* to our Church in the South. It has been the most influential single agency touching the life and shaping the religious convictions and standards of our membership. Its practical service to the Negro race cannot be measured. It has stood as the strongest and most progressive religious journal among the people. It has bravely and persistently stood for the principles and ideals of the Methodist Episcopal Church. It has educated a group of over one-third of a million members. The *Southwestern* has been the best assistant pastor to thousands of ministers. It has bound a third of a million people in intelligent loyalty and devotion to the Church.

The high aim of the Editor and Publisher to bring the *Southwestern* to a self-supporting basis is worthy of all praise. This progressive program should have the hearty co-operation of every minister and the zealous support of every officer and member of the Church. **IT CAN BE DONE.** Let your spirit of courage and devotion show itself in the slogan: **"IT MUST BE DONE."** **"IT WILL BE DONE."**

Mexico City.

J. F. Heisse, Editor Washington Christian Advocate

A few days ago I visited the fine campus and strikingly beautiful buildings of Morgan College, Baltimore, walked under its great trees and through enchanting scenery to a most charming spot by Herring Run. I gave myself in holy joy recalling only a segment of the unselfish service rendered our people by the Methodist Episcopal Church and the appreciation response by uncounted thousands of young people who have gone out from our schools of learning upon successful and highly honorable careers in pulpit, medicine, law, teaching, mission fields, literature, agriculture, trades, many and varied pursuits, all to their praise.

And with it I have been thinking of the brilliant part the *Southwestern Christian Advocate* has played during these last fifty years. Your excellent journal has never faltered in its heroic tasks. Far-visioned, with a supreme goal before it, unflinching in fidelity to high ideals, with fearless and facile pens wielded by its different editors, it has achieved abundantly for Christ and His kingdom. Its career, sane, patriotic, scholarly, diplomatic and Christian merits and today as, always receives well-earned praise from our Church leaders everywhere.

And now Brother Editor, the *Washington Christian Advocate*, the "baby" in the family of Advocates rejoices with you that the *Southwestern* has lived to enjoy a Semi-Centennial festival. And that festival will bring you roses and sweet flowers of praise from many editorial and other gardens of beauty. The "baby Advocate" holds between its chubby fingers a flower of well-deserved congratulations, and forwards it that it may find a place among the large bouquets of felicitation.—Washington, D. C.

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



STATE OF THE BLESSED:—

There shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.—Revelation, 22:5.

IT TAKES TIME

It takes time to enroll properly on the mailing list and to set up the machinery of any publication office for names of new subscribers to any periodical. In the case of the SOUTHWESTERN, where we are handicapped because the paper is not self-supporting, which handicap we are seeking strenuously to overcome thro realization of the purposes of the Semi-Centennial Anniversary, the case becomes a bit aggravated, leading at times to complaint on part of a few of our patrons because of delay in receiving their paper.

Please be patient, friends. It takes time. Reputable magazines require from two to four weeks for this feature of their work. Should such a period of time elapse before you receive your Southwestern as a new subscriber or under change of address, don't become impatient. All will come out pretty in the end.

Our District Superintendents and Pastors generally are earnestly requested to advise the people against impatience in such matters and to write us for adjustment of any case that may appear aggravated. If the paper were made self-supporting, complaints of delay could be reduced to a minimum. Meanwhile be patient.

Personal and General

Mr. and Mrs. J. O. Swain, of Indiana, sailed, July 7, from New Orleans, to Costa Rica, Central American, by the United

States Fruit Line SS. Albangarez, to take work under the Board of Foreign Missions. Passengers on the same boat were Mrs. L. D. Rounds and little daughter, going to join Mr. Rounds, who has been recently transferred by Bishop Wilbur P. Thirkield from the Mexico Conference to the Central American Conference with work in Costa Rica.

De Witt C. Baldwin and Mrs. Baldwin sailed, July 7, from New York by the Cunard S. S. Columbia, for England, en route for Burna as evangelistic missionaries. With them is their little son, eleven months old. Mr. Baldwin is the great-great-nephew of Dr. Stephen L. Baldwin, missionary to China in the middle years of the nineteenth century, translator, founder and editor of the Chinese Recorder, and later corresponding secretary of the Board of Foreign Missions.

The Rev. Bliss W. Billings and family sail from San Francisco by the President Cleveland for Korea, July 12, returning to their work in Chosen Christian College, Seoul, Korea. During the year of furlough Mr. Billings studied at Union Theological Seminary and Columbia University. De Pauw University, from which he already had the degrees of A. B. and A. M., conferred upon him at the recent commencement the honorary degree of Doctor of Divinity.

Two Negroes, Messrs. Dorsey, Carver and Charles Bell, were elected Republican Aldermen over their white Democratic opponents as members of the Board of Aldermen in the recent city election in Baltimore, Md. And here in the far south, the question is still being asked, "Why are the Negroes going North?"

Fisk University, Nashville, Tennessee, has recently received a million dollar Endowment Fund from friends of that institution and from the General Educational Board.

A careful review of the cotton situation throughout the country indicates that the crop for 1923, will be about 11,412,000 bales or a million and a half more than the 1922 crop. There will be in addition a "carry-over" of about two million bales. Only a million bales in excess of last year's production will therefore furnish us with an equal supply. There is also a sharp drop in exports. So that there will be no serious shortage of cotton crop this year and the prospect is not very bright for thirty cent cotton.

In Mississippi last week a chancery clerk in circuit court was sentenced to fourteen months in the state penitentiary having been found guilty of embezzlement. A justice of the peace pleaded guilty and was also sentenced for twenty months for embezzlement. Both were white, of course, for Negroes cannot hold civic office in the South. If these offenders of the law had been Negroes, the Press would have heralded abroad the Negroes' moral incapacity to hold office.

The convict lease system was voted retained in Alabama, by a senate vote of 19 to 14 on July 17th. This is that ingenious Southern political method of remanding numbers of unfortunate Negroes to practical slavery on the farms and other places of torture on the plantations and public works of the big farmers and those who swell their fortunes by grinding

out human flesh in their greed for gold.

Bishop Burt will not hold the Missouri Conference which will be held instead by Bishop Waldorf, September 12, at Kirksville, Mo.

DANGEROUS WEAPONS

From the May-June number of the South-Africa Missionary Advocate, the following story by Cilicia L. Cross is taken, and carries its own strong appeal:

If variety is the spice of life the missionary of all people leads a "spicy" life. Every day is likely to bring him new and unheard of experiences ranging from the sublime to the utterly ridiculous. A new one in which there was a mingling of pathos and laughter was mine a short time ago. Early one morning before I was up, I heard one of my lumbermen seeking permission at the door. When I finally went out it was to find a thoroughly frightened and greatly excited boy eagerly awaiting me.

"Look senhora" he cried pointing to an old gun (which didn't look as if it could hurt anyone) and a basket of snake-skins, horns and bones which I recognized as the all-powerful native charms, "my brother is jealous of me because I am earning more money than he is and last night I caught him trying to kill me. What could I do but come to 'my mother' for protection?" "What?" I said, looking at the gun, "do you really mean to tell me that your brother tried to shoot you? Very well then, just leave it with me and I'll be sure that he can't hurt you with it." "No, senhora" he replied, his eyes fairly bulging with fear, "it wasn't with the gun. It was this," picking up a goat's horn which was so filthy that I shrank from touching it. "What," I said, trying not to laugh, for while it was ridiculous to me it was most terribly real to him, "how could that dirty thing kill anyone?" "Ah, the senhora doesn't understand" he said sadly, "but with this my brother has lately put the evil spell on three people and they are all dead. A woman died from the evil effect of this charm only last week and last night he hid it in my house so I would die. I want the senhora to keep it so it cannot hurt me." I asked him what assurance he could give me that if I allowed the dreadful thing to stay in my house it would not bewitch me too "Oh no," he said, "you are different, it cannot harm white people. It is only the poor black people who are cursed with evil spirits."

That gave me my opportunity to tell him about the God of love who made both black and white and cares for them all alike. He listened respectfully while I tried to show him the folly of thinking that a dirty goat horn could work evil to him, but the expression on his face showed plainly that he felt sorry for my ignorance of such matters. Funny, yes, but pathetic in the extreme for the breath he breathes is not more real to the African than the power of his fetish—power to protect him from all life's ills and at the same time when in the hands of an enemy, power to work him every conceivable evil.

OKLAHOMA UNIVERSITY'S NEW PRESIDENT—ISAAC W. YOUNG

By the Rev. H. T. S. Johnson

Dr. Isaac W. Young, recently elected President of Langston Colored Agricultural and Normal University, was born January 2, 1874, at Glenco, St. Mary Parish, Louisiana of John and Elizabeth Young. He inherited from both parents those aggressive and progressive qualities which have made him the leader of every group with which he has been identified since boyhood.

Dr. Young began his education early and made such rapid progress that in 1890, when a little past sixteen, he graduated from the Normal Department of Gilbert Industrial College, Baldwin, La. Immediately he began teaching and for ten years (having taught during vacation while studying medicine) took high rank as a teacher in his native parish. Rev. G. C. Haywood, D. D., an outstanding leader in the great Louisiana Conference of the Methodist Episcopal Church; Dr. H. C. Hudson, Dentist, Shreveport, La.; Dr. P. P. Creuzot, Dentist, New Orleans, La., and Mrs. Elinor Martin, a cultured leader of church and club life in Chicago, Ill., point to Dr. Young as their first school teacher—the inspirer of the ideals and hopes which brought them to their present prominence and usefulness.

In 1896, our subject matriculated at New Orleans University, specializing in English and Latin. At the same time he began a course in medicine at Flint Medical College, a part of New Orleans University, from which he graduated in 1900, the salutarian of his class.

Dr. Young has practiced medicine successfully for twenty-three years in Cheneyville, La.; Alexandria, La.; Boley, Okla., and Oklahoma City, Okla. While busy in the practice of his profession, he has always found time to give attention to every movement promotive of the public good. Because of this he has been a blessing in many ways to every community in which he has lived. His public spirit has not been limited to community boundaries. The Louisiana Medical, Dental and Pharmaceutical Association was organized by him in 1903. As its first-president, he gave such wise direction in the formation, that the twenty years of its existence have been that many years of progressive usefulness. Four district associations head up in the state organization, making it one of the most business

like and effective institutions of its kind in all the country, due largely to the splendid leadership of the first president.

The Anti-Tuberculosis Campaign in Louisiana several years ago, was organized and conducted by Dr. Young. His success in this campaign was so marked that the New Orleans Times-Democrat and the New Orleans Picayune, carried his cut and two columns of honorable mention, being the first time a Negro was thus honored by these two influential southern dailies.

Dr. Young has always been an enthusiastic



ISAAC W. YOUNG

churchman. Because of his church loyalty, the Lay Electoral Conference of the Methodist Episcopal Church of his native state elected him delegate to two General Conferences. Had he not left the state, that honor would likely have been repeated every succeeding four years.

In 1911 he moved to Oklahoma and located at Boley. Two months after his arrival he was elected executive secretary of the Boley Commercial Club. While in this office he organized and conducted the greatest booster and advertising expedition the town has ever had. When he resigned this position, Boley was the best advertised town of its size in the United States. To illustrate: In 1916, the writer was

in New York. When he told New Yorkers his home was Muskogee, Oklahoma, they invariably asked, "How far is that from Boley?" In recognition of his great work in the development of Boley, he was elected mayor and for two years gave the Negro metropolis its most efficient and economical administration.

One year after Dr. Young came to Oklahoma he became president of the Medical, Dental and Pharmaceutical Association, which was then living at a "poor dying rate". When he resigned two years later, it was one of the largest and most progressive state associations of medical men in the United States of America. The efficiency of this splendid association dates from his presidency.

Believing the scripture which says, "It is not good that the man should be alone", on September 19, 1900, he married Miss Adelia E. Ambley, a member of one of the oldest and most respected families of Alexandria, La. She has been his inspiration and hope as well as helpmeet thru the years. It is no disparagement of Dr. Young to say that his wife is due equal credit with himself for all the success that has crowned his life.

Two children have come to this home. Miss Leonnell is one of the most efficient teachers in the Oklahoma City system, having supplemented the A. B. course at Wiley College, Marshall, Texas, her alma mater, with special preparations for teaching. Bridgeford, a lad of much promise, is a student of Lincoln Institute, Jefferson City, Mo.

If students need, aside from the school curriculum, the impress of a strong personality burnt into their lives, Dr. Young is the right man for Langston. A far visioned leader of men, his contact with the student body will be a constant urge to look up and go forward. No one questions the wisdom of having a real leader head an institution of learning.

As regards business ability sufficient to manage this institution, let his record tell. The first and chief requisite of business is honesty. He has made that record in every community in which he has lived. Leading business men (white) in Alexandria, when he was leaving Louisiana, voluntarily gave him testimonials attesting the honest practices characteristic of

(Continued on Page 6)

A SURVEY OF THE RELIGIOUS, EDUCATIONAL AND SOCIAL PROGRESS OF THE NEGRO IN NEW YORK

By Cleveland G. Allen.

Dr. Robert R. Moton, principal of Tuskegee Institute, and one of the foremost leaders of the Negro race, has been passing several days visiting in this city. While here he crowded in many busy hours and transacted a great deal of important business pertaining to the work at Tuskegee and the race. He delivered several addresses in and around New York, and all of them breathed a spirit of hope and courage. He delivered the dedicatory address at the New Abyssinian church, where fully 3,000 people heard him. He told the race to, have confidence in itself.

and said that the Christian church wielded the greatest influence in the world today.

He said that it would be the church that would solve all of the problems, and that the world would not be safe today if it were not for the Christian church. He told the race to "Keep its feet on the ground." The address was one of the most inspiring heard in this city for a long time. While in New York Dr. Moton gave a special address to the colored business and professional men at the Association of Trade and Commerce, and was afterwards tendered an informal reception.

In his talk to the business men he told of the value of organization and of wise investment. One of the principle reasons that brought Dr. Moton to New York was the annual meeting of the trustees of Tuskegee and of the Jean's Fund Committee. The meeting of the trustees of Tuskegee was said to be one of the most inspiring held for some time, and confidence was expressed in the work that Dr. Moton was doing as the head of the school. The school was never in a more hopeful condition, and the outlook

for a greater Tuskegee has never been more apparent.

Your correspondent had a conference with Dr. Moton concerning certain vital matters relating to the welfare of the race. Dr. Moton showed a grasp upon these problems that indicated that he had the situation well in hand. While in New York he was the guest of Dr. E. P. Roberts, of 130 W. 130 street. His visit to New York is always looked forward to with great pleasure and interest on the part of the people of this city. Dr. Moton is well known in New York and has the confidence of all groups here.

Dr. John H. Reed, one of the best known missionaries in the Methodist Episcopal church is enjoying a much needed rest at home after serving eighteen years as missionary in Liberia, Africa. While here Dr. Reed will lecture and write on customs among the Africans, and pastors of the churches throughout the country will do well to get in touch with him. He resides at 308 W. 138 Street. Dr. Reed is widely known as a preacher and author. More will be said about Dr. Reed in another issue.

St. Mark's M. E. church will hold services during the months of July and August in a tent at 137th street and Edgecombe avenue on the site purchased by the church for the new edifice. This plan was agreed upon by Dr. John W. Robinson, the pastor and trustees, as one of the most effective ones to meet the needs of the majority of the members of the church who live in Harlem. Dr. Robinson has mapped out a very interesting service for the summer, and some of the most noted preachers of the country have been engaged to assist in the meetings. The meeting will be evangelical in nature, and besides the sermons by well known pastors, a feature of the services will be the song services led by trained leaders. The tent services mark a new epoch in the life of St. Mark's, and will pave the way for the coming of the church to its new home uptown. Several of the activities of the church will be held at the tent, among them the Daily Vacation Bible, which has been opened with a fine enrollment and trained corps of teachers. The school is in session from 9:30 to 12:30. The Sunday school will meet every Sunday at the tent and will be held in the mornings. Dr. Robinson is meeting with much success in his work here, and gives every evidence of having the situation well in hand. Your correspondent has not been informed just when building on the new church will begin, but it is believed that it will start some time in the early fall. Rev. Dr. W. H. Brooks the former pastor of the church, entertained the hope that the church would be completed by 1924, and it is thought that Dr. Robinson will work to that end. The church has a royal membership, and is one of the best organized in the country.

The vanguard of the students from the south who attend the summer schools at Columbia and New York universities have arrived, and the number this year shows the same fine and earnest group of young men and women who come north each year in quest of education and knowledge. A large number of these men and women are working for advanced degrees, and taking courses

that will better fit them for the specified work that they are engaged in as teachers. They show unusual pluck and determination, for many of them are working the year round teaching in the class room or engaged in other strenuous tasks. The annual reception to these summer school teachers will take place on July 13th and 17th, respectively, at the Y. W. C. A. and Public Library. The summer school at Columbia University will open on Monday morning July 9th and will continue for six weeks.

The business and professional men of New York, under the direction of the Association of Trade and Commerce, will stage a big exposition showing the progress of the Negro in New York, to begin July 23 at the Renaissance Casino. The exposition promises to be one of the most interesting exhibitions of the advance of the Negro in Harlem that has ever been seen. There will be exhibitions representing every phase of the work that Negroes are engaged in here, and the opening of the event is being looked forward to with great interest. The Renaissance Casino where the exposition will be held is one of the most beautiful buildings owned by Negroes in America.

Independence Day was observed here by a Block Party and Street Meeting, under the auspices of the West Harlem Republican Club, in W. 136th street, between Lenox and Seventh avenues. The entire block took part in the program, which did much to bring about a better neighborhood spirit on the part of the people in Harlem. The party was made possible through the efforts of Alderman George W. Harris, who is the president of the West Harlem Republican Club. A platform was built in the middle of the street for the speakers. Addresses were made by a number of prominent colored citizens of the city. Arthur J. Gary presided and the invocation was given by the Rev. Dr. W. W. Brown, pastor of the Metropolitan Baptist church. Several patriotic songs were sung, among them "America," "The Star-Spangled Banner" and "The Battle Hymn of the Republic." Those who made addresses were: Assemblyman Henri Shields, Rev. W. W. Brown, Ex-Judge J. B. Raymond, Coun. C. T. A. French, Alderman George W. Harris, Mrs. Laura Prampin and Miss Elizabeth Cunningham.

The West Harlem Republican Club has done effective work since its organization, and has been able to bring about a great many reforms for the civic betterment of Harlem. The organization has been instrumental in fighting for better recreational advantages for the children. The president, Alderman Harris, has represented the colored citizens nobly since he has been in office.

A conference on migration will be held at the Y. W. C. A. on Wednesday afternoon, July 18, at 3:30 p. m. The effects on the migration of Negroes from the south upon their economic and social status will be discussed and a movement started to assist in the adjustment of the new comers to their new home in the north. The conference is being called by Cleveland G. Allen, the New York correspondent of The Southwestern Christian Advocate. The speakers will be J. H. Hubert, of the New York Urban

League; Prof. J. O. Thomas, of Atlanta, Ga., and A. P. Randolph, one of the editors of The Messenger Magazine. The migration of Negroes from the south still goes on in large numbers. A recent survey has shown that 50,000 Negroes have left the state of South Carolina since November. As the result of this many of the farms of that state have been left vacant.

Charles E. Stewart, traveling newspaper correspondent with the Associated Press, has been passing several days in New York. While here he saw a number of his friends and was the recipient of many social courtesies. Stewart is widely known as a newspaper writer and lecturer and has a large acquaintance throughout the country. He has covered many of the notable gatherings of the country. He plans to return to New York again soon.

TWENTY-FIVE CENTS WILL PAY FOR

Five ice-cream cones—or A hospital bed in China for three days.

One Movie—or Food, clothing, and shelter for an orphan in India for three days.

Five packages of gum—or Salary and expenses of a preacher in Africa for two days.

About a gallon of gasoline—or One week's expense of a Japanese Sunday School.

A popular magazine—or A bible in Spanish, or French, or Italian, for some new-comer who has not yet learned America's language.

A cheap doll, baseball or jack-knife—or one hour of seashore outing for twenty-five mothers and babies from the city.

These things are part of the Methodist program of world wide work. They are dependent on your weekly offering for the Centenary program.

OKLAHOMA UNIVERSITY'S NEW PRESIDENT, ISAAC W. YOUNG

(Continued from Page 5)

his business life. He has not lived in Oklahoma City many years, but the banks will lend him money on his personal note without endorsement; and his O. K. will get any one a recommendation from the Retail Merchants Association for credit with local merchants. Instead of making large investments in real estate, Dr. Young has chosen to put his money in commercial stock. He is the only Oklahoma stockholder in the Standard Life Insurance of Atlanta, Georgia, an institution with \$2,500,000 assets. His holdings in the Citizens Trust Co., of Atlanta, an institution with capital and reserves of \$500,000 and assets of \$1,700,000 are sufficiently large for him to be on the board of directors.

If character, education, business experience, race loyalty, self-respect plus years of successful leadership, count in the presidency of an institution of learning as they do in other executive relations, Dr. Young should lead Langston University to the greatest success of its history.

SUMMER SCHOOL OF THEOLOGY AT CLAFLIN UNIVERSITY

By the Rev. John C. Gibbs

The first time in the history of the institution and the state was such a meeting held.

It met every demand and satiated every requirement made upon it by the big church. The ten days that the ten teachers, seven lecturers and interested students representing two states, three Annual Conferences, and ten District Conferences sat, were educational, inspirational and intensively spiritual. Students were in desperate quest for facts, truths and information. Instructors were deeply enthusiastic and determined.

School opened with the following subjects and teachers: First Year, "Making of the Sermon," Rev. D. H. Stanton, Pastor of Central Avenue Church, Atlanta, Ga. Second year, "Bible In the Making," Rev. H. W. B. Wilson, Agent Secretary for the American Bible Society, South Atlanta, Ga. Third year, "Beacon Light of Prophecy," Rev. J. E. C. Jenkins, Pastor of Centenary Church at Hartesville, S. C. Fourth year, "Paul and His Epistles," Rev. J. C. Gibbs, Professor of Religious Education at Claflin College, Orangeburg, S. C. First year, "Human Behaviour," Rev. N. J. Crolley, Pastor of Wassen Memorial Church, Atlanta, Ga. Second year, "Christian Pastor," Rev. J. A. Richie, Pastor, Asbury Church, Savannah, Ga. Third year, "Foundation of Christian Belief," Rev. J. D. Whitaker, Pastor of Centenary Church, Charleston, S. C. Fourth year, "System of Christian Doctrine," Dr. J. R. Van Pelt, Theological Seminary, Atlanta, Ga. First year, Professor of Practical Theology at Gammon "Art of Writing English," Rev. J. A. Holmes, Pastor of Haven Memorial Church, Waynesboro, Ga. Second year, "Graded Sunday School," Rev. J. W. E. Bowen, Jr., Professor of History and Religious Education at Claflin College, Orangeburg, S. C. Third year, "Religions of Mankind," Rev. J. D. Whitaker. Fourth year, "Five Great Philosophies of Life," Rev. Stanton. First year, "New Testament History," Rev. H. W. B. Wilson. Second year, "History of Christian Church," Rev. N. J. Crolley. Third year, "Introduction to Study of Sociology," Rev. J. A. Richie. Fourth year, "Book of Isaiah," Rev. N. W. Green, Dean of Maysville Institute and Pastor of Shiloh Church, Florence, S. C. Dr. J. R. Van Pelt each day conducted the Round Table for the benefit of all the classes in Tingley Chapel.

Dr. F. W. Hannon, Professor at Drew Theological Seminary, Madison, New Jersey, delivered lectures to the student body on some phase of the Bible each day.

Each evening the young theologues repaired to the chapel to again to listen, learn and take notes on lectures from Drs. J. B. Van Pelt, F. W. Hannan, J. W. E. Bowen, Sr., Professor of Historical Theology at Gammon Theological Seminary, Atlanta, Ga.; L. M. Dunton, President Emeritus of Claflin University; Allen McRossie, Educational Director of the Commission on Courses of Study, New York, N. Y.; Prof. J. B. Randolph, President of Claflin College; Bishop Ernest G. Richardson of the Atlanta Area; Revs. J. A. Richie and D. H. Stanton.

"The Beauties of the Bible," "The Use of History to the Minister's Life," "Christ in Our National Life," "The Purpose, Value, Progress and Success of the Summer Schools of Theology," "Building a Library," "The Christian Religion and the World," "Prayer," "Forgiveness," "The Minister as a Teacher," "Hymnology," "The Minister of Christ in International Life," "Challenge to Men of Brain and Conscience," "Social Changes in Modern Civilization."

From all appearances and reports the Summer School of Theology for the undergraduates from South Carolina, Atlanta, and Savannah Conferences, was a thrilling success. The attendance was commendable, the lessons encouraging, the instruction faithful and able,

the weather normal and propitious and the brotherhood inimitable and sublime.

The school body felt greatly indebted to President J. B. Randolph for the use of Claflin University and other courtesies; Prof. J. W. E. Bowen, Jr., as their efficient and big hearted Dean; Prof. Henry Pearson, as their accurate and faithful treasurer; Rev. J. E. C. Jenkins as their careful and painstaking secretary. The teachers for their association and proficient manner in imparting wisdom; the Methodist Episcopal Community Club of Trinity Church for their delicious ice cream supper; the citizens for their delightful automobile sight seeing tour, and a host of others, too many to number, who made it exceedingly pleasant, entertaining, and amply comfortable for them, for which they passed exquisite and stable resolutions expressing their appreciation and gratitude for the hospitalities so liberally extended and heartily enjoyed.

AMERICA READS THE BIBLE

Here Are Gathered Some Stories and Reports Made to the American Bible Society.

The Indian's Bible. One of the earliest services of the American Bible Society was to give the Gospel to the various tribes of Indians in our midst. The task was not an easy one for Indian tongues are difficult and varied. Scriptures have been sent out in Arapahoe, Cherokee, Choctaw, Dakota, Cree, Muskogee, Navaho, Ojibwa, Seneca and Winnebago.

A Crickets' Service. A very remarkable result of a book came to light on an American vessel. This man came under deep conviction of sin, but in the Hawaiian Islands he gave way to big temptations, trying to drown out the voice of God. He went out and got drunk, and then was afraid to go back to the ship in that condition. He sought out a place after wandering around aimlessly and was ready to sleep right in the open. A little cricket disturbed him and he was chased from place to place, when suddenly the cricket stopped. He slept, and upon awakening the next day, he found that he nearly fell to his death. Had not the cricket stopped its noise, he would have gone on a little further, and met certain death at the bottom of a high cliff. He saw God's care and shuddered to think of having had such a narrow escape from passing into eternity unsaved. He accepted Christ.—Reports of a Los Angeles worker.

A 44-Year Absence. "Just last week," says a Western colporteur, "I had the pleasure of talking to a man who had lived in that vicinity ever since 1877. And though he came from a Christian family and was 89 years old, he had not been inside of a church for over forty-four years. How I long to help him find the Savior." And this man is only one of the many lost sheep. There are thousands like him scattered over the mountains and plains, in the valleys and canyons of this desert country, who are not within the reach of the church.

In the Coal Mines. From the coal mines of West Virginia a woman Bible worker writes: "Many coal operators unable to secure ordained ministers, and appreciating the

fact that their mining camps, made up of foreigners and mountaineers, were becoming hotbeds of bolshevism and lawlessness, if not already so, co-operated splendidly with us in placing the Bible-trained women in their fields to work among their people. These consecrated young women superintend the Sunday school, nurse the sick, help in the homes where lessons in cooking and sanitation are needed; in fact, do everything a minister could do, except preach and perform marriage ceremonies. Their work with the women and children as friend, teacher, nurse, spiritual guide, could not be done by a minister. One operator, a Catholic, had a mission worker in his camp for three months conducting a Presbyterian Sunday school and a vacation Bible school. He said that he saw in that time the atmosphere of the camp change from cool indifference to a spirit of fellowship and good will—that because the children were happy, the parents were, and the men dug more coal for him, thus making the investment in the mission worker a paying proposition from a business standpoint."

A Traveling Man. Among the traveling men who not only carry their own Bible, but New Testaments and Gospels for distribution, George A. Calkins, a brother of the world-known Dr. Harvey Reeves Calkins, has done a remarkable year's work in Scripture distribution. Mr. Calkins has done some distribution on practically every train on which he has traveled during the year from Washington to San Diego. He has spoken and distributed Scriptures also in churches, Salvation Army halls, various missions, in street corner meetings in many of the cities and towns of Oregon and California, and has done all this without neglecting business, which he states was never better. Mr. Calkins never distributes the Scriptures indiscriminately, but always to those who express their desire for the Word and who promise to read it each day. He speaks with glowing enthusiasm of the eagerness of people for the Word of God. The following let-

ter is from a man who was down but who accepted a New Testament from Mr. Calkins and heard his testimony with some doubt that Christ's power could reach him: "I have at last found Jesus Christ, and I know that you were right. I don't care any more for cigarettes nor anything that is not clean. I am working every day." * * *

Helen Keller. Miss Keller is one of the world's great women; being totally deaf and blind, she has made a most valiant and victorious fight against the greatest of odds. She radiates sunshine, optimism and love. During her recent visit to San Francisco, thousands were drawn to see and hear her. As they heard her philosophy of life, and saw the joy and enthusiasm, all marveled, were deeply moved, and many wept with sympathy and admiration. We felt that the secret of her life would be found in her faith, and it was no surprise when we found her ready and delighted to have her picture taken with her Bible, and give her glad tribute to the Bible.

The Negro. In 1921 the American Bible Society circulated 44,216 volumes of Scriptures to Negroes in the southern states through a special colored agency for the race. In twenty years this agency has circulated 680,924 volumes. It employs 32 workers, and there are in addition seven volunteers.

That Khaki Testament. From Rochester, New York, comes this story: "A young man who had been over to France and gone all through the late war, was given a khaki Testament like the rest of the boys. He happened to be a Roman Catholic; but, nevertheless, he read it and read it, and read it, just like so many of the boys had done; so that, after he came back to his home in Rochester, he came to see me and talk about his khaki Testament. 'Do you know, Mr. Findlay,' he said, 'I would not give that little Testament for all the medals I have, much as I prize them.' We talked together and prayed, and he went away with a Bible under his arm. Shortly after he returned again with a young lady, whom he had married. She also had been a Roman Catholic, and she got a Bible, and, praise the Lord, they called again a short time after with the girl's mother, and she also got a Bible. For six months they have been doing good work in one of our Methodist Episcopal churches. And it all started from the little khaki Testament and word spoken in season by the colporteur."

"Where From?" In spite of every effort, undoubtedly many persons have never even heard of the Bible. A widely-known business organization sent out to certain of its correspondents a copy of the Ten Commandments. One of them wrote back and said: "This is one of the best things I have ever seen. Where did you get it?" Examinations have been made in colleges and universities on tests as to the knowledge of the Scriptures, with revelations of absolute ignorance concerning the contents of the Bible. The stories of our colporteurs and other workers reveal pathetic illustrations of the same truth. There are many churches where there are almost no Bibles in the church or Sunday schools except that which may be on the pulpit.

A Romance. Palumbo was an officer in the Italian army during the world war. As his trade was that of a skilled stone-cutter, on leaving the army he came to this country and settled in Elizabeth, New Jersey. He had broken entirely from the Roman Catholic church and had become an open and avowed anarchist of the dangerous type. While passing one evening the Italian Methodist Episcopal church he was attracted by the singing in his native tongue. He entered, went the second time, and was soundly converted. He developed special gifts as a speaker, and his pastor made a strong appeal to me to employ him for a few months in the work of Bible distribution. The result of his work were said to be truly remarkable. He has since married a young Italian woman in New York and plans to return to Italy to tell his countrymen there of God's Word and its inspired contents. His work is now being carried on by another converted Italian, Frank Martino, who is laboring among the nearly one hundred thousand people of that tongue who are to be found in that portion of New Jersey.

The First Prayer. "The meetings were held directly after the great awakening caused by Mr. Sunday's visit to N—. One of the first converts was a little woman, who was the first to buy a Bible on my first visit to D— the winter before. At that time we knelt together asking God's blessing on his own Book. After her conversion she told me that was the first prayer ever uttered in her home and that she never forgot it. It was good to see how happy and earnest she was in her new faith. Her husband followed her in two days, and they were baptized together."—From a Colporteur's report.

In 33 Tongues. In the southwestern states the Bible is each year distributed in these tongues: Arabic, Armenian, Bohemian, Bulgarian, Cherokee, Chinese (Canton), Chinese (Mandarin), Chinese (Wenli), Choctaw, Croatian, Danish, English, Esperanto, French, German, Greek, Hebrew, Italian, Japanese, Latin, Lithuanian, Norwegian, Polish, Portuguese, Roumanian, Russian, Ruthenian, Slovenian, Spanish, Swedish, Syriac, Yiddish.

A Fatal Event. "In the early hours of a certain unday morning," reports a colporteur, "in the new mining town of Babbitt, in the lobby of one of the three bunk houses after a quarrel and fight and drawing of a revolver, a man rushed out of the door round the corner and down the hill over the rocks. Another followed him closely a short distance, then ran back to his bunk, returned with a rifle and shot and killed the man who was then some distance down the hill. On the following Wednesday evening, I spoke to eighteen or twenty men standing around the walls of the same lobby, or sitting on the table. The fatal event was fresh in their minds and some had witnessed it. There was a deep seriousness on their faces as I spoke of the awfulness of sin, the reality of judgment, and the wonderful grace of God in cleansing us through the blood of Jesus. I placed one or two Slovenian copies of the gospel on the table as I was leaving. I imagined by the manner in which several of the men urged one who had picked up one of the copies, that he was one of the partici-

pants in the tragedy."

The Jews and the Word. There seems to be a growing expectation among the Jews that Jehovah is preparing great things for the Jewish people. There is among many a new expectation of the coming of their Messiah, and some believe that the Messiah, who is to come, is the Christ whom they once rejected. Some even look for a very speedy return of this Messiah. All of this general awakening, which is undoubtedly quickened by the political situation in Palestine, helps to prepare the soil for a deeper sowing of the Word of God.

BIRMINGHAM DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The Birmingham District Sunday School and Epworth League Convention was held at Oneonta M. E. church June 13 to 17, 1923. The Rev. J. C. Phillips, pastor; Dr. C. L. Dunn, District Superintendent, and Prof. J. H. Redick, president, presided. Wednesday night devotions were conducted by Rev. J. C. Sammons and Rev. Dennis Herrin.

The introductory sermon was preached by Rev. Luther Jenkins.

The convention was well cared for by the pastor, Rev. J. C. Phillips and Mrs. Mattie Porter.

First day, June 14: In the morning session the devotions were conducted by Dr. C. L. Dunn, District Superintendent. Lottie Louie Vann was elected secretary of the Sunday School and Epworth League Convention, assisted by Mrs. Etta Belle Borden and Mrs. Lee W. Lynn. Lottie Louie Vann was elected reporter to the Southwestern Christian Advocate. Rev. J. R. Taylor, Rev. W. J. Smith and Mrs. Esmer Collins financial committee. Rev. J. C. Phillips, Rev. C. L. Dunn, Rev. H. J. Macklynn, committee on considerations; Mrs. Chas. Coleman, Miss Pearl Lee, Mrs. O. H. Rush and Mr. Sim Moore, committee on resolutions.

The business was handled in a systematic way by the president. The pastors and delegates rendered splendid reports which demonstrated that much good is being done for the advancement of the cause of Christ. The convention was also graced with the presence of Dr. W. M. Jones, Area Superintendent of the Sunday Schools, of New Orleans Area, who gave his usual complete program of the work.

The following are some of the subjects upon which papers were written and discussions were made. The need of a District Sunday School and Epworth League convention; discussed by the Secretary, Rev. P. G. Goins and J. W. Whitfield. How to conduct an Epworth League to make it a live factor the entire year; Mrs. Mattie Porter, Miss Essie Turner read splendid papers on this subject, and it was further discussed by Mrs. O. H. Rush. Mrs. Chas. Coleman read an excellent paper. Her subject was "The Value of a Christian Education." Mrs. Esmer Collins and Miss Mary Newell read timely papers on the subject "How to Reach the Unreached." Miss Pearl Lee read a well-prepared paper on the subject "How to Keep the Teen Age in the Sunday School." Mrs. Etta Belle Borden and Miss Hattie

Pearl Hardie read a splendid paper on the timely subject of the day, "Why Should the Young Enlist in Christian Life Service" Thursday night. The welcome addresses were delivered by Mr. J. W. Porter in behalf of the church. The pastor of the Presbyterian church, in behalf of the white citizens of Blount county, which was well received. Rev. Chas. Coleman made the response in well-chosen words on behalf of the convention. This was followed by a sermon delivered by Dr. Golden, Evangelist, of the New Orleans Area.

On Friday, in the business session, we all were made to ask the question, Who will be next when the news came telling of the death of Rev. William Coleman, one of the oldest members of the Birmingham district. After Dr. Dunn read the telegram, Rev. J. W. Wright raised a hymn, "Servant of God Well Done." Then Rev. T. H. Ham prayed.

Sunday was a great day in Oneonta. Dr. Golden, the Evangelist of the New Orleans Area, preached to a large audience. People gathered from all directions, white and colored, to hear him. The white people of Oneonta invited him to preach for them in their church Sunday. But for convenience he preached in the courthouse. The audience was not disappointed. He used for a text Luke, 10:29, "Who is thy neighbor?"

Twenty-seven dollars was raised for the pastor, and in an after collection \$16 was raised for Dr. Golden.

The pastors, delegates and all concerned are pleased with their president, whose purpose is to put the program over the top with their co-operation.

Too much cannot be said in praise of Rev. J. C. Phillips, the energetic pastor of Bethlehem M. E. church and his loyal members and friends for the royal manner in which they entertained the Sunday School and Epworth League Convention.—Lottie Louie Vann, Reporter.

MUSKOGEE DISTRICT CONVENTION.

The Sunday School, Epworth League, Ladies' Aid and Woman's Home Mission Convention met in Franklin chapel Methodist Episcopal church June 10, 1923, Okmulgee, Okla., with Rev. W. C. Conwell at the steering wheel. Quite a number of delegates were present at the opening. Dr. Conwell, D. S., conducted the devotional exercises and perfected the organization, Rev. W. H. Hamilton president, B. R. Booker secretary, and W. M. Meals treasurer. The first day was given to the Sunday Schools. Mrs. A. Booker was elected district pianist. The music papers and addresses were all that could be expected; reports were good, and the Sunday school reports showed quite an increase over last year. Friday, the second day, was given to the League, Mrs. R. A. Baughman, president. Mrs. Baughman had the work well in hand. Many League delegates were present with papers, addresses and splendid reports. Epworth songs and plays were frequently injected in the meeting by Mrs. Booker. Mrs. Baughman's annual address was quite a treat to the delegates and visitors. The Epworth League

convention re-elected Mrs. Baughman by acclamation. She is the woman for the place.

Friday night Dr. H. T. S. Johnson, the Secretary of the Interracial Conference, arrived. Dr. Kidd, pastor of the A. M. E. church, represented the Ministers' Alliance and delivered a welcome address for the same; Judge Stevens delivered a welcome address on behalf of the M. E. church, and Prof. ——— on behalf of the professional people of the city. Dr. Johnson responded in fitting words. These addresses were filled with inspiration.

Saturday morning was Ladies' Aid day. Mrs. Cox, of Tulsa, presided, and proved herself equal to the task. The report from the auxiliaries were good and many good papers were read and many helpful addresses. The proper officers for the ensuing year were elected and the Woman's Home Missionary Society came into its own when Mrs. M. E. Parish took the chair to open the W. H. M. convention. It was soon found that all the reports and quite a few papers and addresses were in evidence, quite an increase over last year. Saturday evening, 8 p. m., a district musical was pulled off in grand style under the direction of Mrs. Booker. Saturday evening at 6:30 Bishop Mead held a very interesting group meeting with the ministers, and there was a mutual understanding and agreement touching the work for the year. Sunday morning we gathered at the Dreamland Theatre to listen to a sermon by Bishop Mead. He surely carried us to the mountain top and we got a great vision and felt as if we could stay there. Collection at the 11 o'clock hour, \$74. Bishop Mead spoke at Franklin chapel at 3 p. m. on Stewardship.

Dr. H. T. S. Johnson preached the closing sermon Sunday night.

From Thursday morning till Sunday night Dr. Conwell, the District Superintendent, was full of smiles. He injected many humorous jokes into the meeting and made many helpful talks and three big speeches. He knows the game and plays it well. His work is in fine shape. He has the punch, tact and energy to put his program over. Everybody gets a square deal under him and the district people love him. This was one of the greatest meetings ever held on the Muskogee district. Rev. B. R. Booker represented the Southwestern Christian Advocate. He reported 30 subscribers from his own church. Finance was good in every respect and the Centenary took on new life. The pastors and people of Okmulgee entertained the convention in grand style. Everyone seemed well pleased.

Dr. W. M. Young, Conference Evangelist, was present and was introduced to the conference and made many helpful suggestions and helped out with the music.

The district officers are as follows: Dist. Pres. S. S., Dr. I. S. Brown; Dist. Pres. E. L., Mrs. R. A. Baughman; Dist. Pres. L. A., Mrs. J. S. Easley; Dist. Pres. W. H. M., Mrs. B. R. Booker; Dist. Sec. S. S., Mrs. E. E. Lewis; Dist. Sec. E. L., Miss Irma Hamilton; Dist. Sec. L. A., Mrs. M. E. Parish; Dist. Sec. W. H. M., Miss Ida Patterson; Dist. Treas. S. S., Mrs. Arena Cox; Dist. Treas. E. L., Miss C. M. Jones; Dist. Treas. L. A., Mrs. Mitchell; Dist. Treas. W. H. M.,

Mrs. Estella Nicholson; Mrs. J. L. Supt., Mrs. F. Ralston; Cor. Sec., Miss Alice Thompson; Recording Sec., Miss Odessa Patterson; District Pianist, Mrs. B. R. Booker. Bishop Mead was well pleased with the work and bade us God speed.—B. R. Booker, Reporter.

OCALA DISTRICT—FLORIDA CONFERENCE

We found our way to one of the oldest inland towns in Florida, Micanopy. Here we met the Rev. W. B. Hester and his good people waiting our arrival. The doors of the Paradise M. E. Church, were standing ajar. The Rev. R. H. Debose, District Superintendent called the house to order Thursday morning. Prof. S. K. Kelley, Secretary; Miss Lillie May Evans, Assistant Secretary; Miss Lena Hendricks, Treasurer; Mrs. M. M. Gordon, Assistant. Thursday evening Rev. J. S. Lee, preached a very splendid sermon. Committees were appointed and business then began. Rev. Dr. J. S. Todd, Prof. I. H. Miller, A. M., Prof. W. W. Sullivan and Mr. A. Willis of the Mt. Pleasant M. E. Church at Gainesville came in and were introduced. Rev. J. M. Trammell, delivered a splendid address. Dr. J. S. Todd and Prof. I. H. Miller also addressed the convention on matters pertaining to the Centenary and the Southwestern Christian Advocate. Dr. Todd baptized us with Centenary fire. The most important part of our service was concluded with the several addresses. The Holy communion was conducted by the Rev. R. H. Debose, District Superintendent, assisted by Rev. A. E. Emanuel. Rev. J. W. Robinson, Rev. J. J. Williams, Rev. W. M. Smith and George W. Williams. Quite a number of people came forward and partook of the emblems.

The Sunday School Superintendents and Epworth League presidents, read splendid reports. Rev. W. B. Hester our pastor of Paradise M. E. Church is a strong pastor. He and his good people did the big job in caring for the convention. All visitors went away happy. The following leading pastors were on the job and delivered addresses in the convention: Rev. J. J. Williams, Rev. A. E. Emanuel, Rev. J. W. Robinson, Rev. W. M. Smith, Rev. R. K. Sherwood, Rev. J. S. Lee and the writer. The Rev. R. H. Debose, District Superintendent read a splendid report. It was brimful of good things. The pastors read their report of Centenary and other benevolences collected. splendid resolutions were read highly complimenting Rev. R. H. Debose, District Superintendent for such splendid ruling.—Rev. J. M. Trammell, Reporter.

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Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster B. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Mary Magdalene.

(Lk. 8:1-3; Matt. 27:55f; Jn. 19:25; 20:1-18)

AUGUST 5, 1923

In the ministry of Jesus certain women stand out prominent. The Marys seem to have a monopoly in this respect. One of these Marys was called Magdalene after the name of the village in which she lived. It seems that she was a woman of fair means, that is, was in good circumstances. Whether she was a young or a middle-aged woman we do not know. The pictures we see of her usually make her look quite young. But, of course, the artists use their imagination which may or may not mislead them and us.

Though she was a woman of means, her life was far from happy. Her money could not help her condition even though she may have been able to secure the services of the best physician that could be had. She was addicted to some sort of mental derangement known in that age and place as a possession of demons. It is reasonable to suppose that people today all over the world are subject to the same affliction; for we know of nothing that could have immured everybody except easterners to demoniacal possession. The probability is that we have similar possessions among us, but call them by different names. From the way a person would behave who was said to be possessed with demons, demoniacal possession would seem to be what we call insanity. We attribute it to nerve and brain disorders; while the easterners attributed it to indwelling evil spirits. We differ from them in our explanation of the cause. But the effect is the same, and it does not matter much what we call it. Let us therefore say that she was crazy or, at any rate, acted like she was crazy, for she had many ("seven") demons. Everybody understands that term—crazy. In some way she was healed by the Lord. We are not told the circumstances.

This was one real joy of her life. And after she had been healed she became permanently attached to Jesus through gratitude for the service which he had rendered her, and which no one else had been able to render. She went around with him and his disciples on many of their preaching tours. And she liberally shared her means to help support them in their ministry. Her devotion continued through to the end and beyond. She was one of the few devoted women present at the foot of the cross when he was put to death. She was one of the first to approach his tomb the next day with affectionate hands to anoint his body. She is said to have been the first to whom he appeared after his resurrection. Now what great joy must have filled and thrilled her soul—and

all the greater because of the extreme sorrow which it displaced in her life! And she was the first to announce the good news of his resurrection to the other disciples. She therefore shares with Peter the enviable honor of marking a decisive stage, a turning point in the history of the gospel of salvation. Peter was the first to discover that Jesus was the long-hoped-for Messiah. With that discovery the whole world seemed to have been transformed to the disciples. But with his death the joy of Peter's discovery, the enthusiastic hope for the immediate dawning of a new age was suddenly dissipated. Then she was the first to discover that he had arisen from the dead and to encourage the disheartened disciples. This was the beginning of a turning point in the world's history. After this we hear no more of her.

But we do know more of her if it is possible, as it certainly is, for us to know in advance how a person will normally act under given circumstances after we have known his character. A woman who was so devoted to the Lord's cause during his life, who was so devoted to the Lord through his life and after his death, and who had the enviable experience of being the first to become convinced beyond any doubt of the triumph of the Lord over death—such a woman must have continued to be devoted to the Lord's cause with her means and with whatever other service she could render as long as she remained Mary Magdalene.

The life of this Mary affords us a beautiful example, first, of effective gratitude of heart. The Lord has done and is doing many things for us whereof we are glad. We thank him with our lips no doubt. But does each of us thank him also with his means in supporting his cause to the extent to which he is able? The most effective gratitude that can be shown is a gratitude of service, and service, not for a brief period, but service for life. What if every person who has been blessed by the Lord were, in gratitude, to contribute of his means commensurate with his ability and opportunity to the support of the Lord's cause? The great social changes that would come about as a result would be something equivalent to the change which took place in Mary's mood at the sepulchre. What is the Lord's cause? It is any cause which seeks to bless humanity or any part of humanity with the altruistic interest predominating. Some men are a blessing unto others and the world; but the blessing comes more as a sort of by-product of their selfish efforts. There is not the Lord's cause.

The motive put into it determines everything. And, secondly, Mary's is an example of complete devotion to an ideal or a cause. She loved Jesus, because of the ideal for which Jesus stood. Consequently her love did not cease when he was put to death. If any woman put the kingdom of heaven first in her interests it was this Mary. Certainly she has been amply rewarded. Now there have been Mary Magdalenes throughout the history of the Christian Church. And there are some to-day. The regret is that there are not more of them than we have. May her tribe increase!

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, August 5, 1923
"Bringing the good tidings of the Kingdom of God."

(By Rev. D. D. Martin, D. D.)

A new day is about to dawn upon the earth. In it there are good tidings for all men. Jesus had been preaching the Good News but no one quite understood his message. The Covenant of the Blood is necessary for the complete revelation of his love. The first witnesses of his triumph over the Cross and the tomb were the holy women who came early to the Sepulcher. To them the risen Lord said "Go tell," and she went, "Bringing the good tidings of the Kingdom of God" to the disciples and to the world.

It was true courage born of love that brought these women so early to the tomb and sent them out in a community that had become a mob to effect the tragedy of the Cross, to publish the Good News of the Kingdom. Nothing less than a real experience filled with pathos and grief and inspired by a new vision and hope could have prepared Mary for her part in this work. To share in the dying of our Lord for the needs of the whole world, and to know by experience the meaning of the Cross will prepare one to be a bearer of "good tidings" to all men.

In Gethsemane Jesus felt the burden of the world coming upon him in the shadow of the cross; it gave meaning to the whole story of his sacrifice. Our Gethsemane will come when we have a sense of the loss of humanity, and that we two are to become the saviours of the race. As Jesus bore his cross so the faithful who came early to the tomb bore their cross and when they went out with the tidings they knew of what they were speaking. To them it was a resurrection message; they could make it clear to others.

The world was never more in need of Cross bedewed messengers than today. To come out of the weeping in sorrow for the lost to tell them the new hope is the story to which the friendless and suffering of earth will gladly listen. We are to each take up our Cross even as he took up his cross that the world may be saved. Have we any good tidings of the Kingdom? Let us go and tell them.

GAMMON SEMINARY.

District Rounds

MARION DISTRICT.

Fourth Round.

Mt. Sterling Circuit, July 27-29; Gainesville, Aug. 3-5; Union, 10-12; Clinton, 18-19; Akron, 24-26; Eutaw and Springfield, Sept. 1-2; Mantua Circuit, 7-9; Tuscaloosa and Buhr, 14-16; Bessemer and Readers, 21-23; Newbern and Waltham, 28-30; Oak Grove Station, 29-30; Marion Station, Oct. 5-7; Marietta Circuit, 4-5; West Green, Ala., Eutaw R. R. Station.

District Conference: Aug. 15-19. Each pastor will collect 25c from each member of his church for the Bishop's residence to be built in New Orleans to house our Bishops who may be sent to this Area from time to time.

Brethren, the Texas Conference and the Louisiana Conference have raised their quotas. The West Texas and Mississippi Conferences have raised a large portion of theirs. The Central Alabama Conference must not let her banner trail in the dust on this matter. Let the Marion District rise up in her strength and report "over the top" on this at the district conference. Brethren, I am depending on you to stand by this most worthy cause. The ministers gave one dollar each at Huntsville; I am sure our members will seize an opportunity to give at least 25 cents on this bishop's residence, thus showing our appreciation for Race leadership. The revival season is on for our rural churches and am praying for a great ingathering for all of the churches.

Let's make our fourth quarterly conferences great rallies. The entire ministerial support is absolutely essential. Pastors, District Superintendents, Bishops and Conference Claimants "muzzle not the ox that treadeth out the corn." The rural churches which have not raised their Centenary quota will remember it in crop gathering time, together with general conference expenses, remembering, too, next May is general conference session month and our delegates must go. Let's play our part, let's pay our way in the great church and don't expect a free ride.

Trusting and confiding in your loyalty, I shall expect a round report from every pastor at Lanett, Ala., November 8th, in Goodsell Memorial church.—Yours with every good wish, R. R. Williams, Dist. Supt.

MONTGOMERY DISTRICT.

Fourth Round.

Tensaw, August 4-6; Theodore, 11-13; Citronelle, 14-16; Mobile: Wesley, Chickasaw, 17-20; Warren Street, 24-26; Pollard, 28-29; Pensacola, 30-31; Brewton, Sept. 2-3; Castleberry Circuit, 4-7; Evergreen Circuit, 8-11; Lomax, 16-17; Mt. Creek, 17-18; Montgomery, 21-23; Booth, 29-30; Union Spring and Brown Grove, 6-8; Troy and Abernethy, 12-14; Electric Circuit, 26-28.

Dear Brothers—It is our duty to be loyal to the cause that we represent in every particular. We must retain our place in the conference. Let us push every claim with all our might until each one is paid. The revival season is now on; make full preparation, and go in to win. Every

(Continued on Page 11)

"LOOK UP, LIFT UP"**Epworth League Department**

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

August 5.

Subject: "The Companions of Jesus"
(John 11:1-6; Luke 19:1-10)

To me, one of the most interesting facts about Jesus, is His selection of a group of intimate companions known to us as disciples.

The Group Itself

In this group, one finds an interesting field for the study of character. I often wonder just what was the of each of these men. It is worth basis on which Christ made His choice more than casual notice that He chose largely young men. Christ's undertaking was a pioneer venture. Youth loves adventure. Young men are not afraid to try the untried. It is they who see "visions" and, who under the alluring spell of these visions, defy the existing order of things.

The Purpose in Choosing

Jesus knew that His objective would require time for its attainment. He early sensed the opposition of the entrenched prejudices of the leaders. He knew the "fight was on." This group of men was to form the nucleus around which His "Kingdom Idea" would be built. These men, getting an inside view of His purposes and ambitions and feeling the uncon-

querable impulsion of His optimism, were to be the "Key-men" in building the "Kingdom of Heaven." "And ye shall be witnesses of me both in Jerusalem, Judea, Samaria, and the uttermost parts of the earth."

The Bond

Jesus, no doubt, had a strong winning personality. There was something in the generous, kindly good will with which He met people, that interested themselves in Him and made them willing to trust Him. "Follow me," He said to these men one by one, they followed. Jesus knew how to be a good friend Himself. He knew how to allow for the shortcomings of His friends. He didn't condone faults, but He clung to His friends in spite of their faults and failures. In other words, He was willing to forgive a great deal in order to save a friendship. How different are we! Friendships of a lifetime are broken on the slightest misunderstanding by us. Not so with Jesus. Peter basely, ignominiously denied Him in the hour when He most needed friendly sympathy. But Jesus was tender and solicitous in His relation to Peter. It was this high sense of the value of friendship, this magnanimity as a friend that won men and held them to Christ.

J. W. HAYWOOD,
Baltimore Md.

EPWORTH LEAGUE NOTES.

By Secretary F. H. Butler

The Institute season is now on in full swing. The Central Alabama Conference led off among the colored conferences at the Central Alabama College in Mason City, near Birmingham, Ala. Dean Walker deserves special credit for having succeeded after two years trying in putting over an institute in that conference. President Sutton, of the college, and conference pastors and superintendents, helped him. This was our first institute in Alabama. The brethren caught the idea and promise larger support and co-operation next year.

The Bluefield District of the East Tennessee Conference came next. The live wire pastor at Bluefield, Rev. T. G. Howard, is responsible for this. He had the full support and co-operation of his District Superintendent, Rev. W. M. Brown. The response of the young life of that section was splendid.

The Little Rock Conference Institute at Little Rock, Ark., came next. This is a new institute but it is growing. The splendid leaders among the members of that conference are largely responsible for its success. They are a unit for the movement. President Cox does his utmost to keep alive the spirit of youth and the importance of the League in that sec-

tion. Life Work Secretary Seal Mrs. A. C. Freeman and others we might mention are giving hearty co-operation. The Central Missouri Conference Institute at Geo. R. Smith College, Sedalia, Mo., is now on. We are having the largest attendance yet recorded. The college dormitory is filled and many are staying in the city of Sedalia. This institute is for the Lincoln and Central Missouri Conferences. Representatives are present from as far south as Oklahoma City.

Next week the Lexington Conference Institute opens at Cincinnati, and the Atlanta Conference Institute at Clark University, Atlanta, Ga.

Wiley "U" is also on this week at Marshall, Texas. This is the Texas Conference Institute. They are having a big time as usual.

"How we may grip the boys for the church and Christian service?" This is a great big question that will not down. We are doing fine with the girls, but how about the boys? They are woefully scarce. They are scarce in our schools, our Sunday schools and our Epworth League after they reach a certain age. The "Boy Conference" idea will help us out on this. We addressed a graduating class not long ago in one of our schools. All girls except two. District Superintendents and pastors, have you no-

ticed this. Let us put the "Boy Conference project" forward in our fall conferences. Who will start? It will help.

DISTRICT ROUNDS

(Continued from Page 10)

saved soul should be instrumental in saving another one. To fall in winning souls for the Kingdom would be a calamity. We are behind with our quota of *Southwesterns*, as we are with some other claims. Let us rest not night nor day until we are ready to report at the Annual Conference in full for every cause. I am yours for Christ and the church, Joel C. Carson, District Superintendent.

OPELIKA DISTRICT.**Fourth Round.**

Five Points Circuit, July 28-29; Lafayette, August 10-12; Lafayette Circuit, 11-12; Rocymount Circuit, 17-19; Roanoke, 18-19; Opelika, 24-26; Goodsell (West Point) 31, Sept. 2; Lanett Circuit, 1-2; Wedowee Circuit, 6-9; Steven's Mission, 10; Benson Circuit, 14-16; Alexander City, 21-23; Kellyton Circuit, 22-23; Rockford Circuit, 28-29; Sylacauga, Oct. 5-7; Sylacauga Circuit, 6-7; Talladega Circuit, 13-1; Ashland Circuit, 19-21; Lineville Circuit, 20-21; Jackson Gap, 23; Dadeville Circuit, 27-28.

My Dear Brothers—We are now facing the Annual Conference. What will be the record of the past year? Remember that each pastor is now making his own appointment. Your work this year will largely reflect what you may expect the coming year. There is a promotion for all who do their work well. Do not forget that the Episcopal Fund will be prorated. Do not raise your own salary and let the Episcopal Fund go lagging. Do not forget the Old Veterans of the Cross who labored and we have entered into their labors. If you have not raised your entire quota for the *Southwestern Christian Advocate*, please continue the good work until the Annual Conference. A reading church will make a well informed church and that will result into a giving church. We urge each pastor to raise his Episcopal Residence Fund. It is only twenty-five cents per member. We need your hearty co-operation during the wind-up of the year's work. Will you co-operate? With every good wish for your continued success. Your yoke fellow, James Nathaniel Wallace.

MERIDIAN DISTRICT.**Third Round.**

Lake Ct., July 28-29; Hickory Ct., Aug. 4-4; Forest City, 11-12; District Conference at Toomsaba, Miss., 15-19; Haven chapel, Meridian, 24-26; Rose Hill, Meridian, 26-27; DeKalb Ct., Sept. 1-2; South Side, Meridian, 6-7; St. Paul, Meridian, 9-10; Lauderdale Ct., 15-16; Scooba Ct., 22-23; Preston Ct., 26-27; Union St., 29-30; Philadelphia Ct., Oct. 6-7; Philadelphia Ct., 5-7; Meridian Ct., 13-14; Chunky Ct., 13-14; Montrose Ct., 17; Garlandsville Ct., 18; Lillian Ct., 20-21; Rose Hill Ct., 20-21; Daleville Ct., 24-25; Fort Stevens Ct., 27-28.

Let us continue the fight until the victory has been won. District conference at Toomsaba, Miss., Aug. 15-19, 1923.—B. T. McEwen, D. S., 2716 12th Street Meridian Miss

NAVASOTA DISTRICT

Anderson Ct., Aug. 11-12; Navasota Station, 12-13; Bedias, 18-19; Brenham, 25-26; Brenham Ct., Sept. 1-2; Sealey, 8-9; Bellville, 15-16; Hempstead, 22-23; E. Hempstead, 29-30; Hufsmith, 6-7; Hockley, Oct. 6-7; Hockley, 13-14; Stoneham, 20-21; Brookshire, 27-28; Somerville, Nov. 3-4; Caldwell, 10-11; Madisonville, 17-18.—R. B. Reid, District Superintendent.

Quarterly Conferences

FREDERICKSBURG, TEXAS—Our second quarterly conference was all that heart could wish. The business session was well attended and was enjoyed by all present. The District Superintendent, Rev. G. A. Deslandes, was paid in full (\$28).

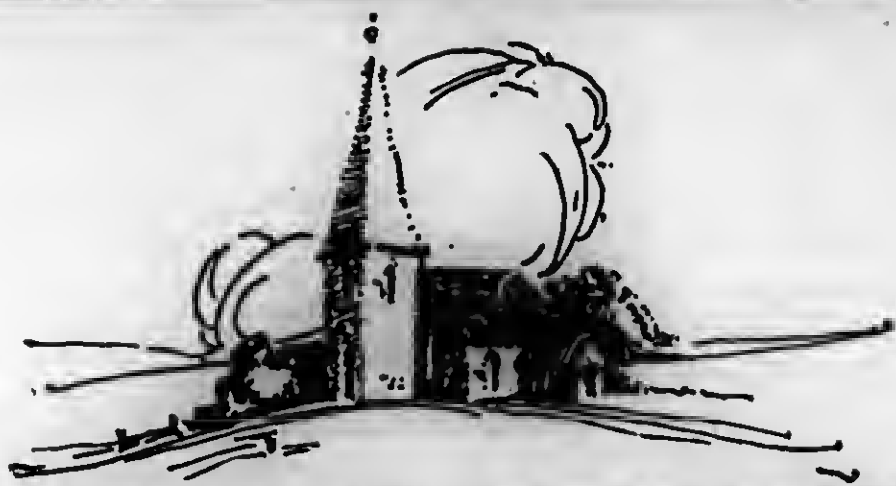
Sunday morning our Sunday school was well attended; the lesson was taught and reviewed by the pastor, J. S. Medlock, and District Superintendent. At 11 a. m. Rev. G. A. Deslandes delivered a great sermon and six came to be prayed for, and at 3 p. m. the Reverend was at his best. God blessed us with six converts and nine persons joined the church. The candidates were baptized and received into the church and everybody present took the Sacrament. Rev. Medlock and his good people are together and are doing good work for the Master's kingdom. Pray for us.—W. B. Clark, Reporter.

NEW FRANKLIN, N. C.—The M. E. church held its first quarterly meeting June 30th and July 1st. The Superintendent, Rev. C. S. Webster, preached three glorious sermons, which were indeed interesting. The reports were very good. We must say we are glad that the Bishop sent our pastor back, Rev. W. D. Rivers. We are hoping to be successful this year. Collection, \$71.40.—Mrs Amanda Murray, Reporter.

WHITE HALL METHODIST EPISCOPAL CHURCH—The second quarterly conference was held on July 1st. Of all the quarterly conferences that have been held within the past two years this was the best. Dr. W. G. Alston, our District Superintendent, was very much pleased with the work that was done during the past three months. Rev. F. D. Bowers, our beloved pastor, showed himself equal to the task. The District Superintendent was paid in full and part of the third quarter was raised. Too much praise cannot be given the committee that presented to the community such an excellent concert on Saturday night. The people said this was the best given during the whole season. The persons who composed this committee were Mrs. Martha Braux, Martha Melasha, Fannie Seals, Mary Williams, Mary Sims, Julia Raney, Edna Vauga, Mary Johnson, Tom Bowman, Charles Dines, Joseph Ester, Jno Wilson, Isaac Ester, Allen Johnson. The neat sum of \$41.62

(Continued on Page 13)





WHAT THE CHURCHES ARE DOING

ST. CHARLES, MO.—We have been very busy since conference at St. Paul Methodist Episcopal Church, doing those things which were much needed. We have beautified the exterior of our parsonage by building a porch, weather boarding the two rear rooms and painting the entire building. It certainly improved the appearance of the place greatly. As we have a beautiful location, we want our church and parsonage to be one of the striking sites and, too, because God's house should always be a place well cared for, both with the material necessities and spiritual support.

Our Children's Day program was good. There were present a very appreciative audience to witness the rendition and they gave proof of their satisfaction by responding liberally. Mr. Brophy Snell was sponsor for the offertory, his appeal was realized. Miss Pearl Hubbard was Mistress of Ceremony; John R. Guyton, acting Superintendent of Sunday School during his vacation.

On July 6th, a Baby Contest was had, it was indeed a success. Orward Mozee, a sweet baby boy was the winner, bringing in the greatest number of votes. Mr. Wm. Kemp presented the prize. The presentation was unique. Mrs. J. C. Guyton, allied with her son, John R. Guyton, served refreshments. The grand total was \$50.85. We are doing all we can for God and His cause in St. Charles. We are on the charging line, sin being our foe, because sin, as is stated in Proverb 14:34, is a reproach to any people. —J. C. Guyton, pastor.

JACKSONVILLE, FLA. — Commencement week at Boylan Home Normal and Industrial Training School began Sunday, May 20th, at 3:30 p. m., at which time the Baccalaureate Sermon was delivered by the Rev. S. P. Rutledge, pastor of the St. Joseph Methodist Episcopal Church, city. Rev. Rutledge chose his text from the book of Proverb, 4th Chap., 7th verse: "Wisdom is the principal thing; therefore get wisdom, etc." In a very masterly way he delivered a most excellent sermon which was greatly enjoyed by all present. The spacious auditorium was crowded to its utmost capacity.

On Monday evening, May 21st, the grand musical program under the direction of Miss Ferguson, was rendered in a most pleasing manner.

Tuesday, May 22nd, was Patron's Day. The exercises began at 2:30 p. m. Many beautiful things were placed on exhibition which reflected much credit upon the Superintendent and faculty for the splendid work which is being accomplished at Boylan.

Wednesday, May 23rd, the Class Night exercises began at 8 p. m. This was another eventful evening. The graduation exercises were held on Thursday, May 24th at 8 p. m. The Commencement Address was delivered by the Rev. Dr. A. J. Price, pastor, Snyder Memorial Methodist Episcopal Church, (white). The many years experience of Dr. Price in educational work peculiarly fitted him for the task of the hour. The key words of his subject were: "To Know," "To Be," and "To Do." From these words he delivered a very forceful and impressive address.

A number of prizes were awarded to students for special work done during the school year. Then came the awarding of diplomas to the class of '23, which consisted of four from the Normal department, and twenty-five from the grammar school department. With the pronouncing of the benediction by the Rev. S. P. Rutledge, there came to a close one of the most successful years in the history of Boylan Home. —Mrs. Retha Nattiel, reporter.

STARKVILLE, MISS.—The Methodist Episcopal church has just closed one of the greatest revivals in its history. Results were great. There were 36 conversions. The Rev. J. N. C. Coggins of the Board of Temperance, Prohibition and Public Morals, was in charge—E. M. Miller, pastor.

INTERLACHEN, FLA.—A storm struck the parsonage here not so long ago and surprised the good pastor with many good things and a nice purse. The pastor has done great work here in building the church again—Lula Williams, Reporter.

TRENTON, LA.—The pastor of Pleasant Valley and his family wish to express their appreciation for the genuine surprise given them on Thursday night, July 5th. Many pounds of choice groceries were given them while the pastor was away at Waveland, Miss., attending the summer school. Among the ladies comprising the party were Mrs. Laura Pequea, Mrs. Della Thomas, Mrs. Lue Jackson and others.

LEONA, TEXAS.—Hilliary Chapel Methodist Episcopal Church is getting along splendidly, both spiritually and financially. The first Sunday in July was a high day. Our pastor, Rev. A. L. Gaharrel preached at 11 o'clock A. M. After the sermon he administered the Lord's Supper to 75 members. There were 8 cash subscriptions taken for the Southwestern Christian Advocate. Our pastor is certainly doing his bit to make the Southwestern self-supporting. We are now planning for a great revival. The women of the Ladies Aid and Home

Missionary Society are doing great things to advance the progress of the church. We are going to help our pastor go over the top—Eimer Washington, reporter.

LAKE CHARLES, LA.—The Epworth League of Warren Chapel M. E. Church has launched a new campaign under the direction of a new set of officers. The League is taking on new life and great things are going to be accomplished in the future.—L. Divine, Reporter.

McCOMB, MISS.—The Church here is moving along nicely. Every Sunday one or more members have been added to the Church. A splendid financial showing was made on Easter Sunday. On last Sunday \$16.25 was raised for the pastor.

BIRMINGHAM, ALA.—Sunday was a high day at St. James M. E. church, Birmingham, Ala. Dr. C. L. Dunn, District Superintendent of the Birmingham District, held our third quarterly conference June 7th. Nearly all of the officers were present with good reports which showed that the work is progressing along all lines. Dr. Dunn preached one of his soul-stirring sermons Sunday night. Oh, did not our hearts burn while he talked to us by the way. We paid the District Superintendent in full, \$20. We are striving to put The Southwestern in every home. July 1st is our over the top day for The Southwestern Christian Advocate.—J. A. Howard, Pastor St. James M. E. church.

ELBERTON, GA.—Children Day Exercises at Donners Grove M. E. Church were befittingly carried out under the direction of Mr. Jasper Brown and Miss Ruth Wilkins. Collection \$10.00. The following captains reported as follows: Mr. Albert Browner, \$1.65; Mrs. Envester Wilkins \$1.10; Mrs. Hoppie Stark \$1.50; Mr. Jasper Brown \$1.15. The Elberton charge is moving toward the front.—Reporter

POTTS CAMP CIRCUIT.—The Rev. C. L. Ouston, preached a grand sermon on Children's Day, June 24th. he held us spell bound one hour. It was a Pinecote Day, with us. The program was conducted by Sister Wetherall. Taylor's chapel will be the place some day.—T. M. Foster, P.

MOUND BAYOU, MISS.—We take this method to thank the members and friends of Wesley M. E. Church for a most pleasant surprise over the night of July 3rd. They came in cars about 9:30 o'clock, just after prayer meeting softly and beautifully singing "The Comforter has come" and in truth he had come with many comforts. Our doors were thrown wide open and they entered with radiant faces marching directly to the dining table which they left groaning under the great load of groceries and dry goods. After a brief talk from the pastor's wife and prayer by the pastor they departed leaving the pastor and family rejoicing over the great love and sympathy they had shown. Thank you one and all. We feel to be in your midst and to serve such lovable people is no unpleasant task—Mrs. Z. T. Powell, Reporter.

BOYCE, LA.—On July 1st, there was a great service at Boyce M. E. Church, Rev. T. A. Hampton of the Mondoe District was with us, preached and administered the Lord's Supper.

The hearts of all were filled with joy. He also preached a great sermon Sunday night, assisted by the pastor, who has just returned from the summer school of theology in Waveland, Miss. He gave a glowing description of the work done there by the pastors.—Prat Dotson, Reporter.

CEMETERY, TENN.—Sunday, June 18th, was a high day at Stone River Chapel M. E. Church. A grand basket dinner and rally was given by the members of the church. The yard as well as the church was packed on this day. The church is indeed growing. On every Sunday the Sunday School is well attended. There were many visiting pastors and members with us on June 18. The total collection for the day was \$68.00. We the officers and members of Stone River Chapel do hereby thank these good pastors and members for their assistance.

MERIDIAN, MISS.—Sunday, July 15th, was a high day at Rose Hill M. E. church. We had a lovely time, both spiritually and financially. Our pastor, Rev. G. W. Coleman, preached three sermons to be long remembered by those who were present.

The money was raised by captains. Captain No 1, Mrs. Mary Fulliove, reported \$8; Captain No 4, Mr. Preston Hardy, reported \$22.14; Captain No 2, Mr. Horace Hardy, reported \$9.95; Captain No. 3, Miss E. B. Hill, reported \$13.01; Captain No 5, Mr. Reuben Nelson, reported \$6.40; Captain No. 6, Mrs. Dovie Smith, reported \$10.30. Total reported, \$69.80. The members and friends of Rose Hill know how to make things go.—Miss E. B. Hill, Reporter; Rev. G. W. Coleman, Pastor.

RAGLAND, ALA.—Sunday, July 8th, was a day of much interest. Dr. J. W. Golden was with us; that meant much within itself. In our drive we raised \$14.30 on the church building. Our church, which we need so badly, is nearing completion. Our young pastor, Rev. Moses Malone, has the work well in hand and at heart. He stands out high in the esteem of all in Ragland. We will go in our new church very soon with much deserved credit to our pastor. All parts of the church are at work; we are marching on.—L. V. Culpepper, Reporter.

OXFORD, N. C.—Mrs. Thomas, wife of Rev. Thomas, pastor of St. Peter's M. E. church, Oxford, N. C., had a "Womanless Wedding," which was quite a success. She realized \$47.50 for the church. Mrs. Thomas is a fine worker, and the members and friends of other churches are proud to have Rev. and Mrs. Thomas with them.

MOSS POINT, MISS.—St. Paul Methodist Episcopal church: It was during revival, Thursday night, July 5, 1923, after the close of the meeting, that the parsonage was stormed by some kind friends of Moss Point, representing the Methodist, Baptist and A. M. E. Zion churches. They went to the dining-room and laid the goods on the tables. Songs were sung, prayers were offered by Brother Solomon Grant and the pastor. Speeches were made by Dr. D. L. Morgan and Brothers H. G. Brooks and Walter Hand.

The guilty parties are as follows: Sisters Josephine Steward, P. W. McIntosh, Jessie B. Campbell, Katie

Wilson, C. Lawson, Rosa Hyde, E. Budro, S. E. Moton, Maggie Green, Alberta Bartee Clara Robertson, E. McElroy, Katie M. Brooks, Laura Grant, Olivia Lee, D. Greenwood, Mildred Greenwood, and Brothers H. G. Brooks, Walter Hand, George Thompson, H. Bartee, J. W. Green, Solomon Grant, Willie Polk, Earl Greenwood, James Greenwood, J. C. Hyde, R. A. Colston, and others whose names the reporter was not able to ascertain.

Benediction by the pastor and all were invited to return as early as convenient, and were assured that such guests would have a cordial welcome at any hour.—W. L. Marshall, reporter.

MUSKOGEE, OKLA.—On Monday evening, July 9, just as we were about to retire, we were surprised by a crowd of people coming upon our front porch singing "God Will Take Care of You." We opened the door and the crowd was led by Mrs. S. E. Hamilton, the president of the W. H. M. S. Prof. J. R. Coffey made the presentation speech and Rev. R. R. Booker and wife responded in fitting words. Space will not permit us to give all names who were present and brought pounds, but permit us to say they left many choice pounds and we were made to feel happy and to know that God will take care of us. Too much cannot be said of the good members of Spencer chapel for the way they are standing by the church. We are glad to be with this loyal band.—(Signed) The Booker Family.

NEWBERN, ALA.—Last night a storm struck our parsonage, and although it did not demolish the building, it left about fifty pounds of choice and well-assorted groceries for the pastor and Miss Eunice M. Trammell, which was greatly appreciated. Those leading were Sisters Mattie J. Williams, Hattie Jones, Paralee McLin and Caroline McLin. Thank you, ladies. Come again.—Rev. W. T. Trammell, P. C.; (Miss) Eunice M. Trammell, Reporter.

NEW ZION.—The New Zion choir put over a singing rally last month for the benefit of the church, purchasing a beautiful "sunshine" gasoline lamp and a new supply of song books. Brother Murphy Spencer, the president, full of push and poise, highly animated for all forward church movements, is leading his choir members to the goal in every way. More than \$10 was raised.

ZION RIDGE.—The Children's Day at Zion Ridge last Sunday was very successfully carried out, Superintendent E. L. Louis, the teachers and officers of this school, assisted by Mrs. C. A. B. Price, put the program over all right, clearing the main line for Southwestern Day July 1st.—C. A. B. Price, Reporter.

TAZEWELL, VA.—The Wilburn Memorial M. E. church, Tazewell, Va., recently had a Sunday school rally for the purpose of installing the graded Sunday school course of literature. This was done by means of a little contest of two weeks' duration between forty (40) boys and girls for a prize. The contestants raised \$48. Walter Dempsey received first prize, Willie Wade second and William Ceacle third.

The Ladies' Aid, in an Old Folks' concert given April 15th, raised

\$47.50. They also have on hand some \$15 received for tickets sold to contestants for a nice quilt donated to the society by Sister Henrietta War. Sister Mary Nash, their efficient president, believes they will raise the amount to \$100 by the District Conference, which convenes July 10th.

The North Tazewell church has again opened her doors. The small membership is very enthusiastic; it has paid \$10 to the Centenary, \$5 to our Morristown school, and is planning to begin a new Sunday school July 1st. A revival is now in progress.—J. B. Boldin, Pastor; Chester Dempsey, Reporter.

WEST RALEIGH, N. C.—Children's Day was a great success here. The program of the Board of Education was carried out. All departments of the church are moving along nicely. Improvements on the church have been made amounting to several hundred dollars. The young people are now preparing for the coming of the Epworth League, and Sunday School convention of the Greensboro District, which will convene the last part of August. The pipe organ recital was well attended.

ANDERSON, S. C.—Children's Day exercises at Rockmill charge were indeed a success. The Sunday school raised \$70 for Centenary and missions. The work along all lines is progressing on this charge. The church is wide awake and the Sunday school is one of the best in the state. The Rev. T. R. Robinson is the pastor.

JEFFERSON, TEX.—The members and friends of Marshall Circuit M. E. church are to be thanked and complimented on the excellent way in which they cared for the delegates to the convention recently held there. The convention was a great success and was well attended. The work is growing and that charge is going over the top.

DE KALB, MISS.—Sunday, July 1st, was home-coming day at St. Mark church. Rev. G. R. Thomas, of Meridian, preached two soul-stirring sermons. He used for his subject at his 11 o'clock meeting, "Ye must be born again." Our hearts were made to rejoice.

Rev. Adams certainly knows how to lead his people. St. Mark is ready to follow where he leads. St. Mark is over with her share of Centenary and benevolence and is planning to soon put the the pastor's salary over, and then say what next? Rev. Adams is the right man in the right place. He is marshalling his forces to the front. Collection for the day, \$30.—Ella Roberts, Reporter.

INQUIRY

I want to inquire for my brother. His name of, "Gabe" Curtes. When last heard of was in Wagler, Okla. Our mother's name was Adeline Curtes. Our father's name Mart Barnett. Any information of Brother Gabe will be appreciated.

M. H. BURNETTE
Box 196, Zwolle, La.

QUARTERLY CONFERENCE

(Continued from Page 11)
was raised at the door.—J. D. Wilson, Reporter.

HUBBARD, TEX.—We closed our

third quarterly conference June 16th. Conference opened at 3 o'clock, with J. W. Warren, District Superintendent, in the chair. At the opening a program was rendered as follows: "The Need of Revival Spirit on the Pelham Circuit," led by Mr. Geo. Caruthers, who brought out many good points that would create a revival spirit in the church; two splendid papers were read by Mrs. M. J. Porter and L. A. Richle on the work of women in the church; also, other subjects discussed were the duties of stewards and class leaders, by W. A. Sneed, Washington Wilson, Henderson, Bruns, and others. Each one was well prepared and brought out many good points. Then the business session of the conference was taken up with officers ready with written reports.

On Sunday morning the District Superintendent, J. W. Warren, was at his best. Preached one of the greatest sermons at 11 o'clock that we had ever heard him preach. Collected during the quarter, \$68.36. Thus our quarterly conference closed out with great success. Rev. F. J. Hutchinson, our pastor, is now pushing every auxiliary of the church to get ready for the district conference. Rev. D. C. Lacy, Field Secretary for the Veterans of the large Texas Conference, was with us June 23-24. His lecture was fine. We enjoyed his visit so much, as we are always glad to have him with us.

HARLETON CIRCUIT.—The third quarterly conference convened at Lodwick July 1st. Our District Superintendent, E. H. Holden, was present. All officers were present. Our services were great; the Superintendent was paid \$23; raised for conference claimants \$23; pastor \$5. The Sir Knights and Daughters, Maids and Pages had their annual Thanksgiving sermon on June 17th. It was fine. The sermon was well preached by Rev. Fuller, a member of the order.

On June 19th we had a great picnic. We raised for conference claimants \$23. We are striving to make a round report this year by the help of God.—P. F. Jackson, P. C.; Minnie Wilson, Reporter.

FAYETTE, MISS.—The second quarterly conference of the Fayette charge, Vicksburg District, Mississippi Conference, was scheduled for Saturday and Sunday, June 16-17, 1923. Owing to the heavy rain which fell in this section of the country on Saturday, we were unable to hold the business session of the conference.

On Sunday, June 17th, Rev. G. W. Williams, pastor of our church at Natahez, and acting District Superintendent, preached a most powerful sermon. All who heard him were well pleased. The District Superintendent's salary, \$25, was raised in full. Total amount raised was \$34.69.

Under the management of our most efficient pastor, Rev. M. P. Johnson, the work of the church is progressing nicely along all lines. The auxiliaries are well organized and are functioning actively to the various enterprises of the church.

The Children's Day exercises at Adams chapel M. E. church on the fourth Sunday was a complete success. The program was carried out to the letter. The committee, Mrs. Clara F. Drayden, Mrs. A. L. Bullen, Mrs. Minnie Holloway, Miss Lena

Balbridge, Miss Nellie Kates, and others, deserve much credit for the successful management of the program.

With the program for Southwestern Christian Advocate Day in the hands of the committee, we expect to go over the top next Sunday with our quota.—Reporter.

KANSAS CITY, KANSAS.—Our second quarterly conference convened on the 1st and 2d of July. District Supt. G. G. Logan preached at 11 a. m. Subject, "The Power of the Gospel." At 1 p. m. the funeral of Mrs. Malinda Winn, age 72 years, one of the oldest members of the church, was preached by the pastor, Rev. P. A. Morrow. At 3 p. m. the sacramental sermon was delivered by Rev. Bolden, of the C. M. E. church, Kansas City, Mo. The music was rendered by the C. M. E. choir. Sacrament was administered at this service. At 7:30 p. m. sermon was delivered by the District Superintendent. On Monday night the business session of the quarter was held by the District Superintendent. All committees and auxiliaries made splendid reports. All reports given shows that \$1,005 have been taken in during the quarter.—Reporter.

BOWLING GREEN, MO.—Wesley chapel M. E. church: Our first quarterly conference was held June 2nd and 3rd, the first in the history of the new Hannibal District. Our pastor, Rev. M. L. Jackson, has spared no pains in getting every department of the church organized, and reports from all were good. We have now 25 members paying dues in the Ladies' Aid Society, with Mrs. D'Arline Smith president; 12 Home Missionary women, with Miss Vinnie Hendrix president; 10 Foreign Missionary women, with Mrs. Ella Norton president; 21 King's Heralds, Miss Ruby Anderson president, and 6 Little Light Bearers, Mrs. Alice Edwards superintendent. Sunday morning at 10 o'clock we enjoyed a great love feast. At 11 o'clock our District Superintendent, Rev. C. S. Webster, preached a wonderful sermon. At 3 p. m. the sacramental sermon was preached by Rev. Price, pastor of A. M. E. church, and everybody enjoyed the spiritual treat.

At 8 o'clock p. m. the District Superintendent reached his climax. We enjoyed the spiritual feast. The choir was at its best all day. Mrs. S. M. Jackson, our pastor's wife, presided at the organ, assisted by Mrs. Sadella Turner. Collection was \$39.

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REV. ROBERT F. LONG,
Pastor Cady Chapel M. E. Church,
P. O. Box 78
WOODWORTH, LA.

Our Children's Day program, directed by Mrs. S. M. Jackson, assisted by Mrs. Sadella Turner, organist, Alice Salmons and Ella Norton, was quite a success. Nine children were baptized.

Our full quota of new subscriptions to The Southwestern Christian Advocate was raised and sent in time for the great anniversary.—Mrs. D. A. Smith, Reporter.

BELZONI, MISS.—The second quarterly conference was held July 6th-9th, Dr. H. B. Hart presiding, who has the work of the church well in hand.

This was a high day both spiritually and financially; 46 partook of the Lord's Supper; \$38.60 raised.

Dr. Hart assures us that the plans of the church were about completed and the ground for our new church will soon be broken. The members all seem to be very jubilant over the news.

Rev. M. J. Stalling and wife, who without doubt are earnest workers for the cause, will continue to have the support of the loyal members and friends. We are praying for the good spirit to continue and to abide in us. District Superintendent paid in full.—Mrs. T. M. Outlaw, Reporter.

THOMPSON, TEX.—Our third quarter was July 8-9, 1923, with Rev. A. N. Carr, District Superintendent, presiding, in his usual masterly way. He made some timely and helpful remarks. Most of the officers were present with good reports. The District Superintendent spoke in high terms of the advancement of the work. Sunday was a high day with us. The District Superintendent preached a most excellent sermon; the collection was good; the Lord's Supper was administered to many. Reporter.

CAMPTI, LA.—The second quarterly conference was held in St. Paul's M. E. church, with the District Superintendent, Rev. G. C. Haywood, presiding, who found Campti under the leadership of Rev. A. M. Taylor, in fine shape. The reports showed an increase along all lines.

The pastor's salary has been increased; also District Superintendent's. Centenary up to now \$200. We also have fourteen subscriptions for the Southwestern Christian Advocate.

Our church is well organized and things are going along just fine. During our quarterly conference a very interesting program was rendered. The most interesting feature of the day was the recreational program with the young people that was rendered Monday evening from 4 o'clock until 6 o'clock.

We certainly thank our good Bishop Jones and Dr. Haywood for sending to us Bro. Taylor. Indeed the church made no mistake, because he is a wide-awake pastor and knows how to put the program of the church over. During the quarter we raised \$450, paid the District Superintendent \$29.0 for the second quarterly conference. The many anxieties that are working so faithfully to take care of the program of the church are the Woman's Home Missionary Society, Ladies' Aid, Epworth League Conference, Sons and Daughters. The doors of our church are opened five nights in a week.—Lycugus Alee, Reporter.

HOBSON CITY, ALA.—The third quarterly conference of Rising Star Methodist Episcopal Church was held July 5th and 9th, 1923. The business session of the conference was held Thursday night, with the Rev. C. L. Dunn, D. S., presiding. Most of the officers were present with good reports.

A nice program was rendered after the business of the conference, with Mrs. Ophelia Thomason, director of religious education, in charge. This program was based upon tithing and stewardship. A strong paper was read by Mrs. Ethel Morris, subject, "If I Tithe, I Am Sure to Find Spiritual Blessings." Mr. T. H. Houston spoke to the delight of all from the subject, "Inescapability of Stewardship." Solo by Miss Helen Morris; remarks by the Rev. C. L. Dunn, who paid high tributes to the pastor and people; also congratulating Mrs. Ophelia Thomason for being the first to tithe to the Lord. We have several titheers now to His cause.

Sunday night the Rev. Dr. Dunn preached a wonderful sermon to the delight of all present. Collection, \$42.—P. Y. Wofford, Reporter.

GEORGE, MISS.—The second quarterly conference convened at George, Miss., Craig Circuit, June 16-17, with L. W. Price, District Superintendent, in the chair. Owing to the hard rain both Saturday and Sunday only two churches were able to meet the conference with reports, which showed much improvement. The collection was good. So far as reported for all purposes this quarter, \$187.31.

INDEPENDENCE, KANSAS.—Our beloved District Superintendent, Rev. W. C. Conwell, of Muskogee, Okla., held his second quarterly conference at St. John Methodist Episcopal church, Independence, Kansas. Rev. Conwell arrived and found the pastor, Rev. R. D. Gatewood and family, getting along nicely. Rev. Conwell preached a powerful sermon at 8:00 o'clock p. m. Week by week Rev. Conwell has gone forth on his mission, carrying light into the dark places, instruction to the ignorant, comfort to the sorrowing, inspiration to the discouraged and hope to all. He seemed to have enjoyed himself very much while being in our city. We are wishing for his return. Rev. R. D. Gatewood preached a soul-stirring sermon at 11 o'clock a. m. The District Superintendent was paid in full.—Pearl Gatewood, reporter.

BURNET, TEXAS.—Lampasas circuit: Our third quarterly conference was held June 30th-July 1st, 1923. District Superintendent S. E. Jones being absent, Rev. W. B. Lott, ex-District Superintendent of the Waco District, but now pastor of Belton, Texas, presided in his stead. Rev. Lott delivered two able sermons, at 11 a. m. and 3 p. m., and at the close of his afternoon sermon he made some timely and helpful remarks. Quite a number of visitors and friends motored over from Lampasas, Liberty Hill, Llano and Marble Falls.

Burnet has only ten members, of which some are children. Those ten are better known as the faithful few and our beloved pastor, Rev. J. E. Brown, says he wouldn't exchange this ten for a hundred and ten. We

raised this quarter \$56.33. The sisters prepared dinner on the ground and the tables were laden with the best of eatables too numerous to mention. Rev. Scott became deeply impressed with Burnet and its faithful few and told Rev. Brown when he got tired of it to please notify him at once. Our pastor is preaching as the scripture and by following his lead we are bound to go over the top at all times, and our motto is a round report along all lines.—Miss H. E. Jacobs, Reporter.

PASS CHRISTIAN, MISS.—Our second quarterly conference was held recently. All officers were present with good reports. Paid to Superintendent in full \$27.50. The Superintendent was at his best. All were made glad. Just about this time the death angel came and took from us Sister Mary Culbert and Phyllis Ameal, both were great Christian ladies. They were above 80 years old, but always found some way to contribute to the church and died as they lived. The funerals were conducted by the pastor H. E. Morgan.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

GATES.—In loving memorial of our husband and father, the late Rev. Primus Gates, who passed into the great beyond Nov. 6th, 1922, at La Grange, Tex. He was a devoted father and husband. He enlisted in the Christian warfare early in life and kept the great faith till death. He was in active service as traveling minister for over 20 years. Owing to physical ailments he was superannuated for over 24 years. He leaves a wife, two sons, four daughters and eight grandchildren to mourn their loss.—Nettie D. Clarke, Reporter.

YOUNG.—On Sunday, June 24, 1924, Sister Arny Young, passed to the great beyond at the age of 67 years. She was a member of the Methodist Episcopal church at Clay Center, Kansas. More than 40 years ago she claimed hope in Christ and joined the Methodist Episcopal church. She was a faithful and loyal member, holding the office of class leader at the time of her death. Rev. Darnell conducted the funeral services, assisted by Rev. O. G. Moss.

McKEE.—Frank James McKee fell asleep in Jesus' arms July 8th at Hickory, Miss. He was a member of Wesley chapel M. E. church and died in full triumph of faith. He has crossed the bar and joined his sister there who departed this life some time ago. He was a loving son and brother. He leaves to mourn his loss mother and father, five sisters and six brothers and a host of friends. The services were conducted by the pastor, Rev. E. A. Urison. Servant of God, well done; thy glorious warfare's past; the battle's fought, the victory won, and thou art crowned at last.—Mrs. Arnette Gaddis, Reporter.

BROOKS.—Mrs. Susie Buckner

Brooks, wife of Richard H. Brooks, died at her home in Alexandria, Va., on July 5th, and was buried on July 9th. She was ill for about six months. She was the leading soprano of the Roberts chapel choir and was the happy possessor of a rare voice. Heaven welcomes that voice. She served the church regularly, faithfully and agreeably. She was a great lover of choice books. She was an indulgent and exceptionally devoted wife, a model citizen and good Christian. Conscious of her approaching end, she assured those who visited her that she was unafraid of the final issue. A beautiful character has run its course.

TAYLOR.—On June 11th, 1923, Sister Amanda Taylor departed this life at Thompson, Tex. She was one of the oldest members of Ebenezer church on the Thompson Circuit. Rev. R. C. Collins, pastor. We will miss her. She leaves a large family of grandchildren and a host of relatives and friends to mourn her loss.—Mrs. R. C. Collins, Reporter.

ELAM.—Sister Julia Elam, a member of St. Matthew Methodist Episcopal Church at Pelican, La., died June 3, 1923, in full triumph of faith, at the ripe old age of 82. She leaves four sons, one sister and a host of friends to mourn her loss. Her funeral was conducted by Rev. Geo. Thomas, assisted by Rev. I. J. Howard.

SINGLETON.—Mrs. Ann Singleton, the mother of Mrs. Mary L. E. Russell of Versailles, Ky., Rev. Wesley Singleton, of Evansville, Ind., and Corporal William Singleton of West Point, N. Y., died at Versailles, Ky., Sunday, July 1, 1923, at 11:30 a. m., age 85 years. She was a life-long member of the Ginn Tabernacle M. E. Church of Lexington, Ky., and a faithful member of the same. In addition to the three above named children, she left to mourn her loss one sister, Mrs. Fanny Rainey of Lexington, Ky., one brother, Rev. W. W. Locke of Muskegon, Mich., two grandchildren, Mrs. Mary Annie Potts of Toledo, Ohio, and Mrs. Fannie Belle Brooks of Lexington, Ky., two great grandchildren, Sadie Mae and Amanda Brooks; and a host of relatives and friends. Her husband the late Mr. Wesley Singleton, Sr., preceded her to the glory land on March 15th, 1908. Seven of her children passed away before she died. Sister Ann Singleton was a faithful Christian, a devoted wife and mother, a charitable neighbor and a good citizen. She died in the full triumph of faith. Her funeral was preached by Rev. F. P. Fielding, her pastor, who was assisted by Rev. R. D. Hinds and Rev. E. W. Kinchen.

SHACKELFORD.—James Shackelford, the oldest member of Oak Grove M. E. church, of Clarksdale, Miss., died June 14th, 1923. He was a loyal and true member; he was loved by all who knew him and leaves to mourn his going a wife, one son, one daughter, one granddaughter and three great grandchildren, and a host of friends. Funeral

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Brother: Pleasant Florida Root easily, happily and inexpensively overcome any tobacco or snuff habit. Gladly send particulars, just send address.

J. O. STOKES, Mohawk, Florida

was conducted by his pastor, Rev. N. G. Crawford, and his remains were laid to rest in Sunshine cemetery.—St. Elmo Crawford, Reporter.

OVERSTREET—Sister May Liza Overstreet, a faithful member of St. Mark Methodist Episcopal Church, DeKalb, Miss., departed this life June 22, 1923, at the age of 35 years. She died in full triumph of faith. She leaves a husband, two children, a mother and several sisters and brothers to mourn her loss. She is gone but not forgotten.

MAY—Sister Jannie E. May, wife of Brother Melvin May, passed away May 23, 1923. She was a faithful member of Mount Mariah Methodist Episcopal Church. She was ill for some time but bore her illness with patience. At her death she was a class leader and a diligent worker.—C. B. Hill, reporter.

CRAWFORD—Sister Clara Crawford, a member of St. Matthew M. E. Church, Akron, Ala., departed this life June 18, 1923. Sister Crawford was a kind and loving sister and neighbor and was loved by all who knew her. She leaves a sister and a husband, 3 children and a host of friends to mourn her loss. The funeral service was conducted by her pastor, Rev. F. F. Owens.—A. M. Knox, Reporter.

JONES—In loving memory of our darling daughter, Miss Pearl Jones, who departed this life June 13, 1923, in full triumph of faith. Born Dec. 31, 1903, was a member of Wesley M. E. Church and Sunday School. Our loss is Heaven's gain. Mother Grandmother and host of relatives to mourn Rev. W. B. Buchannon, officiated.

MURRAY—Mrs. Alma Murray, youngest daughter of L. L. Harrison, lost a bright little boy Guesler Murray, Jr., two years of age, who died on May 30, 1923. He is much missed in their home.—P. D. Gree, Reporter.

TANKERSLY—George Andrew Tankersley, son of Mr. and Mrs. G. W. Tankersly was born September 5, 1887, Died June 22, 1923. He died in the full triumph of faith. He has been a member of the church since 1902. He leaves a father, a mother, two sisters, and two brothers. His funeral was attended by the pastor, Rev. R. B. Adams. He was laid to rest in the Bufard cemetery.

TOWNSED—Bro. W. M. Townsed, a faithful member of West Enterprise charge Friendship M. E. church, died June 5, 1923, in full triumph of faith. He called his wife to his bedside and asked her not to worry about him for he was going to live with Jesus. He leaves a wife and a host of friends to mourn his loss. Our loss but heaven's gain. The funeral was conducted by his pastor, Rev. P. A. Taylor.—S. S. Mack, Reporter.

MOSEBY—Sister Lanra Mosby, a member of Lynch chapel M. E. church, died recently. One daughter and other relatives are left to mourn her departure. Age 53.—P. W. Baldwin.

MARRIAGES

DAVIS—BOWERS—Mr. Charles Thomas Davis and Mrs. Eugenia Bowers were united in holy matrimony on June 6th, by Rev. T. G.

Howard of Bluefield, W. Va., in the John Stewart Memorial Methodist Episcopal Church. The couple left on June 16th to visit a few of the eastern cities, namely, Hampton, Petersburg, Richmond, etc. They returned to Pocahontas, Va., on June 19th, where they will reside. We wish for them a joyous and prosperous life.—Miss Agnes E. Bowers, Reporter.

HAYWOOD—PEGUES—On Friday, July 7th, Mr. Willie C. Haywood of Algiers, La., and Miss Mary Pegues were united in holy wedlock at the Methodist parsonage. The marriage was solemnized by Rev. L. L. Greene, of Mansfield, La.

LASSITER—DONNELL—A wedding of state-wide interest took place at the home of Mrs. Nannie M. Lassiter's at Oxford, N. C., when her daughter, Lillian Pauline, became the bride of William W. Donnell in the presence of relatives and a few intimate friends. The bride is one of North Carolina's accomplished women, and is admired by a large circle of friends for her accomplishments. The groom is a prominent merchant of Greensboro, N. C. The parlor was decorated with beautiful ferns. The ceremony was performed by the bride's uncle, Dr. P. J. Cooke, of High Point. Miss Annie M. Hicks sang "Oh, Promise Me" prior to the entrance of the bride. Miss Marie Cannady played the wedding march.

The bride wore a brown satin crepe with corsage of sweet peas.

STEPNEY—ABRAM—Mr. Jack Stepney and Miss Clemmie Abram were united in holy wedlock May 26th, 1923. Both of Lampton, Miss., and members of New Zion M. E. church. We bid them Godspeed. The Rev. D. J. Price, pastor, officiated.

WOOLARD—JACKSON—Mr. George Woolard and Miss Julia Jackson were united in holy wedlock in Micaropy on July 12 at the home of the bride. The marriage was solemnized by the Rev. W. B. Hester. Their many friends wish them a happy journey on the matrimonial sea of life.—Reporter.

BOWIE—PHOPHITT—On Wednesday evening, July 11th, Mr. Jordon C. Phophitt and Mrs. P. S. Bowie motored to Okolona, Miss., and at the parsonage in the presence of a few relatives and friends, Rev. O. W. Crump united them in holy wedlock. Mr. Phophitt is an employee of the Okolona Mercantile Company and is very highly thought of in his community. Mrs. Bowie is the widow of one of our deceased ministers and is a teacher in the Okolona high school. We wish them a happy life.—Reporter.

CARD OF THANKS

I take this method of thanking the following ministers for their kindness to me during my illness in the Charity Hospital: Dr. T. F. Robinson, pastor First St. M. E. church; Dr. F. M. Brown, pastor of Grace M. E. church; Dr. C. S. Stanley, pastor of Wesley chapel; Rev. C. Johnson, D. D., pastor of Mt. Zion; Rev. A. Booker, pastor of Mallallen M. E. church; Rev. M. R. Walker, District Superintendent of the New Orleans District; Rev. J. W. Lee, pastor of the Presbyterian church; also Sister

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Lizzie Young, one of the members of First St. church; also Mrs. Adams for 50c., a member of the same church.—Rev. E. W. Jackson, Boyce, La.

We desire to express our sincere appreciation to the officers, members and friends of St. Rock M. E. church, Waveland, Miss., and especially to the Ladies' Aid Society, who lead the movement, in giving us a nice pound party and a purse containing the sum of \$5 during the three weeks' illness of our dear husband and father, Rev. S. E. McDade. To all we extend hearty thanks.—Mrs. A. E. McDade, Reporter.

JEANERETTE, LA.—I take this method to thank the leading members and friends of St. Peters Methodist Episcopal Church, for the great surprise given to the pastor and family recently, led by Sisters Clara Barbin and Matilda Alexander, Steller Debatto, Gracey Key, Lella Alexander and others. One hundred and seventy pounds of choice goods were given us. The presentation speech was made by Bro. Blane Barbin and Arressteal Alexander, the pastor responded. After prayer and a song all departed happy.—D. G. Taylor, reporter.

I desire to take this method to thank Rev. J. L. King, our pastor of St. Paul M. E. church and his good people for the interest that they manifested in me during my nine weeks illness and the nice purse that he presented me from his good people. I shall never forget them. We thank the pastors of the town of all denominations for the kindly interest manifested and the services rendered. Notwithstanding the fact that I was 80 miles away from my work, my people, the members of New Albany Circuit, did not forget me in my illness. The following churches sent in their contributions: Adkins chapel, St. Mary and Jamison's Grove. We desire to make special mention of Adkins chapel, who sent us a purse of \$21 and a box of choice groceries that amounted to \$9. Too

much praise cannot be given these good loyal members. We thank them from the very depth of our souls, also Brother R. L. Williams, one of our stewards, who was kind enough to lose the time to bring us this nice contribution and present it to us with the good wishes and prayers of the church. God bless these good people. Through the goodness and mercies of God and the aid of our friends and relatives we are now convalescing and able to look after our work again. For this we thank our Heavenly Father, who doeth all things well. I ask that I may grow strong and be able to do the work that has been assigned me.—Yours in His name, C. E. Moody, Pastor New Albany Circuit, Moss Point, Miss.

YAZOO CITY, MISS.—I wish to thank the members and friends of St. Stevens M. E. church for the liberal contribution given my niece during her illness, which was much appreciated by the family. Their kindness will ever be remembered through prayers to a throne of grace. May God bless the good people of that community.—A Friend.

Woman's Column

FORT SMITH DISTRICT—The annual meeting of the W. H. M. S., Fort Smith District, Little Rock Conference, convened at Maunselle May 5, 6, 7. We are glad to say that it was one of the best meeting that has been held on the district. We were made welcome to the homes provided for us by the pastor and every comfort was given to the delegates while in the homes of members and friends of the church. Our District President, Mrs. D. A. McArn, was at her best, and regardless of the sorrow she had undergone, presided over the meeting with love and simplicity.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

Conferences	Place	Date	Superintendent
Jackson	Brandon, Miss.	July 24-29	L. W. Price
Holly Springs	Abbeville Circuit	July 31-August 5	W. N. Redmond
Murfreesboro	Alexandria, Tenn.	July 25-29	F. N. Collier
Opelika	Five Points, Ala.	July 25-29	James N. Wallace
Greenville	Greenville, S. C.	July 25-29	W. S. Thompson
Griffin	Fayetteville, Ga.	July 25-29	R. T. Adams
Vicksburg	Cary, Miss.	July 25-29	J. C. Hibbler
Montgomery	Troy, Ala.	July 25-29	Joel C. Carson
New Orleans	Franklinton, La.	July 25-29	M. R. Walker
Sumter	St. Matthews Circuit	July 25-29	A. G. Townsend
Navasota	Caldwell, Tex.	July 26-29	R. B. Reid
Gulfport	Ocean Springs, Miss.	July 26-29	P. H. Rembert
Atlantic	Ft. Lauderdale, Fla.	July 26-29	J. A. Simpson
Waycross (N. End)	Forsyth, Ga.	July 25-29	J. H. Pinkney
Western	Kings Mts., N. C.	July 25-29	J. A. Laughlin
Orangeburg	Denmark, S. C.	July 26	B. S. Jackson
Beaufort	Allendale, S. C.	July 26-29	L. G. Gregg
Spartanburg	Rock Hill, S. C.	July 26-29	J. C. Martin
So. Baltimore-Mutual	Calvert Co. Md.	July 31-Aug 5	J. S. Carroll
Topeka	Manhattan, Kan.	August 1-5	G. G. Logan
Birmingham	Hobson City, Ala.	August 1-5	C. L. Dunn
San Antonio	San Antonio, Tex.	August 1-5	G. A. Deslandes
Paris	Clarksville, Tex.	August 1-5	J. O. Williams
Waco	Rocky Crossing	August 1-5	T. H. Wyatt
Charleston	Montgomery, W. Va.	August 1-5	W. A. English
La Teche	Houma, La.	August 7-12	W. G. Alston
Aberdeen	Mashulaville, Miss.	August 7-12	J. H. Talbert
Pittsburg	McKeesport, Pa.	August 8-12	M. J. Naylor
Huntsville	Oakland, Ala.	August 8-12	J. L. Carr
Palestine	Mexia, Tex.	August 8-12	W. R. Robinson
Hannibal	Troy, Mo.	August 8-12	C. S. Webster
Waynesboro	Hagan, Ga.	August 8-12	J. S. Stripling
Starkville	Wier, Miss.	August 8-12	E. F. Scarborough
Atlanta	Oxford, Ga.	August 8-12	J. W. Queen
Memphis	Dyersburg, Tenn.	August 8-12	T. W. Davis
Meridian	Toomsaba, Miss.	August 15-19	B. T. McEwen
Louisville	Shelbyville, Ky.	August 21-26	R. F. Broadus
Greenwood	Lexington, Miss.	August 15-19	H. B. Hart
Marion	West Greene, Ala.	August 15-19	R. R. Williams
Alexandria	Natchitoches, La.	August 15-19	G. C. Haywood
Hattiesburg	DeSoto, Miss.	August 15-19	W. H. Smith
Gainesville	Duluth, Ga.	August 15-19	J. F. Demery
Houston	Galveston, Tex.	August 21-25	A. W. Carr
Richmond	Salem, Va.	August 21-26	W. S. Jackson
Sardis	Sardis Circuit	August 21-26	M. C. Pulliam
Clarksdale	Sbelmound, Miss.	August 21-26	J. M. Morish
Marshall	Pittsburg, Tex.	August 22-26	E. H. Holden
Rome	Menlo, Ga.	August 22-26	J. D. Lovejoy
Tupelo	Prairie Circuit	August 22-26	W. H. Golden
Lake Charles	New Iberia, La.	August 22-26	J. W. Turner
Kansas City	Slater, Mo.	August 22-26	A. H. Higgs
Lake City	Fernandina, Fla.	August 22-26	Scott Bartley
Baton Rouge	Port Allen, La.	August 29-Sept. 2	B. J. Reddick
La Grange	Columbus, Ga.	August 23-26	E. D. Giddens
St. Louis	Kinlock Park, Mo.	August 29-Sept. 2	Leroy Woolrich
Baltimore North	West Minister Md.	August 28-Sept. 2	E. S. Williams
Monroe	Bastrop, La.	August 29-Sept. 2	T. A. Hampton
Guthrie	Wynnewood, Okla.	Aug. 29-Sept. 2	C. R. Ross
Washington	Fairmount Heights, D. C.	September 4-9	D. D. Turpeau
Brookhaven	Tylertown, Miss.	September 5-9	G. W. Smith
Philadelphia	Chester, Pa.	September 25-27	J. T. Fletcher

We were delighted to have our District Superintendent, Rev. Simpson, with us during our entire session. His words of encouragement will ever live in our memories. Rev. Buchanan and the pastor of New Hope Baptist church were also with us in our meeting. They dismissed their services and worshipped with us all day Sunday. Our total amount of money collected at the meeting for dues, pledge, association, and for the different departments of auxiliary, Young People's and children's work and collection for Rev. Braxton,

Rev. Buchanan, District Superintendent, and Rev. Norwood of Baptist church, and for two shut-ins of Manville, made a grand total of 204.25. Hurrah for Fort Smith District! We are after the banner for another year. We are hoping to do greater things for Christ and humanity. Mrs. Katie Neal, Dist. Corresponding Sec'y.

SOUTH CAROLINA

The annual meeting of the Woman's Home Missionary Society of the South Carolina Conference of the Methodist Episcopal church passed

into history at Greenville, S. C., July 5-8, 1923.

The welcome address was made by Mrs. Fitchett of the city, which made us doubly assured that we were welcome. Mrs. L. A. J. Moover, of Orangeburg, voiced the sentiment of all present in her response.

Mrs. M. S. McLeod, of Florence, presided, assisted by Mrs. Daisy Bulkley, Field Agent. At the opening session all officers were present. Reports were encouraging. We have eighteen auxiliaries. Took fifteen new subscriptions to the Woman's Home Missions and one to the Children's Home Missions.

A beautiful report was read of the national meeting held in Pittsburgh, Pa., October, 1922, by Mrs. J. W. Moultrie. Mrs. Bulkley introduced the first vice-president, Mrs. M. E. Gordon, who in turn introduced the president, Mrs. McLeod, who in beautiful phraseology delivered the annual address.

The subjects discussed were: "The Advisability of Recreation Grounds in Connection with and Under the Supervision of the Church," by Madams Robt. Fields, J. W. Taylor, C. Grey, J. A. Jackson, Gordon, Quick, Brooks, McLeod, Moultrie, Moover, L. W. Thompson, Bulkley, Revs. Taylor and E. C. Wright; "The Benefit of Music," by Mrs. Mildred Mason; "What Precaution Should the Negroes Take Who Are Migrating to Other Sections of the Country?" Mesdames L. C. Parks, Rottie Richardson, J. C. Gibbs. All stood nobly by the parts assigned them. Music was made by the Anderson and Greenville choirs.

The annual sermon was delivered by Rev. W. S. Thompson, District Superintendent of the Greenville District. It was very appropriate.

The election of officers for 1923-24 resulted as follows: President, Mrs. J. W. Moultrie, Sumter; First Vice-President, Mrs. M. E. Gordon, Darlington; Second Vice-President, Mrs. L. W. Thompson, Anderson; Treasurer, Mrs. L. A. J. Moover, Orangeburg; Rec. Sec., Mrs. L. A. Cain, Darlington; Cor. Sec., Mrs. M. B. Cottingham, Oswego; Christian Stewardship, Mrs. J. D. Whitaker, Charleston; Evangelism, Mrs. J. G. Gibbs, Orangeburg; Missionary Education, Mrs. L. C. Parks, Seneca; Mite Box, Mrs. Cawvain; Prohibition, Mrs. J. A. Jackson, Orangeburg; Thank Offering, Mrs. M. L. Williams, Sumter; Supplies, Mrs. J. A. Jones, Sumter; Young People, Miss Clougett Grey, Gaffney; Children, Mrs. Robt. Fields, Charleston; President Emeritus, Mrs. M. S. McLeod, Florence.

It was voted that we pay for a certificate of perpetual membership for Mrs. McLeod.

To the officers, members and friends of the Woman's Foreign Missionary Society of the Columbus District. We will meet with the district conference at Delaware, Ohio, August 21-26. We are asked by the District Superintendent to get through our work the 21st in order to be out of the way of the conference which begins the 22nd. We are asking each president of auxiliaries to bring 5 cents per member for Conference Contingent Fund and \$1.50 per special contingent. Your sister and co-worker, Mrs. M. J. Hughes, D. P., 611 7th Street, Marietta, O.

CRESCENT CITY NOTES

WESLEY M. E. CHURCH—District Superintendent Walker, held his second quarter on June 9. Every officer made his report. On Sunday morning at the 11 o'clock services he preached an excellent sermon, and was paid in full. Early prayer meeting was led by Orange Thompson. At 7:30 the Sprig's of Prairie Benevolent Association held its anniversary. Rev. Stanley preached the sermon. Wesley is still moving up—L. L. Harrison, Reporter.

On Sunday, July 9th, was a high day at Wesley M. E. Church. At 11 o'clock services Rev. W. E. Jones, Secretary of Epworth League preached an excellent sermon. At 3 o'clock the Southwestern Christian Advocate closed her Fiftieth Anniversary. Bishop Jones conducted the services, and represented the city pastors and every church reported. Wesley and La Harpe reported their quotas in full. Bishop Scott was the prime speaker. At 7:30 p. m., the "Silver Cross" held their anniversary. Rev. C. S. Stanley preached a strong sermon.—Brother L. L. Harrison, Reporter.

The Southwestern Christian Advocate celebrated its Fiftieth Anniversary at Wesley M. E. Church on July 4th. The program was conducted by Miss V. G. Harrison of People's Church.—L. L. Harrison, Reporter.

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Southwestern Christian Advocate

LORENZO H. KING,
Editor

Vol. 50

New Orleans, August 2, 1923.

No. 32.

THE METHODIST BOOK CONCERN,
Publishers

"The Three Lessons"

There are three lessons I would write,
Three words as with burning pen,
In tracing of eternal light,
Upon the hearts of men.

Have Hope though clouds environ now
And gladness hides her face in scorn.
Put thou the shadow from the brow;
No night but hath its morn.

Have Faith, where'er thy barque is driven,
The calm's disport, the tempest's mirth—
Know this: God rules the host of heaven,
The inhabitants of earth.

Have Love. Not love alone for one,
But man as man thy brother call,
And scatter like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Faith, Hope, and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Schiller.

A MERITED HONOR

It was quite a deserved tribute fittingly paid when, on July 10, at Harper's Ferry, Va., representatives of Negro cultural groups all over the nation assembled to give expression to the high esteem and affectionate regard in which Dr. J. E. Moorland is held by community and character builders everywhere.

Dr. Moorland's retirement November 1st, from active service over a period of more than thirty years in Young Men's Christian Association work in which he had been advanced to the position of Senior Secretary, Colored Men's Department, International Committee, was the occasion for this signal demonstration.

Leading Negro Universities were among the foremost promoters and participants in the affair. These had been during these years the centres of Y. M. C. A. spirit and influence radiating throughout the country. Negro business interests were also largely active in the project. The program held in Storer College Chapel under auspices of a Committee of Y. M. C. A. Secretaries, was rendered with effect. Associate General Secretary J. F. Moore spoke on his experience with Dr. Moorland in Y. M. C. A. work; on "Permanent Influences from Dr. Moorland's Life," the Hon. William C. McCard spoke. Mr. Taylor, Secretary Y. M. C. A., New York City gave "Expressions from the Employed Officers." The "Viewpoint of a Fellow Worker" was given by Dr. C. H. Tobias, International Secretary. Mr. W. H. Wortham told how Dr. Moorland has assisted in "Developing Leadership Among Laymen." Dr. Moorland's "Contribution to the Negro Race" was cogently stated by Secretary Emmett Scott of Howard University. A fitting, feeling response by Dr. Moorland, himself closed the beautiful literary program.

Tangible tokens of appreciation were made

when Mr. Taylor of the New York Branch presented to Doctor and Mrs. Moorland a diamond stickpin and a diamond brooch. Many of the most distinguished men of the country contributed to the token beautifully presented by Dr. Tobias on their behalf. It was a black leather bound volume of striking expressions of appreciation, among them one from Dr. John R. Mott and Mr. Julius Rosenwald.

The \$10,000 Moorland Scholarship announced by Mr. William T. Nelson of Cincinnati and Mr. J. A. Green of Dayton, Ohio, will be the one outstanding memorial of Dr. Moorland's labors. This scholarship will exist for the training of Y. M. C. A. Secretaries and will be operative by November 1st, 1923. It will be administered by the following Board of Trustees: Dr. W. T. Nelson, Cincinnati; J. H. McGrew, Atlanta; E. L. Gordon, Dallas; Henry C. Parker, New York City; Thos. E. Taylor, New York City; H. K. Craft, Gary, Ind.; W. H. Wortham, New York City; R. P. Hamlin, Washington, D. C.; President John Davis, Institute, W. Va.; C. H. Tobias, New York City; B. W. Overton, Cincinnati; President John Hope, Morehouse College, Atlanta, Ga.; J. A. Green, Dayton, Ohio; F. B. Ransom, Indianapolis; Bishop Robert E. Jones, New Orleans; Major R. R. Moton, Tuskegee Institute.

It was decided that with the assistance of the schools and colleges, city associations, and interested individuals, both white and colored, the committee would in all probability reach the goal of \$10,000 by November 1, the date of Dr. Moorland's retirement. To prosecute the campaign among the schools and colleges, a committee was formed with President John Hope of Morehouse College, Atlanta, Ga., as chairman. Dr. W. T. Nelson of Cincinnati, was chosen to head up the campaign among the city associations.

shall have not more than one ministerial delegate for every forty-five members of each Annual Conference and not less than one ministerial delegate for every one hundred and twenty members of each Annual Conference and an equal number of lay delegates, chosen according to the regulations of each of the two Jurisdictions; but for a fraction of two-thirds or more, of the number fixed by the General Conference as the ratio of representation, an Annual Conference shall be entitled to an additional ministerial and an additional lay delegate; and provided further that each Annual Conference shall be entitled to at least one ministerial and one lay delegate.

ARTICLE V

The General Conference

Section 1.—Voting. Every vote in the General Conference shall be by Jurisdictions and shall require the accepted majority vote of each Jurisdiction to be effective.

Section 2.—Powers. Subject to the limitations and restrictions of the Constitution, the General Conference shall have full legislative power over all matters distinctively connectional, and in the exercise of said power shall have authority as follows:

1. To define and fix the conditions, privileges and duties of church membership.
2. To define and fix the qualifications and duties of Elders, Deacons, Local Preachers, Exhorters and Deaconesses.
3. To make provision for such organization of the work of the united church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands.
4. To define and fix the powers, duties and privileges of the Episcopacy; to fix the number of Bishops to be elected by the respective Jurisdictional Conferences, and to provide in harmony with the historic practice of Episcopal Methodism for their consecration as Bishops of the whole Church.
5. To alter and change the Hymnal and Ritual of the Church, and to regulate all matters relating to the Form and Mode of Worship, subject to the limitations of the First Restrictive Rule.
6. To provide for a Judicial System and for a method of Judicial Procedure for the Church, except as herein otherwise provided.
7. To govern any and all enterprises and activities which may be agreed upon as being of a connectional character.
8. To provide for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences and Missions in the United States from one Jurisdiction to the other, provided that no transfer shall be made without the consent of the members, preachers, church, pastoral charge, district, Annual Conferences, Mission Conference or Mission that it is proposed to transfer.

Section 3.—Restrictive Rules. In making rules and regulations for the church, the General Conference shall be under the following limitations and restrictions:

1. The General Conference shall not revoke, alter or change our Article of Religion or establish any new standards or rules of doc-

(Continued on Page 4)

JOINT COMMISSION ON UNIFICATION TRANSMITTAL—PREAMBLE

We, the Commissions on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, holding that these two churches are essentially one church, one in origin, in belief, in spirit, in purpose and in polity, and desiring that this essential unity may be made actual in organization and administration throughout the world, do hereby propose and transmit to our respective General Conferences the following plan of unification and recommend its adoption by the two churches by the processes which they respectively require.

ARTICLE I

Declaration of Union

The Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one Church with two Jurisdictions under a constitution, with a General Conference and two Jurisdictional Conferences.

ARTICLE II

Name

The name of the Church shall be.....

ARTICLE III

Jurisdictions

Section 1. Jurisdiction number One shall comprise all the Churches, Annual Conferences, Mission Conferences and Missions, now constituting the Methodist Episcopal Church and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

Section 2. Jurisdiction number Two shall comprise all the Churches, Annual Conferences, Mission Conferences and Missions, now constituting the Methodist Episcopal Church, South, and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

ARTICLE IV

Composition of General and Jurisdictional Conferences

The General Conference and the Jurisdictional Conferences shall be composed of the same delegates. Said delegates shall be elected by and from the Annual Conferences, provided said General and Jurisdictional Conferences

EDUCATIONAL PROBLEMS IN THE REPUBLIC OF LIBERIA—WEST AFRICA

By Doctor John H. Reed

Liberia faces the new century with anxious steps towards nation building. The very first consideration in such a task, is the training of the youths under primitive conditions. We meet here the peculiar difficulty of organizing a Public School System adapted to the needs of a primitive population more than two millions in number, standing in the dark backgrounds of the hinterlands of the Republic. Hence the problem of inaugurating a system of public instruction adapted to the demands of the present situation. The Government, with its limited financial resources, has not as yet been able to successfully grapple with this most vital situation that affects the very structure of popular government.

The first prerequisite to such a condition in its educational life, is positively the induction into service, of a well trained class of public teachers in constantly increasing numbers, who can successfully organize the primary school, with facilities and equipments for the development of primary education in all of the fundamental first principles of an educational system, out of which must subsequently evolve the secondary, grammar, high school, and college finally culminating in the university, the logical product of all of the educational forces thus set in operation. The Republic is fearfully handicapped in the prosecution of such an educational program in two main particulars: the lack of public funds for her educational system, and secondly—the impossibility of procuring the proper corps of efficient public school teachers.

By the very nature of the founding of the early Colony, in 1822, and the subsequent declaration of independence in 1847 by the pioneers, thereby launching the new republic as an independent national experiment, the work of education has been necessarily committed in a large measure to the mission schools under the auspices and supervision of Foreign Boards of various denominational bodies, most prominent among which has stood for more than three quarters of a century, the Missionary Society, now known as the Board of Foreign Missions of the Methodist Episcopal Church. Thus, the responsibility for the proper organization of a school system in Liberia during the past history of the Republic until within very recent years, has rested upon the shoulders of religious denominations purporting to do missionary educational work within the territorial boundary of the republic. The nation has thus been dependent upon these Christian denominations as the only permanent sources of supply for teachers and for the maintenance of the schools. It was as recently as 1891 that the first superintendent of public instruction was appointed and commissioned as a Governmental Agency for the organization of a public school system under the newly created Department of Public Instruction. The plans of Mr. Stevens, the first head of the department, were well formulated, but, like many a man who lays the

foundation, he did not live to see and realize the accomplishment and outcome of the work as outlined.

But the query is now made: What about these denominational schools? What have they accomplished for the Republic? What is their future relation to the work of public instruction in the Republic? Must these schools still carry forward and maintain their missionary propaganda as an educational agency over against the Department of public Instruction, or leave that work to the state? These are most vital questions and already demand the most sober reflection and consideration, both on part of the Church denominations and the Republic. This educational situation has resolved itself into the question, whether the denominational schools shall come under the supervision of the State, with a uniformity of text-books, or continue to operate as an independent missionary educational propaganda, or on the other hand, whether the State shall assume all the work of education with the elimination of the Mission Schools from its educational system as such? This situation recently arose under a Departmental Order issued by the Secretary of Public Instruction of the Republic and the same had the consideration of the heads of Mission Schools and the Department of Public Instruction, in determining the best methods of co-operation between the Missions and the Republic in the work of education.

The problem of Roman Catholicism has entered into the educational equation. Roman Catholic Church has begun its educational propaganda among the Native Tribes along the coast line, and has established strong centers at strategic points of densely populated sections of the Coast. The matter therefore assumes a phase that warrants the careful consideration of the Government in its National life touching the effect of certain phases of education upon the population that must be incorporated into the body politic as the future citizens which must form the electorate and franchise of the Republic. Romanism, pure and simple, in its history and methods, is a most dangerous foe to representative democracies, even in highly civilized sections of the world, and this becomes doubly true under a weak State like Liberia, without a public school system, and left at the mercy of denominational propaganda for the training of its citizens. Here is a point at which the educational work of the republic must necessarily be safeguarded, and it is in the light of such a condition that steps are now being taken to clearly define the relation of the denominational and the public school in a struggling republic.

It must be conceded however, that the denominational schools of the different protestant bodies have wrought well during these years. These various denominational bodies under the foreign boards are expending approximately two hundred and fifty thousand dollars (\$250,000) for educational, industrial

and evangelistic work within the confines of the Liberian Republic. The work of the Protestant Episcopal Church, through its educational institutions has been commendable among the G'debo Tribe in the Cape Palmas section on the south, and also among the peoples within the territory of Grand Cape Mount to the north with its various mission stations and industrial centers. The work of the Methodist Episcopal Church has been among the most fruitful agencies for the development of a school system, with the College of West Africa at the head of our Mission Schools, standing as the oldest educational institution in the republic; it was at this institution that most of Liberia's public men today, had their educational foundation laid. The Baptists and Presbyterians both contributed their quota to the educational and evangelistic work of the State, and must be reckoned among the forces that have made for nationalism. The Lutherans are carrying forward a great work with the Muhlenburg Mission as the source and center. The African Methodists have secured a permanent educational base at Monrovia, and under Bishop Brooks, the work assumes healthful proportions.

Thus, it is very apparent that the school work, represented by various denominations, has been the principal work of education, and the Churches, having had this monopoly under the Liberian Flag, are in duty bound to play an important role still in the future, not so much as a mere denominational missionary opportunism, as factors in the building of a Negro State. Such a fact demands that these educational agencies must share largely with the Department of public instruction the formulation of a system and standardization of a curriculum that shall contribute to the growth and expansion of the republic as well as numerical strength to the forces of Christianity. This is the crucial point at which the educational work of the republic must be fostered and safeguarded for the good of the State and the perpetuity of the Church, while the Church and the State are kept separate and distinct in the work of evangelization and civilization among heathen tribes. There is no room upon such an educational program for the denominational bigot, but the whole system should be pushed forward by Christian statesmanship, if there is to be founded upon the west coast of Africa, a Black Republic upon any permanent basis.

Finally, the work of the school in the republic, must at last be fostered and maintained by the State. The Liberia State College is the educational hope of that nation. This was founded by American philanthropy, and stands today as the ideal towards which the Liberian Republic must rise. Liberia needs at this time the permanent establishment of a replete public school system through public taxation, and the awakening of a wholesome and enthusiastic public sentiment, together with the birth of public-spirited citizens for the permanency of her public institutions and the perpetuity and maintenance of her national integrity. The greatest blessing that could come to this

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LORENZO H. KING, Editor.

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SHALL DO EXPLOITS:— The people that do know their God shall be strong, and do exploits.—Daniel 11:32.

Personal and General

From the Theological Schools of the Methodist Episcopal Church graduated during last commencement season a total of 176 persons for the ministry.

The fifty-fourth annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society will convene in Des Moines, Iowa, the guests of the Des Moines Branch, on October 25, 1923. The Foreign and Home Departments will meet October 18.

The Foreign Language Commission held a meeting at Philadelphia on July 19th and 20th. It has been gathering a vast amount of data and is studying its task from every angle diligently and sympathetically. It hopes to place before the church its survey material several weeks before the General Conference, so that all who are interested can give the matter careful study and thought, especially the delegates to the General Conference.

It has decided to have another meeting in the fall, when it will give a public hearing to any of the representatives of organizations or other persons who desire to present any information bearing upon its task.

Ample notice of this meeting will be given in the Advocates.

Miss Lillian Brown, youngest daughter of the Reverend Doctor and Mrs. H. N. Brown of Opelika, Alabama, was married on July 11, 1923, to Mr. Edward Leon Parks, in the presence of the immediate relatives of the bride

and groom. Mr. Parks is a prominent postal clerk of Atlanta, and with his bride left immediately for that city where they will reside after August 1st. Both are graduates of Clark University.

The Division of Pageants and Exhibits of the Committee on Conservation and Advance now has on hand Arabian, African, Algerian, American Indian, Biblical, Chinese, Eskimo, European, Grecian, Hawaiian, Indian, Japanese, Korean, Filipino and Turkish costumes which can be rented by mail. Rental for simple costumes for adults is fifty cents, elaborate costumes one dollar. Children's costumes are rented at half the price. Complete sets of costumes for various pageants and religious plays are kept on hand. For further information inquiry should be made of the Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois.

A NEW ORLEANS NECESSITY

Local New Orleans is being moved to generosity in providing a swimming pool for Colored children. Nor however, as a public grant by the city; for the city does not maintain a single recreational park or place of outing for its more than 100,000 Negro residents who are excluded from public parks. But individual public spirited white friends are contributing to the enterprise.

The bulk of the effort put forth thus far has been by the Negroes themselves. Workers for the project are found among all classes of our group. The pool is to be a memorial to Mrs. Sylvania Williams, a prominent Negro educator who was for a number of years, Principal of the largest public school in the city. Miss Helen Edwards, one of the teachers of the school has been the foremost advocate and zealous worker for the success of the enterprise. About \$4,000 have been raised to date, and it is expected that the churches of all denominations in the city will round out the total amount yet needed to assure the project. The Southwestern Christian Advocate highly endorses this effort and the business-like way in which it is being handled.

MEAT EATERS, BEWARE!

Those who eat meat are always in real danger of undermining their health thereby. During the year 1922 in the United States 39,416,439 hogs were slaughtered under Federal inspection. Of this number 5,640,061 or about one-seventh, showed tubercular infection. Since it is known that tuberculosis in animals is communicable to human beings, it can readily be seen what are the hazards to health of those who eat meat. It is said also that more than \$2,000,000 worth of pork was condemned as unfit for human food on account of tuberculosis. All of this is but a part of the facts. There are thousands of private slaughterings of which this Federal report takes no cognizance. All of which adds to the dangers of swine eating. Here is a real menace to society.

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JOINT COMMISSION ON UNIFICATION TRANSMITTAL—PREAMBLE

(Continued from Page 2.)

trine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency.

3. The General Conference shall not revoke or change the general rules of the United Societies.

4. The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the church, or by a committee, and of an appeal.

5. The General Conference shall not appropriate the produce of the Publishing House or of the Chartered Fund of any purpose other than for the benefit of the traveling, supernumerary, super-annuated and worn-out preachers, their wives, widows and children.

ARTICLE VI

Bishops

The Bishops of the two churches as at present constituted shall be Bishops of the United Church without further action. Immediately after the union shall have been consummated, the Bishops shall meet and organize as one body and shall arrange for the Superintendency of the work of the church. A Bishop may be assigned to administer in any part of the church, provided that, when he is assigned to administer within the Jurisdiction other than that by which he was elected, it shall be with the consent of the majority of the Bishops of the Jurisdiction involved.

ARTICLE VII

Presidency of the General Conference

The Bishops shall select by a majority vote of the Bishops of each Jurisdiction one or more of their number from each Jurisdiction to preside at the sessions of the General Conference.

ARTICLE VIII

Jurisdictional Conferences

Each Jurisdiction shall have a Jurisdictional Conference, possessing the full powers of the General Conference of the Church now constituting said Jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter from time to time be delegated to the General Conference by the Jurisdictional Conferences.

Each Jurisdictional Conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling, and when desirable may meet during the session of the General Conference, and at such other times and places as it may determine.

ARTICLE IX

The Judicial Council

Section 1. The General Conference shall,
(Continued on Page 9)

SUMMER SCHOOL OF THEOLOGY, WAVELAND, MISS.

By T. B. Echols.

Our great Methodist Episcopal Church is making no mistake in its effort to project a crusade for a better prepared ministry. One of the memorable lessons to be gotten from the world's war was the ever pressing need for trained men. We remember well the night the cablegram came from France to America saying: "We are fighting with our backs to the wall. Send us men! Hurry up!" The world's great need today is for men. In every walk of life, in every land, in the face of every great human need, and before every open door of opportunity, MEN are wanted. Men of Christian character and leadership were never more needed than in this hour of world's reconstruction.

The urgent call for men comes from the church today and especially to the Negro. This call is for the "A-1" recruits. It is for the shrewd-minded, spiritually capable, ambitious young men, who have finished their college and theological training, to enter the ranks of the ministry. Hence the initial call is to prepare. The church has realized that it must have a certain proportion of men of exceptional ability as all other professions. Take a survey of our colleges and universities and see where the multitude of our college trained young men and women are going. How many do you know who are entering the ministry? Your findings are pathetic. Is it not in this profession that a crusade is needed?

Why the Dearth?

I hold that the cause of the dearth in the ministerial ranks is three fold: (1) The indifference and often the protest of the home and parents; (2) the failure of our schools and colleges to place the proper emphasis upon the ministry; and (3) the negligence and attitude of the ministry itself. In years past one of the chief handicaps to the ministry has been the impression it has given the public. The preacher has been considered an applicant for charity. His dress and language have too often betrayed him.

The Solution

Does it not follow that the solution must be three fold? The chief agency then to champion this cause, to promote this crusade, and to recruit the ranks of the ministry is the church itself. It is very encouraging how our church is facing this problem and bringing about an altogether different attitude to this great field of service. The Summer School of Theology recently held at Waveland, Mississippi, marks a new epoch in the church history of the South. A bishop recently said: "The selection of promising young men for the ministry will not solve the problem until there is a wide-spread realization that it is a field of service that calls out the highest powers of the most vigorous personalities. The American people do not realize this. One of the chief obstacles to young men going into the ministry is that their fathers do not want them to go." A college president states that it is his opinion that the chief reason that strong young men do not enter the ministry is they do not see in it an adequate bit of work. He adds: "We who know the ministry are fully aware that it is a great calling and has

within it the highest possibilities. The trouble is that the young men in the colleges do not know anything about it, and the very kind of work the ministry has at hand, that bearing upon spiritual things is so subtle, and spiritual experience must be so quiet, that it is difficult to bring before young men a notion of how great the work of the true ministry is." The people are not wholly at fault for being ignorant in this respect. But now that the clergy and church have come to the rescue of the ministry and sound the call for a more efficient leadership, the outlook is bright and promising.

The Spirit of Our Colleges

The most noteworthy accomplishment of the Summer School of Theology recently held at Waveland was the awakening of our colleges to their duty of advancing the cause of the kingdom by keeping a fresh supply of Christian workers on the field and especially in the pulpit. What are our colleges doing? Are they not the centers for the training of leadership for every profession? Some years ago in Samuel Huston College a ministerial class of less than twelve was organized. The city pastor, a graduate of Gammon Theological Seminary, was secured as teacher. Although that class has long since died the result is very evident. Today three members of that class have finished Gammon, one from the University of Southern California, one from Morris Brown School of Theology, one is a member of the present senior class at Gammon, and three others are pursuing their college training with a definite aim of entering a school of theology. A recent survey also reveals the fact that there are more young men in Samuel Huston College studying for the ministry than in any two of our colleges with the exception of Claflin and Bennett. Less than twenty-five per cent of our colleges have a special class for young men planning to enter the ministry and other fields of Christian service. In one of our leading colleges of some four hundred students there was not a candidate for the ministry. In another where there were more than a hundred young men and women in the college department with a definite determination to become Race leaders, there again was wanting an aspirant for the ministry. To overcome this the Summer School of Theology at Waveland invited several presidents of colleges to become members of its faculty where they could have the closest contact with the young men who are now beginning their ministerial career. They had a chance as never before, to see the need of better prepared preachers of the gospel and as they go to their respective fields of labor they are sure to take the spirit of the Summer School with them.

The School

It has been less than six months since Bishop Jones and several of the college presidents met in Waveland and secured by purchase and lease more than 300 acres of land to be used as Chautauqua and Camp Meeting Grounds. The very first project put forward was a summer school for the undergraduates of the New Orleans Area, the sole purpose of which is to make for a more efficient leader-

ship and to give those now pursuing their conference course of study a chance to have ten days of theological training with the guidance and help of the most outstanding men of our church. "The Summer School of Theology is Methodism's attempt to really bring to some degree of efficiency the thirty-five hundred students pursuing the four year's course required by the Discipline. For years the "Course of Study" was little more than a name, with neither Examiner nor Students taking it very seriously. The Summer School has aroused an interest in these studies and is placing the emphasis where it belongs.

There came to Waveland on June 19th forty-three stalwart young men; men with a vision; men who have dedicated themselves to the preaching of the Gospel of Jesus Christ. There were men from Texas, Louisiana, Mississippi, and Alabama. The summer school did not fail to instill in them a desire to know more about cannot be given to Dr. Allen MacRossie and the great truths of God. Too much gratitude the Commission on Conference Course of Study who made the school possible; to Dr. F. W. Hannan, of Drew Theological Seminary who rendered invaluable service; to Bishop Robert E. Jones whose far-sighted statesmanship and wise leadership made possible this great religious and educational center; to Dr. Willis J. King, who was dean of the school, and to all who were associated with him as teachers and lecturers. There were ten days of hard study and of meditation. To add to this were the Round Tables conducted by Dr. Allen MacRossie and Bishop Jones. Among the recreational features were swimming, crabbing, fishing, yachting, tennis, croquet, volley ball and other outdoor games. The night of the 28th the students and faculty were royally entertained in the beautiful summer home of Bishop and Mrs. Jones. This was also stunt night for the school. Several letters have been received from students expressing their thanks and appreciation to the church and school. Their motto is: "Back to Waveland in 1924." The Summer School of Theology serves as a pilot to those who wish to enter paths of larger service. The kind of leader the church wants and must soon or late have is a man with a college and theological training, one charged with the spiritual life, keen in his interest in youth; one whose sole object in his life and teaching is to bring God to man and man to God. This is the stressing need of our ministry today, and the supplying of that need is a challenge to our colleges, to our schools of theology, and to our church at large. The church of Christ must keep pace with the rest of the world. The New Orleans Area is on the job. She is pressing forward. She is sure to win for she is daring the hero's march.

ATLANTA CONFERENCE LAYMEN MEET

The Twenty-four Annual Meeting of the Laymen's Association of the Methodist Episcopal Church, Atlanta Conference, convened with Andrew's Chapel Church at Jonesboro, July 13-15, 1923. Devotional services were held and inspiration gained. From that time forward we were all filled with the Spirit.

After the devotional exercises, our presi-

dent, Bro. L. J. Price, gave an outline of the program and all entered heartily into it.

Committee reports were next heard, after which we entered into our various discussions, all of which were very enthusiastically discussed. Promptly at 11 a. m., we entered into the revival services, which were conducted by Rev. N. J. Crolley. We all feasted as he preached to us.

Friday afternoon and night were subjects which were very uplifting and helpful to us, and especially a paper of "Welcome to Visitors" by Miss Eula Arnold. Another great treat was an address of welcome by His Honor Judge John B. Hutchison in behalf of the Lay Co-operative League of White Churches, nobly responded to by Prof. J. C. Arnold.

Our 6 o'clock devotional service Saturday, a. m., gave us food for the hour. Then, again

at 11 a. m. we feasted from the sermon by Rev. Crolley.

The Laymen's Quartette, which furnished the music for the occasion, seemed at its best. The meetings were good throughout the session but especially good were the mass meetings Sunday afternoon for men, women, boys and girls. The men's meeting was addressed by Prof. W. C. Strickland, Mr. Summers of Jonesboro, and our own Dr. A. M. Wilkins; boys by Dr. R. T. Weatherby; women by Mrs. A. M. Wilkins, while the girls had a rare treat, being addressed by Miss Susie Collins, who has had 33 years experience as a Missionary in Africa.

Thus ended the great program of the Laymen's Association for 1923.—R. G. Edmonson, Prof. J. C. Arnold, Dr. A. M. Wilkins, reporters.

FIFTY THOUSAND WOMEN SEND REPRESENTATIVES TO SECOND BIENNIAL MEETING OF THE SOUTH-EASTERN FEDERATION OF COLORED WOMEN'S CLUBS

The Second Bi-ennial Session of the Southeastern Federation of Colored Women's Clubs convened at St. Andrew's Church, Memphis, Tennessee, July 3, 1923, for the purpose of putting into effective operation its three-fold platform of intensive organization of the women of the twelve South and Southeastern States for higher and purer standards of living; for whole hearted cooperation with those working for the inter-racial program of Christian tolerance and forbearance, of justice tempered with mercy, of mutual frankness and sincerity in working out the problems growing out of misunderstanding and distrust between black and white during this period of unrest; and for the development of intelligent law abiding, loyal, and efficient citizenship among the Negroes of the South.

The Executive Committee met Tuesday afternoon with twelve states represented, and under the dynamic influence of Mrs. Mary McLeod Bethune, as president of the organization made definite plans for putting the program into effect.

The session opened Tuesday night with chorus by the Choir invocation, Solo, Mrs. K. B. Williams, Welcome addresses were delivered for the City Federation, Mrs. T. S. Brown; The Professions, Dr. A. D. Byas, Business Men for the Banks, Mr. A. F. Ward; Undertakers, Mr. T. H. Hayes; Chorus, "Tennessee", the words and music by Mrs. L. White McCoo, composer.

Mrs. Rebecca Stiles Taylor, Corresponding Secretary of the Southeastern and President of the Federation of the State of Georgia made a gracious response. Solo "Blessed Saviour" Rayner, by Mrs. K. B. Williams.

Dr. Austin P. Finley, Assistant superintendent of the Memphis City Schools, gave an instructive address on the delinquent child and outlined the preparations. Memphis had in view for helping the unfortunate by education and supervised.

Mrs. Marion B. Wilson of South Carolina, introduced the president, Mrs. Mary McLeod Bethune, in glowing terms.

The president, in her inspiring annual address appealed to the women to live up to

the ideals of the Southeastern's motto "Service", to sacrifice time, money, and energy in the service of others, that through our consecrated efforts our Section may be developed materially through efficient labor, intellectually through education, in citizenship through study of the requirements of our State and Nation, and in Inter-racial good will through the Spirit of Jesus Christ guiding us in all our relations as we strive to co-operate with every agency for the common welfare and by telling our white friends the truth about injustices suffered by our defenseless group, and appealing to their sense of justice, their chivalry, their profession of faith in the Lowly "Nazarene" whom we all profess to love. At the close of her address she was presented a beautiful bouquet of flowers from the City Federation of Memphis, by little Jessie Tolson. An offering of Fifty dollars and forty one cents (\$50.41) was collected.

Wednesday morning 9 a. m., an open forum was held topic "variety of work" done by the clubs of the 12 states representing 30,000 organized women of the Southeastern Federation.

Typical reports were made by Mrs. Effie T. Battle, teacher, club-woman and writer of Okolona, Miss., who rendered an original poem to the delight of the federation.

Mrs. W. A. Lewis, president of the Millie-Hale Hospital Auxiliary of Nashville, Tenn., of 600 members organized a Community Center, giving a series of outings to twelve hundred (1200) children, upon each occasion entertaining one hundred and fifty (150) newsboys, established three (3) playgrounds for Negro children and made a "Health Survey."

Miss Ruth Jones, head of the Department of English of the Pearl High school, Nashville, Tenn., who has organized several dramatic clubs among the young people of Nashville, with unrivalled presentations of worth-while productions. One of these clubs raised (\$500) Five Hundred dollars in six (6) months.

Mrs. F. P. Cooper of Memphis, Tenn., President of the "Old Folks and Orphans

Home", and past president of the State Federation of Tenn., told of the twenty nine (29) years work for this "Home", of their building which the Southeastern visited and inspected.

Miss Otis Jones, of the Piney Woods School of Braxton, Miss., a young college girl, gave an illuminating account of the "Health and Recreation" work of the Rural Section surrounding her school.

Miss Estelle Abington, of Dallas, Texas, spoke effectively of Texas Clubs, especially of the group of thirty-five (35) women of high musical and literary attainments. She promised to interest the Texas Clubs.

Mrs. Z. D. Zuber, of West Point, Miss., reported a year of intensive study of Negro History and literature emphasizing the inter-racial work by the Phyllis Club.

The "Clay County Teacher's Club" put the Modern Health Crusade into twenty five (25) schools and reached more than two-thousand (2000) persons, with "Health Literature", samples of tooth paste and toilet soap.

Mrs. A. L. Jackson, of Nashville, Tenn., reported for the fine group of excellent workers of Nashville, Phyllis Wheatley Club.

Miss Marie Baker, secretary of the City Federation of Memphis, Tenn., made an interesting report of the far reaching work of the Memphis City Federation in various forms of Community Service.

Telegrams of Greetings were received from Mrs. Planche Armwood Beatty of Florida, now studying Social Service in New York.

Mrs. Mary Jackson McCrorey, Charleston, S. C.; Mrs. Geo. Williams, Savannah, Ga.; Mrs. Jno. Hope, Atlanta, Ga.; Mrs. Booker T. Washington, Tuskegee, Ala. Mr. R. R. Church, of Memphis. The telegrams were received with appreciation.

An address on "Some Difficulties" in Club work, by Mrs. J. F. Pierce of Nashville, Tenn., was one of the finest speeches of the session.

On Wednesday night, the Civic Department presented a program of unusual interest and enthusiasm. The excellent report of the chairman of the Citizenship Committee, Mrs. George S. Williams, was read by Mrs. Rebecca Stiles-Taylor. One very striking item, was the report that 10,000 Negro women had registered in the State of Georgia.

Dr. M. F. Coleman, of Nashville, Tenn., gave a graphic report of a survey of the Reformatory for the Negro boys near Pikeville, Tenn. She urged a deeper interest be taken in our boys.

Mrs. Louise F. Holmes, Editor of the Southeastern Herald gave a scholarly address upon the power of the Press and the vital part which our official organ must play in attaining the ends for which we are striving.

Miss Hallie Q. Brown, President of the National Association of Colored Women's Clubs, held the vast audience in rapt attention as she discussed the closing of a great dispensation and the critical situation arising when the old order changeth, giving place to the new. Taking as a theme the question God asked of Moses "What is in thine Hand"? She traced through the ages the achievements of great historical characters

who used the talents given them, for God and humanity; stressing the power of the spiritual over the material.

"Stand firm in the faith, believe in yourselves and teach your children. Study and organize for an indifferent and illiterate people will be controlled and exploited," was the inspiring admonition.

The Southeastern Song, by Mrs. August D. Zuber, was sung with fervor.

Thursday's Session was devoted to the excellent Departmental reports, Education, Mrs. Marian B. Wilkinson, S. C. Health, Mrs. Lilian Rhodes. One of the best and most instructive addresses on the program was by our efficient Secretary, Mrs. Pauline H. Jackson of Birmingham, Ala., on "Teaching Health and Sanitation by Home Demonstration Agents". Citizenship, Mrs. J. H. Hale, Mrs. George Williams.

Officers for the next Bi-ennial were elected as follows: President, Mrs. Mary McLeod Bethune; Vice President, Mrs. Charlotte Hawkins Brown; Chairman of Executive Board, Mrs. Maggie Walker; First Recording Secretary, Mrs. Pauline H. Jackson. Recording Secretary, Mrs. Augusta D. Zuber; Corresponding Secretary, Mrs. Rebecca Stiles-Taylor; Treasurer, Mrs. F. P. Cooper; Organizer, Mrs. J. F. Pierce; Auditor, Mrs.

W. A. Lewis; Chaplain, Mrs. Mattie Walker; Chairman Ways and Means, Mrs. Emma Colyer; Parliamentarian, Mrs. G. L. Jackson; Members at Large, Mrs. Lillian J. Rhodes, Effie T. Battle; Editor Southeastern Herald, Mrs. Louise F. Holmes; Medical Director, Dr. M. E. Coleman, Music Director, Mrs. Julia A. Hooks.

Thursday Night's Session opened with Song Service by Choir. Topic for the evening "Social Service." The Club woman as a volunteer, Social Worker, Mrs. Augusta D. Zuber; Vocal Duett, Misses Lula I. Hobson and L. E. Campbell, "Hope". Address "Higher Education" by Dr. Demond; Selection, Mail-Carriers' band. "The Exodus" by Dean Moore; The Inter-racial Plank in the platform of the Southeastern, read by Mrs. Rebecca Stiles-Taylor. Report of Committee on Resolutions, Mrs. Louise F. Holmes. Installation of officers by President of the National Federation, Miss Hallie Q. Brown. Remarks by Rev. Sutton E. Griggs, The President, Mrs. Mary McLeod Bethune, declared the Second Bi-ennial closed and announced the meeting for the 3rd bi-ennial to be held at Orangeburg, S. C., July 1925.

After singing "God be with you," the Mizpah was repeated.

ATTENTION LAYMEN OF THE SOUTH CAROLINA CONFERENCE

We call upon our Laymen thru out the bounds of the South Carolina Conference to make a strong pull with our pastors to put over whatever program is put on by the church. Let us try to make this the greatest year in the history of our work.

Don't be discouraged about the large number of our people who are leaving the state, nor the destruction that has come about by the boll weevil, but let each of us do more and work harder to keep our charge at the head of the list, for all of our assessments, and the ingathering of souls.

We would suggest that the first Sunday in September and October, be set apart to raise full assessment of Pastor's claim, before the hard weather sets in, so that the rest of the year can be devoted towards raising the Centenary and the rest of the Benevolences.

I would suggest that on the days set apart for the pastor's claim, the roll be called, so that each member may be reached. This will not take a great deal of time, and aside from knowing what each is doing, it will revise the record of the church.

Let us all do our best, and trust to our Heavenly Father for results.

We will have a full meeting of the Laymen's Association at Spartanburg, in December as each delegate and each reserve delegate to the Laymen's Electoral Conference is a member of the Association.

Each delegate will please be prepared to make the following report: 1. Amount promised pastor. 2. Amount paid pastor. 3. Amount unpaid. 4. If not paid up give cause. 5. Is budget system used, and does it work on your charge.—A. J. Andrews, President Laymen's Association, S. C. Conference, 102 Council Street, Sumter, S. C.

GREENSBORO DISTRICT CONFERENCE

The Annual District conference of the Greensboro District was held in Warren Street M. E. Church at Greensboro, North Carolina, July 4-8, 1923. The entertainment and hospitality on the part of the Rev. W. T. Lomax, the pastor, and his good people was very creditable indeed and every one was made to feel perfectly at home. Splendid music was rendered on each day by the various visiting choruses.

The session opened Thursday morning with a large attendance. With the exception of one or two, all the ministers were present and reports from several charges were made, showing that excellent progress had been made along all lines.

Dr. H. L. Ashe, the energetic Superintendent presided with his usual tact and affability. In his annual address he made a strong plea that we put the program over on the Greensboro District. He referred to the fact that we have entered upon the last lap of the journey in the Centenary period; that we have journeyed too far to think of turning back; "If the church fails, said he, we are doomed, if civilization is lost all hope of heaven is gone. We ought to catch inspiration and go back to our respective charges with a determination to put the program over. There is no earthly reason why we cannot succeed. We must succeed."

Rev. Dr. W. A. C. Hughes, one of the Secretaries of the Bureau of Negro Work. Board of Home Mission and Church Extension was present and delivered a very hopeful and cheerful message. In his address he remarked, that the task of the church is that of re-establishing the love of God in the hearts of men and that it will be a happy day when every man finds his

place and goes forward with a consciousness of a Divine commission in the accomplishment of his task.

Dr. J. C. Sheriff, our Area Secretary was present. The great address which he gave us concerning the work of the church is still burning in our hearts. Among other addresses was the address delivered by President Frank Trigg on Bennett College and the great work it is doing.

One of the most interesting features of the conference was the splendid devotional exercises and scripture expositions which were given each day. On Thursday morning Rev. W. R. Zeigler gave a splendid exposition on the fourth chapter of St. John. Friday morning the exposition was given by Rev. W. E. Hairston on the first chapter of St. John. He took for his subject, "The Essentials of Faith."

Mrs. E. D. Petty presided at the women's meeting Friday afternoon. Their officers for the ensuing year are as follows, Mrs. E. D. Petty District President; Mrs. W. E. Hairston, Vice President; Mrs. H. Newsome, Recording Secretary; Mrs. George Holmes, Treasurer; Mrs. R. B. Withers, Corresponding Secretary; Mrs. T. Martin, District Mite Box Secretary; Mrs. R. W. Winchester, Secretary of Missions; Mrs. E. V. Hopewell, Secretary of Young People's Work; Mrs. Laura Horton, District Organizer. The children played a delightful part under the leadership of Mrs. R. B. Withers. The session closed with the benediction by Rev. R. W. Winchester.

In the evening an address was given by Rev. G. M. Phelps who spoke on the migratory movement and also addresses were given by Prof. W. B. Windsor and Prof. J. A. McRae who spoke on the Southern Home condition.

During the Saturday morning session Rev. R. W. Winchester read resolutions touching on the Educational, Political and spiritual advancement of the country and with an excellent and comprehensive summary of statistical facts to prove his assertions.

Sunday morning the Love Feast was a great occasion lead by Rev. M. J. Bullock. At the eleven o'clock hour our District Superintendent preached and excellent sermon from Zachariah 4:6; "Not by Might nor by Power, But by My Spirit Saith Jehovah of Hosts." It was indeed a most thoughtful and inspiring sermon.

Sunday afternoon the sermon was preached by Rev. E. D. Petty and Sunday evening by Rev. A. H. Newsome. The speakers were at their best and the Holy Spirit had full sway. Every one left with the desire to put the job over.

Tenth Annual Session of the Sunday School, Epworth League, Ladies' Aid and Woman's Home Missionary Society, Welch, W. Va.

The tenth annual session of the Sunday School, Epworth League, Ladies' Aid and Woman's Home Missionary Society, convened in Welch, W. Va., Bluefield District, April 4, 1923, with Rev. W. H. Brown, district superintendent presiding. Each department had its

session according to the program. Each session was highly interesting and a number of excellent papers were read. The motions to observe Sunday, July 1, as *Southwestern Day*, and to have a Christian Workers' Institute at Bluefield, W. Va., were unanimously passed and adopted. Rev. C. H. Herd and his good people entertained the convention royally and we were grieved to depart from Welch and the closing of the convention.—J. V. Bolden.

KNOXVILLE DISTRICT CONFERENCE

The forty-third session of the Woman's Home Missionary and Ladies' Aid Societies Epworth League and Sunday School Convention was held at West Market Methodist Episcopal Church, in the rapidly growing town of the East Tennessee mountains, Johnson City. The delegation was well entertained by the pastor, Rev. J. T. Wilson and the hospitable people of Johnson City, from Wednesday, July 4th, until Sunday, July 8th.

Welcome in behalf of the city was extended by His Honor, Mayor W. B. Ellison, who spoke very complimentary of the Negroes of his city. Welcome in behalf of the churches was extended by the Rev. D. G. Moose, D. D. of the A. M. E. Zion Church.

Miss Virginia Wilson, the talented daughter of the pastor, welcomed the conference to West Market Church. The former District Superintendent, Rev. J. W. Manning, now pastor of East Vine Ave. Church, Knoxville, responded to the addresses of welcome. On the second day the communion followed the devotional service. It was conducted by the District Superintendent, Dr. J. A. Pickett, assisted by Revs. A. Davis and J. W. Manning and District Superintendent W. L. Sanders of the Pyleski District of the East Tennessee Conference. Sixty-five persons communed. Following communion, the District Superintendent made his report and closed it with a strong appeal for the brethren to put over the whole program of the great church. At the conclusion of his appeal the District Superintendent took the chair and the conference was organized with Mrs. Fetter S. Holland as Secretary; Rev. W. A. Webber was chosen statistician. The afternoon was given to the Ladies' Aid and Sunday School and that night was educational hour. Dr. J. S. Hill, President of M. N. I. C., was the speaker of the hour. "A Greater Morristown" was his subject. Dr. Hill discussed his subject with great fervor.

Afternoon sessions of the fourth day were given to winding up the business of the conference. Fourth day evening, 7:30 p. m., a literary program was given by the delegates and cal talent. Sunday was a high day in things spiritual: 9 a. m., Love Feast; 11 a. m., Dr. J. A. Pickett, our District Superintendent lifted his hearers with a Gospel message from Phil. 3:11-14; 3 p. m., the reporter preached to a good afternoon crowd. at 7:30 p. m., Rev. S. D. Priest, our pastor of Seney Chapel, Knoxville, preached. Brother Priest is the word artist of the Knoxville District, and he painted his theme, "Endurance" on our lives in characters of fire. At 9:30 p. m., the Conference adjourned to meet at Seney Chapel, Knoxville, Tenn.—Edgar E. Hamblen, reporter.

SOME NEGLECTED ALLIES OF THE CHURCH

By Rev. John Thompson, First Methodist Church, Chicago, Illinois.

It was said that the Methodist movement in England under John Wesley saved England from a revolution. But now we must face the facts that what we need is a revolution, and we must ask the question, "Is there sufficient moral energy and miracle-working power in the church to produce a revolution."

My answer would be, "No." The church cannot do this alone. She must call to her aid certain allies hitherto almost entirely ignored by her.

Allies

There are certain influential factors in our modern life which the church ought to rally to her assistance. They might become useful allies, if we had the generalship and leadership in the church to rally them to our side. But in what city in the land have our Christian leaders ever gathered together in conference and laid out a plan like a great general for the complete moral and spiritual conquest of a city? We are suffering from over-strained activity and from much movement that means but little progress. We are in the midst of an epidemic of talk. We need leadership of a new kind, if our cities are ever to be won to Jesus Christ.

Among the possible allies let me mention two or three:

The Press

The church will some day have to turn her attention to the training of Christian journalists. The press is a great creator of public sentiment. The editorials of the daily papers are to me a marvel. How quickly these writers can put their fingers on the pulse of things. How they pick and pack words and marshal sentences. These editorials are all ephemeral and anonymous, but there is in them a quick, intelligent discernment and an almost uncanny interpretation of the significance of current happenings. Here is an agency that the church, in some future day must rally to her aid in a new way.

The Theatre

We have spent years in denouncing the theatre and attempting legislation against attending them. All such legislation is only as a sore tooth. The theatres are increasing and the millions are attending them from week to week. When will the church come to recognize that the dramatic talent is a divinely bestowed gift? Once the theatres were religious. Bible stories were dramatized. The theatre stood near the altar in its early days. There should be sufficient genius in the church to transform it and make it an ally.

The Movies

What multiplied millions visit them very night. They speak a universal language. All races can be seen crowding through their doors. They speak through the eye rather than through the ear. What folly to keep on denouncing and criticising, when we might capture and redeem them.

The Radio

What an agency this should be. But there is a danger that it will be the medium for broadcasting jazz music and light and frothy and unimportant messages. The church should wake up in time and lay hold of this and utilize

it for the spreading of great social and industrial and patriotic messages. The gospel can be preached to countless millions by means of the radio.

Importance of Atmosphere

These agencies are creating a new atmosphere in our modern life. Atmosphere is vital. It determines much of the difference between Alaska and Florida. Meteorologists tell us that our physical climate is changing. It is just as true that the entire climate of the sum total of our life is changing, and the above mentioned agencies are great factors in producing this change.

But where, oh, where, are geniuses: where, oh, where is the leadership to take the broad view and lead the church out in a great campaign to capture these agencies for high moral and religious uses?

Mental Nomads

We have heard much about the physical nomads in the city—the renters and the flat-dwellers, the constantly changing constituency round our churches. All this creates a problem. But have we taken sufficient note of the fact that the modern city dweller is a mental nomad. He is much more nomadical in his mental habits than he is in his physical. Mentally he is a gypsy. He camps for the night and then moves on.

A New Type of Mind

We are producing a new type of mind in our modern schools, with our modern literature—our magazines and our daily and weekly journals. The church must take larger account of this fact. Old sermons, the old phraseology and terminology of religion will not meet the needs of this new type of mind. The preacher and teacher must be a sower of new ideas. Ideas dominate and rule life. They bring forth fruit after their kind: Who can measure the value of a modern drug store in a densely crowded foreign section of the city. What hygienic ideas are suggested by the display in its windows and on its shelves and its bright illuminations. Young people growing up where they pass such a store from day to day will get new conceptions of physical cleanliness. The church must render a similar service as a sower of great moral ideas.

One who has been a teacher in a mission school in Chicago for many years, said to me last week: "I am asking my boys to so respect girlhood and womanhood that any mother will feel that her daughter is safe in their company." That is sowing the idea of a new chivalry, transferring the chivalry of the battle field to the dull gray levels of social life in a crowded section of a big city. It will produce gallantry toward womanhood. These boys will be saved from developing the goatish mind, the swineish soul, saved from becoming iodined in conscience and chloroformed in their moral nature. That teacher is rendering invaluable service.

New ideas are the life of the mind. Without them the mind would become stagnant. In this great day, surrounded in the city and also in the country by mental nomads, the church must be as a sower, going forth to sow the world

thick with great new conceptions of truth, God, the dignity of man, the standards of living.

Social Nomads

Again and again it has been brought out, that the city is the most lonesome place in all the world in which to live. The heart hunger of the city has been emphasized. Thousands are pouring into the city from the country every year and are lost in its maelstrom. We do not know our next door neighbors. Hearts hungry for friendship crowd the city streets morning, noon and night. The church must meet this need. Every church should be a hearth stone for the soul. It should be as the home of Jesus Christ on any corner where it is located. Larger provision must be made for the social life of our young people. Fuller opportunity must be provided for them to form such friendships as may result in the creating of Christian homes. We have almost entirely overlooked the fact that Jesus began his miracle working ministry at a marriage feast, and the record is that it was there, "He manifested forth his glory," so that those who witnessed the miracle believed on him. The girls of to-day will be the home-makers of tomorrow and the church that captures them today will be the church of tomorrow.

Then, these lonesome young people are exposed to all manner of temptations. Alas, alas, thousands of them fall into great moral seams and gaping fissures of evil. They are torn and lacerated in temptations awful thicket. Provision must be made for their healing and restoration. Plans are already under way in the Chicago Home Missionary Society for the opening of another much needed home for the homeless, lonesome girl in that big city.

Open Aid Evangelism

We must get our gospel into the open air. But our open-air evangelistic work ought to be thoroughly well organized. The best speakers and best singers ought to be drafted into this service. These open air services will be largely a forum. The speaker must be prepared for the crowd to speak back to him, but he should not argue much.

The city can never be redeemed by the building of churches or by the holding of great evangelistic campaigns.

The multitudes pass by our church doors and they ignore our campaigns. We must carry our gospel to them in the street. Jesus was an open air evangelist and so was John Wesley the founder of Methodism. Every kind of propaganda today can be met with wisely conducted open air meetings. The church must take her place outside, "where cross the crowded ways of life." We have the panacea for the world's ills. We have the great physician to announce and proclaim, His name is Jesus. All power is given unto Him in heaven and in earth and it is saving power. He can save from the uttermost, in the uttermost, and to the uttermost all them that come unto God by him.

EDUCATIONAL PROBLEMS IN THE REPUBLIC OF LIBERIA—WEST AFRICA

(Continued from Page 3)

Negro Republic at this time, would be the going out of an army of public school

teachers, and the erection of school houses and the organization of industrial centers, in order to do for her aboriginal population, what the great American Commonwealth has done for the Philippines and other dependencies. The duty, first of all, devolves upon the State as a sovereign power; secondly, the Church must be and ever remain the hand maid of the State in the evolution of that Nationalism, brought about by helpful agencies, for it must ever be borne in mind that under prevailing conditions, the republic cannot lift itself by its own boot straps, but needs the co-operation and moral as well as financial backing of stronger powers in order to build an enduring structure of Negro self government as a base for African redemption.

JOINT COMMISSION ON UNIFICATION TRANSMITTAL—PREAMBLE

(Continued from Page 4.)

Section 3. The Judicial Council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Conference or of either Jurisdictional Conference, and to pass on the constitutionality of said acts.

Section 4. The Judicial Council shall also have power to arrest an action of a Connectional Body when such action is brought before it by appeal by one-fifth of the members of said body, present and voting, or by a majority of the Bishops.

Section 5. All decisions by the Judicial Council shall be made by a majority of the total membership of the Council.

at its first session, provide for a Judicial Council, to be composed of an equal number of members elected by each Jurisdictional Conference, and the Judicial Council shall provide its own method of procedure.

Section 2. The Judicial Council shall be authorized to review, upon appeal by one-fifth of the members of the General Conference, or either Jurisdictional Conference, or on appeal by the majority of the Bishops, on constitutional grounds, the acts of the General Conference and of the Jurisdictional Conferences; to hear and to determine all other appeals and matters coming to it in the course of legal procedure.

ARTICLE X Amendments

The General Conference shall, at its first session, provide, in harmony with the existing procedure of the two churches, a method of amending the constitution, and until such method shall have been adopted amendments shall be effected through the process now prevailing in each of the churches respectively.

Schedule

In all matters not specifically set forth in these articles, and until the General Conference by legal process shall otherwise ordain, the rules of government in the Disciplines of the respective churches shall be of full force and effect and binding upon the Jurisdictions respectively.

Recommendation

We recommend that financial support of the

Colored Methodist Episcopal Church be continued by the Jurisdiction with which it is historically related and to such an extent as that Jurisdiction may deem wise.

FALL ANNUAL CONFERENCE VISITATIONS 1923

Name	Date	Place	Bishop
Alabama	Nov. 1	Atlanta	Richardson
Atlanta	Dec. 12	Atlanta	Richardson
Blue Ridge Atlantic	Nov. 1	Washington, N. C.	Bristol
California	Sept. 12	Grass Valley, Cal.	Leonard
California German	Sept. 17	Oakland, Cal.	Leonard
Central Alabama	Nov. 7	Westpoint, Ga.	Jones
Central German	Sept. 6	Cincinnati, O.	Henderson
Central Illinois	Sept. 19	Kankakee, Ill.	Nicholson
Central New York	Sept. 26	Homer Ave., Courtland, N. Y.	Burt
Central Swedish	Sept. 5	Chicago, Ill.	Nicholson
Central Tennessee	Oct. 25	Lawrenceburg, Tenn.	Bristol
Chicago German	Aug. 29	Kenosha, Wis.	Nicholson
Colorado	Sept. 5	Lamar, Colo.	Mead
Columbia River	Sept. 5	Spokane, Wash.	Shepard
Dakota	Oct. 3	Watertown, S. D.	Mitchell
Des Moines	Sept. 12	Ames, Ia.	Stuntz
Detroit	Sept. 19	Ypsilanti, Mich.	Henderson
East Tennessee	Oct. 3	Morristown, Tenn.	Bristol
Erie	Sept. 18	Titusville, Pa.	McConnell
Genesee	Oct. 3	Central Park, Buffalo, N. Y.	Burt
Georgia	Nov. 8	Marietta, Ga.	Richardson
Holston	Oct. 10	Knoxville, Tenn.	Bristol
Gulf	Dec. 12	Port Arthur, Tex.	Waldorf
Idaho	Sept. 5	Baker, Oregon	Burns
Illinois	Sept. 12	Champaign, Ill.	Nicholson
Indiana	Sept. 12	Evansville, Ind.	Leete
Iowa	Sept. 5	Newton, Iowa	Stuntz
Kentucky	Sept. 18	Lexington, Ky.	Anderson
Little Rock	Dec. 5	Little Rock, Ark.	Stuntz
Michigan	Sept. 12	Grand Rapids, Mich.	Henderson
Minnesota	Sept. 19	St. Paul, Minn.	Hughes
Missouri	Sept. 12	Kirksville, Mo.	Burt
Montana	Aug. 29	Helena, Mont.	Burns
Nebraska	Sept. 19	Lincoln, Neb.	Stuntz
New Mexico	Sept. 12	Albuquerque, N. M.	Mead
North Carolina	Nov. 7	Lexington, N. C.	Bristol
North Dakota	Oct. 10	Fargo, N. D.	Burns
North Montana	Aug. 22	Great Falls, Mont.	Burns
Northeast Ohio	Sept. 11	Lake Wood, Cleveland, O.	Anderson
Northern German	Sept. 13	St. Paul, Minn.	Mitchell
Northern Minnesota	Sept. 26	Minneapolis	Hughes
Northern Swedish	Aug. 23	Minneapolis	Mitchell
Northwest German	Aug. 30	Fenton, Iowa	Stuntz
Northwest Indiana	Sept. 26	Lafayette, Ind.	Leete
Northwest Iowa	Sept. 26	Sioux City, Iowa	Stuntz
Northwest Nebraska	Aug. 22	Chadron, Iowa	Stuntz
Norwegian and Danish	Sept. 26	Chicago, Ill.	Henderson
Ohio	Sept. 19	Columbus, O.	Anderson
Oklahoma	Oct. 24	Tulsa, Okla.	Waldorf
Oregon	Sept. 12	Portland, Ore.	Shepard
Pacific German	Sept. 19	Metolius, Ore.	Shepard
Pittsburgh	Oct. 3	Kittanning, Pa.	McConnell
Puget Sound	Aug. 29	Puyallup, Wash.	Shepard
Rock River	Oct. 3	Chicago, Ill.	Nicholson
St. Louis	Sept. 19	Springfield, Mo.	Mitchell
St. Louis German	Sept. 5	St. Louis, Mo.	Burt
Savannah	Nov. 8	Augusta, Ga.	Mead
Southern California	Sept. 26	Los Angeles, Cal.	Leonard
Southern Carolina	Dec. 5	Spartanburg	Richardson
Southern German	Oct. 31	San Antonio, Tex.	Waldorf
Southern Illinois	Sept. 26	Benton, Ill.	Mitchell
Southern Swedish	Dec. 5	Waco, Tex.	Waldorf
Texas	Oct. 31	Houston, Tex.	Jones
Tennessee	Oct. 18	Memphis, Tenn.	Bristol
Upper Iowa	Oct. 3	Manchester, Iowa	Stuntz
Western German	Aug. 29	Enterprise, Kans.	Mead
West Ohio	Aug. 29	Marian, Ohio	Anderson
West Virginia	Sept. 26	Wheeling, W. Va.	McConnell
West Wisconsin	Aug. 29	La Crosse, Wis.	Mitchell
West Texas	Dec. 12	Fort Worth, Tex.	Jones
West. Nor.-Danish	Oct. 3	Los Angeles, Cal.	Leonard
Western Swedish	Aug. 22	Oakland, Neb.	Mead
Wisconsin	Sept. 5	Fondulac, Wis.	Mitchell
Wyoming State	Sept. 19	Laramie, Wyo.	Mead

FOREIGN CONFERENCE

Conference	Date	Place	Bishop
Denmark	June 13	Rallundborg, Denmark	East
Finland	July 5	Wuoksenlaakso, Fin.	East
Italy	May 16	Florence, Italy	Blake
Korea	Sept. 26	Seoul, Korea	Welch
North China	Sept. 5	Tai'an, Shantung	Birney
North Germany	June 20	Fredrikshald, Norway	Nuelsen
Norway	June 20	Fredrikshald, Norway	Nuelsen
South Germany	June 13	Heilbronn, Germany	Nuelsen
Sweden	June 27	Stockholm, Sweden	East
Switzerland	June 6	Thalwil, Switzerland	Nuelsen

MISSION CONFERENCES

Conference	Date	Place	Bishop
Angola	July 4	Vienna, Austria	Nuelsen
Austria	July 4	Vienna, Austria	Nuelsen
Bulgaria	June 6	Lovetch, Bulgaria	Blake
Congo	July 26	Kapanga, Africa	Johnson
France	July 5	Paris, France	Blake
Jugo-Slavia	May 23	Starl Beece, J. S.	Blake
Pacific Swedish	Sept. 26	Spokane, Wash.	Shepard
Rhodesia	June 13	Petrograd, Russia	Johnson
Russia	July 26	Petrograd, Russia	Nuelsen
Southeast Africa	Aug. 29	Kambini Inhamhane, Portuguese, East Africa	Johnson

MISSIONS

Conference	Date	Place	Bishop
Alaska. In charge of Bishop Shepard			
Baltic and Russian	July 26	Petrograd, Russia	Nuelsen
Hungary	June 27	Nyiregyhaza, Hun.	Nuelsen
Pacific Chinese	Aug. 30	San Francisco, Cal.	Leonard
Pacific Japanese	Sept. 7	Grass Valley, Cal.	Leonard
Utah	Aug. 22	Salt Lake City	Leonard

INDIA CONFERENCES

Conference	Date	Place	Bishop
Indus River	Nov. 7	Lahore	Fisher
Bombay	Nov. 14	Bombay	Smith
North India	Nov. 14	Bareilly	Robinson
Northwest India	Nov. 14	Meerut	Fisher
Central Provinces	Nov. 21	Jubbulpore	Smith
Burma	Nov. 27	Rangoon	Warne
Gujarat	Nov. 28	Baroda	Fisher
Lucknow	Nov. 28	Cawnpur	Smith
South India	Jan. 3	Kolar	Warne
Bengal	Jan. 4	Asansol	Robinson
Central Conference	Dec. 12	Calcutta	

Fraternal delegate to Irish Wesleyan Conference, Cork, June 13 and the British Wesleyan Conference, Bristol, Eng., July 18.

BISHOP THOMAS NICHOLSON

CHINA CONFERENCES

Conference	Date	Place	Bishop
West China	June 4	Tzechow	Birney
North China	Sept. 5	Peking	Birney
Yungchun	Sept. 27	Yungchun	Keeney
Central China	Oct. 3	Nanking	Birney
Hingwa	Oct. 10	Hingwa	Keeney
Kiangul	Oct. 16	Nanchang	Birney
Yenping	Oct. 24	Yenping	Keeney
Foochow	Nov. 7	Foochow	Keeney

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---Martha and Mary.

(Lk. 10:38-42; Jn. 11:1-12:8; Mk. 14:3-)

AUGUST 12, 1923

Martha and Mary occur in the Bible in three connections: with the raising of their brother Lazarus from death, with a dinner which Jesus had at their home, and with a supper which he had at the home of one Simon the leper. They were close friends of Jesus into whose home he always found a warm welcome. Whether either or both of them were married, and whether either or both of their parents were dead we do not know. But they were people who lived in good circumstances judging from the value of the ointment with which Mary anointed Jesus' head at the supper.

Of these two women Mary has always held the first place in the world's estimation. So unqualified is usually the praise given her that sometimes Martha seems almost to stand condemned. The exceptional praise of her is based upon the fact that the Master seems to have appraised her the more highly. He commended her by saying that she had chosen the better part, which seems to be a mild rebuke of Martha for having made the request which called forth this remark from him. And again he commended her for anointing his head when even some of his own disciples were criticising her for it. At no time is he said to have so praised Martha.

And it is true that the character of Mary adapted her to get a more immediate and involuntary response from the genuinely religious human heart. She was of more romantic characteristics: stronger in her emotional life, more spontaneously and unreservedly expressive of her feelings, and more self-abandoned in her devotion to whatever and whom ever she was devoted. Mary was herself. But we should not fail to appreciate Martha for not being Mary. She loved the Master also. But she was more classical in her characteristics; stronger in her volitional life, more thoughtful and reserved in the expression of her feelings, and more self-controlled in the manifestation of her devotion. But there was no need of the Master which she would not have been as willing to meet in her way as Mary. And there was no call to service of the Master to which she would not have responded in her way just as readily as Mary. She made just as much ado about preparing for him a good dinner appropriate to her standard of living as Mary made about entertaining him in a heart-to-heart conversation. She found just as much joy in serving the table at the supper in Simon's home as Mary found in anointing his head with sweet perfume. She was more practical in her thoughts and attitude towards things in general; while

Mary was more sentimental (using that term "sentimental" in its best sense). Had Martha tried to be a Mary, the probability is that she would have made herself a nuisance because of the extremities in affection to which she would have gone. And had Mary tried to be a Martha, the probability is that she would have become cold and apparently indifferent to the extent of becoming repulsive. It is not so much that the one loved the Master more than the other as it is that they were of different characteristics by nature, and were naturally different in the expression of their love.

These two characters are typical. We find their like every day, and find the ideal presented by each of them in every phase of life—the ethical, the aesthetic, the political or social, the religious, and the rest. But let us confine ourself to the religious. In religion the Mary type is represented by the very spiritual and emotional who make splendid worshippers, and add warmth and fervor to the service. The Martha type is represented by the very practical and thoughtful who plan and execute the real work of the church. In their eyes you may not see many tears while the sermon is being preached. But in their hands, so to speak, you are apt to find many blisters. If a church were composed of either of these types alone, it could not accomplish its full purpose in the world. The hungry needs to be fed; but also the broken-hearted needs to be comforted and healed. Jesus' life itself was a combination of the two types. And in every phase of life both of these types are needed—the one to be a counterpart to the other, and each to serve as a check in keeping the other from going to extremes. In religion as everywhere else too much of the one and too little of the other is about as undesirable as too much of the other and too little of the one. Had nobody been home that day but Mary, Jesus would not have got any dinner, though he would have been well entertained. And had nobody been at Simon's home that night but Mary, Jesus would not have got any supper, though he would have received much spiritual joy. Had nobody been present on either occasion but Martha, Jesus would have got a plenty to eat, but he would have been deprived of much which made the occasions memorable. As if divinely intended, each of those two women made up for what the other lacked. The home and the occasions would not have been well-balanced without both.

Jesus commended Mary most, not because he did not appreciate Martha's service, but because in each

case complaint was being made against Mary, and also because to the spiritual man spiritual things hold the first place. Had Martha instead of Mary been criticised, most assuredly he would have commended her. Man cannot live by bread alone. I would not say to my reader, Strive to be a Mary, or Strive to be a Martha, but Strive to be a Martha and Mary! That is what Jesus was.

J. LEONARD FARMER,

Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Aug. 12, 1923

"The Gospel shall be preached throughout the whole world"

(By Rev. D. D. Martin, D. D.)

The Gospel must be preached to all, for Jesus died for all. It must be preached to all for the love service in the Bethany home must be told to all. It must be preached to all, because millions of saints have prayed for this consummation, and their prayers cannot be in vain. It must be preached to all for all men need the Gospel of the world's hope, and the need it now in this time of earth's greatest confusion and sorrow. The Gospel must be preached to all men everywhere.

The Gospel story is full of variety, and if told in its fullness is most interesting, adorned with many fascinating incidents of loves most ardent ventures. This lesson gives us one of the most fragrant. It illustrates the devotion of pure womanhood, in which friendship finds its fondest expression. Mary was devoted to her Lord, and she proved it by her offering. "The house was filled with the odor of the ointment" and the world has been filled with the odor of this gift ever since.

We have in mind now several whose young life filled the home with sweetness; their songs made glad the family altar, and their music thrilled the local church. The odor from their unselfish living filled all the community. They felt the call to other lands, and as missionaries of the cross their lives filled all the world with the aroma of consecrated service. The darkness of this world would be much more dense but for the light that has gone out from such lives. Their work must not be in vain. "The Gospel shall be preached throughout the whole world."

The most precious gift of treasure or of life is not to good to put at the feet of our Lord for world service. Returns from investment will never be so rich if placed elsewhere. The world is large enough to make room for every one to bring whatever they have and offer it for the Lord's acceptance, and if in the right spirit he will use it to help spread the sweet fulness of the Gospel to the ends of the earth. No life consecration can fail to reach this end.

Gammon Seminary.

District Rounds

LEXINGTON DISTRICT

Second Round

Bedford, July 12; Worthville, 13-15. (11 a. m.); Owenton, 15-16, (8 p. m.); Winchester, 21-22; District Confer-

ence, Mt. Sterling, 25-29; Lewisburg, 30; Ciesantville, 31; Dover, August 3; August, (8 and 11 a. m.) 4-5; Washington, 5-6; Manchester, Ohio, 7; Orangeburg, 8; Rev. G. W. Sherard, Mt. Olivet, 9; Germantown, 10; Flemingsburg, 11-12; Sherburn, 13-14; Aberdeen, Ohio, 15; Minerva, 16; Maysville, 17-1; Cadentown, 20; Pleasant Point, 21; Rev. F. P. Fleidin, Warrentown, 22; Jintown 23; Rev. A. N. Hewett, Cleveland, 23-24; St. Paul, Paris, 26-27; North Middletown, 28-29; Gunn Tabernacle, Lexington, September 1-3; Ravena, 4; Richmond, 5-6; Rev. Thos. Brown, College Hill, 7; Oxford and Leesburg, 8-9; Cynthia; Ninth St., Covington, 15-17; Falmouth, 18-19; Boyd, 20; Asbury, Lexington, 21-22; Clay City, 24; Hazard, 25-28; Georgetown, 29-30; Morefield, October 6-7; Sharpsburg, 7-8; New Zion, 13-14.

Dear Co-Laborer.—It is with much gratification that we start the second quarter. We can well afford to organize for our entire benevolent budget now that we have had three months to get started. 1. A Minute Man to speak at every service on the Benevolence and program of the church. 2. The calling together of the entire official family and organize every department including the Midsummer drive and Evangelistic Campaign. 3. A special night for church conference for the study of Christian Citizenship. Do not overlook the children. Take time to counsel with the men and women of years. Let us remember this is the fifth year and it is expected that each of us will raise our full quota for Centenary. START NOW! Let us not TRAIL but LEAD!—H. M. Carroll, Superintendent of District.

TUPELO DISTRICT

Third Round

New Albany, July 27-28; New Albany Circuit, 28-2; Ripley, August 3-5; Ripley Circuit, 4-5; Pontotoc, 11-12; Pontotoc Circuit, 18-19; Prairie District Conference, 22-26; Nettleton, September 1-2; Corinth, 7-9; Corinth Circuit, 8-9; Okolona, 14-16; Okolona Circuit 15-16; Houlka, 20; Houston, 22-23; Tupelo, 28-30; Verona, 29-30; Bellefontaine, October 6-7.

Dear Brother Pastors: I am sadly disappointed in our District falling so far below its quota of subscriptions to the Southwestern on Anniversary Day, July 1st. Now Brothers continue to press this claim and by all means bring to the District Conference your full quota. We can ill afford to treat this important matter with indifference. Come prepared to report in full for Centenary and the Episcopal residence. Yours for the work W. H. Holden, District Superintendent.

LOUISVILLE DISTRICT

Second Round

Smithland, July 20-22; Paducah, 23; Grand Rivers, 24; Eddyville, 25-26; Princeton (J. H. Dowling), 25-26; Duane (Sub. Dis. Meeting), 27-29; Greenville, 29-30; Dupoy, 31. Drakeboro, (Sub. Dis. Meeting), August 2-3; Auburn, (S. T. Jones) 3-5; Bowling Green, 5-6; Horse Cave, 7; Upton, 8; Lebanon Junction, (L. R. Starks), 7; New Haven, (L. R. Starks), 8; Boston, 9-10; Lagrange, 11-12; Smithfield (Joseph Small), 13; Eminence, 14; Frankfort, 15; Jefferson town, 18-19; Shelbyville, (Dis. Conf.).

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“LOOK UP, LIFT UP”

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

August 12, 1923

Subject: “How Jesus Did His Work.”

The methods of Jesus are worth patient repeated study. This is especially true as regards those of us who are in any way charged with religious leadership. Let us make a little study of some of them.

Stressed Importance of the Individual

The very first thing that strikes one as he begins to study Jesus in action, is, that He worked with individuals. Of course, He worked with crowds, but He gave as much time and energy to one as He did to a multitude. Some of His best sermons were preached to one person. Take, for instance, the conversation with Nicodemus. It was in that conversation that He flashed this string of gospel gems; “For God so loved the world that He gave His only begotten Son.” He was concerned about people one at a time. And, whenever He met them, whether on the highway in the market-place, or by the seashore. He left with them some truth relating to the Kingdom. Well, in the last analysis, all education, all evangelism reduces itself to the problem of reaching the individual.

Bodily Needs, Then Spiritual Needs

We state here the order in which Jesus took care of the needs He met with in men. He wasted no time trying to preach to people who were actually suffering. If they needed food, He provided that, if they were suffering from disease, He got that out of the way. This done, He felt the individual would not only be willing but able to listen to His message. This is an important practical principle. It hasn't yet gripped us as it ought in our church work. I remember the years of depression that preceded the election of McKinley to the presidency in 1896. We had then, the open saloon in my little home town. The little town, as I remember it, was full of hobo's, some foreign, some domestic. Every saloon in the town, as I now recall it, had some sort of free lunch service for the hobo's. Not a church had anything of the kind. The church people prayed for the tramps, perhaps individuals among them gave substantial help to many an unfortunate fellow. I was then a lad in the early teens, a constant attendant of one of the churches and the leader of its choir. I can recall now how strange it seemed to me that the saloons should show more interest in hungry jobless men than the church did. I don't recall ever seeing one of those hobo's any nearer the church than the saloon happened to be. Perfectly natural; he felt that the church had

no interest in him, and he heartily reciprocated the feeling. The pious, well-meaning prayers that were sent up in the hobo's behalf were not heard by him, if they had been, they wouldn't have been valued a whit by him, divorced as they were from any sort of practical conduct. Jesus passed, one day, by a man who was lying by the pool waiting for the troubling of the waters. “Wilt thou be made whole?” Asks the Master. The man tells his heart breaking story of thirty-eight years of disappointment there. “Rise, take up thy bed and walk,” says the Christ. And then, “Sin no more.”

Never Discouraged

Often hurt, often disappointed. He sat one day on the roadside and wailed out with breaking heart, O Jerusalem, Jerusalem. But sit under a Juniper tree like Elijah discouraged and ready to give up. Never. His own family doubted His Messiahship, His disciples entirely misunderstood His ambitions. Never—a moment did His zeal flag. We who are charged with the work of leadership can't stand disappointment and criticism and treachery. We get discouraged and immediately look for the Juniper tree. O for the optimism, the preserving faith “that overcomes the world!”

J. W. HAYWOOD,
Baltimore, Md.

DISTRICT ROUNDS

(Continued from Page 10)

21-26; Tell City, 29; Lewisport (Suh. Dis. Meeting) 30-31. Owensboro, September 1-2; Hawesville, (J. H. Gregg), 1-2; Cloverport (Wm. Miles), 1-2; Irvington, 5-6; Horned, (Suh. Dis. Meeting), 7-8; Hardinsburg, 9-10; Morgantown (Suh. Dis. Meeting), 12-14; Nantford, 15-16; Beaver Dam, 16-17; Lloyds St. (J. A. Bowen), 18; Taylor Mines, 18; Coke M. E. 23-24; Chaplin, (J. A. Bowen, 25-26; Camp Branch (J. A. Bowen), 27; Finchville, (Suh. Dis. Meeting), 27-29; Anchorage, (September 30 to October 1. Woolfolk, October 3; Pewee Valley, 4-5; Jones Memorial 7-8; Simpsonville, 9-10 Dorsey, 11; Leitchfield (Suh. Dis. Meeting) 12-14; Vine Grove, 14; West Point, 15; Thirty-fifth Street, 21-23.

Dear Brother:—I am sure you are anxious that our district will make a full report this year, as the conference meets with us. “NO BLANKS, NO EXCUSES” is our motto. District Conference August 21-26, Shelbyville, Ky. Pay all minutes money at the District Conference. Come with written reports. Push the Southwestern over the top. Make this the best centenary year in the history of your church. All claims met in full. Your Brother, S. F. Broadbush, D. S., 827 Preston Street, Louisville, Ky.

Quarterly Conferences

INVERNESS, MISS.—Dr. H. B. Hart, District Superintendent of the Greenwood District held this third quarterly conference at Hale Chapel M. E. Church, July 14 and 15. The quarter was well attended and good reports. The District Superintendent invited the Epworth League to meet him at 4:30 p. m. So the Epworth League met him and had a jolly time. 75 people were present. The Superintendent made a very interesting lecture. We had more life in the League on that evening than ever before. The third quarter raised (\$16.95). Sixty six dollars and ninety five cents. I am very respectfully, (Miss) Ruby B. Head, Reporter.

HOLLY SPRINGS CIRCUIT—Our second quarterly conference was held July 14-15, at Vincent Chapel. After devotion Rev. W. N. Redmond went immediately into the business of the conference. Each officer present made splendid reports written and financial. On Sunday we were favored with two wonderful sermons by the District Superintendent and he also administered the Sacrament to the congregation. Money raised \$30.00. Rev. C. V. Heffnet our beloved Pastor is striving to make this one of the greatest years in the history of the circuit, with the hearty co-operation of his people, and now we are

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Woman's Column

The nineteenth annual convention of the Woman's Home Missionary Society of the North Carolina Conference, convened in Berry Temple Methodist Episcopal Church, Asheville, N. C., June 21-24. The registration officers and delegates showed a good representation of missionary societies.

The session opened on Wednesday evening with devotional exercises led by Mrs. H. E. Swan and Mrs. Pattie Pagan. The annual address was given by the President, Mrs. Ada Beloe, the thrilling message was enjoyed by all. A demonstration of “Where Our Money Goes” was beautifully illustrated by Mrs. S. A. Peeler.

On Friday morning after devotional exercises a “Love Feast” was conducted by Rev. J. A. Baxter, assisted by Rev. M. M. Jones, Superintendent of Wilmington District. Then followed the organization of the convention by Miss I. R. Jones, which was done in her usual pleasing manner.

The annual reports of treasurer and corresponding secretary by Mrs. R. W. Winchester and Mrs. S. A. Peeler were read, these showing great advance in membership and finance. One interesting feature of the morning session was the hour with Woman's and Children's Home Missions.

Friday evening was one with the young people. The Queen Esther Circle of the local church and delegates presented a delightful program of missionary work. Their songs and

plays made it seem worth while to host young people's work.

Saturday morning our attention was given to our map study, study course and election of officers. Noon-tide prayer was observed each day. In the evening the local auxiliary delightfully entertained the delegates to a reception given in Allen Home Chapel.

Allen Home alone ought to inspire us to pledge ourselves more loyally to support the work of the Woman's Home Missionary Society.

The annual sermon was preached by Rev. Baxter, rich in inspiration. Mrs. S. A. Peeler was the speaker on Sunday evening and brought to an attentive audience a splendid address on “Missionary Work.”

Thus closed the greatest convention in the history of the Society. We extend thanks to our Asheville friends for their great interest and hospitality.—Mrs. W. E. Hairston, Reporter

The Woman's Home Missionary Society of the Atlanta M. E. Conference held its twentieth annual session in Wesley M. E. Church, McDonough-Ga., June 28-30.

The session opened Thursday evening at 8 o'clock Mrs. Whitaker, corresponding Secretary, presided. Scriptive reading—Mrs. L. A. Inman, Prayer, Mrs. Joseph Griffith. The welcome address for the local auxiliary was given by Mrs. G. W. Lemons who in her own sweet spirited way made us feel quite welcome to the beautiful Church to the homes and the little city. The Baptist Church was ably represented by Miss Cora Tomlinson. Mrs. Pauline Thomas responded very beautifully to the addresses. The chorus lead the congregation in singing the national Negro Anthem. After which our President, Mrs. R. T. Weatherly, delivered her annual address. In her modest forceful earnest and intelligent way she told us many things about our great society. Toward the close of her address, she gave a very clear and concise account of the years work. Proving to us that in spite of any obstacles she had kept steady at her work and by the help of our Heavenly Father had been able to accomplish much for the good of the work in the twelve months she had served as President. Her last remarks came as a shock to all of us and as a great sorrow to most of us for she said to us that under no circumstances would she be a candidate for reelection. Mrs. N. J. Crolley sang “My Task.”

The session on Friday morning opened with devotions and the Sacrament of the Lord's Supper was administered by the Pastor, Rev. P. H. Travis. The meeting then was taken in charge by the President, Mrs. R. T. Weatherly, who appointed Mrs. Thomas as Conference Registrar. The Bars of Conference were fixed by Mrs. Dickerson, Recording Secretary. Reports of Secretaries read and adopted. These reports, as a whole, showed accomplished in the last conference an

(Continued on Page 13)





WHAT THE CHURCHES ARE DOING

MARIANA AND SCOTT'S VALLEY—June 12th. and 17th. was a great event in the history of Livingston Chapel M. E. Church. A rally was held to liquidate the indebtedness on the parsonage. The pastors of the sister churches of the city were invited to participate in the program. Dr. W. W. Harris of the A. M. E. Church turned out with us on Sunday afternoon. He preached a great sermon and he and his good people lifted a collection of \$12. Mrs. Minnie Hooper of the Baptist Church solicited \$16.50 for our cause. Dr. J. M. Cox, President of Philander Smith College was with us all day Sunday. He preached Sunday morning from the text: "Ye had dwelt long enough on this Mount." This was indeed, a most timely sermon on the material advancement of the Church. He also lectured in the afternoon. Dr. Cox will long be remembered by the people of Mariana. Although, the rain poured, our day was not lost. As soon as the rain ceased to fall the people came and soon filled the little church. \$62 was raised on the indebtedness. We are, indeed, grateful to God and the people for our success. Only \$31 more is needed and every dollar will be paid on our parsonage, which is a five room bungalow.

OCALA DISTRICT—Florida Conference—We found our way to one of the oldest inland towns in Florida, Micanopy. Here we met the Rev. W. B. Hester and his good people waiting our arrival. The doors of the Paradise M. E. Church, were standing ajar. The Rev. R. H. Dehose, District Superintendent called the house to order Thursday morning. Prof. S. K. Kelley, Secretary; Miss Lillie May Evans, Assistant Secretary; Miss Lena Hendricks, Treasurer; Mrs. M. M. Gordon, Assistant. Thursday evening Rev. J. S. Lee, preached a very splendid sermon. Committees were appointed and business then began. Rev. Dr. J. S. Todd, Prof. I. H. Miller, A. M., Prof. W. W. Sullivan and Mr. A. Willis of the Mt. Pleasant M. E. Church at Gainesville came in and were introduced. Rev. J. M. Trammell, delivered a splendid address. Dr. J. S. Todd and Prof. I. H. Miller also addressed the convention on matters pertaining to the Centenary and the Southwestern Christian Advocate. Dr. Todd baptized us with Centenary fire. The most important part of our service was concluded with the several addresses. The Holy Communion was conducted by the Rev. R. H. Dehose, District Superintendent, assisted by Rev. A. E. Emanuel. Rev. J. W. Robinson, Rev. J. J. Williams, Rev. W. M. Smith and George W. Williams. Quite a number

of people came forward and partook of the emblems.

The Sunday School Superintendents and Epworth League presidents, read splendid reports. Rev. W. B. Hester our pastor of Paradise M. E. Church is a strong pastor. He and his good people did the big job in caring for the convention. All visitors went away happy. The following leading pastors were on the job and delivered addresses in the convention: Rev. J. J. Williams, Rev. A. E. Emanuel, Rev. J. W. Robinson, Rev. W. M. Smith, Rev. R. K. Sherwood, Rev. J. S. Lee and the writer. The Rev. R. H. Dehose, District Superintendent read a splendid report. It was full of good things. The pastors read their reports of Centenary and other benevolences collected. Splendid resolutions were read highly complimenting Rev. R. H. Dehose, District Superintendent, for such splendid ruling—Rev. J. M. Trammell, Reporter.

SULPHUR SPRINGS, TEXAS—St. Paul M. E. Church is still on the upward march with Church and Parsonage insured for \$1,500. On Sunday, June 27th. Rev. H. R. Rodgers local preacher and member of St. Paul laid on the table \$33.85 for for pastor's salary. He organized the members in clubs as follows: No. 1, Mariah Rolland, captain raised \$10.00; No. 2, Golda Rape, captain raised \$12.50; No. 3, Sarah Mahy, captain raised \$6.00. Public collection \$5.85. Total \$33.85. Too much credit cannot be given to Brother Rodgers for the way he stands by the Church and pastor. May God bless them in all of their undertakings for good.—Mrs. E. Scott, Reporter.

ANDERSON, TEXAS—Sunday, July 15th, was a high day at Yarbrough Chapel, Rev. F. D. Mayes was at his post and preached two strong sermons to a full house, he held the people spellbound, talkin from the 14th chapter of St. John. The Pastor also re-assembled the people at 4:30 p. m., and preached to them another great sermon, thus talking briefly from the 15th chapter of St. John. These two sermons were searching and inspiring to the soul of the people who listened to him. Our pastor and delegates had just returned from Wiley University, after attending the Epworth League Institute, stating the meeting was much help to them. Collection \$31.33. The Sunday School is in fine shape. May God bless this work and our pastor as he goes before us.—M. B. Pratt, Reporter.

CLEVELAND, OHIO—At the sub district convention held in Cleveland, Ohio, May 22 and 23, 1923, in Cory

Church, Dr. Skelton, Pastor, and Dr. Ferguson, District Superintendent. The topics discussed were very interesting and inspiring. So great was the call to the missionary field that a young woman Georgetta Wilkinson offered herself to be trained by the church to go to Africa.—Mrs. C. W. Williams, Secretary.

COOPER RIVER CHARGE—On the 25th of June, 1923, death entered our ministerial ranks and called one of our strongest minister. Rev. A. A. McCleese, from labor to reward. He attended the District Conference and on reaching home on Monday, died the same night. The South Carolina conference has lost a strong man and preacher. The church which he pastored for only about six months, is still mourning their loss, and it showed their appreciation of his services, during his short service held memorial services on last Sunday, at Tavant one of his churches of its charge. Dr. A. R. Howard, conducted the services, assisted by Rev. Lloyd. After which the newly appointed pastor, Rev. John W. Buddin used as his text, 2nd Kings, 4:22.

We are leaving the Andrews charge financially in good condition and pray for the continued success of the newly appointed pastor, Rev. W. M. McClary. Our third quarterly conference was held at Travant, Dr. Howard, District Superintendent was pleased with the reports. Total collection for the day \$66.37—Rev. John W. Buddin, Pastor, Andrews, S. C.

KENNER, LA.—Our rally on Sunday, June 24th, was a great success, though the weather was unsettled. We raised in our rally \$36.20. Thursday night, June 28th at 8 p. m., Mr. Jos. Robinson and Miss Amelia Small were united by marriage at Ross Chapel, by our pastor, Rev. S. J. Jackson, our District Superintendent, W. Y. Alston, assisted in the marriage ceremonies. Mrs. Alston was the organist. Song by Mrs. Elouise Small—Rev. S. J. Jackson.

COOKEVILLE, TENN.—July 15, was our regular service day. Our beloved pastor with his wife was present. He broke unto us the bread of life with power and with the spirit at 11 o'clock at night our new local preacher, Rev. John H. Devlin gave us one of his powerful sermons from St. Matt. 16:26: all were delighted to hear it. He is a powerful young preacher and has been from the beginning. Collection, \$1.90. We pray him a glorious district conference and happy returns to us—J. S. L., Reporter.

BUNKIE, LA.—We have just closed a very successful rally in the interest of the new church edifice on Sunday, July 8. We had a glorious time at 11 o'clock. Rev. Garner of Booneville Chapel preached a wonderful sermon. The leaders reported as follows: Class No. 1, Jeff Moore, \$7.25; No. 2, S. Watson, \$54.30; No. 3, D. Jones, \$32.50; No. 4, Sister L. Hamilton, \$13.99; No. 5, Ted Willis, \$44.32; No. 6, Sister Frances Gray \$10.01. Public collection, \$16.53; grand total \$178.89. We do not mean to let anything turn us around but push the battle to the gate.—Mrs. Mary E. Jones, Reporter.

PARALOMA, ARK.—On Tuesday night, July 3, 1923, under the auspices of Bro. P. A. Miles, our Epworth

League President, the cabinet met at the home of Bro. E. L. Neals in a business meeting. All the officers were present. The different officers made their reports to the cabinet and the money reported was \$21.00 for Centenary, after which refreshments were served by the good people of that Christ like home and we pray God's blessings on that beloved home. Our League is doing fine work at this place.—E. W. Carr, reporter.

COLUMBUS, OHIO—Dr. J. M. Hayden of Winchester, Kentucky, preached at the Pennsylvania Avenue, M. E. Church a few days ago. His sermon was deep logical and highly spiritual. Dr. W. C. Jenkins of Mt. Sterling, Ky., preached at night, a very excellent sermon. These two ministers were visiting the Woman's Home Missionary Convention which met in the 11th Street M. E. Church, Columbus, Ohio.—Rev. Wm. Washington, Pastor.

LONGVIEW, MISS.—The third Sunday in June was a most delightful day at New Light M. E. Church, beginning with the Sunday School at 10:30. The pastor preached a strong sermon to the delight of all. The contestants made their reports. Mrs. N. L. George, \$18.54; Miss S. A. Hogan, \$7.55; Mrs. M. Watt, \$5.44; Miss T. Cooper, \$3.86; Mr. E. Holmes, \$4.05; Mrs. L. E. Davis, \$3.20; Miss Mollie Davis, \$5.00; Sunday School, \$9.92. Berea: Mr. Quinn and Robinson, \$18.66; Bell Chapel: Mr. Moore and Yeates, \$32.00; Zion Ciphers: Mr. Lampkin, and Mamady, \$24.65, total, \$132.87. We are yet working to meet all of our claims.—Mamie Burton, Reporter.

LAKE CHARLES, LA.—At Warren Chapel M. E. Church on Sunday, July 22, the Epworth League, held the greatest meeting since organized. A wonderful musical and literary program was rendered and all officers and a large body of members of the White M. E. Church South were present. And all participated in the program. The features of the evening were lectures by Mesdames Amelia Turner, E. M. Loran, Mary J. Waters and Alma Jones. Instrumental solos by Misses Lelia Mao Broley and Thelma Loran. Special thanks were Miss Thelma Loran and her Junior Choral club. Rev. J. A. Lindsay conducted Devotional exercises. Mesdames Mary Richardson and A. C. Washington, First and Second Vice-Presidents respectively have resigned and Mr. Frank J. Davis, former Epworth League Chaplain has been appointed First Vice President. Mrs. Naomi Caroline Jr., Superintendent is acting Second Vice President until vacancy is filled. Miss Florence Clark ex-First Vice President is probably seriously ill at her home on 120 Nix Street. Lewis Dervis, Secretary, and Miss Helen Moon were de-
VAIDEN, MISS.—Children's day was observed on this charge with good success. Program carried out by each Superintendent. Raised as follows for the day: Martin Grave: Superintendent, B. J. Bailey, \$24.00; Midway: Superintendent S. M. Wilkins, \$30.00; Sandhill: Miss Alice Cain, Superintendent, \$19.00; grand total, \$73.00. P. A. Lemon, Pastor.

PINE BLUFF, ARK.—The members of St. James M. E. Church enjoyed quite a social and business meeting

(Continued on Page 14)

WOMAN'S COLUMN

(Continued from Page 11)

increase in endeavor and in work each year. A large and appreciative congregation was present on Friday night to witness the annual sermon ably delivered by the Pastor, Rev. P. H. Travis. After the sermon Mrs. Crolley sang "The Ninety And Nine," we were then favored with two very interesting addressos—the first by Miss Collins, a returned missionary, who did 33 years of service in Africa, and next by Miss Bessua who is herself a native African missionary. The presence and the talks of these good women was the rare treat of the conference. Mrs. Prothro of the Savannah Conference brought greeting from their Woman's Home Missionary Society and made a very interesting talk.

Saturday morning the business of the Society was continued. At noon we were served with a delicious dinner in the dining hall of the Church, by the ladies of the local auxiliary and everything was good. In the afternoon the election of officers was in order. Prior to going into the election the Rev. D. H. Stanton made a splendid address to the delegation.

Warren Memorial Church received the silk U. S. Flag given the auxiliary showing the greatest increase in membership. Warren Memorial also reported the only young woman's auxiliary in the conference. South Atlanta Queen Esther Circle took the hanner for having raised the most money during the year. The following officers were elected: President, Mrs. J. W. Queen; Corresponding Secretary, Mrs. D. A. Whitaker; Treasurer, Mrs. Addie E. Gill; Recording Secretary, Mrs. N. J. Crolley; Secretary Young People's Work, Mrs. Paulie Thomas; Children, Mrs. J. C. Cunningham; Literature, Mrs. D. H. Stanton; Demuse and Bequest, Mrs. R. T. Weatherhy; Evangelism, Mrs. Hattie Barnett; Supplies, Mrs. N. H. Bryant; Emeritus, Mrs. Mary Crolley; Mite Box, Mrs. Rosa Mitchell; Temperance, Mrs. J. W. Bowlin; Stewardship, Mrs. G. W. Lemons; Lenten Offering, Mrs. Lovie Royal; Per Missionary Fund, Mrs. H. E. Burns; Thank Offering, Mrs. Howard; Organizer, Mrs. D. A. Griffith. Thus ended one of the most pleasant and profitable sessions. We have ever held. Too much praise cannot be given Rev. and Mrs. Travis and the good people of McDonough for their royal entertainment.—Zola Crolley, Reporter.

The annual meeting of the Woman's Home Missionary Society which met June 21st and 22nd in St. Paul Methodist Episcopal Church at Hattiesburg, was one of much interest. The Rev. J. B. Brooks, our pastor at Ellisville, preached the annual sermon, Wednesday night preceding the opening of the Convention, taking for his subject, "Faithfulness." His convincing argument was instrumental in preparing our hearts for the task which was before us. Amid a profusion of growing flowers with here and there a Japanese lily standing prominently among bouquets of a variety of beautiful flowers, the Convention opened Thursday morning at nine o'clock. At the close of the devotional service, which was led by Mrs. M. J. McInis, the choir led in singing, "O for a

thousand tongues to sing, My Great Redeemer's praise", and the Rev. W. H. Smith, District Superintendent of the Hattiesburg District, assisted by Rev. J. R. Ross, administered the Holy Communion. Truly the Holy Spirit was with us, for every heart seemed to have been touched deeply with the memory of our Lord's Death and Passion. At the conclusion of this very impressive service, Mrs. R. N. Jones, our efficient president took the chair and proceeded with the organization. Mrs. L. J. Hall of Hattiesburg presented Mrs. Lillian G. Coleman, the Recording Secretary, who in a very forceful manner delivered the words of welcome. This was responded to by Mrs. W. P. C. Morrison of Jackson. The president's annual address was full of inspiration and carried with it a plea to the women of the Conference to do their full share of the great task before us. "The Saving of America for Christ."

The reports from the various secretaries portrayed the fact that there had been some effort on the part of all concerned to carry out the Slogan of the National Organization, viz: "More Faith—"More Facts"—"More Folks"—"More Funds."

A twenty per cent increase all the way through,—in membership, money and magazines too. The Hattiesburg District with Mrs. E. L. Smith as president, led the Conference in the amount of money raised on the special pledge of the Mississippi Conference, the amount being \$67.50. The Jackson District with Mrs. A. E. Lipscomb as president, led the Conference in having the largest number of paid up auxiliary members, the number being seventy-one.

Mrs. M. F. Wilson of Jackson who has faithfully served as president of the Auxiliary of Central Methodist Episcopal Church for fourteen consecutive years, has the honor of having the largest number of paid up auxiliary members of any single auxiliary within the Conference. Mrs. Wilson is a woman of sixty-five years; she is active in every department of her church, and has for thirty-five years been a music teacher in the State. Mrs. A. E. Toler of Vicksburg has the honor of becoming the first perpetual member of the Woman's Home Missionary Society of the Conference. This noble act has inspired four other women to pledge themselves this distinction within the next fiscal year.

We are very grateful indeed to Mrs. Daisy M. Bulkley, our National Field Secretary for her untiring service throughout the Mississippi Conference, and for her persistent effort which has made possible the "Forward Movement" in the work of the Woman's Home Missionary Society. At the close of her itinerary throughout the Conference, she had inspired two hundred thirty-five women to become subscribers to "Woman's Home Missions", and in addition sixty-three subscriptions to "Children's Home Missions" had been secured. Mrs. Bulkley's service in connection with our annual meeting was perfectly wonderful. Her demonstrations associated her rare gift to keep before us the wonderful story of the Christ

kept the tide of the spiritual fervor high throughout the Convention.

We feel very grateful to the officers of the Woman's Home Missionary Society of our Conference for the noble way in which they have supported the work. This has made it possible for us to do a full year's work within six months.

The amount raised during the year, including the amount given to the Field Department is \$857.00. The number of subscribers secured to "Woman's Home Missions" is two hundred fifty seven. To "Children's Home Missions", seventy-seven. We were pleased to have present in our Convention eight of our ministers, and to have them express themselves in highest terms of the work.

The following officers were elected for the ensuing year: President, Mrs. R. N. Jones; First Vice President, Mrs. J. W. Randolph; Second Vice President, Mrs. S. A. Dukes; Third Vice President, Mrs. M. V. Halls; Fourth Vice President, Mrs. M. F. Wilson; Recording Secretary, Mrs. Lillian G. Coleman; Corresponding Secretary, Mrs. W. P. C. Morrison; Treasurer, Mrs. L. J. Hall; Secretary of Young People's Work, Mrs. M. A. Black; Mite Box Secretary, Mrs. S. K. Trigg; Secretary Temperance and Public Morals, Mrs. J. R. Ross; Field Secretary, Mrs. L. P. May; Secretary Children's Work, Mrs. E. L. Smith; Secretary of Perpetual Members, Mrs. A. E. Toler; Secretary of Supplies, Mrs. A. E. Lipscomb; Secretary of Christian Stewardship, Mrs. C. A. B. Price; Secretary of Missionary Education, Mrs. B. E. Woolfolk; Agent for Woman's Home Missions, Mrs. C. L. Brown.

The annual convention of the Woman's Home Missionary Society of the Louisiana Conference convened in St. Paul M. E. church, Jeanerette, La., June 14th to June 17th, 1923.

The convention opened June 14th and the delegates were registered. The number present at the opening was thirty. The reports of the district presidents were gratifying. They showed that many obstacles had been overcome and a greater determination on their part to make the work a success. Mrs. T. J. Johnson, vice-president of the conference, gave a splendid address, full of thought and tenderness for the work. She has given many years of service.

The review of the Trend of the Races, by Mrs. A. G. Jenkins, the conference's corresponding secretary, was indeed a treat. After the collection the Rev. O. R. White preached a very excellent sermon.

Friday morning the devotional services conducted by Mrs. A. Wilson, after which there was unfinished business and reports from the delegates.

Rev. Palmer, from the Baptist church, gave an excellent address during the session. Rev. Reddix, District Superintendent of the Baton Rouge District, and Rev. Haywood, District Superintendent of the Alexandria District, were present and gave inspiring talks and helpful addresses.

The devotional services of the evening session were conducted by Mrs. R. Moore and Mrs. L. C. Eckley. Miss Blanche Vinet was mistress of ceremonies. The echoes from the

national meeting, given by Mrs. A. G. Jenkins, the conference's corresponding secretary, was enjoyed by all. A pageant, the Hows and Whys of Home Missions, was given by the Home Guards of Trinity M. E. church, Baldwin, under the direction of Mrs. K. D. McLaurin.

The annual address by the president, Mrs. A. Turner, was inspiring and encouraging. It was overflowing with thought and showed the result of much time and patience. After the offering, Rev. J. W. Turner, District Superintendent of the Lake Charles District, gave a splendid address.

The reports of committees, corresponding secretaries and election of officers were the closing features of the business session. The following officers were elected for the ensuing year: Mrs. A. Turner, President; Mrs. S. E. Johnson, Vice-President; Miss Blanche Vinet, Second Vice-President; Mrs. Lucy Davis, Third Vice-President; Mrs. L. C. Eckley, Rec. Secretary; Mrs. A. G. Jenkins, Recording Sec; Mrs. M. E. David, Treasurer; Mrs. E. Braxton, Sec. of Young People's Work; Mrs. Adele Greene, Sec. of Children's Work; Mrs. Rosa Augustus, Sec. of Literature; Mrs. Mary Harris, Sec. of Mite Box; Mrs. Roxanna Moore, Sec. of Evangelism. Mrs. Turner and Mrs. Jenkins were elected delegates to the national meeting.

The committee was appointed to apportion the pledge money, which is \$400, to the districts as follows: Alexandria, \$50; Baton Rouge, \$65; Lake Charles, \$65; La Teche, \$45; Monroe, \$25; New Orleans, \$100; Shreveport, \$50. Total, \$400.

On Sunday the annual sermon was preached by Rev. David, of Franklin, subject: "A Larger and Better Life."

The members of the auxiliaries of the conference presented Mrs. Turner with a life membership. The New Orleans District presented Little Wm. McDowell Jones with a junior life membership at the annual conference.

The total amounts raised by the districts were as follows: Alexandria, \$104; Baton Rouge, \$91.85; Lake Charles, \$92.01; Le Teche, \$56; Monroe, \$4; New Orleans, \$303; Shreveport, \$91.57. Total by districts, \$742.43. Life membership, \$30; Junior membership, \$10; collection, \$57. Total, \$839.43.

The following report will show the financial increase of the W. H. M. S. of Louisiana conference: 1912-13, \$185.25; 1913-14, No report; 1914-15, No report; 1915-16, \$81; 1916-17, \$26.95; 1917-18, \$61; 1918-19, \$69; 1919-20, \$263.32; 1920-21, \$848.52; 1921-22, \$801; 1922-23, \$839.43.

Each auxiliary is asked to raise \$1.50 and forward the same to Mrs. David, the conference treasurer to defray the delegates' expenses to the national meeting in Sioux City, Iowa.

Thus passes into history the Fourth Annual Convention of the W. H. M. S. of the Louisiana Conference.—B. M. Vinet, Reporter.

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WHAT THE CHURCHES ARE DOING

(Continued from Page 12)
last Tuesday evening, July 10th. The pastor discussed the importance of a new parsonage, and the sisters planned a rally for August the 12th, after which a new home for the minister will begin. The guest were served in picnic style, ice cream and cake. We are pleased to have Miss Georgia Freeman in our midst after being absent for several weeks attending summer school at Philander Smith College. Miss Blanche Wamble and Miss Hele nMoon were delegates to the Sunday School and Epworth League institute, they report a pleasant stay in the city of Roses. Miss Clara Black, is spending her vacation in Forest City.—Mrs. M. O. Hunter, Reporter.

KANSAS CITY, MO. — The pastor and trustees acknowledge through the Southwestern with many thanks to the following named parties for their donation to St. Mark Mission in the Allins new addition to Kansas City, Mo.: Rev. E. F. Pate, pastor of our church, Louisiana, \$1.00; Mrs. Lula Ball, of Moberly, Mo., \$1.00; Mrs. E. V. Harris, 4239 Fenney Avenue, St. Louis, Mo., \$1.00; Mr. J. W. Swann, \$1.00; Mr. James Smith, \$1.00; Mrs. James Smith, \$1.00; Mr. J. O. White, \$1.00; Miss Jay Johnson, \$1.00; Mr. George Clark, \$1.00; Mr. Charley Pierson, \$1.00; Mr. Tom Ed Harrison, \$1.00; Miss Ellen Washington, \$1.00.—O. E. Johnson, Reporter.

TURKEY CREEK, MISS. — Mt. Pleasant Methodist Episcopal Church — The president of the Epworth League, Mrs. A. Tuggle, with her cabinet of young members, found it a great pleasure to help raise funds for the benefit of helping the different obligations of the church, by a baby contest on July 16, which was a success as follows: Mr. Jonas Flower, Jr., \$5.00; Mr. Joshua White, Jr., \$30.00; Mr. Theodore Flower, Jr., \$60.76. Total amount raised, \$97.76. Theodore Flowers, Jr., having raised the largest amount was presented with a five dollar gold piece. The members and friends of Mt. Pleasant contributed to Mrs. Della Ray who is a faithful and obedient member of her church, is now under treatment of the doctor and has been for several months. The Sisters raised the following amount, Mrs. R. Andrews, \$9.25; Mrs. B. Brunnell, \$6.78. Total, \$16.03. May God bless these good people of Turkey Creek.—F. Cassell, reporter.

JACKSONVILLE, FLA.—The President, Mrs. S. P. Pratt and members of the Ministers Wives' Association of the Jacksonville District, entered the parsonage of the People's Chapel Methodist Episcopal Church of which Dr. J. H. B. Madison is pastor, a few days ago to the surprise of the family. The ladies laid on the table many baskets of choice groceries and one young man, an honorable son of the Rev. Z. D. Limbric, came in tugging under the weight of a big churn of ice cream. After a few timely remarks by the president and a few of the ladies, and a response by the pastor, the ladies served refreshments which were suitable for any

church or citizen. This was a surprise and a delightful one.—Mrs. L. M. A., reporter.

ARDMORE, OKLA. — We are thankful to the Lincoln Conference for sending us Rev. W. L. Darius to serve as pastor. He was assigned to this charge by Bishop R. E. Jones, at the last session of the Lincoln Conference which convened at Ft. Scott, Kans., April 4-8, 19, and we are glad to say since the coming of Rev. W. L. Darius the church is spiritually alive. Every department of the church has taken on new life. The church has been thoroughly organized. The Sunday School is in full bloom and is graded. Our pastor, Rev. W. L. Darius, delivered the graduating address to the high school graduates by request of the faculty, the address was well delivered.

Children's Day was well observed, and nineteen infants and children were baptized. On Sunday, July 1st, our District Superintendent, Rev. C. R. Ross, was with us, this being his first quarter, raised on Sunday \$99.12. Paid Superintendent in full. Dr. Ross was well pleased with the business session of the conference on Monday evening, all officers were present with good reports. Dr. Ross in his business and brotherly like way, dispatched business to the delight of all. His sermon on Sunday was spiritual, logical and inspiring. He had the pastor to preach at the evening service. Raised this quarter for all purposes \$425.0. The parsonage has been lighted with electricity and gas put in. We are now getting ready to send in our quota to the Southwestern Christian Advocate.—(Mrs.) C. G. Graham, reporter.

PITTSBURGH DISTRICT — Johnstown is one of the new points of the Pittsburgh District. This point has been confronted with many complications, especially toward our people and our church. Housing and financial conditions are some of the problems, because of the scarcity of houses and the high price of real estate. Rev. C. A. Brady was sent into this field October 16, 1921. With his great organizing ability and his foresight has wrought great things in less than twenty (20) months.

In this new work, we have ten subscribers to the Southwestern Christian Advocate. At the annual conference which convened in Roanoke, Va., last March, this mission work reported more than \$100.00. to the Centenary.

The Centenary has stood by this work. The 350,000 Negroes in the Methodist Episcopal Church should pay, at least one full year's quota to the Centenary this year, because of the outstanding needs upon the great church.

Under the leadership of our pastor, this work will not fail, God helping us, to report, 15 per cent increase to Centenary, and a large increase to the Southwestern.

July 24th, 1923 was was a history making day for the Pittsburgh District, and for Johnstown congregation, when in the very heart of the city under the leadership of the pastor with the trustees of this mission, a deal was closed for a beautiful brick church building and a seven room parsonage, at the cost of \$38,000. The

congregation is expecting to occupy this site some time in the Fall.

This mission will organize, August 5th, 1923, under the direction of the pastor, who is tireless in his efforts and energies. Already he has gathered about 35 children and 30 adults through a survey he has made. Has also secured the assembly room in the courthouse free of charge to meet in.—Dr. T. Steward Langston, Reporter.

OTTERVILLE, MO.—Sunday was a great day for Otterville. We enjoyed a soul stirring sermon delivered by our able pastor the Rev. H. Overton. After the morning services we enjoyed the food so very excellent prepared by the ladies for the basket dinner. The crowd numbered about 225 with our visiting friends and all. We had visitors from Sedalia, Jefferson City and several more of the neighboring towns. We enjoyed a very inspiring sermon at the night services delivered by Rev. Brent. Total collection for the day, \$64.00—Mrs. J. Kitchen, Reporter.

MARRIAGES

MACON—SIMS—Mr. M. V. Macon and Miss L. B. Sims, were married at the home of the bride, 8 miles east of Louisville, Miss., June 23, 1923. Mr. Macon is a progressive farmer and Miss Sims is one of the leading teachers of Winston County, and also the Ladies Aid Society president of the Starkville District. We wish them a happy and prosperous journey through life. Rev. R. A. Wright, pastor, officiated—E. J. Coleman, Reporter.

BAKER-SMITH—Mr. John Thomas Baker and Miss Mary Alice Smith, were united in holy wedlock at the Methodist Parsonage. The marriage was solemnized by Rev. William M. Brownridge, Shelby, Miss., July 17th, at 10:30 p. m.

EMANUEL—ROBINSON — Mr. Joe Emanuel and Miss Juanita V. Robinson, were united in marriage on the 26th inst., at Newman Memorial, Alexandria, La., in the presence of a large audience of both races. The church was beautifully decorated for the occasion. We wish for them a prosperous journey through life. They are loyal members of Newman and stand well in the community. Music was furnished by Mrs. Strayhorne and others. Rev. C. W. Reeves, officiated.

CARD OF THANKS

I take this method of thanking the sisters of the Annual meeting held in Jeanerette, June 14-17, for making me a Perpetual member of the Woman's Home Missionary Society, by paying \$30. Mrs. Amelia Turner, Lake Charles, La.

The Methodist Community Club of Orangeburg, S. C., earnestly solicits cast-away clothing, hats, shoes, etc., from any friend or friends who desire to help the poor in this manner. Respectfully, Mrs. Phyllis E. Gibbs, Claflin University, Orangeburg, S. C.

SEDALIA, MO.—I take this method to thank the members and friends of Taylor Chapel, Sedalia, Mo., for the abundance of provisions and generous purse given to the pastor and family on their removal to the city from Boston. May God's choicest blessings rest upon these good people.—M. L. Mackay, Pastor.

I wish to thank the good people of Simpson Chapel Methodist Episcopal Church, for their hospitality. A great storm came on the 7th to the parsonage, to the surprise of the pastor and wife. It came at a time when company would be least expected and laid on the table 100 pounds of choice groceries and \$5.00 in cash. It was led by Bro. E. D. Spencer, Sister Emma Washington, Bro. D. Baker, Sister Nancy Haggis and others. Mrs. R. E. Brownridge, Shelby, Miss.

We wish to take this method to thank the good members and friends of the Methodist Episcopal Church of Cade, La., for 50 pounds of groceries on July 17, 1923, led by Sister Lillie Daniel, J. McDaniel and others. A cash purse also was given. May God bless them—Rev. C. Jenkins, Pastor.

QUARTERLY CONFERENCE.

MARSHALLTOWN, IOWA.—Our first quarterly conference was held July the 21 and 22nd. Our Superintendent with us, Rev. A. H. Higgs, and at eleven o'clock he was at his best. All reports showed advance. All claims raised in full. Raised during the quarter \$308.11 and eight new subscribers to the Southwestern Advocate. We have the right man in the right place. Under the leadership of our pastor, Rev. D. J. Mitchell—E. Morrow, Reporter.

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

WARE—On the morning of July the 10th, Brother Willie Ware, one of the most energetic and hustling young men of Sylvester Church, Hickory, Miss., was stricken with a stroke of paralysis at the Brain, and about 5 o'clock in the evening death came as a result of this affliction. He was a faithful member of the church filling the office of Steward and Trustee. Truly he was an asset to the Church. Sylvester has lost one of its brightest stars. Servant of God well done thy glorious warfare is past, the battle fought, the victory is won and Thou art crowned at last. He leaves a wife, 3 children, and a mother and a host of friends to mourn his departure. —Mrs. Cornelia Oaten, Reporter.

TILLIS—Sister Rustan Tillis, departed this life on July 14, 1923, she was a true and faithful member to her church at Malton, Miss. She promised \$25.00 to the Centenary and paid all but \$5.00. She was the mother of 8 children, 5 living to mourn her departure. She was 66 years of age, and a member of the Methodist Episcopal Church. She was married 38 years. She proved faithful to the day of her death. Her funeral was preached by her pastor, W. N. G. Lipscomb, July 15th, 1923.

MOSES—Sister Jennie Moses departed this life at Carrigan, Texas, on June 29, 1923. Her death was sudden and unexpected. She attended the Sunday School convention and after hearing an excellent sermon preached by her brother the Rev. J. L. Blue, died on her way home. She leaves a husband, 2 sons, 2 daughters, 1 sister, 4 brothers and a host of friends to mourn her loss. Dr. Lewis and Rev. Edwards conducted the funeral services.—Reporter.

KING—On the night of May the 27th, 1923, Sister Mollie King, one of the oldest members of Sylvester Church, Hickory, Miss., was seized with a fatal attack of acute indigestion and died within 15 minutes. Her death was a shock to the community and a serious loss to the church. She was a faithful member and a consistent Christian. She leaves 2 daughters, 3 sons, and a host of relatives and friends to mourn her loss.—Mrs. Lula Thomas, Reporter.

SHOWERS—Mrs. Georgia Showers was called to rest at Indianapolis, Ind. She was a faithful member of Scott's M. E. Church. She leaves to mourn her loss a father, a husband, 7 children and a host of friends.

HALLOWAY—Mr. Wash Halloway passed away peacefully in his home in Indianapolis, Ind., last week. He was one of the staunch members of Scott M. E. Church there, and will be missed by all. Surviving him are two brothers, a wife, a father, and a grandmother.

FULLER—Bro. Charlie Fuller

quietly slept away in the arms of Jesus at Waycross, Ga., July 1, 1923. He was born at Montgomery, Ala., November 15, 1869. Later he moved to Waycross, Ga., and was married to Blossom Scott. Afterwards he joined King Solomon Methodist Episcopal Church. Those who knew him, knew him as an honest Christian, devoted worker, good citizen, a loving husband and father. He has been for many years a trustee, steward, and class leader. King Solomon has lost one of its pillars that only God can replace. He leaves a wife, daughter and many friends to mourn his loss. Many and beautiful were the floral offerings from white and colored friends. Rev. E. J. Kimball, our pastor, conducted the funeral services. Mabel Holmes, reporter.

HILL—Priscilla Hill departed this life in full triumph of faith Thursday the 12th day of July, 1923, Friday, p. m. Her funeral was conducted by the pastor, Rev. A. D. Moon. Rev. S. D. Davis spoke on Sister Hill's loyalty to the Church. Rev. Howard spoke on Sister Hill as a Christian. The pastor spoke from the subject of fidelity. Priscilla Hill has been a faithful member of the Church 39 years. She was faithful until death. She was the wife of Rev. J. W. Hill. She leaves two daughter, two sons, and a host of friends to mourn her loss. She will be missed in Church and Sunday School. God had a better work for her to do so he called her from labor to reward.—Reporter.

BROWN—Mrs. Anna Brown was converted 44 years ago and joined Calvary Methodist Episcopal Church, Thibodaux, La., and remained a faithful and true member until July 6, 1923, when she was called from labor to reward. At the time of her death she was living at Jennings, La. Her body was shipped to Thibodaux for burial. The funeral was largely attended. She had just visited her relatives and friends at Algiers, Thibodaux, and Donaldsonville and returned home. She leaves one brother, Mr. Walker Wilson, two sister, two sons, and five grand children to mourn her loss.

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest!
No fear, no woe, shall dim that hour
That manifests the Saviour's power
The funeral was conducted by the pastor, assisted by Revs. H. C. Smith of the Baptist Church, and M. M. Alexander of the A. M. E. Church.—Rev. L. H. Smith, Pastor.

TURNER—Rev. Mat Turner departed this life April 11, 1923. He was a member of the M. E. Church, and also a local Preacher of our Church at Piney Grove M. E. Church, Parcelona charge. Rev. Turner was a faithful member as long as he was able. He suffered about 3 months before he took his fight to the sweet beyond. He leaves a wife, two girls, one grand daughter to mourn his loss.—E. W. Carr, Reporter.

BOOTH—Brother George Booth a faithful member of Midway Methodist Episcopal Church on Valden Circuit, after a brief illness passed to his reward May 5th. He was Steward, Trustee, Secretary of the Church, he was also Superintendent of the Sunday School, had served in this office for ten years. He was faithful to the

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very last notwithstanding his illness this year though feeble he never missed a regular service. He was a good husband, a kind and loving father. He had provided well for his family, leaving them a good home and everything is in good condition. He leaves a wife, one daughter, two sisters and many friends to mourn his passing. The funeral was attended by the writer his remains laid to rest in midway cemetery.—P. A. Lemon, Pastor.

HALL—Mrs. Arena Hall Carpenter, Baltimore, Md., died July 19th, age 75 years. Two thirds of her life dedicated to Christ's service. Surviving are six children, eleven grand and six great grand children, two sisters, three brothers. Her pastor Rev. J. H. Jenkins, John Wesley M. E. Church, assisted by Revs. Ernest Lyon, N. M. Carroll, W. H. Dean, R. F. Coates and Curtis officiated at the funeral ceremonies. Her remains rest in Mount Auburn cemetery.—Irving H. Carpenter, Reporter.

QUARTERLY CONFERENCE

(Continued from Page 13)

able to see signs of a great improvement.—Ruby Ross, Reporter.

COOKEVILLE, TENN.—On July 8, 1923, our fourth quarterly conference was held at Algood and Cookeville at Algood in the afternoon. Reports fairly good. Collected on District Superintendents salary \$3.00. At night our beloved District Superintendent brought us one of his gospels message with power of the spirit all was delighted to hear. Raised on his salary \$12.25, a total for both \$15.95. We pray for his return.—J. S. L. Reporter.

SPRING, TEXAS—On June 23-24, our 3rd quarterly conference was held by our District Superintendent, Rev. A. W. Carr, of Houston District. We

had on a Railroad Rally in which we raised \$90.00, as follows: A. T. and S. F. R. R. Clubs, Mrs. Maybe Henry, \$29.23; M. K. and T. R. R., Mr. W. E. Spriggs, \$29.21; Frisco R. R., Mrs. F. A. Silas, \$19.85, and I. G. N. R. R. Club, Mrs. V. C. Kendle, \$11.71. Rev. Can preached a noble sermon Sunday night, June 24th. We paid District Superintendent, \$26.89, full payment, gave our Pastor, Rev. C. H. Penilton, \$50.00 and gave to the trustees, \$13.11, to do some repairing on church. We are still doing work for the church and Master here at Spring, Texas. We ask the prayers of the readers.—Miles M. M. Bryant, Reporter.

LIVINGSTONE CHAPEL AND SCOTT'S VALLEY—The 3rd quarterly conference for Livingstone Chapel and Scott's Valley was held at Livingston Chapel, Marianna, July 14, 1923. The Superintendent inquired into every phase of the work and found the church in working order. In the last year, this circuit has built a church building at Scott's Valley and a modern five room bungalow at Mariana. Through the faithfulness of the pastor and members, the debt on the new church has been reduced \$3.65. Special mention should be made of Brother Wm. Moore, Brother A. Anderson, Sister Mollie Turner, Brother S. Nelson, Brother Jim Williams and Brother Martin and Brother Russau. Rev. Z. R. Fields our District Superintendent preached two strong sermons. He preached Sunday morning about the "New City" and administered the Lord's Supper. Sunday night, he preached from the text, "As a man thinketh in his heart, so is he." These two sermons were spiritual treats and our souls feasted "as he talked with us by the way." \$18, was raised in the quarterly conference. Three new subscribers for the Southwestern Christian Advocate, were secured.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

Conferences	Place	Date	Superintendent
So. Baltimore-Mutual, Calvert Co. Md.		July 31-Aug 5	J. S. Carroll
Texarkana	Texarkana, Ark.	August 1-5	G. T. Saxton
Topeka	Manhattan, Kan.	August 1-5	G. G. Logan
Birmingham	Hohson City, Ala.	August 1-5	C. L. Dunn
San Antonio	San Antonio, Tex.	August 1-5	G. A. Deslandes
Paris	Clarksville, Tex.	August 1-5	J. O. Williams
Waco	Rocky Crossing	August 1-5	T. H. Wyatt
Charleston	Montgomery, W. Va.	August 1-5	W. A. English
La Teche	Houma, La.	August 7-12	W. G. Alston
Aberdeen	Mashulaville, Miss.	August 7-12	J. H. Talbert
Pittsburg	McKeesport, Pa.	August 8-12	M. J. Naylor
Huntsville	Oakland, Ala.	August 8-12	J. L. Carr
Palestine	Mexia, Tex.	August 8-12	W. R. Robinson
Hannibal	Troy, Mo.	August 8-12	C. S. Webster
Waynesboro	Hagan, Ga.	August 8-12	J. S. Stripling
Starkville	Wier, Miss.	August 8-12	E. F. Scarhorongh
Atlanta	Oxford, Ga.	August 8-12	J. W. Queen
Memphis	Dyersburg, Tenn.	August 8-12	T. W. Davis
Beaumont	Livingston, Tex.	August 15-19	W. D. Leins
Meridian	Toomsaba, Miss.	August 15-19	B. T. McEwen
Louisville	Shelbyville, Ky.	August 21-26	R. F. Broadbuss
Greenwood	Lexington, Miss.	August 15-19	H. B. Hart
Marion	West Greene, Ala.	August 15-19	R. R. Williams
Alexandria	Natchitoches, La.	August 15-19	G. C. Haywood
Hattiesburg	Desoto, Miss.	August 15-19	W. H. Smith
Gainesville	Duluth, Ga.	August 15-19	J. F. Demery
Houston	Galveston, Tex.	August 21-25	A. W. Carr
Richmond	Salem, Va.	August 21-26	W. S. Jackson
Sardis	Sardis Circuit	August 21-26	M. C. Pulliam
Clarksdale	Shelbound, Miss.	August 21-26	J. M. Moriah
Marshall	Pittsburg, Tex.	August 22-26	E. H. Holden
Rome	Menlo, Ga.	August 22-26	J. D. Lovejoy
Tupelo	Prairie Circuit	August 22-26	W. H. Golden
Lake Charles	New Iberia, La.	August 22-26	J. W. Turner
Kansas City	Slater, Mo.	August 22-26	A. H. Higgs
Lake City	Fernandina, Fla.	August 22-26	Scott Bartley
Baton Rouge	Port Allen, La.	August 29-Sept. 2	B. J. Reddick
La Grange	Columbus, Ga.	August 23-26	E. D. Giddens
St. Louis	Kinlock Park, Mo.	August 29-Sept. 2	Leroy Woolrich
Baltimore North	West Minster Md.	August 28-Sept. 2	E. S. Williams
Monroe	Bastrop, La.	August 29-Sept. 2	T. A. Hampton
Guthrie	Wynnewood, Okla.	Aug. 29—Sept. 2	C. R. Ross
Washington	Fairmont Heights, D. C.	September 4-9	D. D. Turpeau
Brookhaven	Tylertown, Miss.	September 5-9	G. W. Smith
Philadelphia	Chester, Pa.	September 25-27	J. T. Fletcher

To the Pastors of the Baton Rouge District: Dear Brethren: The District conference will convene at Port Allen August 29-2 September. I am informed by the Office that our District fell behind on the Southwestern. Try to bring up the deficiency at the District Conference. By your work you are known.

We expect every man to be on his job. The Centenary is before us. Some are doing all that they can. Wake up to a sense of duty and let the church see that you are equivalent to the task. Save souls raise your claims and be prepared to report at Port Allen, on the 29th. Dr. L. H. King is expected. The Bishop has been invited and also Dr. E. M. Joes, Area Secretary, Board and Lodging. 50 cents per day.—Your Yokefellow, J. B. Reddix.

Rev. J. E. Rolax announces the following as fraternal delegates. Alexandria District, L. C. Thomas; Baton Rouge District, J. O. Richards; La-teche District, John McKee; Lake Charles District, Chas. Anderson; Monroe District, J. A. Bailey; New Orleans District, J. A. Warmley.

To the pastor and members of

Louisville District, Lexington Conference. We moved up a little on our drive for the Southwestern Christian Advocate on July 1st, but the task is not done till every pastor has got his full quota. Now for a rush campaign closing with the District Conference, August 21-26. Let us work hard and go over the top. Interest the official family of your church and have them to help you put the job over. I am your Brother and co-worker for God, the Church and the Louisville District.—R. F. Broadbuss, District Superintendent.

To the Ministers and their Delegates and visitors to the Alexandria District Conference, of the Louisiana Annual Conference, that will convene with the Ashury Methodist Episcopal Church at Natchitoches, La., beginning on Wednesday, August the 15th, and continuing through the 16, 17, 18 and 19. It is indeed very regretful on the part of the members of the Ashury Church and friends of the city of Natchitoches to find it necessary because of the conditions of living and means to that end, to be compelled to charge \$1.00 per day with lodging and two meals each

day during the required session of the Alexandria District Conference. So all Ministers and Delegates and visitors will so prepare to meet these regretful conditions.—T. A. Brown, pastor.

All delegates expecting to attend the Epworth League, Ladies Aid and Woman's Foreign Missionary Convention and District Conference of the Sardis District Upper Mississippi Conference to convene in Springhill M. E. Church, Sardis Circuit, August 22-26. Make a special effort to arrive at Sardis Tuesday or Wednesday morning to meet conveyances.

W. T. Askew, P. C.

Woman's Home Missionary Society: Preliminary meeting of the Board of Trustees, October 4-9; Annual meeting of the Board of Managers, October 10-16, 1923, Sioux City, Iowa.

Mrs. J. Luther Taylor,
Recording Secretary.

To the members of the Little Rock Conference: All persons who have not finished the conference course of study, as well as those who are for admission on trial, all members of the Board of Examiners, you are hereby notified to meet at Philander Smith College, September 3-14 for Summer School. Bring your books for real school work. Board and lodging will be given at a reasonable rate. There will be a registration fee of one dollar for all. Please take notice and govern yourself accordingly.

S. McDonald,
Chairman of Board.

Brethren of the Upper Mississippi Conference: We promised to stand loyally by Flint-Goodrich Hospital, of New Orleans, La. I was appointed Secretary of the Hospital Fund, which is raised at each quarterly conference and first Sunday in each month. Please send all moneys for said purpose to Mrs. E. L. Nevils, 611 Howard Street, Greenwood, Miss., so I may forward same to Dr. T. R. Heath, Superintendent of Hospital.

CARD OF THANKS.

Rev. J. J. Ford and Mrs. C. A. Ford, wish to thank the members and friends of Mount Zion M. E. Church, for the great surprise on July the 4th, 1923, at 9:00 p. m. There was a party of more than twenty, led by Sisters, I. Nelson, Clara Williams, Clara Jacobs, and Agnes Jacobs. They left many pounds of choice groceries on the table, and a nice cash purse, for the comfort of the pastor and family. May the blessings of God ever be upon them.—Paralee Ford, Reporter.

CRESCENT CITY NOTES

GRACE M. E. CHURCH—Sunday, July 8th, was a great day for Grace, the Sons of St. Michael B. A. Association were with us, and had their anniversary sermon preached by our Pastor, Rev. F. W. Brown, who delivered another one of his great soul stirring messages. The welcome address was delivered by one of the members of the Senior Choir, Mrs. Vernita. Nunez. Response by a Mr. Dorsey a member of the lodge. We are very grateful for the offering given the Church by the Lodge. Come again at your convenience.

Mrs. Mary (Blount) Jones enroute to her home in Texas stopped over a few days in our city the guest of Rev. and Mrs. F. W. Brown.

On the 4th, of July Grace lost one of her faithful members in the person of Brother G. J. Dodson. He was a local preacher in Grace and a very faithful and dutiful member. He leaves a faithful wife, cousin, and a host of friends to mourn his loss. Servant of God well done thy glorious war-fare passed.—Reporter.

MT. Zion—On Sunday, June 24th, we were very glad indeed to have had with us our dear old friend, Rev. V. Chapman, who preached at 11 o'clock a. m. No man can touch upon the divine personality of Jesus Christ and his teachings, as can Dr. Chapman for he is without a peer and when he is with us, there seems to be an awakening of the dead.

At evening services, we were hosts to the United Ladies of Honor, who put over an extensive and interesting program, which met with much applause, many thanks for generous offerings.

Our esteemed Chorister and Organist, Miss Ophelia Smith, is off on an extended vacation, visiting Los Angeles, Cal., and other points of interest on her sojourn. Her place is very efficiently and capably filled by one of her musical scholars by our little Miss Helen Charles, who is very promising, and we are indeed very proud of her; Quite "Au Fait."

Don't fail to subscribe or renew your subscription to the Southwestern Christian Advocate.—E. L. Lacals, Reporter.

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Southwestern Christian Advocate



LORENZO H. KING,
Editor

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THE METHODIST BOOK CONCERN,
Publishers

DAWN

By B. F. M. Sours

Across the hills the glory thrills
In joyous streams of dawn;
Upon the skies the darkness dies
And ghosts of night are gone.

The sunlight thrills upon the hills
And bathes the skies in gold,
And fills the world with light unfurled
And pleasures manifold.

The stars die out, and put to rout
Are all the hosts of gloom;
And glory swells o'er hills and dells
And fills the world with bloom.

My happy heart, thy joyous part
Shall be to gather flowers,
To smell the sweet, to gather wheat,
Through all the sunny hours.

Across the hills the glory thrills!
Let all the world abroad
Awake to sing, with birds a'wing,
And kneel and worship God.

"SPIRITUAL WICKEDNESS IN HIGH PLACES"

"Finally brethren, be strong in the Lord, and in the strength of his might.....For we wrestle not with flesh and blood.....but against the spiritual hosts of wickedness in heavenly places."

Paul to the Ephesians.

People do not have to fight and squirm over the meaning of most passages of scripture. We need but to keep our eyes open and we will see their meaning laid bare regularly. "Episcopal-white-ocracy" was, on board the steamship *Wahehe* of the Woermann line, in the person of Bishop W. H. Overs of the P. E. Church, resident in Monrovia. Bishop Overs, together with one of his missionaries, Miss Ford, who is a nurse in the Mission Hospital at Cape Mount on their return trip from Liberia, caused a great consternation on board the ship, when they refused to eat at the table with Mrs. Florence Randolph, a lady of real culture, who has been, for more than a year, visiting West African Countries including Liberia. The attitude of the Bishop and his missionary was so unchristian, that the Captain of the ship was forced to say: "if that is Christianity, I don't want it." It is hard to see how a Bishop in a Christian Church, in the twentieth century, can be so unchristian. Salt of this kind, is without savour, and ought to be cast out. Why cannot men be regarded as men, equal as far as their attainments are equal? They are so regarded with Christians.

Above is a caption and below is the story taken from *The Liberia Methodist*. Such conduct complained of herein by *The Liberia Methodist* may seem singular in Africa but it is quite common in these parts. Native Africans, we are told, cannot understand the inconsistencies and paradoxes of those missionaries who preach the love of Divine Fatherhood and at the same time by their conduct set up separatist barriers based solely on the color of human beings.

Standing squarely on the teachings of Jesus we express our lack of confidence in the vitality of the religion of any man or

group who would be guilty of such conduct as is alleged against Bishop W. H. Overs. Herein is an index to the world's present confusion. When high churchmen lend their influence to such silly stunts as refusing to eat with human beings in such public places, because of the mere color of the skin, it is time for the Church of God to question the content of the evangel it is preaching.

Christianity met this same proud Pharaonic spirit in its early beginnings and is infested therewith today. It is on this rock of racial exclusiveness and slurning on other races that Christianity will go down, if at all.

Humanity doesn't need a religion that admits of race prejudice and race pride that does not see in members of every other race the objects of respect, reverence and love which binds in fraternal bonds. Humanity either loves or hates. Christianity must foster the one or the other. If in Christ Jesus, men are not one, then there is no hope of human co-operative endeavor and life.

On this basis we repudiate purely race Churches. A Church that does not admit any single division of humanity is not Christlike enough to admit all of humanity; a Church that is not Christ-like enough to open its doors to all of humanity is too narrow for any part of humanity. For humanity is one or it is not.

The Methodist Episcopal Church has always advocated and practiced the most liberal interpretation of the conception of the oneness of humanity through Jesus Christ and gives no quarter whatsoever to race snobbishness in Church, or elsewhere. How Bishop Overs, or any other, can do successful missionary work in Africa, holding and practicing such ideals of human value as is alleged of him in the story, we cannot see. At any rate it will be a long time we suspect before Africa will be brought to Christianity under his type of leadership. For there are millions of people in all parts of the world who do not want and will not have that type of Christianity exhibited by him.

THE SOUTH BURNS NEGROES

What the South does by way of cruelty to Negroes speaks so loud to the world that we cannot hear what the South professes as to its friendship to the Negro. Here is just one of the marks of difference between this section from which the Negroes are going in such large numbers and that section to which he is irrevocably headed. If it is said that the same thing happens in the North we invoke the law of significance from frequency of occurrence. It is one thing to live in a section where burning human beings is the rule and quite another thing to live where it is an occasional happening merely. The North may burn a Negro; the South burns Negroes. And it does so for alleged crimes. In the entire category of crimes, there's none that can justify the burning at the stake of a human being at the hands of an overpowering mob or otherwise.

Our laws are the expression of the con-

certed consensus of ethical opinion in a given state of society. They tell us how society wants its transgressors punished. To defy these laws is to lay at naught organized public sentiment and opinion. It is to disarm society; to leave it without any rational and safe method of defense. It is suicidal and spells dissolution of organized society. It is to force upon us the law of the jungle rather than that of a civilized ethical state.

Mississippi seems to prefer this stage of civilization. Here is a fertile and ripe field for the Church. As long as there exists a state of society in which human beings are burned at the stake for errancies, and even alleged infractions on society the Christian Church must needs reinforce her message and multiply her activities to render such conditions impossible. She can make no greater contribution to Southern social development than to put on an evangelistic campaign from all

her pulpits in all her Churches to preach the three cardinal virtues of civilization, viz.; self-knowledge, self-reverence, and self-control.

The South will continue to drag in the rearguard of the procession of civilization until she comes to a Christian conception of the value of human personality; religious reverence for every type of humanity; and self-control in maintaining those conditions that foster the noblest expression of itself for each and every life. Those of us who otherwise love the South are eager for the early approach of the day when the South's leaders will rise up in their moral majesty and banish those horrible conditions of lawlessness including disfranchisement, murders, disrespect of Negro womanhood, burnings, that are driving the surging tide of Negroes Northward, so that the two races, under God, may peaceably and peacefully dwell together here in the South in mutual helpful co-operation. We want the South to quit burning us, or we must go to the North for protection of ourselves, our wives, our children.

Personal and General

Mrs. W. M. Pollock, a staunch member and organist of our church at Moss Point, called at the office recently enroute to Texas, where she has gone to visit relatives and friends.

Mrs. Annie M. Malone of Poro College, St. Louis, Mo., has presented her sister, Mrs. William Cooper with a \$12,000 home in Los Angeles, California.

Bids for the erection of the Lincoln Hospital for Negroes at Durham, N. C., will be offered during the month of August. This structure will cost \$150,000 and will be three stories in height.

Honorable Oliver Randolph, 164 Market St., Newark, N. J., has recently been named Assistant District Attorney. Mr. Randolph is the son of Prof. and Mrs. J. W. Randolph, who reside at Pass Christian, Miss.

The Rev. W. A. T. Miles, the popular pastor of Handy Memorial Church at Marion Station, Md., observed the 4th Anniversary of the existence of this church during the week of July 29th-Aug. 5th.

A recent canvass shows that there are more than 20,000 Colored people in the employment of the Federal Government in the postal department. They are classified as follows: 15,000 carriers, 3,000 post office clerks, 2,000 railway mail clerks and 700 laborers.

Mrs. Amelia Turner, the wife of District Superintendent J. W. Turner of the Lake Charles District, and Mrs. A. G. Jenkins, were elected delegates to the National Convention of the Woman's Home Missionary Society which will meet in Sioux City, Iowa, Oct. 10-17th.

President and Mrs. Frank Trigg, Bennett College, Greensboro, N. C., announce the engagement of their daughter, Vivian Rose, to Professor G. Haven Caldwell of Greensboro, N. C. No date for the wedding has as yet been fixed, but it will probably take place in September.

APPEAL TO RELIGION AND PATRIOTISM

The findings of the National Inter-denominational Temperance, Public Morals and Law Enforcement Conference, held at Nashville, Tenn., last October, have recently come from the press. In the concluding paragraph occurs this statement:

"We have no sympathy for criminals black or white, but contend that they should have a fair trial before a jury of their fellow citizens and if found guilty then given the full penalty of the law. As a conference pleading for law enforcement, we urge the leaders of our Government not to hesitate at such a vital place affecting our national life and name.

"In the name of God and in the name of our America, we petition Congress to rise to the pressing demand of the day and put the Dyer Anti-Lynching Bill upon our statutes as an earnest, that we are a democracy and a law-abiding people willing and ready to meet every emergency that will make ours an efficient, clean, pure, and law-abiding nation." That conference was one of the most significant ever held in this country. It revealed to the country in startling fashion the grip which lawlessness has upon the nation. It recorded the aspirations, the willingness and effort of a major race group to assist in the gravest situation confronting the Nation at present—that of creating public sentiment for respect for law and reinforcing the social agencies for law enforcement.

The motives appealed to by that conference were patriotism or love of country, and religion or love of God, society's sovereign Ruler. It is not a mere narrow proud nationalism to which that appeal was made but a love of country based upon the noble conception of our country's relation to the great world order of which we are so vital a part; and the moral influence which a morally righteous nation should and can exert in the family of nations. That America should rise up to the responsibility of this conception of duty and gird herself for the task, was the idea of the appeal of the Conference. For as long as America is herself a lawless nation she cannot lead in creating a moral world sentiment.

Similarly the appeal to the religious motive recognizes God as the moral Ruler of the society of Nations. He upholds one law, one moral order for all. Our national and individual actions must be contemplated in reference to Him and to His will. They must all find their reason of being in the extent to which they function in harmony with His purpose for humanity. Any system of government, any social order that does not harmonize with His will is ultimately detrimental to society. Thus it is urged upon the Nation to consider the present state of lawlessness in relation to the will of Him who prayed for the coming of the Father's Kingdom and the doing of His will, as in Heaven, so on earth.

for their surrender to the prejudices of the ever-decreasing group in the South who defame the Negro of education and aspiration and who would deny him manhood rights. The exodus to the North is significant in its influence over certain narrow, intolerant minds in the South. And stronger and more abiding in its reach and power for good is the inter-racial commission. The reports of this rapidly expanding movement at the humble beginnings of which I was present only five years ago, are worth shouting over. The definite stand taken by Southern women in a dozen or more states furnishes the most hopeful and encouraging situation I have observed in forty years. The Lord pity these belated Bostonians who would curry favor and social recognition with certain classes in the South by their abject surrender to racial prejudices. For years I have observed just such intolerance on the part of certain Northern men living in the South, and not a few teachers and friends of the Negro have been the object of their scorn. May the day soon dawn when such men by their courage and independence and by their holding to manhood principles and ideals shall help the South instead of hindering the progress of a race. Thus shall they help to bring in the day, as some one has prophesied, when the old policies of race elimination or race subjection or chronic race conflict shall be forever put away and an enlightened Christian policy of co-operation may prevail.

Marshfield, Massachusetts.

WHY GO TO COLLEGE

Business and Educational Leaders Tell of Value of a College Training—Some Financial Estimates

—Is a college education worth while?

—Should a boy (or girl) spend four years more in study or should he go to work?

—Will higher education better fit him for life and for livelihood?

Parents and young people are asking and answering these questions daily. And upon the answer depends a whole career, the shaping of a whole life. It is perhaps the most important decision of a youth's first twenty years. Some decide for a college education; some decide for the "school of experience"—in shop, in business in the battle of the streets.

It may help some in reaching an honest decision to know what some of our industrial and business and educational leaders have said upon the value of college training. George A. Minor, vice-president of the Erie Railroad, says:

College-Trained vs. Job Trained

"Start a college-trained man and a 'job-trained' man in the same position. At first the boy who has grown up in the job will get along faster, because he knows the detail, but in the long run the college man will win, because he has wider preparation. This is assuming that the two men are of the same calibre. Occasionally a man who has never been to college will get the equivalent of education by plugging at books and because of his natural brilliance. It is impossible to keep such a man down.

"In a railroad like the Erie many of the ex-

(Continued on Page 4)

A NEGRO READS THE DECLARATION OF INDEPENDENCE FROM THE OLD BOSTON STATE HOUSE

By Bishop Wilbur P. Thirkield.

It was to be expected that the rebuke given the officers of Harvard University by the alumni and broad-minded friends of the institution because of their plan to exclude capable and well-equipped Negro students from the full privileges of the University—had definitely settled the question of the citizen rights of the members of that race in Massachusetts. But it seems not to have touched the belated minds of several Bostonians now citizens of Charlotte, N. C., who recently strongly protested against the selection by the Mayor of a Negro boy to read the Declaration of Independence from the balcony of the old Boston State House on July 4th.

What more appropriate than this—the reading of the Declaration of Independence by a member of a race liberated, enfranchised and lifted into the larger life of the nation under the terms of that immortal document.

And deepened significance is given to such a program by the very surroundings. For as the colored lad would stand on the balcony of the State House, he would face just across the way, the supreme battle monument of St. Gaudens depicting in bronze the marching Negro troops, grim, determined, manful, courageous, under the leadership of Colonel Shaw, the flower of New England manhood. It is a monument in the presence of which, when I mediate, my heart is strangely moved, or even in casual passing of the same, I instinctively stand with uncovered head. And always I am thrilled by the moving lines carved on the monument:

Right in the van

On the red ramparts slippery swell
With heart that beat a charge, he fell
Foeward as fits a man;

But the high soul burns on to light man's feet

Where death for noble ends makes dying sweet."

And who can ever forget the message from Fort Wagner where Colonel Shaw fell and was buried with his black soldier comrades, "The Colored troops fought nobly." Furthermore, the significant word on the great memorial is "TOGETHER."

Such the surroundings amid which Charles C. Dogan was to read the Declaration on July 4th, giving fresh significance and living illustration to the truth of the document that "all men are created free and equal."

And why was this Negro youth chosen? This is the Mayor's tribute: "He was selected for the honor conferred upon him for excellent reasons: He has shown a competence and capacity in the generous rivalries of school life to make him a worthy choice; he is an 'honor pupil, that is to say, a pupil of more than ordinary attainments; his choice has the approbation of his fellow-pupils; and his selection to read the immortal declaration is an expression of our recognition of the service of his race in Massachusetts to human freedom and democratic government."

The Boston dailies took up the case with vigor, condemning in no mild terms the former Bostonians now dwelling in North Carolina

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LORENZO H. KING, Editor.
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HUMILITY OF CHRIST:—Let this mind be in you, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Phil. 2:5, 3.

WHY GO TO COLLEGE

(Continued from Page 3)

executives have come up through the operating department and have not been to college. Our president started as a brakeman. Most of the men in the legal and engineering departments are college-trained, and the holders of the highest positions in the operating department are college men.

"The case against the non-college graduate seems to be that he lacks a broad viewpoint. He will see the problem of his own department clearly, but he won't see how it affects other departments. For instance, a man in the operating department may advocate some change which has insuperable legal drawbacks."

A Banker Speaks

The Guaranty Trust Company adds fifty college-trained men to its staff each year. President Charles H. Sabin says:

"Contrary to the popular notion, it is the man who stands best at college, who makes the quickest success with us. The importance of sound scholarship does not seem to be fully realized, probably because of the wholly untrue saying, which has been elevated almost into a maxim, that the poorest scholars make the best showing in business. Both my own observations and the collated records prove quite to the contrary. The man who can think his way through college will think his way to the top in business nowadays.

The place to get scholarship is in the college, and the four years that result in getting it are well spent. The technique of detail can be had later, or, better, perhaps by spending the long vacations in actual business."

A statement issued by Columbia University to men planning to enter its School of Mines, Engineering and Chemistry, says:

"The student must not consider his preliminary college course as distinct from his professional training or that the first teaches him how to live and the second how to make a living. The first is, in fact, a part of this professional training, which will give him a bigger and broader view of life, a culture that is necessary if he hopes to advance to leadership in his profession. Indeed, engineers do not always remain pure technists. They frequently become men of affairs as well, finding a liberal education even more essential than their purely technical training."

"Better Trained men"

"The enlarged scope of business is demanding better trained men, who understand principles. New forces have made large scale production, and we need men who can comprehend the relation of that production in the world of markets. There has been introduced such complexity into modern business and such a high degree of specialization that the young man who begins without the foundation of an exceptional training is in danger of remaining a mere clerk or bookkeeper. Commercial and industrial affairs are conducted on so large a scale that the neophyte has little chance to learn broadly, either by observation or experience. He is put at a single task; the more expert he becomes at it the more likely it is that he will be kept at it, unless he has had a training in his youth which has fitted him to comprehend in some measure the relation of his task to those which others are doing."

"Something Immensely Valuable"

An official of one of America's largest public service corporations, employing thousands of trained men, says:

"For professional men, scientists, engineers, lawyers, the equivalent of a college education is essential. The man who really studies the liberal arts, who has four years to examine the history, the literature, the art, the languages and philosophy of the world, to turn the world over in his mind, as it were, gets something immensely valuable."

"A touch of divine discontent is probably the best thing a boy gets from college," says Louis Stern, New York merchant. "This keeps him from falling too low in the scale."

Someone has taken the pains to go through the 24,000 names in "Who's Who in America" looking for college men and women. He finds that 73% of those who are included in this volume because of outstanding positions or because of notable achievement in a business or in a profession have graduated from or attended college. Since less than 1% of Americans are college trained, it means that that 1% has furnished three of every four persons who attain to prominence.

No New "Railsplitters"

Few sequels are today being written to our boyhood favorites "From Log Cabin to White House" and "From Railsplitter to President." Our leaders in public life, as in industry and science and commerce, are being recruited more and more from the "college trained" class and correspondingly less from the "self-

made" group. That 1% of college trained citizens have furnished us:

55% of our Presidents
54% of our Vice-Presidents
36% of our Congressmen
47% of our Speakers of the House
69% of our Justices of the Supreme Court
67% of our Attorneys-General
62% of our Secretaries of State
50% of our Secretaries of the Treasury

In Dollars and Cents

Dean Holmes of the Pennsylvania State College estimates that from a purely monetary point of view a college education is highly desirable. According to his figures, each year spent in college is worth in after life at least \$5,000—usually much more. And from that estimate—considered highly conservative by other authorities—comes the deduction that *no boy or girl can afford not to attend college unless he or she is earning more than \$25 per day.*

A recent tabulation of 100 representative business houses showed that during a period of years 90% of the college-trained employees had been promoted, as against 25% of the non-college-trained men.

At the Wall street division of the School of Commerce of New York University figures have been compiled showing the records of Commerce graduates covering a period of fifteen years. The figures were derived from signed returns received from over 500 alumni. The average monthly salary of the man five years out was \$225; ten years out, \$425; and fifteen years out \$630. These figures were based on pre-war salaries.

The College Man's Advantages

The words of Charles M. Schwab, steel magnate, are worthy of note here: "Neither knowledge of the classics nor mathematical proficiency can be converted overnight into a marketable commodity. Higher education has its chance later when the college boy has mastered all the minor details of the business. Then—he has the advantage of a thoroughly trained mind to tackle larger problems, a mind which should be broader and more flexible because of its greater powers of imagination and logical reasoning."

In 1920 a census was taken of 373 members of the 1910 graduating class of Cornell University. One-half of the 373 had been in active service during the World War, and of these men 80% had held commissions in the army or navy. The average salary of these graduates of ten years standing was \$4,741.

College and Industry

But—you may ask—what is the value of college education or any education to the people who work in factories? What value, for example, in Nebraska where 18% of the people are engaged in manufacturing and mechanical industries?

Considering the "value" of each worker in the factory to be the sum which at 5% interest would yield an income equal to the salary received, it has been estimated that:

—the technical school graduate is worth \$43,000
—the trade school graduate is worth \$25,000
—the shop apprentice is worth \$15,800

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WOMAN AS A MISSIONARY

By Mrs. M. L. Reed

A noted Jewish Rabbi said: "God could not be everywhere, and therefore He made mothers." George Herbert said: "A good mother is worth a hundred schoolmasters." The place of woman in all of our world movements, is indeed indispensable for the guarantee of success. She forms the strength and faith of any organized body that has for its objective the alleviation of pain and suffering; the forwarding of moral issues; the rescue of the perishing; and now, granted the rights of the ballot, she will be found on the side of every great movement in the political world which will make for the protection of the world's childhood, the rights of labor, the complete enforcement of the eighteenth amendment to the National Constitution, and all else that makes up a Christian civilization.

The nineteenth century was a century of world-wide missionary awakening, and woman was among the foremost who heard the call for service in foreign mission fields, where she has proven herself worthy as a workman that needeth not be ashamed. She has fulfilled in this sphere of her activities, the real angel of mercy in the midst of heathen tribes and backward peoples. The name of Isabella Thoburn, stands side by side with that of Bishop James M. Thoburn, of the Methodist Episcopal Church, and India will always feel the touch of this saintly character, among this people. Her devotion to the cause of education was rewarded in the life of Lili Vati Singh whose name has become a household word in missionary circles. The establishment and founding of Allahabad University, must be attributed to the great soul and purpose of this inspired woman in India. In the early history of our foreign missionary operations Miss Clara Cushman went to China. Her whole life has been dedicated to the task of uplifting the womanhood of China and the Methodist Episcopal Church would indeed be poorer in the services of true Christian Womanhood, should this name be forgotten in the history of foreign missions.

Woman, as a missionary, has always adopted as her motto the inspiring text: "Attempt great things for God, expect great things from God." This was the secret of Carey, the Apostle of foreign missions, in the wonderful success achieved by him. This has been the prevailing characteristic of woman in the organization of all those agencies, both home and foreign, which are now carrying on the noble work of world redemption. The work of our Woman's Home Missionary Society, and that of the Woman's Foreign Missionary Society must be considered in the light of the truth just expressed. These two great benevolent organizations now stand as a permanent part of a great world church, which touches and inspires the life of girlhood and womanhood upon all continents.

When Miss Agnes McAlister went to Africa she caught the vision and placed upon the heart of the Home Church, the necessity of establishing a mission for the uplift and civilization of the millions of black girls in Africa, especially those within the area of her missionary endeavors in the Republic of Liberia. Her

devotion was highly rewarded, and after twenty years of active missionary service on that Continent, she died and left a most fitting monument to her sacred memory in the Garra-way Mission in Liberia, and today, this door stands open and there enter it the scores of girls representing one of the best tribes of Africa. There Miss Anna E. Hall, with her associates, carry forward the work where her predecessor laid it down. Upon that commanding height overlooking the ocean on the west coast of Africa, is now being erected a modern building with larger facilities for the uplift of our darker heathen sisters, all standing as a far-reaching result of woman in her missionary endeavors.

What is here all too briefly described, may be duplicated by the work of woman in other denominational bodies. The centuries the cry has been heard from the time Moses was taken from the bulrushes until today, saying to the world's womanhood respecting the world's childhood: "Take this child away and nurse it for me, and I will give the thy wages." This call to duty faces the women of every civilized section of the globe. It has been heeded in the organization of Young Women's Christian Associations; the "Red Cross"; the Women's Federation, and kindred bodies, whose work at this critical era in human history, must make for the universal redemption of her sex. The Church could never carry out its mission but for the overmastering passion of woman for service. The world has just begun to feel her touch in every phase of human endeavor; the school room, the club room, the office, the entire output of modern activities, call for her presence and work.

Well may we congratulate ourselves that into this world call for service, our own sisters of darker hue, have entered, and now plan the world campaign for human uplift and the advancement of the Kingdom of our Lord on earth. We have had our first foreign missionaries from our ranks to heed the call. Mrs. A. P. Camphor with her sainted husband, stood among the first to catch the vision and heed the call to Africa; they have been succeeded by others of her sex, who have done and are still doing work on foreign fields that tell mightily for the coming of the Kingdom and for God and humanity. The Women's Foreign Missionary Society, has had its first woman of the Negro Race to go to the foreign field, and the work and influence of Miss Martha Drummer, already demonstrate the wisdom of such a call on part of this great woman's organization. This is only a foregleam of what God has in store for the womanhood of the race. We may further congratulate ourselves that side by side with her white sister, our women now stand and direct the movements in the social, political, industrial, commercial, intellectual and religious world, with honor and credit to her race and her sex.

The world has learned her real worth and acknowledged it; the Church has recognized her place, and granted it; the whole sociological aspect of the races, must at last find its true solution to the complex problems contained

therein by the influence of woman. This is rightly so because of her unique position as a mother, as a wife, as a counselor, and for her quickness of perception and keenness of insight with clearness of vision upon the things vital to human happiness. Woman has won her place, not only therefore, as a missionary, but as a rightful claimant to all the honors once held sacred and exclusive for men; the church has at last consented that she should preach the Gospel, and there are not wanting living testimonials to the wisdom of such a concession, even within our own midst. This is one of the most pleasing evidences of the world vision of Jesus, when he commanded: "Let her alone, she hath done what she could," this is the true significance of what the world NEW WOMAN." It is by no means a NEW WOMAN, but rather the same God-given "OLD WOMAN" now doing her appointed task as she should rightfully have done through the past centuries being hindered from so doing by the prejudices of men.

This place in human endeavor has been finally won by woman's breadth of LOVE, height of FAITH, steadiness of PURPOSE, and undying devotion to a PRINCIPLE. The first preacher of the glorious Gospel commissioned by her Lord and Master to "Go and tell my disciple to meet me in Gallilee", has at last taken up the commission in a new form, publishing to the world the same glad tidings by her universal devotion to duty and service. Frances E. Willard wore the white ribbon, and the world laughed her to scorn in her work of the Woman's Christian Temperance Union, the movement first started for the prohibition of the liquor traffic, during the same time that Neale Dow was hurling invectives against the modern saloon in the State of Maine; Carrie Nation was styled a fanatic, as the zeal of her caused literally burned into her soul, and she with hatchet in hand attempted to cut this octopus from the body politic. What was the sequel? Almost within their own day, the national conscience was touched; national public sentiment was crystalized; the whole public opinion declared that the saloon was economic waste and human degradation, and that for which they fought was won almost in a day. So it was with the fight for woman's right to the ballot; her rightful place in the Church and kindred movements which made for her social, political and ecclesiastical emancipation. Her faith never wavered in the final triumph of her cause.

In the whole scheme of world redemption, woman has been the moving genius, giving impetus to its fullest and most complete realization through the agencies of the Christian Church, and the most far-reaching movements among the nations, touching our world-wide human and international relationships. Just as in the early history of the church founded by Jesus Christ, she stood and with an over-coming faith, watched the persecutions endured by the church fathers, so today witnesses her same undaunted spirit, as it ever strives to push progress and civilization around the globe. The alabaster box of precious ointment is still within her hands, and she stands ready to break the same in blessings upon the heads of the world's sorrowing, destitute and dying

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ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY SOCIETY, UPPER MISSISSIPPI CONFERENCE

The Annual Meeting of the Woman's Home Missionary Society of the Upper Mississippi Conference met with St. Paul Methodist Episcopal Church at Sardis, June 28-30. Mrs. S. K. Philips, President, called the convention to order by announcing hymn 98. Reading of the 23 Psalm. A fervent prayer was offered by Mrs. F. F. Blackwell of New Albany. The president made some timely remarks and the convention organized for business. The Recording Secretary being absent, Mrs. M. A. Tucker was elected Secretary pro tem. The following committees were appointed:

Finance—Mrs. E. H. McKissack, Mrs. F. F. Blackwell, Mrs. F. C. Carthon. Resolutions—Mrs. Dora Hambrick, Mrs. Modena Lott and Miss Delma Lawrence. Woman's Home Missions and Southwestern Christian Advocate—Mrs. Emma Elzie, Mrs. M. C. Pulliam, Mrs. S. A. Holmes. Reporter to Church Papers—Mrs. M. A. Tucker.

The reports from the districts showed an increase in interest, membership and finance.

The meeting on Thursday evening was a treat in many ways. The meeting was in charge of Mrs. M. C. Pulliam, who conducted the following program: Welcome on behalf of St. Matthew Missionary Baptist Church, Miss Otis Hightower; on behalf of Miles Chapel, C. M. E. Church, Miss Johnnie Coppage; Mt. Zion Missionary Baptist Church, Miss Fanny Wallace; St. Paul Methodist Episcopal Church, Miss Amy Beland. These addresses of welcome were ably responded to by Mrs. Dora Hambrick and Mrs. F. F. Blackwell. A request the convention was asked to sing, "I Couldn't Hear Nobody Pray." Mrs. S. K. Philips, President, introduced Rev. M. C. Pulliam, District Superintendent of the Sardis District, who, in a few well chosen words, introduced Rev. J. T. Lewis, D. D., Presiding Elder of the Methodist Episcopal Church, South. Dr. Lewis spoke to us from 2nd Timothy 1:12. Our President was at her best when she rose and thanked Dr. Lewis for his excellent message and at the same time told him in a general way of the work being done by the Woman's Home Missionary Society of the Methodist Episcopal Church for the uplift of all races. Mrs. E. H. McKissack, Conference Treasurer, and Rev. Watson, pastor at Oxford, lifted the collection.

Friday, June 29, Second Day—Devotional services were opened by the President. The Lord's Supper was then administered by Rev. M. C. Pulliam, District Superintendent, assisted by Revs. B. S. Pegues, R. A. Simpson of Philips, Watson of Oxford, Rev. Wm. Maxwell of Falcomb and members of the Deaconess Board. Thirty-one partook of the Holy Sacrament.

The program as outlined for the day was called. The topics were ably discussed. The Presidents' addresses and reports from Departmental Secretaries and Conference Treasurer were made, each showing that much good had been done and that the visit of Mrs. D. M. Bulkley, Field Secretary, to the various charges had given the women as well as pastors a better understanding of the work of the Woman's Home Missionary Society.

Dr. I. P. Trotter, pastor of the Missionary Baptist Church (white), and Dr. A. J. Randolph, pastor of the Methodist Episcopal Church, South, and ex-Chaplain U. S. Army, were introduced and made excellent addresses. Many of the district officers renewed their pledges for the new Rust Home. Miss Delma Lawrence, our Queen Esther delegat, also pledged for her Circle.

Mrs. Josephine Simmons, County Demonstrator, was with us and rendered valuable service. Mrs. Daisy (Anderson) Carter, formerly matron at Rust Home, was introduced and spoke encouragingly of the work.

Friday evening at 8 o'clock, we assembled at the Court House where a real treat was in store for us. The exercises were opened with devotions conducted by Rev. Pulliam. Our President was again introduced and addressed us. The committee on resolutions reported and in beautiful words thanked Rev. B. S. Pegues and the good people of Sardis for the hospitality shown us while in their city. The hour had arrived for the pageant, "The Striking of America's Hour." Much credit is due Mrs. M. C. Pulliam and the young people of Sardis for the success of this play and the lesson it taught. A neat sum of \$14.75 was realized from this effort.

Saturday, June 30, marked the last day of the convention. The devotions were led by the President. The unfinished business of the previous sessions were completed. The following officers were elected to serve for the year 1923-24: President, Mrs. S. K. Philips, Holly Springs; Conference Corresponding Secretary, Mrs. Emma Elzie, Pontotos; Conference Treasurer, Mrs. E. H. McKissack, Holly Springs; Conference Recording Secretary, Mrs. M. A. Tucker, Holly Springs. Vice-Presidents: First, Mrs. F. F. Blackwell, New Albany; Second, Mrs. G. R. Seals, Grenada; Third, Mrs. Dora Hambrick, Aberdeen; Fourth, Miss Delma Lawrence, Holly Springs. Secretaries—Of Supplies, Mrs. M. L. Williams, Minter City; Thank Offering, Mrs. A. Johnson, Corinth; Young People's Work, Mrs. M. C. Pulliam, Sardis.

The officers were installed. Rev. B. S. Pegues offered prayer and thus closed one of the best meetings ever held by the Woman's Home Missionary Society of the Upper Mississippi Conference. Six subscriptions for Woman's Home Missions and six for the Southwestern Christian Advocate were secured. Two life members for Mother's Jewels were made. Little Gertrude B. Armstrong, and the little grandson of the late Rev. W. F. Isaiah. Winona was selected as place for the meeting of 1924. Collected during session, \$181.75. Mrs. M. A. Tucker, reporter.

WILEY COLLEGE INSTITUTE

The Epworth League and Sunday School Institute held at Wiley College the week ending July 14 was pre-eminently a success. Dr. King, Dean, and his faculty, composed of Dr. J. S. Scott, who has served the capacity of assistant Dean; Dr. J. C. Williams, Superintendent of the Parish District; Rev. E. W. Kelley, pastor, Tabernacle church,

Galveston; Dr. E. O. Woolfolk, pastor, Trinity church, Houston; Rev. R. B. Reid, Superintendent of the Navasota District; Miss Fannie A. Butler, teacher, public schools of Galveston, and Professor H. B. Pemberton, principal, colored schools, Dallas, expressed themselves as being fully compensated for their services by the fine spirit in which the young folks entered into the work of the institute.

The following departments were maintained in connection with the institute; Bible study, Home and Foreign Missions, evangelism, recreational demonstrations, life service, fourth department, Epworth League and Sunday school methods and stewardship.

The registration amounted to something more than fifty, but, as was expressed by one of the institute faculty, the primary purpose of the institute is qualitative rather than quantitative. And if, as seems to have been effectively done this time, those conducting the institute can so touch the lives of those attending as to awaken them to a sense of the tremendous tasks awaiting a trained, Christian leadership, the main objective of the institute will have been accomplished.

Of those registering, six made definite life decisions and twenty-three part time decisions for Christian service. The baptism which characterized the meetings gave proof that the Negro is not losing his grip on God, and that because of this fact, he still sustains an abiding faith in the future of American civilization.

The institute is only in its fourth year; and although the situation with respect to all of its phases is not ideal, it is being worked out very satisfactorily. A definite and adequate plan for financing the operation of the institute was proposed and adopted; so that another year there will be no worry about a way of taking care of the expense. In this connection, the magnanimous spirit of the faculty members is to be heartily commended. They gratuitously gave their services and bore a portion of their transportation expenses in order to make the institute possible. Each year's experience enables those in charge to conduct the institute more efficiently next time.

Officers for next year are: Dr. J. S. Scott, Dean; Dr. W. M. Dogan, bursar; Professor H. B. Pemberton, Sr., chairman; Rev. E. H. Holden, manager; Dr. E. O. Woolfolk, secretary, and Miss Fannie A. Butler, life work secretary.

WIFE OF NOTED LEADER PASSES TO HER REWARD

Mrs. Martha Robb Montgomery, late wife of Hon. I. T. Montgomery, founder of Mound Bayou and leader of his people for more than two score years, passed away Monday, July 30th, 1923, at 6:30 o'clock p. m., after an illness of several months.

The deceased was stricken with paralysis which resulted from a fall she received some months prior to her fatal illness. She had lived here as a loyal wife and citizen for thirty six years, and was widely known to be active in both religious and civic affairs of the community. In her passing, she has left a host of relatives and friends to mourn her loss.

(Continued on Page 8)

REPORT OF DISTRICT CONFERENCES

SAVANNAH DISTRICT

The Thirty-Fifth Session of the Savannah District Conference met at Ailey, Ga., July 17, at 9 a. m., with C. W. Prothro, District Superintendent, presiding. The District Superintendent conducted the devotions, assisted by Revs. J. A. Richie and F. R. Bridges. The District Superintendent and Pastor of the local church administered the communion. The Rev. W. J. Hamilton was elected Secretary, with H. W. Kimball, assistant.

The annual sermon was preached by Rev. D. G. Grier of Jesup, Ga., at 10 a. m. The District Superintendent read his annual report of the District which showed that the Savannah District was alive on all lines. The program was adopted as a guide. The following reporters were appointed: For the Southwestern Christian Advocate, F. R. Bridges; local papers, Miss Mary Lanier, Jr.

Rev. Mr. Brouten made a warm welcome address for the citizens of Ailey, Ga., it was appropriately responded to by District Superintendent C. W. Prothro and F. R. Bridges.

Wednesday night was anniversary of Methodism. The part played by the Methodist Episcopal Church in development of the nation, was discussed by Revs. J. A. Richie, W. W. Clemens and F. R. Bridges. The Sunday School and Epworth League Institute discussed several general subjects of the Sunday School and League work, led by Rev. J. T. Broadley of Baxley, Ga., which was very helpful. Friday night our own Dr. Moultrie brought a great message to all of the Centenary and its work throughout the church, he made our hearts burn while he talked to us. Thursday night Dr. J. W. Simmons, President of Clark University, made a tremendous plea for Christian Education. He filled our hearts with renewed hope, to find our young people and urge them to attend Clark University. Bro. H. J. Gordon was recommended for reception on trial in the coming annual conference. The distinguished visitors, Dr. J. W. Moultrie, Area Secretary for Centenary; J. H. Pinkney, District Superintendent, Waycross District. Sunday services, 10:30, Love Feast; 11 o'clock, sermon, J. H. Pinkney, District Superintendent, Waycross District; 3 p. m., sermon, A. C. Allen; 8:30 p. m., sermon, W. W. Clemens. After the sermon, 9:30 p. m., resolutions were read and adopted. Pastor and members deserve much credit for the way they entertained the conference. Thus this session goes down in history as one of the greatest sessions of the Savannah District. The Conference adjourned to meet with Brunswick, Grace, 1924. Fifteen subscribers for the Southwestern Christian Advocate were reported.—F. R. Bridges, reporter.

WAYCROSS DISTRICT

The Twenty-Third Session of the Waycross District Conference, (South End), convened with the Scotch Chapel Methodist Episcopal Church, July 11, 1923, Blackshear, Georgia, Wednesday evening at 8:30. Devotions

conducted by Rev. P. E. Smith; annual sermon, Rev. J. R. Wallace.

Thursday morning, July 12th, the Holy Sacrament was administered by the Superintendent, Rev. J. H. Pinkney, assisted by Rev. D. G. Grier, W. H. Kimball and pastor, Rev. D. R. Cooper. Rev. P. E. Smith was elected Secretary and Sister Maggie Boykin, assistant.

The report of the District Superintendent showed success along all lines around the district. The reports of pastors, local preachers and exhorters, showed advance in the spiritual work of the church all over the district. Thursday, 8:30 p. m., addresses were given by the different churches.

The Mayor, Hon. E. L. Dolley, was introduced and addressed the conference. Rev. J. S. Stripling responded.

Sunday was high day. Love Feast at 9:30, conducted by Rev. P. E. Smith and Rev. D. H. Martin. At 11 a. m. our hearts were made glad by a strong sermon by Rev. J. S. Stripling. In his usual way he lifted our hearts and minds to higher planes. At 3:30 p. m., Rev. P. E. Smith preached from Luke 15:17.

Following this sermon the memorial service was conducted by Rev. D. H. Martin. Announcements and benediction by the superintendent, Rev. J. H. Pinkney. The conference adjourned to meet in Waycross, July, 1924. We cannot express our gratitude to the pastor, Rev. D. R. Cooper, and his good people for the delightful way in which they entertained us. This was the greatest conference in the history of the district.—P. E. Smith, reporter.

GULF DISTRICT

The Third Annual Session of the District Conference, Sunday School and Epworth League Convention, Gulf Division, South Florida Mission Conference, Methodist Episcopal Church, convened at Eustis, Fla., July 18th to 22nd, 1923. The above session convened at 2:30 p. m., Wednesday, with Dr. H. W. Bartley, D. S., in the chair and Rev. Harry Burney as the pastor. Devotional services were conducted by the District Superintendent. Following the devotional services, the administration of the Lord's Supper was conducted by the District Superintendent, assisted by Dr. J. A. Simpson, District Superintendent of the Atlantic District of the above conference. Drs. W. O. Bartley, D. S. Selmore, J. W. Wesley and the pastor. This was truly a great feast. Many ministers and laymen partook of the same. This was followed by election of officers for both the District Conference and the Sunday School and Epworth League Convention. The following were elected: Secretary, D. S. Selmore; Assistant, Miss Clara Peterson; Treasurer, Rev. A. L. Jackson; Assistant, Mrs. H. W. Bartley; Statistical Secretary, Rev. J. W. Wesley; Assistant, Miss Helen Douglas; District Organist, Mrs. D. W. Demps; Assistant, Miss Ruth Bartley; District Choir Director, Rev. H. H. McCray; reporter to all papers, W. Pericles Pickens.

The first business of the afternoon was the financial reports from the pastors which con-

sumed only about five minutes, as every pastor had his finances ready. This consisted of Centenary, Contingent, Episcopal Funds and General Conference Expenses. The Centenary collections from the last Annual Conference to the District Conference, including vouchers, were \$1,060. The Contingent money was \$145; the General Conference Expenses, \$26. The total amount raised for all purposes was about \$1,500.

The pastors' reports were all very good. There were a few outstanding reports as Drs. W. O. Bartley, A. L. Jackson, D. S. Selmore, D. W. Demps, Wm. Brown, E. W. Garrison, J. W. Wesley, Revs. Harry Burney and Geo. Tyer, and W. Pericles Pickens. Since the last District Conference Rev. Pickens and his good people have entered the basement of their new church which is one of the finest brick churches in the state of any denomination. When completed will cost about \$4,000. It is institutional in design. An outstanding feature is a shower bath for the public.

Never was there a finer delegation of young folks than at this session. Many of our schools and others were represented in this delegation. Cookman came in for the most prominent part. The F. & A. M. College was represented and also Clarke University. Claflin College was in for her share also. Many fine papers were read by the young folks which were very helpful to all. One of the very best papers read was by Miss Erma Jones of St. Petersburg, as also the one read by Miss Tomasena Morgan of Arcadia.

At the noon hour each day a sermonette was delivered by some one of the younger ministers which reflected much credit on the speakers. They were as follows: Thursday, Rev. Geo. Tyer; Friday, Rev. Felix Goodwine; Saturday, Rev. Wm. Brown. Each night in the week there were sermons by one of the leading pastors. Wednesday night, Rev. A. L. Jackson preached a fine sermon; Thursday night, Rev. D. W. Demps outdid himself; Saturday night, Rev. E. W. Garrison swept everything before him.

The Sunday sermons were in a very high order, indeed. At 11 a. m., the District Superintendent, Dr. H. W. Bartley, preached as never before. He is known as a great preacher and platform orator.

At 2:30 p. m., the Memorial services in honor of our departed friend and brother, the Rev. Joseph Solomon Bartley, who departed this life in December of last year, were held. presided over by the Rev. Pickens. Revs. E. W. Garrison, a life-long friend, and A. L. Jackson another friend, spoke of his life and work. Rev. Bartley was a faithful minister of the Gospel and was a brother beloved by all who knew him.

At 3:30 p. m., the South's greatest Evangelist Dr. W. O. Bartley, preached to the entire satisfaction of all. At 8 p. m., the Rev. Dr. D. S. Selmore, the new pastor at St Petersburg, preached a great sermon. Rev. Selmore is known in Florida as a powerful preacher. He fully sustained his reputation.

Speeches delivered at the session—The welcome addresses were made by Drs. Wm. Poe, Baptist Church; W. G. McGill, A. M. E. Church, the Mayor, Dr. Kennedy, Rev. Bur-

ney, Bartley Temple Methodist Episcopal Church. Responses were made by Revs. W. Pericles Pickens and D. S. Selmore. These addresses were all very cordial and much enjoyed by all.

Mrs. Mary McLeod Bethune, the gifted President of the Daytona Normal and Industrial School, Daytona, Fla., now under the auspices of the Methodist Episcopal Church, was presented and made a wonderful speech on Friday night, touching on the transfer of the school to our Church and many other phases of the work. She is a wonderful speaker and is fast becoming the foremost woman leader of the race in this country. She made a lasting impression.

Sunday afternoon session and also the night was graced with the presence of the Rev. Dr. J. W. Simmons, Clarke University, Atlanta, Ga. Dr. Simmons was gladly received and made a wonderful speech in interest of his school. He made many friends for the school.

Mr. Heading, Chicago, made a splendid speech touching his work as the President of the Heading Motor Co.

The afternoon on Friday of the Conference was taken up by the Woman's Home Missionary Society of the district. The President, Mrs. H. W. Bartley, presided in a dignified manner, much to the delight of all. The reports were very good, more than doubling that of last year. Many live auxiliaries were reported notwithstanding some of the charges did not have any at all. It is hoped that ere another year all of the charges will have live auxiliaries. The election of officers followed with Mrs. J. W. Wesley, the Conference President presiding. The following were elected: President, Mrs. H. W. Bartley; Vice-President, Mrs. R. A. Bell; Corresponding Secretary, Mrs. D. W. Demps; Recording Secretary, Mrs. H. Burney; Treasurer, Mrs. Y. K. Meeks; Secretary of Young People's Work, Mrs. Elizabeth McLeod; Secretary of Children's Work, Mrs. A. L. Jackson; Secretary of Evangelism, Mrs. Geo. Tyer; Secretary of Thank Offering, Miss Clara Peterson; Secretary of Mite Box, Mrs. Janie Waters. Mrs. Wesley is a live wire. This session was a grand one from many angles. Everybody was in the best of spirit and everything went off in fine shape. The members of the district, though rushed with almost everything, were not unmindful of their obliging District President, Mrs. Bartley. This was shown in that they gave her an agreeable surprise in enough Canton crepe to make her a suit. This surprise was presented by Mrs. R. A. Bell, the affable Vice-President, who in well chosen words, presented it. It was thankfully received by the President in a happy vein.

Side Lights of the Convention—No more jolly and brotherly District Superintendent in Methodism than Dr. H. W. Bartley. No District Conference, Sunday School and Epworth League Convention has ever been entertained better than was this one. The entire city did its best to make us feel welcome. The pastor and people spared no pains to make it comfortable.

The Rev. Prof. H. H. McCray was much in evidence in this convention as in all of them. He is a musical genius. Orlando Quartett was much in demand.

The next District Conference goes to Lakeland.—W. P. Pickens, reporter.

SEDALIA DISTRICT

The Sedalia District Conference met with Taylor Methodist Episcopal Church, Sedalia, Mo., July 12-15. The sessions for the most part were held in George R. Smith College. The pastors with one exception were all present. After the devotional hour the District Superintendent, L. R. Grant, assisted by Dr. J. N. C. Coggin, Dr. F. H. Butler, President R. B. Hayes, District Superintendent Woolridge of the St. Louis District, B. F. Abbott, W. F. Walker and the reporter administered the Sacrament of the Lord's Supper.

The organization of the conference having been completed the District Superintendent read his report which gave evidence of the fact that no phase of the work had passed his observation but, on the other hand, had been emphasized to the extent that great results had been accomplished. The pastors are really on the job as expressed by their reports.

The Sedalia Epworth League Institute for the Central Missouri and Lincoln Conferences being held during the same time but at another period of the day made it possible for a large number of visitors to attend the conference.

The conference was pleased to have addresses from Dr. J. N. C. Coggin and Dr. F. H. Butler also Dr. G. G. Logan during its sessions. The following preached appreciative sermons during the conference: F. H. Butler, H. G. Kirkpatrick, W. F. Walker, J. N. C. Coggin and C. H. Houston.

Several promising young men were recommended to the annual conference for admission on trial and one or more for recognition of orders. Among those licensed to preach was Mrs. Polly Mason.

Among the interesting features was the program Saturday at 8:30 p. m. entitled "Stunts." The program was rendered by local talent, the Epworth League Institute and the Conference proper. Mrs. B. McFall and Miss Arsanias Williams deserve special mention.

This is District Superintendent Grant's seventh year on the district but because of his fair and impartial dealings with the men on his district and because he possesses the qualifications of real leadership in general he has secured and holds the respect of all. Such men as he are always in demand.

The pastor Rev. M. L. Mackey and his good members and friends, spared no pains to give the conference such an entertainment as would be appreciated by any grateful person.

Of the friends special mention should be made of the help rendered by the Ladies' Aid Society of the Georgetown membership of which Rev. H. E. Carrington is pastor. They not only sent provisions, but also gave their service.

Appleton City was selected as the seat of the next District Conference.—H. G. Kirkpatrick, reporter.

WAYCROSS DISTRICT, NORTH END

District Conference, Sunday School and Epworth League Convention, North End, was one of the best sessions in its history, at Kynett Methodist Episcopal Church, Forsyth, Ga.

The opening sermon was preached by Rev. J. H. Cole, pastor of the Liberty Hill Charge, which was a spiritual feast. On Thursday morning after devotion with a few timely remarks, the communion was administered and the conference was organized. We had many visitors from the Savannah, Waynesboro and LaGrange Districts.

Thursday night Rev. J. B. Simpkins, our pastor, Barnesville Charge, preached a noble sermon and after this splendid Gospel message the Rev. Dr. J. A. Richie, our matchless pastor of Savannah Asbury Methodist Episcopal Church, delivered a stereopticon lecture which was a great treat and in this lecture he laid the great program of the church upon our hearts. Hearing Dr. Richie lecture and seeing the great work of the Centenary in pictures, each pastor and layman present spoke of their intention to push more vigorously the whole program of the great church of which we are a part. During Thursday morning the Rev. S. D. Bankston, our able pastor of Rust Chapel, Greenville, Ga., brought us another burning Centenary message. The Rev. Dr. J. S. Stripling, the able District Superintendent of the Waynesboro District, brought a great Gospel message.

On Saturday the reports of the Sunday School and Epworth League work was taken up and in spite of the migration the reports on all lines showed a marked improvement. Some charges where from sixty and a hundred members have gone North, have raised already more Centenary than last year. The Rev. J. Watkins, our pastor of Hiltona, Ga., Waynesboro District, also preached us a noble sermon on Saturday afternoon. It was filled with thought.

Dr. J. W. Simmons, President of Clark University, brought us a message teeming with inspiration and information. Sunday was a high day, the Spirit was with us; the Rev. J. B. Simpkins superintended things at 11 o'clock. At 3 o'clock E. E. Crawford, pastor of Warren Chapel Methodist Episcopal Church, Macon, Ga., filled the pulpit. At 8 o'clock the Rev. W. H. Brown preached a most wonderful sermon to the delight of all that were present. The pastor, Rev. T. A. South and his good people and friends of the church, spared no pains in taking care of the conference. The district moves forward under the leadership of Dr. J. H. Pinkney.—Rev. E. E. Crawford, reporter.

WIFE OF NOTED LEADER PASSES TO HER REWARD

(Continued from Page 6)

Those among the relatives who were close at her bedside and in touch at the time of her death were as follows: Hon. I. T. Montgomery, Mr. and Mrs. E. P. Booze, Miss Estella Montgomery, Miss Lillie B. Montgomery, Mrs. Eva P. Canton, Miss Eugenia V. Booze, Miss Mattie E. Kent, and Mr. Harvey Kent.

The funeral was conducted from Bethel A. M. E. Church Sunday, August 14th, where she has had her membership from the time the church was first organized here. Dr. S. P. Felder, P. E., of the Mound Bayou District, together with Rev. W. P. Q. Byrd, Pastor in charge, officiated.—B. T. Brooks.

THE NEGRO LEAVES THE PLOW

By W. A. C. Hughes

Director Of The Bureau of Negro Work Of The Board Of Home Missions And Church Extension

For two hundred and fifty years the Negro has been the plowman of the Southland. He has drained the swamps of Mississippi and Louisiana for cotton and sugar cane. He has flowed the arid lands of Texas for the great rice harvests; while the red hills of Georgia and South Carolina have every year for two centuries whitened unto a wonderful cotton harvest in response to his brawn and sweat and patient labors. For two centuries the Negro has dwelt on the farms of the sunny Southland, himself a poorly provided for and unprotected creature of the soil, with an upward, but seldom an outward look. For two hundred years he has been the backbone of Southern agricultural life. But He Is Tired Now. The job hasn't paid. He has secured thousands of acres of land in his own right, but he and his family have lived in a state of constant uneasiness, and he is tired of it all. The World War gave him his opportunity. His son got a vision. America was discovered to be a place larger than a Southern county seat or a country plantation.

The North Calls

When the industries of the North opened their doors to the Negro, offering better wages and better advantages for his family—he set his eyes northward and westward toward the centers of industry. He was slow at first to give up his home and farm which, in some cases, had been a family possession for a generation or two—a bit slow to give up and let the farm revert to the original owners because of unpaid mortgage notes. He stayed—we mean the more substantial element of the working classes—to see what would happen to early migrants. Every word from the North was encouraging. Now this man who could not at first quite satisfy himself that he should give up all, is leaving the plow and making his way to the great centers of industrial activity.

The president of the Georgia State College of Agriculture has quite recently estimated that Negroes have abandoned more than 11,000 farms in Georgia, and that 100,000 Negroes have recently left the state. The tax authorities of Wilkes County published on May 28, 1923, that 631 heads of Negro families had left that county which means approximately 2,500 Negroes. A survey made in June 1923 of our Negro Methodist Episcopal congregations in rural communities of the Atlanta Conference substantiates that statement. This survey shows that on the Gainesville District, 11 of the 18 charges will not be able to pay over \$200 for pastoral support. On the Newnan District, Franklin and Whitesboro charges have been reduced from 175 to 40 members by the migration: Lutherville from 375 to 32; Bremen from

THE SOUTH WILL SOON BE DEMANDING RESTRICTION OF MIGRATION OF ITS LABOR



A CONTINUED INVASION FROM DIXIE

250 to 150. On the Griffin District, Jonesboro Circuit had 150 members a year ago; they have 30 now. The salary of the pastor has been reduced from \$350 to \$100. A similar reduction in pastoral support and church membership is found on the Rome District and on every district in the Savannah Conference.

The State of South Carolina, which has always had a larger Negro than white population, swings the other way in 1923. A survey by Dr. W. W. Long of the extension service of Clemson College shows that 50,000 Negroes have left 41 counties of South Carolina since November first. The average number of Negro migrants for the 41 counties reporting was 1,217 per county. The survey also showed an abandonment of farms on an average of 423 per county, and abandonment of farms on an average of 423 per county, and abandonment of cotton acreage on an average of 1,051 acres per county. This is more or less true of many Southern communities.

The Exodus Continues

Every depot in every large city of Louisiana, Mississippi, Georgia, Alabama and South Carolina is crowded day and night with Negro migrants. Every through train is carrying extra coaches for Negro passengers. On the 20th of June we rode from Jackson, Mississippi, to Grenada, a distance of about sixty miles. We have taken this trip before and usually there was quite enough room for Negro passengers in the one-half of a coach allotted them. This train had four day coaches, three of them crowded with Negroes going North and each day the same thing is repeated.

A Negro leader writes, "Going South in Mississippi on the 15th of May on the Y. & M. V. R. R., the regular passenger train which we met was crowded with Negroes

going North and another train was following this as a second section with nine coaches packed with our people." He says further, "Notwithstanding that many whites are trying to make better local conditions, the Negroes will be going for some time."

Twelve thousand workmen left the delta regions of Mississippi between August 1922 and January 1923. The people coming now are those who after long and sober reflections have decided to live in the North.

Reasons For Leaving

All of our journals dealing with the exodus have given reason for the Negroes' leaving the South, and, in most cases, these reasons have been to the point. In this connection, under date of June 30, 1923, a very distinguished churchman writes:

"I was on a North-bound train on the M. & O. R. R., between Mobile, Alabama, and Meridian, Mississippi, and the one coach used for Negro passengers, conductor's counting room, and news butcher's storages was packed to its capacity. I was anxious to know if such a large number was leaving the South, and if so, why. So quietly and gently an investigation was made, and the following facts found:—31 were going to Illinois; 4 to Missouri; 2 to Pennsylvania; and 2 to Michigan. The next evening I was continuing my journey on the Illinois Central, northwards from Jackson, Mississippi, and my experience was similar to that of the night before, with 27 going to Illinois, 5 to Missouri, 3 to Michigan and 2 to Iowa, 1 to New York and 1 to Indiana.

"In answer to the query why so many are going North, one man apparently 40 years old, said, 'Reverend, the Negroes are tired of the plantation system of farming, hard work and poor food, and only shacks in which to live, and no schools worth while for their children.' When asked to what system he referred, he said that they worked under agents, many of whom are very unjust and cruel; that after the cotton is made and ginned, the landlord sells it and allows them so much on account, and that is most often less than the market price. At many times and in many places they will not settle with them at all and they must not question the justice of such dealings."

We were in Greenwood, Mississippi, on the 21st of June and found that our people are leaving that section of the Delta in large numbers. The McClain plantation had lost 70 farmers on his fifteen hundred acre plantation. Upon inquiry we found that the planters were not quite as willing to furnish families provisions from commissaries as had been their custom for many years, but were allowing \$10 a month per family for their support, this \$10 per month to be deducted from the cotton output when marketed. Although on a number of the plantations cotton was planted and well developed, the tenants were leaving as fast as they could get transportation. They deprived themselves of everything but the naked necessities of life and saved a part of the \$10 to help pay the transportation of some member of the family to a northern point. This they succeeded in doing by having two or three families put together their savings after a couple of

months of self-denial. Those who were given their transportation hurried north, worked hard, and by some means sent the most of their earnings back to pay the transportation of other members of their families. With a half dozen people working at good wages in the North it is soon possible to pay the way of a goodly number of these plantation hands to other sections. Hundreds of Negroes are making their way northward in this way. They come with practically nothing but blue jeans; and I saw one mother of a family in Philadelphia, coming from South Carolina, wearing a nightgown as her outer garment. It was all she had. She could do no better.

The Negro Woman Asserts Herself

Behind the industrious, hard-working Negro man in this present migration is the Negro wife and mother. This woman has lived in a veritable "hell of dread." After the very general preachment of democracy at practically every street corner and country cross road, the young Negro gets some kind of an idea that he was or should be included in this thing that everybody was calling democracy and now while he is not impertinent, he nevertheless has a sense of manhood that does not always fit the environment in which he lives, and the constant dread that a son or a husband may say "too much" is the thing that is wearing threadbare the nerve of the Negro woman of the South. Added to this is the lack of opportunity for her child, and she is the driving power of the present movement from the rural South.

Preachers Anxious To Move

We have had a hundred preachers ask us to look out for work for them in the North, and they almost invariably say "My wife worries me about staying South and I must find a place for her and the children in a better section of the country." One of the most prominent ministers of the South, whose salary is more than \$2,000 said to me recently, "I am very sure that I have got to move my family to Chicago for the sake of the children. I think I'll do so and stay here awhile myself, but eventually I must move North."

Another preacher who lives in Mississippi, had two boys, a son aged 19, and a grandson aged 14. They were in the public schools of Jackson. They secured railroad passes to go North for the summer. They missed the train, but were told that they might ride a freight train as far as Memphis. At Gwin, Mississippi, they were arrested and sentenced to the County Farm for 15 days and a fine of \$5 and \$10 each put on them. It was 40 days before the preacher knew the whereabouts of these boys. He got word by an anonymous letter sent by a boy who had been released. The father went to Gwin and experienced considerable trouble in even getting to see his boys. He found them working like slaves on the farm. He had to pay a fine of \$27.46, although these boys had worked 42 days. He dared not ask the reason why. That preacher told us that he would not be able to keep his wife satisfied in the South any longer. A dissatisfied womanhood is behind this present migration,

and it will not stop until she feels that her children have a fair chance in life and her home is protected.

The Spirit Of The Present Migrant

Mr. George R. Arthur, Secretary of the Wabash Avenue, Y. M. C. A., Chicago, has made a detailed study of the Negro in industry about that great center, and his report indicates that the Negro is doing his work today in such a fashion as to make himself a permanent factor in industry. The consensus of opinion is that where the Negro is being employed today as a laborer, he is doing his job in a very satisfactory manner. The fact is that he seems to feel that he is on probation; that Negro labor in northern industry is in its experimental stage, and now that he has a family with him, or is seeking to bring them with him, he is applying himself with commendable diligence.

The Attitude Of The Press Toward Negro Labor

We have been wonderfully impressed with the attitude of the northern press toward Negro migrants. With few exceptions the press has been very generous. Most of the editorials and press comments we have read have very generally implied that Negro labor, if encouraged and trained and treated properly, would be an asset to our industrial centers.

The New York Herald takes occasion to invite the agricultural South to join with the Industrial North in working for the repeal of the three per cent quota act, so as to give a chance for the North to get able-bodied white men from Europe "who are assimilable neighbors." The bars may be let down, the flood-gates opened up for European immigrants, but the Negro is going to remain. The Negro is going to continue his migration northward, and he proposes to stay there. If he is employed, he will remain a busy man. If he is supplanted by foreign labor, he will remain an idle man—with all that that term implies. The fact is the Negro is through with the plow and he is pressing his way toward the centers of industrial life. The press therefore does well to encourage the Negro to be industrious and to assume an attitude that will encourage industries to open up to them.

Effect Of The Exodus On Agriculture In The South

While we have discussed the improbability of the Negroes' return to the South because of conditions in country life, it should be borne in mind that no part of our country is as backward in agricultural methods as the southland. The plantation system with cheap labor has handicapped agricultural development in the southland for both white and colored. The leaving of so many Negroes means that if farming is to be carried on, modern methods are to be applied—which of course means that less colored labor will be needed, and consequently less need of Negroes on the farms; so that the exodus means the breaking up of the plantation system of farming and the inauguration of a new agricultural era. This in turn makes it entirely necessary for the Negro

to find his place in the nation's industrial life.

The Migrant And The Northern Church

It is a well known fact that the Negro churches in the North are not sufficient to care for the large influx of people from the South. For example, in Harlem, New York City, if every pew in the Negro churches were filled, there would still be more than 100,000 unchurched Negroes. The same thing is comparatively true in every northern or western city.

A committee of representatives from the Armstrong Association, The Travelers' Aid of Philadelphia and other social organizations and churches, under date of June 30th, reports 10,500 Negroes who have come to the city of Philadelphia in the last year; 35 per cent of these belong to fraternities having welfare and benefit features, and 60 per cent are members of fraternities of high order; while 90 per cent of the adults belong to some Christian church.

The City Mission and Church Extension Society of Philadelphia has adopted as its slogan "a new Negro Methodist Episcopal Church each year." A similar slogan might be adopted in each of our large cities. There should be more than one. There CAN be more than one. One new church is not enough to care for the Negroes who are coming out of our Methodist Episcopal Churches in the South. The real need is a Negro leadership with authority in the North, and a well defined program of transferring men from the South to the North to take care of these congregations. If leadership can be secured and supported, we can recruit to our ranks thousands of very good people who will otherwise drift from us. We must meet this challenge.

SEDALIA EPWORTH LEAGUE INSTITUTE

The Third Session of the Sedalia Epworth League Institute held at Geo. R. Smith College, Sedalia, Mo., was the best session yet in attendance, number of certificates granted, life service decisions, and spirit of good will and service.

There were thirty-five more enrolled this year than last year and a larger number who were visitors to see what the institute was like. The Institute idea is well established and the institute habit is becoming contagious.

Things started off with cheering when the "peppery" St. Louis delegation arrived Monday, twelve strong, with songs and yells for themselves and everybody. They "brightened the corners" where they were. This awoke Sedalia and she responded with an enrollment of 25. The good natured rivalry between the charges and districts was very evident and commended by every one.

Stability was given the institute by the return of the old teachers and members of each class with their organizations.

Miss Hanson, who had served two years, returned, spicy and instructive, and charming with the sacrifices which she makes. Drs. Butler and Abbott were gaining still in favor with God and the "institutors." Dr. Nelson who did not get back on time from his vacation, was the only one of the first staff of teachers who

was not present. He was missed but the work was carried on by others. Dr. Coggin and Miss Williams, serving their second year, were popular with undiminished luster. Mrs. Blanche McFall of Oklahoma, recreational instructor, and Rev. M. L. Mackay, pastor of Taylor Chapel and teacher of Evangelism, both who were on the teaching staff for the first time, were received with open hearts at their first appearance, and were invited with the others to serve again next year.

Monday night was "Pep" night plus Dean Abbott's opening address. Tuesday night was "Welcome Night" plus Dr. Butler's address which kept every one laughing and cheering. Wednesday night was "Civic" night with Dr. Coggin the ever-smiling, never-failing speaker. Thursday night was "World Vision" night. Rev. W. F. Walker preached and Dr. S. B. Campbell, Area Secretary of the St. Louis Area, unfolded the world program of the church with the leaguers' and local churches' relation thereto. Friday night was "Spirit-Appeal" night, with Dr. Coggin preaching. Saturday morning Life Service appeal was made with twenty-seven responding. Saturday night was "Stunt and Certificate Award" night, with Dr. Butler and Miss Hanson speakers.

Enjoyable stunts were put on by the different leaguers and district. The most unique was the A. B. C. stunt "screening" Drs. Abbott, Butler and Coggin. The performers were R. L. Washington, H. C. Canady and Lester Faulkner.

Welcome addresses were given by Messrs. Clarence Perkins, Herman Canaday, and W. A. Clark on behalf of Sunday School, League and Church. They were very befittingly responded to by Miss Thelma Johnson of Oklahoma City and Miss Banks of St. Louis.

Every district of the two conferences was represented. Four District Superintendents were present, Dr. G. G. Logan, Topeka District; Rev. C. S. Webster, Hannibal District; Rev. LeRoy Woolrich, St. Louis District, and Rev. L. R. Grant, Sedalia District. Thirty pastors were in attendance.

The Sedalia District led with 52 delegates; the St. Louis District was second with 17.

Union Memorial League Chapter won the local chapter banner on points. The Sedalia District won the District banner on points. The Guthrie District ranked third.

Baseball, volley ball, tennis, croquet and horseshoe pitching were the leading sports. Rain hindered the match sets in tennis and croquet. Dr. Ellis and Rev. Mackay were winners in horseshoe pitching. The Laymen beat the ministry in an exciting 2 to 1 game of baseball.

Miss Clarencetine Brooks was the efficient Registrar.

Mrs. McFall and Miss Williams bore greetings of the Leaguers to Mrs. Sarah E. Cotton, saint, so to speak, of Geo. R. Smith College. They carried a bouquet of roses artistically arranged. She responded very cordially.

Miss Arsenia Williams sent a telegram of greeting for the Leaguers to beloved Bishop Quayle.

The hospitality was superb on the part of Taylor Chapel; the church at Georgetown, and

the College. The pastors and president were commended for this. District Superintendent Grant was complimented for having all of his charges save one, represented. The local league low-shipping with the visiting delegations.

and Sunday School show a fine spirit in fellowship. Dr. Butler preached Sunday morning; Rev. H. G. Kirpatrick of Warrensburg, Sunday afternoon, and Rev. W. H. Houston of De Soto, Sunday night.

Suitable resolutions were read by Miss Banks of St. Louis, and the institute closed with the slogan "Everyone bring one more next year."

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WOMAN AS A MISSIONARY

(Continued from Page 5)

peoples of whatever race or clime; the voice of her Master is still heard ringing through the ages: "Wherever this Gospel shall be preached, that she hath done shall be a testimonial unto her"; the battle fields of earth have been made more peaceful with her presence administering to the dying, and whispering hope into wounded and mangled bodies of men. The same spirit now actuates her as at the crucifixion of our Lord. There was the supreme test of her faith, for

"She, when disciples fled could danger brave, Last at the Cross, and earliest at the grave."

Thus, today, in the thickest of the battles; in a time when mankind is passing through perhaps the most strenuous period in the history of Christianity; when the forces of evil have arrayed themselves against the church and its institutions; when greed and lust almost possess the soul of the world; when the question is now asked with greater significance—"What shall it profit a man if he should gain the whole world and lose his own soul?"; the most hopeful sign for the final triumph of right over wrong, of righteousness, sin and mammon, is the permanent and all important place now occupied by woman and her sex in the home, in the nation, and in the church, with her unswerving devotion to all that makes for the redemption of a lost world and the victory of the Cross.

WHY GO TO COLLEGE

(Continued from Page 4.)

—the day laborer is worth \$10,200.

That estimate is from the cold financial point of view only. But far more important than this consideration are other benefits of a college education that can never be valued in dollars or estimated by mathematics: the broadening of the mental and spiritual vision, the development of mental powers, the strength to venture forth along untrodden paths, the mastery of nature,—in fact, the rounding out of all the powers and possibilities of manhood and womanhood.

As someone has said, "Education is the unfolding of the whole human nature."

FALL ANNUAL CONFERENCE VISITATIONS 1923

Name	Date	Place	Bishop
Alabama	Nov. 1	Atlanta	Richardson
Atlanta	Dec. 12	Atlanta	Richardson
Blue Ridge Atlantic	Nov. 1	Washington, N. C.	Bristol
California	Sept. 12	Grass Valley, Cal.	Leonard
California German	Sept. 17	Oakland, Cal.	Leonard
Central Alabama	Nov. 7	Westpoint, G.	Jones
Central German	Sept. 5	Cincinnati, O.	Henderson
Central Illinois	Sept. 19	Kankakee, Ill.	Nicholson
Central New York	Sept. 26	Homer Ave., Courtland, N. Y.	Burt
Central Swedish	Sept. 5	Chicago, Ill.	Nicholson
Central Tennessee	Oct. 25	Lawrenceburg, Tenn.	Bristol
Chicago German	Aug. 29	Kenneshaw, Wis.	Nicholson
Colorado	Sept. 5	Lamar, Colo.	Mead
Columbia River	Sept. 5	Spokane, Wash.	Shepard
Dakota	Oct. 3	Watertown, S. D.	Mitchell
Des Moines	Sept. 12	Ames, Ia.	Stuntz
Detroit	Sept. 19	Ypsilanti, Mich.	Henderson
East Tennessee	Oct. 3	Morristown, Tenn.	Bristol
Erle	Sept. 18	Titusville, Pa.	McConnell
Genesee	Oct. 3	Central Park, Buffalo, N. Y.	Burt
Georgia	Nov. 8	Marietta, Ga.	Richardson
Holston	Oct. 10	Knorrville, Tenn.	Bristol
Gulf	Dec. 12	Port Arthur, Tex.	Waldorf
Idaho	Sept. 5	Baker, Oregon	Burns
Illinois	Sept. 12	Champaigne, Ill.	Nicholson
Indiana	Sept. 12	Evansville, Ind.	Leete
Iowa	Sept. 5	Newton, Iowa	Stuntz
Kentucky	Sept. 18	Lexington, Ky.	Anderson
Little Rock	Dec. 5	Little Rock, Ark.	Stuntz
Michigan	Sept. 12	Grand Rapids, Mich.	Henderson
Minnesota	Sept. 19	St. Paul, Minn.	Hughes
Missouri	Sept. 12	Kirksville, Mo.	Burt
Montana	Aug. 29	Helena, Mont.	Burns
Nebraska	Sept. 19	Lincoln, Neb.	Stuntz
New Mexico	Sept. 12	Albuquerque	Mead
North Carolina	Nov. 7	Lexington, N. C.	Bristol
North Dakota	Oct. 10	Fargo, N. D.	Burns
North Montana	Aug. 22	Great Falls, Mont.	Burns
Northeast Ohio	Sept. 11	Lake Wood, Cleve-land, O.	Anderson
Northern German	Sept. 13	St. Paul, Minn.	Mitchell
Northern Minnesota	Sept. 26	Minneapolis	Hughes
Northern Swedish	Aug. 23	Minneapolis	Mitchell
Northwest German	Aug. 30	Fenton, Iowa	Stuntz
Northwest Indiana	Sept. 26	Lafayette, Ind.	Leete
Northwest Iowa	Sept. 26	Sioux City, Iowa	Stuntz
Northwest Nebraska	Aug. 22	Chadron, Iowa	Stuntz
Norwegian and Danish	Sept. 26	Chicago, Ill.	Henderson
Ohio	Sept. 19	Columbus, O.	Anderson
Oklahoma	Oct. 24	Tulsa, Okla.	Waldorf
Oregon	Sept. 12	Portland, Ore.	Shepard
Pacific German	Sept. 19	Metolius, Ore.	Shepard
Pittsburgh	Oct. 3	Kittanning, Pa.	McConnell
Puget Sound	Aug. 29	Puyallup, Wash.	Shepard
Rock River	Oct. 3	Chicago, Ill.	Nicholson
St. Louis	Sept. 19	Springfield, Mo.	Mitchell
St. Louis German	Sept. 5	St. Louis, Mo.	Burt
Savannah	Nov. 8	Augusta, Ga.	Mead
Southern California	Sept. 26	Los Angeles, Cal.	Leonard
South Carolina	Dec. 5	Spartanburg	Richardson
Southern German	Oct. 31	San Antonio, Tex.	Waldorf
Southern Illinois	Sept. 26	Benton, Ill.	Mitchell
Southern Swedish	Dec. 5	Waco, Tex.	Waldorf
Texas	Oct. 31	Houston, Tex.	Jones
Tennessee	Oct. 18	Memphis, Tenn.	Bristol
Upper Iowa	Oct. 3	Manchester, Iowa	Stuntz
Western German	Aug. 29	Enterprise, Kans.	Mead
West Ohio	Aug. 29	Marian, Ohio	Anderson
West Virginia	Sept. 26	Wheeling, W. Va.	McConnell
West Wisconsin	Aug. 29	LaCrosse, Wis.	Mitchell
West Texas	Dec. 12	Fort Worth, Tex.	Jones
West. Nor.-Danish	Oct. 3	Los Angeles, Cal.	Leonard
Western Swedish	Aug. 22	Oakland, Neb.	Mead
Wisconsin	Sept. 5	Fondulac, Wis.	Mitchell
Wyoming State	Sept. 19	Laramie, Wyo.	Mead
FOREIGN CONFERENCES			
Conference	Date	Place	Bishop
Denmark	June 13	Rallundborg, Denm ^k	Bast
Finland	July 5	Wuoksenslaakso, Fin.	Bast
Italy	May 16	Florence, Italy	Blake
Korea	Sept. 26	Seoul, Korea	Welch
North China	Sept. 5	Taian, Shantung	Birney
North Germany	June 20		Nuelsen
Norway	June 20	Predrikshald, Norway	Bast
South Germany	June 13	Heilbronn, Germany	Nuelsen
Sweden	June 27	Stockholm, Sweden	Bast
Switzerland	June 6	Tbalwil, Switzerland	Nuelsen
MISSIONS CONFERENCES			
Conference	Date	Place	Bishop
Angola	July 4	Vienna, Austria	Nuelsen
Austria	June 6	Lovetch, Bulgaria	Blake
Bulgaria	July 26	Kapanga, Africa	Johnson
Congo	July 5	Paris, France	Blake
France	May 23	Stari Bece, J. S.	Blake
Jugo-Slavia	Sept. 26	Spokane, Wash.	Shepard
Rhodesia	June 13		Johnson
Russia	July 26	Petrograd, Russia	Nuelsen
Southeast Africa	Aug. 29	Kambini Inbambane, Portuguese, East Africa	Johnson
MISSIONS			
Conference	Date	Place	Bishop
Alaska. In charge of Bishop Shepard.			
Baltic and Russian Mission	July 26	Petrograd, Russia	Nuelsen
Hungary	June 27	Nyiregyhaza, Hun.	Nuelsen
Pacific Chinese	Aug. 30	San Francisco, Cal.	Leonard
Pacific Japanese	Sept. 7	Grass Valley, Cal.	Leonard
Utah	Aug. 22	Salt Lake City	Leonard
INDIA CONFERENCES			
Conference	Date	Place	Bishop
Indus River	Nov. 7	Lahore	Flsher
Bombay	Nov. 14	Bombay	Smith
North India	Nov. 14	Bareilly	Robinson
Northwest India	Nov. 14	Meerut	Fisher
Central Provinces	Nov. 21	Jubbulpore	Smith
Burma	Nov. 27	Rangoon	Warne
Gujarat	Nov. 28	Baroda	Fisher
Lucknow	Nov. 28	Cawnpur	Smith
South India	Jan. 3	Kolar	Warne
Bengal	Jan. 4	Asansol	Robinson
Central Conference	Dec. 12	Calcutta	
Fraternal delegate to Irish Wesleyan Conference, Cork, June 13 and the British Wesleyan Conference, Bristol, Eng., July 18.			
BISHOP THOMAS NICHOLSON			
CHINA CONFERENCES			
Conference	Date	Place	Bishop
West China	June 4	Tzechow	Birney
North China	Sept. 5	Peking	Birney
Yungchun	Sept. 27	Yungchun	Keeney
Central China	Oct. 3	Nanking	Birney
Hinghwa	Oct. 10	Hinghwa	Keeney
Kiangsi	Oct. 16	Nanchang	Birney
Yenping	Oct. 21	Yenping	Keeney
Foochow	Nov. 7	Foochow	Keeney

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---Stephen The Martyr.

(Acts 6:1-8:3; 22:20)

AUGUST 19, 1923

Stephen has the enviable honor of having been the first martyr for Christ. We say enviable because if it is true that he who suffers with Christ will be glorified with him, Stephen was the first to come into this glory. The time and circumstances of his conversion are not known. But after his conversion he became one of the most enthusiastic Christians in the early church. He was a man of great spiritual fervor and power, of a remarkable knowledge of the Old Testament, and of no mediocre ability as a preacher. When he first comes before us it is as a deacon in the church in Jerusalem. It would seem that he was head of the board of deacons. At any rate, if he was not the official head, he soon made himself chief in importance.

A deacon then did not have the same duties as a deacon today. We have kept the name while the functions have changed. At that time the Christians practiced communism, held all things in common, and each and all were supported out of the common fund. When the number of Christians became large it was more than the apostles could successfully do to take care of the spiritual interests of the church, and also to attend to this daily routine work of the distribution of food. They decided to give their immediate attention to the spiritual work of the church and to ordain seven deacons to take care of the other routine work. This work certainly called for men of the most scrupulous integrity. And it is highly complimentary to Stephen's reputation that he was selected one of these deacons.

But he was too forceful a character long to remain in this subsidiary position. Had the Church been then organized as it later became, he would soon have been put in charge of the spiritual work of some other local church among the Gentiles. He is said to have worked great signs and wonders among the people (and signs and wonders mean miracles, or the doing of things through spiritual power which the people could not rationally explain). But the more he increased in spiritual power, the more he increased in disfavor among the non-Christian Jews. As Christ's enemies did, so did Stephen's: they watched his words if haply he might inadvertently let something slip from his lips on which they could lawfully bring a charge against him. They entered into religious controversies with him. The more they were worsted in the arguments, the more determined were they to silence his voice forever. He was banished into court on false charges; and his defense of himself, which

was a sermon, an effort even to convert his accusers to Christ—his defense only infuriated the mob all the more. The mob rushed upon him like mad men and hastened him out of the city and lynched him while he prayed the Lord for whom he was dying to forgive them for the deed.

Saint Luke tells us that on that very day there arose a great persecution against the Church, so that all the Christians were scattered from Jerusalem except the apostles (Acts 8:1). Why were the apostles not driven out? I think for one thing it was because they had not tried to break away from the laws of Moses, but had tried to build Christianity upon these laws. As a permanent policy this was no vain attempt as the attempt to put new wine into old skins. But it was a compromise which seemed absolutely necessary at that time if they were to do any work among the Jews in Jerusalem. Paul did not do it, and we admire and honor him for his courage and sincerity to conviction. But still Paul could not have pastored a church in Jerusalem very long. And after he became known as a minister of liberal teachings, when he went to Jerusalem it was with some forebodings of trouble. The principles which Stephen laid down were the ones which Paul built upon and extended. And therefore it is true that "Stephen was the central figure between Jesus and Paul." The religious principles of Paul were those of Jesus. And Stephen connected Paul with Jesus. Were there no Stephen, it is doubtful if there would have been a Paul. We shall see in another connection that it was Stephen who really converted Paul. Paul's conversion began during that sermon with which Stephen defended himself; it continued at the lynching of Stephen, and it ended on the Damascus road.

We can say all this. And yet let us not fail to appreciate the embarrassing situation which the other apostles were in. It is far easier for us to praise men for their courage in the past and point out their weaknesses than it is for us to practice that courage in the present and avoid those weaknesses. Many who laud Stephen and Paul today themselves play the part of the other apostles with respect to some of our very aggravating economic and social problems. Without attempting to condemn anyone, we ministers as a rule give our church nothing more than it will stand for. And that is what those other apostles did. That is not the ideal way of doing, of course. But good judgment is always a virtue. Stephen used more cour-

age. The other apostles used more wisdom. But God was leading both. By their method they got the church started. By his method he caused the church to be scattered. But the scattering was as great a blessing as the starting. Through the latter it became a church. Through the former it became a missionary, a world church. It took the death of Ono to establish the church. And it took the death of another to make it a world church. His death was of more value to the church than his life. Let us honor him, therefore, for his enviable place in the history of the church and pray God to raise up more Stephens among us today in connection with our great social problems.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, August 19, 1923

"And they were not able to withstand the wisdom and the spirit by which he spake."

(By Rev. D. D. Martin, D. D.)

Stephen was filled with the spirit, "full of grace and power." We do not wonder that he frustrated the mob. If there had been an honest court and fair dealing he would have survived this attack. "They suborned men" who lied about him and stirred the people to frenzy, until in their very madness they put Stephen to death.

There was one calm face in that crowd of mad men, they "saw his face as it had been the face of an angel." God's true missionaries must ever be spirit-filled. It is that triumph of soul which enables one to survive distress of body in the larger, richer life of the spirit. Sometimes this leads to the physical deliverance, as in the case of the Hebrews in the fiery furnace, or Daniel, whose God-illumined face held the ferocious lions at bay.

In the story of martyrs to the Kingdom there is none more valiant and whose testimony has been worth more than the missionary martyrs in the advancing columns of God's hosts. The name of Bishop Hannington will ever shine as one who opened the way to the Christian Kingdom of Uganda in East Africa. It was the martyr spirit of David Livingstone that commanded the love and loyalty of native followers, so that he lives among the native tribes today as "The man who would go on."

Men do not like to be told of their sins. That was the cause of madness which led to the stoning of Stephen. They could not answer the charge against them, except by the brutal answer of physical force, "they stoned Stephen." They saw only the gruesomeness of their own tragic purpose; he saw the heavens open, "and Jesus standing on the right hand of God." There was no word of bitterness and no spirit of resentfulness; he died as a countless number of missionaries have died, with the spirit of love and forgiveness toward his persecutors. All sacrifice is rewarded in the martyr's vision of Heaven.

GAMMON SEMINARY.

Quarterly Conferences

LAKE CIRCUIT—The third quarterly conference convened July 28, 1923, at Pleasant Valley M. E. Church with Dr. B. T. McEwen, D. S., in the chair. Reports from the leaders showed marked success on all lines. The superintendent presided with ease and dignity. We paid the superintendent in full, \$26.68. Raised for all causes, \$246. Raised in the quarter, \$40. On Sunday the superintendent was at his best. He preached to the delight of all who heard him. 108 partook of the sacrament. This indeed was the best quarter held on the circuit. R. Houze, P. C.—Ruby Gray, Reporter.

EAST POINT CHARGE—On July 6-8 we held our third quarter, which was a success. Dr. Queen, our district superintendent, was paid in full, as we usually do. Total raised, \$30.75. We have just closed a very successful revival. Rev. J. W. Queen, district superintendent of the Atlanta District, was at his best for one week. The second week Rev. W. O. Thomas, our pastor at Hampton, closed our meeting with a burning coal. In this revival there were 20 conversions and accessions to the church. July 29 was a high spirited day. At 11 p. m., Dr. Weatherly and Mrs. Weatherly were present. Two joined the church. At 3:30 p. m., Rev. J. F. Dorsey was present and preached a noble sermon. At 8 p. m., Rev. P. L. Inman, our beloved pastor, preached a sermon that lifted his people. Extending an invitation, three came seeking admission into the church. Total members received for this year 75. Report of captains: Sisters C. Clark, \$28.48; P. L. Inman, \$61.05; M. Smith, \$19.20; J. W. Woodley, \$7.40; J. D. Alexander, \$24.20; V. Scandrit, \$13.05; friends, \$2.00. Total, \$181.38. Our rally continued, for the people had a mind to work. Under the leadership of our wide-awake pastor surely we are going to succeed. Our church is in better shape now than for twenty years.—Miss P. Dukes, Reporter.

EAST CALVERT CIRCUIT—The fourth quarterly conference was held at Morrow Chapel M. E. Church, July 14-15, 1923. Saturday, July 14, at 1:30, the new district superintendent asked the pastor, Rev. C. L. Hill, to open the conference. The pastor, in a few well chosen words, introduced the new district superintendent, Rev. W. R. Robinson, who spoke to us with well chosen words. Rev. Robinson is a man of vision. He presided with dignity. Most of the officials were present with good reports. Sunday at 11 o'clock Rev. Robinson preached to a full house; subject, "The Touch of God." It was truly a wonderful message. The district superintendent was paid in full and \$6.05 turned over on the pastor's salary. At 4:30 p. m., the Junior League was in session. The district superintendent said he could point to one active Junior League at Morrow Chapel. Thus closed a great quarterly conference.—A. L. H., Reporter.

N. CARROLLTON, MISS.—Our third quarterly conference was held July 28-29. The district superintendent, Rev. J. M. Marsh, could not be present, so he sent Rev. Brownridge.

(Continued on Page 15.)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

August 19, 1923

Subject: "How Jesus Succeeded in His Time"

There is no sort of doubting that, so far as the great mass of people of Christ's own day is concerned, His work produced small results. Recall, for instance, what the people of His home town thought of Him. When He alluded to Himself as the Messiah in His sermon in the synagogue, although His message did have a new and thrilling ring to it, the people rose up to lynch Him. You know, that, the religious leaders of His time considered Him the veriest upstart and blasphemer. Even His own disciples so completely misunderstood Him that they all shrunk away from Him in the crisis. When you think of the fact that great crowds followed Him, remember how quickly and completely that crowd melted away when He failed to strike the revolutionary blow they anticipated.

Jesus' estimate of His own success.

What did Christ think of His work? Jas. 17:4, -8. We have these words of Christ which give us some idea of what He thought of His own work. "I glorified Thee on the earth, having accomplished the work which thou hast given me to do." The cross was now looming up before Him; He knew that an ignominious death would soon end His earthly work. Evidently He felt that in bringing to men the message of the Father's love for them, and, in giving them in His life work a concrete picture of what that love is, in doing these, He surely felt that His task had been done. He expected the little leaven to spread slowly but constantly. He knew He had set forces at work in the world that would finally lift its sordid grovelling life up to God. That was His mission as He conceived it.

Suppose we had lived then; what? I wonder what would have been my reaction and your reaction towards Christ, if we had lived then. I feel and you feel that He would have had an unwavering disciple. Let's see if we can not tell whether it would have been so or not. What is our attitude towards Him to-day? Do those whom we love cease to influence us as soon as we are where we can't see them and hear them? Well, does the fact that Christ is not here in bodily form excuse us for not being just as zealously devoted to Him? He still walks by us saying: "Follow thou me."

Jesus calls us over the tumult of our life's wild restless sea. Day by day His sweet voice sound-

Saying: Christian follow me." What are we answering? Some of us are saying; "I've married a wife, have me excused;" others: "I have bought a yoke of oxen, have me excused." And every day, Jesus walks forlorn and forsaken to Calvary while we betake ourselves to the occupations that bring us dollars. Jesus calls us, by Thy mercy, Savior, may we hear that call; Give our hearts to Thine obedience, Serve and love Thee, best of all.

J. W. HAYWOOD,
Baltimore, Md.

District Rounds

WAYNESBORO DISTRICT
Fourth Round

Rockyford, Aug. 18-19; St. Mark, Augusta, Aug. 26-27; Summit, Stillmore, Metter, Sept. 1-2; Tusculum, Sept. 7; Charlestown, Sept. 8-9; Statesboro, Sept. 15-16; Swainsboro, Sept. 19; Hiltonia, Sept. 22-23; Sylvania, Sept. 29-30; Midville, Oct. 4; Millen, Munnerlyn, Herndon, Wadley, Oct. 6-7; Waynesboro and Asbury, Oct. 13-14; Hagan, Oct. 21-22; Pulaski, and Dublin, Oct. 27-29; Newington and Lee, Nov. 3-4.

Dear Co-Laborers — This finishes another year's endeavor. By His grace let's make it the best. Finish the unfinished task, 100 per cent on all causes is our goal. Finish S. W. C. quota.

Truly yours,
J. S. STRIPLING, D. S.

LAKE CITY DISTRICT
Third Round

Adamsville and Levyville, Aug. 4-5; Bland and Stanley, Sept. 15-16; Callahan and Kings Ferry, Sept. 2; Cross City and Eugene, Aug. 7; Fernandina, Aug. 24-26; High Springs, Aug. 18-19; Lake City and Bass, Oct. 5-7; Little Rock and White Springs, Sept. 22-23; Live Oak and Welbourn, Oct. 18; Fort White, Lake City Junction and Branford, Oct. 13-14; Mikesville and Washington, Sept. 8-9; McClenny and Sanderson, Oct. 21; Monticello, Oct. 24-25; Noble Hill, Aug. 21-22; Old Town and Fanln, Aug. 11-12; Perry and Carbor, Aug. 8-9; So. Fernandina and Franklinton, Aug. 25-26; Winfield and New Hope, Sept. 22-23.

Dear Pastors—The year is fast closing. I am urging you to raise every dollar of your centenary quota, also your benevolent collections. This is the last year of the centenary. Let us put the job over in fine shape. Remember, Sept. 30 is our district centenary, Sunday school and Epworth League membership drive. Try to double the membership in the Sunday school and league. Make it

a great day for the centenary. Send me your report Oct. 4. Make this a great year for soul-winning. Secure your full quota of subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE. District conference at Fernandina, August 23. Each pastor is required to report his full quota of subscribers to the Southwestern Christian Advocate. Report amount of centenary received to date, also report your full apportionment raised for Episcopal fund. These are important matters. Let us so do our work that when the Master comes he may say to us, "Well done."

Yours for righteousness,
SCOTT BARTLEY, D. S.
SEDALIA DISTRICT
Third Round

Butler, Oct. 6-7; Warrensburg, Oct. 7-9; Holden, Oct. 8-9; Otterville, Oct. 13-14; Lamonte, Oct. 13-14; Dresden, Oct. 16; Windsor, Oct. 18; Osceola, Oct. 19; Clinton, Oct. 20-21; Smithton, Oct. 23; Georgetown, Oct. 27-28; Sweet Springs, Nov. 3-4; Houstonia, Nov. 4; Greenfield, Nov. 10-11; Marshfield, Nov. 14; Lebanon, Nov. 15; Rolla, Nov. 16-18; Springfield, Nov. 23-25; Sedalia, Dec. 2-3; Carthage, Dec. 8-9; Joplin, Dec. 15-16; Neosho Circuit, Dec. 22-23; Versailles, Dec. 29-30; Arrowrock, Dec. 29-30.

Dear Brethren—I have written Dr. King that he could depend on us to bring up our full quota of SOUTHWESTERN. Let us keep everlastingly at the task until it is accomplished. The group meeting will be held in Butler, Mo., Sept. 26-27. Committees: Program, Revs. Mackay, Kirkpatrick, Overton, Payton, Wright, Carrington and Smith; Entertainment, Revs. Rolan, Cato, Graves, Scott, James, Harrison, Holt, Massey, Walker, McKnight and Leonard.

L. R. GRANT, D. S.
GRIFFIN DISTRICT
Fourth Round

Oak Hill, Sept. 16-17; Stockbridge, Sept. 22-23; Fayetteville, Oct. 6-7; Jonesboro and Red Oak, Oct. 13-14; Brooks, Oct. 20-21; Griffin Circuit, Oct. 27-28; McDonough and Crumly, Nov. 3-4; Hampton, Nov. 10-11; Williamson, Nov. 17-18; Griffin Station, Nov. 24-25; Jonesboro Circuit, Dec. 1-2.

Dear Brother Pastors and Members of the Griffin District—This round brings us up to the annual conference. I congratulate and thank you for the fine work accomplished up to this time. Now, in order to properly take care of the sacred trust committed to our care by our great Church, we must do a man's job. But we are men, and by the help of God we will do it and swing every charge in our district into the advance line. All official members must be elected at this fourth quarterly conference for the ensuing conference year. All official members must be present with written reports. The quarterly conferences are requested to meet promptly at 11 o'clock a. m. Let us make special effort at this the last quarter to pay the district superintendent's and pastor's claims by each class and unit leader raising one dollar from each one of their members and reporting the same to this quarterly conference in order to meet these claims. We have the Episcopal fund well in hand and the stewards must help the pastors to raise the conference claimants' claims. I here-in appeal to our people on the Griffin

District to help us in this just and sacred claim of ministerial support. The Clark University Endowment Rally will be held the last of October. We hope to make this our very greatest Centenary Day in the history of our district, and we can do it. Let us all commence work for this great day now, with an invincible determination to make our highest mark on this great day. In order to do this, each pastor must make a personal every-member canvass and collect at least one dollar from every member, and more if possible. Without this we will fail to have good reports on this day. Send Bishop Richardson all centenary money collected after August 1, 1923, to be reported by him for the Clark University rally. All money raised before that date is to be sent directly to Dr. Morris W. Ehnes, 740 Rush street, Chicago, Ill. Bishop Richardson urgently requests this of every pastor. Let us do this by all means. We cannot afford to do otherwise. Remember our district slogan, "Centenary advance by every charge over that of last year; monthly reports by every pastor."

Yours in the work,
R. T. ADAMS, D. S.

Woman's Column

OBERLIN, OHIO — The Woman's Foreign Missionary Society of the Columbus District of the Lexington Conference will hold their annual meeting at Delaware, Ohio, August 21, 1923, at noon. All members and friends of the district are cordially invited to be present.—Yours for service, Virginia E. Winfield, District Secretary.

BATON ROUGE, LA.—Neely M. E. Church: The Woman's Home Missionary Society of the district met in regular session July 27-28-29. Each session was presided over by the district president, Mrs. Belle Ridley. Devotions were conducted by the district evangelist, Mrs. Lottie Jackson. Organization: Mesdames Belle Ridley, president; Martha Moore, first vice-president; Emma Bruxton, second vice-president; Annie Taylor, third vice-president; M. E. Hubbard, fourth vice-president; Lucille Morgan, supply secretary; Estelle Sims, mlte box secretary; Louvenia Perkins, secretary. Young People's Work: M. E. Harrell, treasurer; (Continued on Page 15.)

CHURCH FURNITURE

The Methodist Community Club of Orangeburg, S. C., earnestly solicits cast-away clothing, hats, shoes, etc., from any friend or friends who desire to help the poor in this manner. Respectfully, Mrs. Phyllis E. Gibbs, Claflin University, Orangeburg, S. C.

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WHAT THE CHURCHES ARE DOING

BALTIMORE, MD.—Sharp Street Memorial M. E. Church: Report of captalns in recent 60-day rally: Rev. William H. Dean, \$744; Fannie Johnson, \$393; choir, Mrs. A. H. Lee, directress, \$380; special, \$209; Jas. F. Hall, \$152; Mrs. E. P. Calloway, \$150; Mrs. Mary Trusty Keene, \$121; Mrs. Charlotte Owens, \$117; Miss Cornelia Brooks, \$115; Ushers, Mr. John Tilghman, \$102; Mrs. Helen Muse, \$98; Mrs. Alice H. Brown, \$92; Peter R. Gray, \$91; Solomon Tripp, \$90; A. J. Holsey, \$86; Mrs. Anne C. Scott, \$81; Mrs. Augusta Spriggs, \$79; Mrs. Jennie H. Ross, \$77; Mrs. Mattie Hill, \$77; Mrs. H. Ella Ovelton, \$76; John T. Bolden, \$74; Henry Chase, \$71; Mrs. Edmonia Carpenter, \$68; Mrs. Sophia Siddons, \$66; Mrs. Hester Floyd, \$60; Joshua Morse, \$57; J. Harry Owings, \$53; Mrs. Charlotte Whiting, \$48; Mrs. Gertrude Myers, \$40; Mrs. Estelle C. Young, \$40; Thomas Givens, \$38; John Hughes, \$37; Mrs. Mary A. Sanks, \$36; Mrs. Ella Williams, \$34; Mrs. Mary E. Daly, \$31; Moses James, \$28; Mrs. Martha Brooks, \$26; William H. Thompson, \$25; Mrs. Florence Jenifer, \$24; lady ushers, Mrs. Ida Williams, \$24; Sandy Burns, \$22; Walter Gross, \$22; Geneva Mussen, \$20; Men's Club, \$20; Mrs. Martha White, \$18; Junior Epworth League, \$13; Memorial Quilt Association, \$15; Thomas H. Smith, \$13; Trimmers Bible class, \$9.67. Total, \$4367.67. This rally now reduces our debt to \$75,000 from about \$107,000 in fifteen months. Interest paid to date. All current expenses paid to date. Over 300 converts and new members have been received.—William E. Nelson, Secretary Trustee Board; Rev. William H. Dean, President.

SWEENEY, TEXAS—July 22 was a high day at Grace M. E. Church. The Woman's Home Missionary Society put over one of the greatest missionary rallies ever conducted at this place. Scripture lesson for discussion was taken from the first, second and third chapters of the Book of Ruth. The Queen Esther Circle and the Mothers' Jewels took part with the adults of the W. H. M. Society and hope to put the program over. Total raised for the day, \$16.87. Our pastor, Rev. R. Strand, approached the throne of grace in his own way. His text was from Rev. 12, chapters 1-2. Grace M. E. Church is still alive, spiritually and financially.—L. Carter, Reporter.

EUNICE, LA.—St. Mark's M. E. Church: We shall never forget our dear bishop and district superintendent for giving us such a splendid leader and pastor in the person of Rev. A. W. Johnson, who came to

us on July 12, 1922. We did not even have a place to hold a prayer meeting, but now with his great leadership we have a lot and a good church on it, and we only have \$150 to pay and then we will be clear of debt. We did ask for some help, but we failed to get any so far. There are only nine of us, but we hope to make a good report at the district conference on August 22. We ask the interest of your prayers. Rev. A. W. Johnson, Pastor.—Frank Nelson, Reporter.

MADISON, MD.—Our new pastor and family are settled in their new field and the work is moving forward. The parsonage committee has made some very necessary improvements. Our Queen contest, held June 21, was the greatest in the history of the charge. Contestants: Mrs. Bessie Keene, Mary L. Keene and Nina Hooper. Amount raised, \$293.76. Bessie Keene was crowned queen of the charge. Plans are being made to cancel the mortgage and paint the church. All are anxious to see the work go forward. Our district superintendent, Rev. J. W. Jefferson, was with us Sunday and the spirit was burning in our hearts. We are moving on to success. Rev. J. A. Fassett, Pastor.—W. J. Keene, Reporter.

HATTIESBURG, MISS.—Rev. Ross and congregation of St. Paul M. E. Church were blessed with the opportunity of having Rev. L. E. Jordan of Rust M. E. Church, Oberlin, Ohio, in the services Sunday, July 22. Rev. Jordan preached a very inspiring and helpful sermon at 11 a. m. His text was taken from Daniel 1-8 verse. The choir furnished beautiful music, with Miss M. E. Love pianist. Rev. Jordan and family are visiting their parents here.—Mrs. F. C. Love, Reporter.

DONALDSONVILLE CHARGE—Our summer rally, held on the fourth Sunday, July 22, was a great success. The members reported as follows: Brothers C. S. Breaux, \$5; Charley Scott, \$5; Dr. L. C. Speight, \$11.80; V. Davis, \$2; Joseph Francois, \$10; E. D. Wright, \$5; S. S. Johnson, \$2.50; D. Tasker, \$1; E. Tasker, \$1; Rena Tasker, \$1; Levy Martin, \$2.50; Sisters Ethel Turner, \$2.50; N. Martin, \$2.50; Emma Johnson, \$1.45; Victory Kennedy, \$3; Ella Martin, \$2.50; Mary Gomez, \$5; Emily White, \$10; A. Gaudan, \$10.14; Stella Dugas, \$5; Mabel Dugas, \$1; Louise Breaux, \$1; Carrie Henry, \$6.75; Odessa Robinson, \$20; B. Martan, \$2.45; Lillie Anderson, \$2; Monnet Smith, \$10; Isabella Johnson, \$4; Rose Turner, \$3.37; Penny McClellan, \$15.55; Melvina Batiste, \$18.70; Roeno Gibson, \$26.40; Mary Mason, \$1.40; L. Thomas, \$1; L. Bryant, \$2; G. Shaw, \$1;

G. Ryne, \$1; Sally Walker, \$1; K. Glhson, \$2; Frances Hawkins, \$5; Louise Hampton, \$10; Fannie Davis, \$1; Amelia Ward, \$2; A. Gaines, \$1.50; Maria Williams, \$5; Martile Trease, \$6; Josephine Ford, \$3.40; Elizabeth Shalhurg, \$1.30; Helen Williams, \$2.56; Sarah Parent, \$3; Stella Leforge, \$1; Emma Daily, \$2.50; Sunday school, \$5. Total, \$251.52. Revs. Ellis and Bauman of the Baptist Church and Rev. Recorder of the A. M. E. Church were present and rendered effective service. Penny collection \$12. Rev. A. Robinson, P. C.—Mabel Dugas, Reporter.

LAKE CHARLES, LA.—On Sunday July 28, at Warren M. E. Church, the Epworth League met at the usual hour, 6:30 p. m., with a good crowd present, Rev. J. A. Lindsay conducted devotional services. The feature of the evening, in addition to the topic for discussion, was a short lecture by Mr. Frank J. Davis, Subject, 'How does being a Christian effect one's citizenship.' Mrs. Alma Jones, president, presided over the League. Hymns and music were furnished by the Junior Choral Club, with Misses Lillian and Jessie Mae Mae Caroline, alternating as pianists. Miss Georgia Mitchell is confined to bed, because of a slight illness, it is said that she will be absent for about two weeks.—Lewis Dervis, Secretary.

PEWEE VALLEY, KY.—The third Sunday in July was decision day for two girls in Sycamore Chapel M. E. Church Sunday School. July 16-22, was the 49th anniversary of Sycamore Chapel M. E. Church. Pastors of surrounding churches participated in the meeting. July 22 was the annual basket meeting day and rally day. Two clubs were working and reported \$215.55; Club No. 1, led by Mrs. Willie Mae Woods, reported \$92.46; Club No. 4, led by Mrs. A. L. Hook reported \$123.09, total \$215.55. Two babies were baptized that day and one elderly lady. Rev. Eugene Flounoy, Pastor of 35th St. Church, Louisville, Ky., preached in the afternoon of that day. His congregation came with him. Rev. Joseph Small, of Lagrange, Ky., and his congregation were present and rendered splendid music. Revs. W. C. Statesman and Shipman were also present. Camp meeting is in progress now with Mrs. Claudia Farmer, of Jeffersonville, Ind., in charge. It will continue till August 12th. The Church has been frightened and made beautiful by a new coat of paint. Rev. A. L. Hook, the pastor of Sycamore Chapel M. E. Church, preached for Rev. Frank Shipman at Woolfolk Chapel, July 29th. Rev. A. L. Hook, pastor.—Reporter.

MONROE, LA.—Sunday, July 22, was a high day at Mt. Sinai M. E. Church. A grand contest rally meeting was given by the members. The Rev. T. P. Norris, Rev. S. Mason, Rev. J. Chambers and Rev. T. A. Hampton, the District Superintendent was with us. Alexandria District—Brother Louis Stagerson, \$15.56; Monroe District—Sister Henrietta Williams, \$13.93; Shreveport District—Sister L. Howard, \$9.70; Lake Charles District—Brother David Lowe, \$13.20; La Teche District—Sister Parlan Bailis, \$8.20. Grand total reported and given to Pastor, \$60.69. All parts of the church are at work. We the officers and members do hereby thank the

good pastors and members for their assistance. The conference made no mistake in sending Rev. A. C. Mitchell here.

JEFFERSONTOWN, KY.—Sunday, July 29th, was a day of spiritual uplift at St. Paul M. E. Church, Jeffersontown, Ky., Rev. J. S. Jones our Pastor at Simpsonville preached at the morning service; it was indeed a thoughtful and inspiring message. In the afternoon we were delighted to have our pastor at Anchorage Rev. J. H. Love, who indeed warmed our hearts. Rev. F. H. White our friend and Brother Pastor of Jeffersonville, Ind., was present with his choir in the afternoon. Also the male chorus of Breckenridge St. M. E. Church, Louisville of which Dr. J. H. Greer is the pastor. Our collection for the day was \$325.00. Every department of our church is well organized. We have as pastor Rev. J. A. Bowren, Jr., son of a former pastor. This young man is bringing things to pass, and we look forward to a very prosperous conference year. Sunday, August 19, 1923 is Basket Meeting Day.—Arthur Schaefer, Secretary.

FINCHVILLE, KY.—We are glad to report Finchville (Ky.) Charge in a progressive state. We have paid off the debt on the parsonage furniture, which was bought by the Ladies' Aid Society, and paid \$50.00 on the building fund of the parsonage. On Sunday, July 22, we held our annual basket meeting, which was largely attended. We were assisted by the Rev. J. H. Greer of Coke Chapel, Louisville, and his splendid male chorus, and Rev. J. A. Bowren of Jeffersontown. Collections for the day were \$200, for which we were very grateful.—V. Watson, Reporter.

N. CARROLLTON, MISS.—The N. Carrollton Charge is doing fine. We had a rally for the pastor on July 15, 1923, and the different tribes reported their collection: Mrs. Mary Myers, \$9.30; Mrs. Mary Harvey, \$6.83; Mrs. Mary King, \$4.45; Mrs. Hattie Leddill, \$4.61; Miss Rosa Love, \$11.45; Mrs. Hester Jones, \$4.15; Mrs. Lena Williams, \$3.90; Mrs. Annie Clayton, \$10.11; Mrs. Julia Jenkins, \$1.65; Mr. G. W. Winters, \$5.28; Mr. Prince Landam, \$2.50; public collection, \$7.00. Total, \$82.00. We certainly appreciate the kindness of these good members and friends.—Mrs. Pinkie L. Price Walker, Reporter.

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

BOYKINS—Sister Mary Jane Boykins, member of Mt. Leavy Church, Matherville, Miss., for forty years, departed this life July 26, 1923. She was born in 1857. She was a true member of her church and lived a consistent Christian since her conversion. She was loved by all in her neighborhood. Her funeral was preached by her pastor, Rev. J. H. Hendrix.—Reporter.

NEALY—Robert Nealy, a faithful member of St. Paul M. E. Church, Birmingham, Ala., died June 16, 1923. The funeral was conducted by the pastor, Rev. Oville, and the district superintendent, C. L. Dunn, D. D. He was a loving husband and a peaceful neighbor. He leaves a wife, Mrs. Rosa Neely; four sisters, Mrs. M. A. Hall, Mrs. Annie L. Wright, Mrs. M. E. Gillisple and Miss Alice Nealy, and two brothers, L. A. Vaughn and W. H. Vaughn.—M. E. Gillisple, Reporter.

DAVENPORT—Brother G. W. Davenport, a member of St. Thomas M. E. Church of Willets, Texas, departed this life in full triumph of faith, July 12, 1923. He was born in San Augustine, Texas, Dec. 25, 1857. Afe 65 years. Brother Davenport had been ill for many months but in his suffering condition he did not forget to pray. Before his illness he was a devout church worker. The funeral service was conducted by the pastor, Rev. W. M. Mack. Brother Davenport as a citizen, by L. C. Culpepper and N. E. Barnes; as a husband, by P. C. Culpepper, and as an official of the church, J. E. Bryant, and many others spoke of Brother Davenport in different walks of life. He is survived by a wife, two sons and many relatives.—D. Bryant, Reporter.

MACHEN—Mason Chapel M. E. Church, Le Compte, La., was visited by the grim reaper Death and took from our midst our beloved brother and co-worker, James Machen, Sr., age 78 years. He was born and reared in this community and served as a soldier with his former owner throughout the Confederate war, after which he returned to his home and married the wife Alzerine, who survives him. To this union seven children were born, who grew to man and womanhood, and their lives reflected most wonderfully the moral Christian atmosphere in which they were reared. Five of these children have preceded him to the grave within the last ten years, leaving James, Jr., and Dr. Charles Machen, both of Chicago, Ill. Brother Machen departed with the Christian army 37 years ago and was one of the founders of the Mason Chapter. He was a most consistent member and worker in the church and Sunday school. He fell sick while at work on his farm, Wednesday, July 11, and died

Wednesday night, July 18. The last sad rites were solemnized by his pastor, Rev. William Jarrell, after which the White Cross Lodge No. 4672, G. U. O. of F., took charge of the ceremonies and conveyed the body to its final resting place in Spring Hill Cemetery.—J. W. Sturdevant, S. S.,

BRUSARD—Brother Kinwood Brusard, a faithful member of Mount Zion M. E. Church, Olivier, La., fell asleep in Jesus while at his work on the railroad, July 24, 1923. He was one of the best members of Mount Zion and was a trustee at his death and a member of the order of Wise Men. The following ministers assisted the pastor: Rev. S. Green, in the services; C. Jenkins, Willie Boutley, A. Carrey, W. J. Hampton, A. Charles and J. J. Woolridge. A wife and three children survive him.—Reporter.

LACY—Mrs. Mary E. Lacy died July 23, 1923, in Waco, Texas, having been ill for some time. She was born Nov. 13, 1878, in Leon county, Texas, and professed a hope in Christ at the early age of 10 years. She joined Heggans Chapel, M. E. Church, and later moved to Hubbard, where she connected herself with Lawson Chapel, M. E. Church, in which she lived a devout Christian life. She leaves a daughter, two sisters, three brothers and many relatives to mourn her departure. The pastor, Rev. J. W. Stone, Jr., officiated and interment was made in Oakwood cemetery.—R. V. Davis, Reporter.

DIVERS—Rev. William Divers, a member of the Central Missouri Conference, was born about 70 years ago in the state of Missouri. He was one of the organizers of this conference, also one of its most faithful members. His ministry was a successful one in the work of building churches and in the conversion of souls. He was loved by all who knew him. He was of a sunny and cheerful spirit. While his labors were among the smaller charges and circuits, he nevertheless secured good property, personal and real estate, which he left to his children. His last appointment was Butler, Mo., where he spent his last hours. He was peaceful and happy when the end came. His funeral was held in Taylor Chapel, Sedalia, Mo., conducted by his superintendent, Rev. L. R. Grant. Dr. J. Will Jackson delivered the funeral eulogy by request of the family. He left three children and a host of friends to mourn his loss.—Reporter.

WOMAN'S COLUMN

(Continued from Page 12)

Amelia Moore, corresponding secretary; Mrs. Alzena Overton, recording secretary. District Superintendent B. J. Reddix, assisted by the pastor, administered the Lord's Supper Friday morning; 35 communed. Able and inspiring sermons were preached by the following ministers: Revs. J. Land and Steve Clark of the Baptist Church. Rev. Reddix preached the annual sermon. A. W. M. Ohee, Robert Wilkins and J. O. Brown preached able sermons, which were inspiring and helpful. St. Mark and Neely churches served lunch each day. Sunday was a great day. Rain

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did not stop the attendance. Love Feast conducted by Sisters Rldley, Jackson and Bertha Duncan. Sermon by the writer, who also installed the officers. Neely Church welcomes the Woman's Home Missionary at any time. It was indeed a great meeting. The several reports showed advancement in the work. We pray God's blessing upon this auxiliary.—Israel L. Turner, Reporter.

QUARTERLY CONFERENCE.

(Continued from Page 12)

who gave us splendid service. His lecture was inspiring and his services were strong, intellectually and spiritually. He made an everlasting impression. We will be glad to have him call again. Quite a number partook of the Lord's supper and four were added to the church. Collection fine. Rev. S. T. Walker, P. C.—Mrs. Pinkie L. Walker, Reporter.

CHICAGO, ILL.—The first quarterly communion service of New Hope M. E. Church, Chicago, Ill., was held Sunday, July 15. The district superintendent, P. T. Gorham, preached an able sermon at 11 a. m. His text was, "Strive to enter in at the straight gate." It was full of inspiration, long to be remembered. At 3 p. m., Rev. J. L. Franklin preached a soul-stirring, uplifting sermon. One accession. Music was beautifully and effectively rendered by a quartette from St. Mark's M. E. Church, of which Mrs. M. W. Doxle was soprano; Mr. William Brooks, tenor; Mrs. Mayme Anderson, alto; Mr. E. D. Wilson, basso. Quite a number communed Thursday, July 18. The quarterly conference was held, Dr. Gorham presiding. All the leaders were out with full reports. The district superintendent was paid in full and everyone in high working spirit. We are planning to go over the top in Centenary on the fourth Sunday in August.—Rev. C. W. Whalum, P. C.

HUBBARD, TEXAS — The third quarterly conference was held at Lawson Chapel M. E. Church, July 14-15. The business session was held Saturday evening at 6 o'clock. At 9 o'clock Sunday morning Sunday school was opened by Superintendent R. B. Davis. At 11 o'clock the district superintendent preached a noble sermon and administered the Lord's Supper. At 3:30 Rev. P. D. Dickerson, pastor of Macedonia Baptist Church, preached a great sermon, and at 8:30 the district superintendent, Rev. J. W. Warren, preached a soul-stirring sermon and administered the Lord's Supper to those who were not present at the morning service. Forty-one partook of the communion and \$40.80 was raised during the quarter. Rev. J. W. Stone, P. C.—R. V. Davis, Reporter.

EUDORA, ARK. — Peebles Chapel M. E. Church: Our third quarterly conference was held July 24 by Rev. Terrell, at 8 o'clock. Rev. Terrell preached a soul-stirring sermon to an appreciative audience. Raised in the quarter \$7.25—Miss Lillian Smith, Reporter.

MCNEIL CIRCUIT—The third quarterly conference was held at White Sand, July 14-15, District Superintendent Rev. P. H. Rembert in the chair. Dr. Rembert preached two soul-stirring sermons Sunday at 11 o'clock and also at 3 p. m. Raised in full \$27.00. Paid district superintendent in full, \$16.50. Paid pastor \$10.50. Had an old-fashioned dinner on the grounds. Our pastor, Rev. Sam Harris, is a live wire in the church. He knows how to put the program over.—Mrs. V. Mundy, Reporter.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

Conferences	Place	Date	Superintendent
La Teche	Houma, La.	August 7-12	W. G. Alston
Aberdeen	Mashulaville, Miss.	August 7-12	J. H. Talbert
Pittsburg	McKeesport, Pa.	August 8-12	M. J. Naylor
Huntsville	Oakland, Ala.	August 8-12	J. L. Carr
Palestine	Mexia, Tex.	August 8-12	W. R. Robinson
Hannibal	Troy, Mo.	August 8-12	C. S. Webster
Waynesboro	Hagan, Ga.	August 8-12	J. S. Stripling
Starkville	Wier, Miss.	August 8-12	E. F. Scarborough
Atlanta	Oxford, Ga.	August 8-12	J. W. Queen
Memphis	Dyersburg, Tenn.	August 8-12	T. W. Davis
Beaumont	Livingston, Tex.	August 15-19	W. D. Lewis
Meridian	Toomsaba, Miss.	August 15-19	B. T. McEwen
Louisville	Shelhyville, Ky.	August 21-26	R. F. Broadus
Greenwood	Lexington, Miss.	August 15-19	H. B. Hart
Marion	West Greene, Ala.	August 15-19	R. R. Williams
Alexandria	Natchitoches, La.	August 15-19	G. C. Haywood
Hattiesburg	Desoto, Miss.	August 15-19	W. H. Smith
Gainesville	Duluth, Ga.	August 15-19	J. F. Demery
Houston	Gaiveston, Tex.	August 21-25	A. W. Carr
Richmond	Salem, Va.	August 21-26	W. S. Jackson
Sardis	Sardis Circuit	August 21-26	M. C. Pulliam
Clarksdale	Shelmound, Miss.	August 21-26	J. M. Marsh
Marshall	Pittsburg, Tex.	August 22-26	E. H. Holden
Rome	Menlo, Ga.	August 22-26	J. D. Lovejoy
Tupelo	Prairie Circuit	August 22-26	W. H. Golden
Lake Charles	New Iberia, La.	August 22-26	J. W. Turner
Kansas City	Slater, Mo.	August 22-26	A. H. Higgs
Lake City	Fernandina, Fla.	August 22-26	Scott Bartley
Shreveport	Shreveport, La.	August 22-26	J. E. Rolax
Baton Rouge	Port Allen, La.	August 29-Sept. 2	B. J. Reddick
La Grange	Columbus, Ga.	August 23-26	E. D. Giddens
St. Louis	Kinlock Park, Mo.	August 29-Sept. 2	Lercy Woolrich
Baltimore North	West Minster Md.	August 28-Sept. 2	E. S. Williams
Monroe	Bastrop, La.	August 29-Sept. 2	T. A. Hampton
Guthrie	Wynnewood, Okla.	Aug. 29—Sept. 2	C. R. Ross
Washington	Fairmount Heights, D. C.	September 4-9	D. D. Turpeau
Brookhaven	Tylertown, Miss.	September 5-9	G. W. Smith
Philadelphia	Chester, Pa.	September 25-27	J. T. Fletcher
Wilmington District	Dover, Del.	October 23-25	T. H. Woodley

BATON ROUGE, LA.—To the colored citizens of New Orleans: This is to certify that Captain Nolan McNear of the Volunteers of America (colored department) makes frequent trips to Angola to preach and lecture to the colored prisoners there, some 700 or more, and his sermons and lectures are always greatly enjoyed by them, and I believe much good is accomplished. He is practical in what he says, and when his lectures are followed it is certain to result in better prisoners and better men and women when they come out. He does his work in faithful co-operation with me and has my hearty endorsement. Elder McNeal is striving to do a work of prevention of crime as well as to uplift those who have fallen. I bespeak for him the aid and assistance of the colored people of New Orleans and Louisiana. If he had the means he could have a home for the poor and disreased men and women of his race. Several times I have called upon Col. Fegley and Captain McNeal to aid men and women released from this institution, colored as well as white, and they have always rendered what aid they could. There should be at least 500 colored people of New Orleans as monthly contributors in small sums to carry on this work. Remember, the Master commended those who visit the prisoners. Aiding a man who can do this work

well is better than going yourself, for he knows how to do it, whereas the average person does not. Captain McNeal has the good will of all the officials around this institution, and I trust that the people of his race in New Orleans and Louisiana will get in behind him and give him their hearty support.—Rev. H. & Johns, Chaplain Louisiana State Penitentiary.

To the Ministers of the Upper Mississippi Conference: Will you please send in your quarterly dues to the treasurer, Rev. C. W. Butler, Holly Springs, Miss.? Remember you are to pay \$1.50 per quarter. Your dues are past due. The Ministerial Association of the Upper Mississippi Conference can do much in helping our ministers and their families.—H. B. Hart, President.

Pastors, Local Preachers and Delegates of the Baton Rouge District: Please come prepared to pay 50 cents per day for rooming and breakfast during our district conference, which will convene in Port Allen, Aug. 29 to Sept. 2, 1923. Brethren, come prepared to stay throughout the conference.—Yours for success, Arthur W. M. Ohee, P. C.

The 42nd annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in the First Methodist Episcopal Church, Sioux City, Iowa, Oct.

10-16, 1923.—Mrs. W. W. Brown, Publicity Committee.

CARD OF APPRECIATION

Thomson M. E. Church, New Orleans, La., W. H. Lang, Pastor: I desire to express my sincere appreciation to the two sisters in the movement to help me get a suit of clothes for the district conference; namely, Mrs. Lillian Isadore and Mrs. Celina Andrews. Their kindness will never be forgotten, and I shall wear that suit with honor to myself and credit to those who helped in the movement, and will pray God's blessing on them, for Thomson people know how to do things in a quiet way. I also want to thank the following who helped them in this movement: Mmes. I. Isadore, C. Andrew, E. M. Alexandria, V. V. Jenkins, Effie Jackson, Emma Jackson, L. Hunter, R. Holmes, E. A. Hubbard, Lucy Richardson, Rosa Thomas, Oliver Robertson, Oliver Dennis, Octavia Moton, Oliver Evans; Brothers W. H. Isadore, L. Collins, P. A. Goff, P. J. Andrews, L. Robertson, J. Evans, H. H. Smith, A. E. Coleman.—Rev. W. H. Lang, Pastor Thomson Chapel, City.

CRESCENT CITY NOTES

WESLEY — Early prayer meeting was led by Brother Harrison Scott on Sunday, July 29. Rev. C. S. Stanley is back from the district conference full of fire. Wesley was represented by every department. Rev. Stanley preached at the 11 o'clock service. Rev. R. A. Warmley of St. Paul, Shreveport, La., was a representative from the Shreveport District to the New Orleans District. He stopped by and preached for us a wonderful sermon from Jeremiah 5:1.—L. L. Harrison, Reporter.

INQUIRY

I wish to inquire for Miss Katie Farney. Since her marriage I have learned that her name is Katie Baker and was living in Iola, Kansas. She left Kansas City, Mo., in 1911. Any information will be gladly received by her cousin, Mrs. Matilda Morgan, 1722 Madison street, Kansas City, Mo.—Matilda Morgan.

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Editor

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Methodism And A Trained Leadership

A constant need of the Church is for trained leadership. For that leadership the Church naturally looks to her theological schools. The schools naturally look to the Church for their support.

Methodism has eleven such schools. No one of them is adequately endowed. All of them, with one possible exception, will show a deficit this year, and have assurance of increasing deficits for the years to follow.

These schools have no Boards back of them. It is true, the Board of Education is an authorized agency "in behalf of ministerial education." But the Board is so meagerly supported that its finances are absorbed by the needs of other institutions.

These schools have no Conferences back of them. They are the charge of "the whole Church," but "the whole Church" is not organized to feel or to answer this responsibility.

These schools by reason of local exigencies have been practically excluded even from the Church's public collection for education.

The theological schools, in spite of this handicap have made important contributions to the life and work of the Church. They have furnished leadership for missionary enterprises at home and abroad; they furnish leaders for the Sunday School work and for the work of Daily and Vacation Bible Schools; they train the men and women who promote our denominational enterprises, religious, educational and philanthropic.

The theological schools are now at a crisis in their development. The demands of the Church upon them are steadily increasing by reason of her Centenary expansion. The time has now come when the Church, for her own welfare, must take thought for these schools and rally to their support.

(Signed) CHARLES M. STUART,
Chairman.
EUGENE C. HICKMAN,
Secretary:

NOTE—Adopted at a meeting of representatives of the Theological Schools of the Methodist Episcopal Church, held in New York City, July 31 and August 1.

ALABAMA OR THE FEDERAL GOVERNMENT—WHICH?

Alabama forces the issue—the only notable issue in the Tuskegee situation; namely, shall the Federal government or the state of Alabama dominate the nation's institutions and determine the type of civilization which the nation shall foster?

Other questions, of course, are involved. But this one is paramount. Some of the best students of social progress have suggested to us the economic factor involved. We admit it is strikingly inconsistent that when money is involved, as in this case, Southern white men will so far forget the lines of race cleavage as to endeavor to force the social equality of white women nurses with disabled and convalescent Negro soldiers. How strange that pursuit of the "Almighty Dollar" makes some profiteers oblivious of the dangers of social-equality.

Even the Southern policy of keeping Negroes in menial positions is not what the South is endeavoring to stress in the Alabama situation. For despite this studied Southern policy, the Negro in the South has steadily arisen in the nation to positions of universal social and political prominence. Among us are Economists, Scientists, Philanthropists, Bankers, Bishops, Dramatists, Artists, Literatti, Statesmen, and the like. With the whole Southern policy pitted against him, the Negro rightfully refuses to be a mere menial for the South and emerges of his own inherent capacity by aid of his friends to world recognition. Thus while denied social prominence by the policies and senseless decrees of this section, he is surely attaining social prominence by and within the standards of the extra-Southern world.

Neither in the Alabama hospital inconsistency is there any importance attached to the element of terrorism brought to bear against the Negroes' person and life. We have been used to Southern violence and terrorism for three hundred years and more. True, it has been a violence indescribable, but the race

has suffered every type of it, horrible to tell, and has fallen upon the divinely revealed way of escape to Northern cities of refuge.

We marvel at this fresh outburst of Southern inconsistency almost within sight of the dome of the home of the still regnant Confederacy. It does violence to the whole theory of Booker Washington, living, and to the memory of the late Booker Washington, dead. For his economic-educational propaganda seemed for the time to have anesthetized the South into acceptance of the proposition of Negro education and advancement. But, alas, the resuscitated South, that believes temperamentally and traditionally in the inherent inferiority of the Negro members of the family of human brotherhood, shows itself.

Neither of these questions has more than secondary importance in any adequate analysis of the Tuskegee hospital situation. The question worth while is back of these, and is vital to a bunch of such lesser questions. Shall the Federal government or Alabama control the nation's institutions; that is the question. It is a grave question—as grave as Fort Sumter in the sixties. It involves the mental attitude of this whole section. If the issue were followed to its logical conclusion it would reveal the treacherously concealed chasm between the solid South and the deluded remainder of the nation's territory and peoples. In essential elements this Southern attitude is the states' rights doctrine in fruition, and a covert defiance of national sovereignty. That day, rapidly approaching in this section, will be intolerable for the Negro here, when the spirit and policies of the South shall be in dominant possession of national institutions planted here. A weird spectacle confronts us in the fact of a government institution for Negroes, humanitarian in purpose, representing the nation's invested millions being dominated by that type of Southern

whites who murdered the Negro in cold blood just after the world war if only he appeared on the public streets garbed in American khaki, though that uniform was previously bespotted with gory blood lost in the struggle for democracy. It was a blunder to have located that hospital in Tuskegee in the beginning. We knew it then. We believed then, and have no reason for changing our opinion, that it was the government's occult tactics in confederation with the South to compel Negro warriors to live under the dominance of the spirit of Southern institutions. The nation did its soldiers a great wrong. We urge the consideration that the chief question involved is not one of control of an institution as government property, but a question of absolute sovereignty of the Federal government as over against that of a state or a section. This right the South has never yielded to the government and never intends to yield.

But the Federal government must settle the question and should do so by positive measures. It must not now yield as has been the case in regard to our citizenship rights and in the matter of our personal and race safety in this section. Not for the sake of the Negro do we urge this, but for the good of the nation and the South itself. As long as Southern society keeps up this kind of social mal-adjustment it keeps aglow the fires of impulse and incitement to Negro migration. For we will continue to migrate to sections where we will be free from Southern slavery.

Finally, as we have said above, the one big issue in the Tuskegee situation is whether this nation will admit itself less able now to cope with rebellion than it was in the sixties; whether Alabama or the Federal government shall dominate the life and institutions and determine the civilization of the nation's millions.

IT CAN BE DONE

Even in the undemocratic southern section of the United States of America, the white and colored races can be brought into harmonious helpful living relations if only the proper means to that end are adopted. Toward promoting inter-racial good will, Chicago recently set a fine far-reaching example during that city's "World Kindred Week."

Fifty thousand white and colored young people of the various denominational young people's organizations banded together through the Young People's Commission of the Chicago Church Federation, staged two religious dramas costing \$12,000 to produce. The play entitled "Finger Prints" was a drama of relations of white and Negro citizens in America, based upon interviews and conferences which the author, Mrs. C. C. S. Chorpenning, had with Chicago people. The cast of the play was made up of an equal number of white and Negro players. They portrayed the working out of plans of inter-racial co-operation for the improvement of their local community. According to the play, the root of the problems in race relations is prejudice, loose ideas, ru-

mors, and opinions which determine people's actions and attitudes. Sympathetic understanding was presented as the road to removal of racial difficulties.

The other play, "Tides of India," portrayed the religious destiny of that great nation. The Chicago Daily Journal in a column editorial on this celebration, said: "Aside from the particular interest inherent in the themes of these two plays the enterprise deserves more than passing comment. * * * as a demonstration of the spiritual unity which transcends sectarian lines when the Gospel is considered in its broader aspects as a solution for vexed problems underlying the relations of races and peoples."

Personal and General

The Rev. J. T. Fletcher, A. B., A. M., Morgan College, District Superintendent of the Philadelphia District, Delaware Conference, was honored with the degree of Doctor of Di-

vinity by Wiley University at its recent commencement.

Miss Thelma E. Williams, daughter of the Rev. E. H. Williams of Lillian Charge, Meridian District, was quietly married on July 11th to Mr. Robert Hodge at Meridian. The new couple will reside in Birmingham, Ala.

Brook Grove Methodist Episcopal Church of Montgomery County, Maryland, is celebrating July 30-Aug. 5, their Fiftieth Anniversary. Dr. D. D. Turpeau is District Superintendent; the Revs. L. A. Carter, S. M. Bean, Benjamin Cross, C. H. Matthews, E. D. Venture, Moses Lake, and Doctors J. W. Watters and Ernest Lyon are participating.

A colored woman is the champion mail sorter of the United States. She beat the record of 20,610 letters distributed in an eight-hour test. Also the President of the St. Luke's Bank, Richmond, Va., is a colored woman. Washington, D. C., has two colored policewomen.

Miss Wilber E. Kight, daughter of the Rev. E. J. Kight our Pastor at Carrollton, Ga., was recently graduated with the A. B. degree from Clark University, and was valedictorian

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MAN'S INHUMANITY

Our inhumanity to each other is a relic of a barbarous state of society. Our humanity is a cultural product of civilization. We may thus measure the progress or absence of it in our present social status.

It is almost inconceivable that there are yet among us men sufficiently base in character to beat men into insensibility and to flog them to death as they have voted to do in that stage of modern civilization which now obtains in the State of Alabama. We speak not now of the "irresponsible mob" which without leave or license holds lawless and unrestrained sway in almost every community of the South. We here have reference to that organized mob into which a state assembles itself when its highest legislative assembly authorizes the convict lease system for the handling of its prisoners.

Alabama has about 3,000 human beings—prisoners, one-half of whom are leased to coal companies. At \$93 per month for "Class A" prisoners and \$63 per month for "Class D" prisoners, that state averages more than three-quarters of a million dollars each year from its lease of human being under this system. A distinguished Judge of the state says, "As soon as the convict begins his work each day he is turned over to guards employed by the mine, and from them he is turned over to the 'check runner,' a convict trusty who is held responsible for the work done. If the convict fails to meet the tonnage requirements of his classification he is punished."

While punishment with the whipping strap is no longer in vogue, greater cruelties are practiced, notably that of the "dog house"—a coffin-like box so small that a man cannot move inside of it, in which convicts are fastened by their hands, their feet scarcely touching the floor.

PERSONAL AND GENERAL

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of her class. She also took a thorough course of domestic science and the Sunday School Teachers' Course.

The Rev. E. H. Crampton, S. T. B. of Boston University School of Theology, our progressive pastor at White Plains, New York, publishes an artistic Church Bulletin from which we clip this statement: "Members and officers of our parish should be informed concerning denominational matters. It is highly essential that every member and officer know something of the discipline of our church. A great deal of misunderstanding and confusion could be avoided if you purchased a copy of the discipline and study it. DO YOU TAKE YOUR CHURCH PAPER? Nothing is better for stipulating local and denominational interest than the SOUTHWESTERN CHRISTIAN ADVOCATE."

Doctor W. S. Jackson, District Superintendent of the Richmond District, has plans under way for a great Camp Meeting at Hampton, Va., August 19th-26th. *Let's Go!*

John B. Redmond, Jr., is the assistant pastor of St. Mark Methodist Episcopal

Church, Chicago., Ill. He is associated with his father. He is 17 years of age, 3rd year High School—became exhorter at 12 years of age and has been a local preacher for 4 years.

These are characteristic features of the system as it is universally practiced in the South. Witness the famous Florida flogging. The years have witnessed the ravages of such a system upon the man-power particularly the labor-power of this section. It shows the prevailing conception of the cheapness of human life in these parts. It has its reaction in the resolution of human people to withdraw from that section of a society whose institutions are fostered by such a barbarous public sentiment.

"Although there were more than 250 mines in operation in the state" during a previous year, the State Inspector of Mines says, "25 per cent of all the men killed were convicts working in five mines. In other words, each of the convict mines averaged four deaths per year, while the 'free mines' had only one death in each four mines per year. There are over three times as many tons produced per life lost in 'free mines as in convict mines.' Which facts indicate, besides the loss in man-power, the clear loss in economic value to society through maintenance of this antiquated pagan system of punishment. Pope was doubly right saying 'Man's Inhumanity to man makes countless thousands mourn.'"

It is easy to see how political parties will countenance such cruel conditions of society, for there is no conscience in politics. But it is inconceivable that the Church of Jesus Christ, the sponsor for the moral and ethical idealism of society, should suffer such a putrefied social state as this to obtain.

This is one of the many challenging problems that impinge on the conscience of the Church in Alabama and the Church of the South. Legalized institutionalized inhumanity to man should be summarily banished from the South by a Christianized public opinion engendered by the Church.

Postal receipts of the United States are universally regarded as a correct business indicator. For the fiscal year ended June 30 the receipts show an increase of 12.16 per cent, the largest increase in the history of the postal service with the exception of the war year of 1918. The total postal revenue for the year, based on the six months' showing, is estimated at 533,000,000, compared with \$484,893,000 for the previous fiscal year, until now the highest record.

Representative Leonidas C. Dyer of Missouri is making a new tour in behalf of the Federal Anti-Lynching Bill, under the auspices of the National Association for the Advancement of Colored People. This new tour, dur-

ing August and September, will embrace the States of New York, New Jersey and Ohio. Previously Mr. Dyer has toured the middle and the far West.

The Rev. A. L. Holland, Jr., our pastor at Summit and Magnolia and Miss Willie M. McClinton of Magnolia, Miss., were married Sunday, August 5th. Rev. Holland is a young man of sterling worth. He is a graduate of Gammon Theological Seminary and a member of the Mississippi Conference. Miss McClinton is a graduate of New Orleans College, a teacher in the public school at Magnolia and a staunch church worker. We wish for this couple a long and happy life.

That Maryland is developing a useful and popular plan of recreation for school boys and girls, both white and colored, was the opinion expressed by W. S. Pitman of Baltimore, Md., State Field Leader of the Playground Athletic League, who spoke recently in Ogden Hall, Hampton Institute, before the summer-school students. The program for the colored boys and girls has been divided into three parts: track and field events for the boys; athletic badge tests; and dodge-ball tournaments. Last year twenty meets were conducted for colored school children. There were 4,225 different colored boys who competed in track and field events; 177 boys' dodge-ball teams, with ten boys to a team; 3,86 boys competed in the badge test; 3,87 girls competed in the badge test; 385 girls competed in dodge-ball games; 348 different schools were represented in track and field meets. The work in the colored schools began in 1919.

The fourteenth National Sunday School Convention has recently been held in Japan. The meeting place was the Reinanzaka Church in Toyko of which Rev. H. Kozaki is the well-known pastor. The report of the convention was made by Horace E. Coleman, Educational Secretary for Japan and Field Secretary of the World's Sunday School Association. More than 200 delegates were present representing many of the 103 Branch Associations, which would correspond to county or district associations in America. Rev. S. Imamura is the Secretary of the National Association and he and Mr. Coleman work in the closest relationship. Since the World's Sunday School Convention, which was held in Tokyo in 1920, the Japanese have been able to finance their own national Sunday School work. At the convention just held they increased the amount of pledges for the coming year.

The Standard Life Insurance Co. is now preparing for a "northern invasion" as it is planning to offer its policies in many of the northern states. Heretofore, and until the company was a positively assured success, it has confined its activities to the Southland where the great masses of colored people reside. President Heman Perry's report was a remarkable statement of the widespread appeal which insurance is now making to colored prospects. His report indicated that for the six months ending June 30, 1923, the admitted assets of the company now amount to \$2,222,989.60; with old line legal insurance in force amounting to \$25,824,130.40. The Agency

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LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



BETTER THAN SILVER AND GOLD:—Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content.—1 Timothy 6:6, 7, 8.

PERSONAL AND GENERAL

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Force of the Standard Life Insurance Company is now organized that it will probably bring insurance in force up to \$35,000,000.00 by January 1, 1924, when the annual meeting of the board of directors is to be held. The income of the concern during the past six months amounted to \$586,894.18. Every claim of the company has been promptly paid, the largest of these being in the sum of \$6,000.00.

THE INTERNATIONAL ASSOCIATION OF WOMEN PREACHERS

The International Association of Women Preachers will hold its annual assembly August 28 to 30 at the Chicago Training School, Chicago, 4049 Indiana Avenue. Miss Madeline Southard, Winfield, Kansas is president.

Miss Southard said today that there were eight church denominations represented on the program and that there are sixteen denominations in the Association.

The Rev. Victoria Booth C. Demarest, Chicago, is a grand-daughter of William and Catherine Booth and she will speak on "The Virgin Mary." The Rev. Stella B. Irvine, Riverside, Calif., who is the national and world superintendent of the Sunday School work for the W. C. T. U. will speak on "Women Preachers: Why?" Miss Culla J. Vayhinger, Upland, Ind., is in charge of the Americanization work for the W. C. T. U. and will speak on "The Woman Preacher and the Immigrant." Brigadier Annie J. Cowden, Chicago, is in charge of social work for women in the Salvation Army in fifteen

DR. HARRY E. WOOLEVER

On October 1 the Methodist Episcopal Church will inaugurate a National Methodist Press Service at Washington, D. C., with Dr. Harry E. Woolever as editor and director. The Service was authorized by the Book Committee at its annual meeting in April, and the appointment has just been made by the Publishing Agents, John H. Race and Robert H. Hughes.

This Service, located at the federal capital, a center of great and constantly expanding news interest, is designed to serve the million or more readers of the thirteen Methodist weeklies with prompt and accurate information concerning important persons, events, and legislative proposals, together with an interpretation of the news from the standpoint of Christian citizenship. Its facilities will also enable the editors of the several papers to secure full and trustworthy reports upon all matters of interest at the capital. It will not be in any sense a denominational propaganda service. Its aim is to give the Christian public, the Protestant public, authentic information as a basis for correct thinking and appropriate action.

Dr. Woolever, who has been carefully selected from a number of nominations, is a native of New York State, and was educated at Cazenovia Seminary and Syracuse University. He is a minister of the Central New York Conference, who has devoted most of his life to journalistic work. From 1912 to 1915 he was editor of the Northern Christian Advocate, and since 1915 he has been as-

states. Her subject is "The Woman Preacher and the Outcast." The Rev. Mary Lyon, Cleveland, Ohio, is secretary of Missionary work, Disciples of Christ, and will speak on "Women, as Home Missionaries." "The Woman Preacher and the Child" will be discussed by the Rev. May E. Bullock, Dayton, Ohio, in charge of children's work of the Sunday School Board of the Christian Church. "Echoes from the Field" will be given by Miss Lee Anna Starr, Bellevue, Pa., of the Methodist Protestant Episcopal Church.

The Assembly will open August 28 at 6:30 p. m. with a fellowship supper and speeches by the Reverends Lulu C. Hunter, Chicago; Marie Burr Wilcox, Nelson, Neb., and Blanche A. Sipes, Xenia, Ill.

On Wednesday, August 29, the assembly will open with divine worship in charge of the Rev. Iva Durham Vennard, Chicago, and at 9:30 there will be a business session and reports of officers. In the afternoon at 2:00 the Rev. Ella L. Kroft, Indianapolis, Ind., will have charge of the "In Memoriam, Mary B. Kuhl." At 2:40 p. m. the assembly will discuss "Organization for Evangelism" lead by the Rev. Carolyn A. Hosford, Springfield, Mass.

"Echoes from the Field" will be given at 3:10 by the Rev. Lida Herrick, Lincoln, Neb.; Willia Caffrey, Spokane, Wash.; Jessie C. Monser, Decatur, Ill., and Lee Anna Starr, Bellevue, Pa.

sistant editor of The Christian Advocate of New York. He is a rock-bound Protestant, a dyed-in-the-wool temperance reformer, a man of genial and democratic carriage, with a wide acquaintance inside and outside of the Church. As a writer he has the desirable gifts of clearness and force. His personality and record give every assurance that under his direction the National Methodist Press Service will demonstrate to the full its inherent possibilities of usefulness.

At 7:45 addresses will be given by the Rev. Mary Lyon, Cleveland, Ohio, and Miss M. Madeline Southard, Winfield, Kansas, on "Women, as Home Missionaries," and the "Ministry as a Vocation for Women."

On Thursday morning, August 30, the Rev. Nina Tasker, Bellevue, Mich., will have charge of the divine worship and at 9:15 there will be a business session and election of officers.

At 2 o'clock addresses will be given by Rev. May E. Bullock, Dayton, Ohio, on "The Woman Preacher and the Child;" Anna Phillipa, Chicago, on "The Woman Preacher and the Student;" Cull J. Vayhinger, Upland, Ind., on "The Woman Preacher and the Immigrant," and Beig. Annie J. Cowden, Chicago, on "The Woman Preacher and the Outcast."

In the evening at 8:15 "Women Preachers: Why?" will be discussed by the Rev. Stella B. Irvine, Riverside, Calif., and the Rev. Victoria Booth C. Demarest, Chicago, will give a paper on "The Virgin Mary."

MONROE DISTRICT PREACHERS' MEETING

The Monroe District Preachers' Meeting convened at St. Paul Methodist Episcopal Church, Rev. M. C. Harrison, pastor, Rev. T. A. Hampton, District Superintendent. Two strong sermons were preached by Revs. W. H. Jones and J. D. Frazier. At night Rev. Dr. Freeman of the Methodist Episcopal Church,

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CHRISTIAN EDUCATION

By Lillian E. Wood, Morristown, Tenn.

By Christian Education is meant education under Christian influences, and by teachers consecrated to the work of character building upon the foundation of Christ. Denominational schools are Christian schools, but it is not the object of this article to boost denominational schools, as such. The teaching of dogmas is not consistent with the free interpretation of the Scriptures of these days. If such teaching is to be done, let it be left with the theologians of the different denominations and be given to those for whom it is prepared and to those who manifest a desire for it. Schools should be sought for our young people which will lay the foundations of their lives in Christ, the Rock of Ages, and by precept and example built them into a perfect manhood and womanhood. Leaving the dogmas to those who value them, let us give to our young people the principles of the Christian religion, for those principles are spirit and they are life. Neither should a Christian school of one denomination be prejudiced in belief or in teaching toward that of another denomination and such will not be the case if the Spirit of Christ rules, for we are all one in Christ Jesus. Our young people are the hope of the universal church of the future and the leaders of civilization for tomorrow, the ones to whom all the world is looking, and of whom we expect much—all that is worth while. They should be welded into a great brotherhood and not turned against each other in a warfare of words or deeds.

All honor should be given to the state institutions. The state should give these to us, and they have their place in the making of American citizens. Spencer says that there are five objects for which men strive: First, the preservation of life; second, the necessities of life; third, the care of off-spring; fourth, social and political preferment; fifth, literary and art culture. The Christian College adds another, that of Christian ethics, and reverses the order. It holds that the moral and aesthetic being is above the material. For those of us who have a broader view of life, a world view, the Christian schools are what are desired. Frederick the Great once said that his people should strive for the true welfare of their country by laying a good foundation in the schools for a rational and Christian education for the fear of God and other ends. The Christian schools are not slack in the work of making citizens, but their work is greater than that and the issues are eternal.

The functions of the Christian school are to provide trained leaders for Christian and ethical movements; Christian centers of influence; educational facilities for those who lack, whom the public schools do no reach; influence upon secular education. The aim is to inculcate the Spirit of Christ or love. The Bible, the greatest classic in the world, is a text book in the Christian schools. As an element of education, we cannot afford to neglect it. A noted divine of the Methodist Church, Bishop Oldham, once said that a knowledge of the English Bible is equal to a college education in itself. It has been said that collegians, as a rule

in these days, are remarkably ignorant of the Bible, that they are often not able to answer the simplest questions of Bible history, and have no idea of the great wealth of literature contained in the Scriptures. Herbart says that education has one concept, morality. But the atmosphere of most secular colleges has not been favorable for the cultivation of ethics or for the development of spiritual leadership. It does not burn a great message into the hearts of the students, a message which must be passed on, and a conviction of great wrongs to be righted. The reasons for this are varied. The instruction is not individual instruction because the classes are large. The influence of so-called science has not of late years been conducive to faith in the verities of religion. There has been an excessive devotion to academic interests, where as these should be under the oversight of wise teachers lest they rob the students of their training in mental and spiritual matters. The Christian college provides the atmosphere—the glory of God being in His sanctuaries—in which many hear His call.

That the Christian schools have influence spiritually is shown by the fact that eighty per cent of those who enter the ministry come from them; that a large proportion of Christian Association workers, social settlement workers, etc., come from them. Another fact which we should carefully consider is that ninety per cent of life-failures among collegians is due to moral defect. Verily, we should prayerfully choose the best Christian schools for our young folks. Such colleges shoulder grave responsibilities and promise to see that students have an opportunity to study the great moral and religious questions which will soon confront them. Our young people long for the life of the Spirit and are anxious to help solve the great problems of their generation. This is shown by the orations delivered annually in high school and college commencements. A Christian college furnishes the proper environment for cultivation of these high ideals. All literature is permeated with Bible references and Christian precepts. This in the hands of a consecrated teacher can be used with remarkable results in the spiritual and moral growth of young people. In fact, any recitation with such a teacher becomes a round in the ladder to Heaven and every classroom a sanctuary. The ethical is the first attitude one should consider for it affects all others.

The home, school, church, and community are the educating factors. The community, as such, cannot be depended upon to furnish the proper environment for the molding of Christian character. Indeed, oftentimes it does exactly the opposite. It must be that the home and the church are not handling the situation in regard to religious ideals, or that the advent of the public institutions has had a determined effect, for "the position of English-speaking people has undergone large displacement in the last fifty years." The school must make a renewed effort to help the home and the church. The right ideals must be put before the youth

of today or the world of tomorrow will witness the overthrow of all we hold dear. If Christian America had not come to the rescue of the world during the last decade, the precepts of the Man of Galilee would have been lost to Europe. Because Germany forgot Christ, the whole world was thrown into the whirlpool of war. If America forgets God, woe unto the world. To her the nations look. Our young people must grow into a strong ethical people, and to bring this to pass the right materials for growth must be provided. This can be provided, is provided in the Christian college.

It is more than ever necessary that teachers trained in Bible study and in the essentials of Christianity, be placed in positions of influence with the coming generation. If this cannot be, our Christianity, which is the hope of a lost world, is doomed. It remains for those in authority, parents, guardians, and spiritual overseers, to see that that comes to pass. It is the greatest need of the times. Education without Christianity is dangerous. The times are critical. The Bible, God and Christianity need trained minds. The beliefs of our fathers are in danger of overthrow if the keen minds of the critics are not met by keen consecrated minds. The weapons of our warfare are not carnal but are mighty spiritual weapons. Nevertheless we will be defeated unless we sharpen the weapons and have strong hands to wield them. Send your young people to the Christian schools. In this day of specializations, let us have our due proportion of strong young personalities for the Christian service vocations. The need of an educated ministry is apparent. Without that our pulpits will soon be empty and our churches closed. The millions of heathen lands are waiting, they have waited two-thousand years. If they wait longer, the false prophet will win them and not the Christ. They will never get Christ's message, for "How shall they hear without a preacher?" Not only is there a call for men for the ministry, but also is there a call for Christian teachers, social workers, and Y. M. C. A. and Y. W. C. A. workers. The world's need is great, greater than ever before, because the world is larger and the enemy of souls has many trained workers. By all means let not the ethical training be neglected, all activities are affected by it. A physician who is not a Christian brings sorrow to the sick and dying, a lawyer without Christian ethics is a calamity, a teacher without spiritual power is dangerous, a merchant with no Christian conscience is a robber, and a ruler with no Christ sets back civilization a hundred years.

The advantages of Christian schools are many. The teachers in such are supposed to be, and are, ready at all times to guide in spiritual affairs. They expect to do that very thing, they have prepared and prayed for that. They will not fail. Church attendance is required, and you may be sure on Sabbath mornings that your young people in these schools are in the house of God. There are Christian services conducted daily in chapel or classroom. The dormitories are sacred with the spirit of prayer, and the dining halls echo with Christian songs. The weekly prayer meetings

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THE FORWARD MOVEMENT ON SALISBURY DISTRICT

Enthusiasm ran high and Christian purposes ripened fast, when more than 125 pastors and delegates from the various charges met at White's Chapel at Salisbury in the Epworth League and Sunday School Convention, July 26-28th.

High Points of the Convention

Dr. F. H. Butler of the Epworth League Department, stirred the convention in his appeal for the twenty-four hour day program of league finance; and his call for "Interracial Goodwill."

Senator Dishroom of the State Senate, in his welcome address, laid stress on the fact that no good citizens could depend on others to make a way for them today. The idler is out of place in our aggressive civilization. Everyone is summoned to rise above the crowd who clamor for small things and find fault with folks who create something new. God is no respecter of persons and we are responsible to Him. By our own initiative, we must gather the young into the church and erect great schools for the training of industrious, honest and sober people.

Response by Dr. Henry

Dr. D. W. Henry of Princess Anne, re-emphasized the salient points of Senator Dishroom's address and pointed out their practical value to young people. In an ardent manner the speaker reissued the call for co-operation in the Christian work of "making the will of God the law of society."

The Child and the Church

Mrs. Smith of Princess Anne Academy, called attention to the continuous growth of the Sunday School. The speaker said the Sunday School had steadily grown until we now have three and one-half millions of children and youths in the Methodist Episcopal Church. This is the largest body of young life under the direction of any protestant organization in America. If rightly trained in Christian life, this great body of youths will become the strong pillars of the world. Older people should walk and talk before these young people in a manner that harmonizes with the Golden Rule, and thus by precept and example, make the Sunday School all it is capable of being.

The Urgent Need for Early Beginnings

Mrs. W. J. Helm of Berlin, Md., reminded us that in working with the Cradle Roll of the Sunday School one often discovers "slackers." Sometimes it is the church; and, sometime it is the mother of the child. Proper success cannot be achieved until we interest the mothers. Mothers today should be taught to bring all infants to the church and "lend them to the Lord" just as Hannah brought Samuel.

The Cradle Roll is the recruiting agency of the church, and little children should be counted as part of the spiritual assets of every local church. The true appreciation of child life and the church's responsibility in the proper moulding of that life, is one of the greatest services the church can render to humanity.

The child in the Cradle Roll of the Church today is to be the official of the church of tomorrow; and, unless we give these little ones a fair chance today, we may have difficulty in dealing with them tomorrow. The easy-going

method in the Cradle Roll is doomed to failure, just as it is in all other departments of the Sunday School. Mothers should bring their children to the altar for the Sacraments of Baptism and the Lord's Supper and then help the Junior League Superintendent train them to be intelligent Christians. In the conquest of righteousness, all Christian forces are needed; and the sooner we all get on the front line the better will be our cause.

Fervent Interest in Recreation

The convention felt the surging waves of the recent movement for wholesome recreation in community building when Prof. Grigsby of Princess Anne Academy injected the thought that wholesome recreation is one of the "fountains of youth."

Prof. Grigsby then offered the following equation of life. "A clean body plus a clean mind, invigorated by wholesome recreation, equals health, happiness and long life."

Rev. Alexander Reid of Stockton, Md., advanced the thought that recreation stimulates the mind negatively, by divergence from work; positively, by direct stimulation and conversely, by the change of task.

Rev. E. F. Showell of Berlin, Md., warned the convention against passivity in the theory that "Boys will be boys." Today the Christian worker must realize that "Boys will be Men"; and the kind of boy determines the kind of man.

The moral tone of a community is largely determined by the current attitude toward this question. Recreation must not be neglected if we would surround our young people with a high moral atmosphere.

Dr. Mitchell's Memorable Address

The closing message of the convention was given by Dr. Mitchell of Washington, who ardently advocated a program of religious education in the church.

Dr. Mitchell said it was not sufficient for religious workers to say "Believe, Believe, Believe, Believe!" We must teach young people *what* to believe. No one should be left to stumble upon the fundamental things of the Christian faith. Young people should be taught the history, doctrine and policy of our church so they will not need to guess what it means to be Methodists. Through intensive training from the Cradle Roll to the adult department, we should prepare young people to be efficient leaders in the church and master-workmen in the never-ending task of making society Christian.

All through the session, the convention profited from the resourcefulness of the District Superintendent, Rev. J. E. A. Johns. The District Superintendent assumed the roll of a big brother to all present.

"Let's get acquainted and work together for the Master's cause," said Dr. Johns, "and if anyone seems to think too highly of himself simply ask him this question: 'Are you anybody in particular?'"

WOMAN'S HOME MISSIONARY MEETING, SAVANNAH CONFERENCE

The Woman's Home Missionary Convention met in its annual meeting at Warren Me-

morial Church, LaGrange, Ga., June 21-24. On Thursday night the convention opened with a soul-stirring prayer service, followed by interesting talks from the District Superintendent of the LaGrange District, Rev. E. D. Giddens, the pastor of Warren Church, Rev. M. M. Jefferson, and several other visiting ministers.

On Friday morning after the devotional service, the District Superintendent with the assistance of other ministers present, administered the Lord's Supper to the members of the convention. Then followed the welcome addresses from the different churches, and a very timely response by Mrs. Jessie Smith, of Waycross. The business session opened with the very encouraging report from our honored President, which showed that she had been untiring in her efforts to carry forward the work of the society. The Corresponding Secretary, Mrs. Emma Walker, made her report, which included a report from the National Meeting in Pittsburg, where she went as delegate from the Savannah Conference. The treasurer, Mrs. Nona Prothro, made her report, which was a splendid one, and showed what a careful treasurer she is. There were a number of new delegates as well as visitors present, who were introduced to the convention. Friday afternoon was spent in hearing the reports from the different auxiliaries, and most of them made excellent reports. On Friday night the local auxiliary of the LaGrange charge gave a delightful play at the church recreational grounds. Everyone who witnessed it felt that professional actors could not have rendered "Rebecca's Triumph" with any better success than did the young ladies who took the different parts.

On Saturday morning the remainder of the reports were made and the election of officers took place. The following officers were elected: Mrs. Lilla L. Odum, Sylvania, Ga., President; Mrs. Emma Walker, Waynesboro, Ga., Corresponding Secretary; Mrs. Miller, LaGrange, Ga., Recording Secretary; Mrs. Nona Prothro, Savannah, Ga., Treasurer; Mrs. Jane Lowe, National Field Secretary, was present, and gave a short talk, after which, Sylvania, Ga., was elected as the place of the next convention. Mrs. Lula Harrison delightfully entertained the delegates Saturday night.

On Sunday morning Rev. E. D. Giddens, District Superintendent, LaGrange District, delivered the annual sermon, and at 3 o'clock Rev. M. M. Jefferson preached. On Sunday night Mrs. Jane Lowe gave a splendid address on the aims and work of the Missionary Society. It was quite an advantage to have her with us.

Too much cannot be said of the people of LaGrange and the royal way they entertained the convention, nor of the District Superintendent who did all in his power to make it pleasant for the delegates. His car was always at their disposal, and he delighted in showing them the beautiful city of LaGrange, and especially the progress of our church in that city; for it is indeed a center of Methodism. Our stay there will long be remembered.—(Mrs.) B. C. Daughtry, reporter.

REPORT OF DISTRICT CONFERENCES

MURFREESBORO DISTRICT

The district conference of the Murfreesboro District convened at Alexandria, Tenn., at 2 p. m., with F. N. Collier, D. S., presiding. A large delegation was present. The devotion was conducted by F. R. Alexander. Rev. D. T. Burch led in prayer. The conference organized by electing J. T. Patilla as secretary; D. L. Garrett, statistician; J. R. Gray, treasurer; W. B. Crenshaw, reporter. The District Superintendent made his report, which was comprehensive and practical. The several pastors made their reports also. Many visitors from other districts were in attendance. The District Superintendents from the other three districts were present and made some timely remarks. It was one of the best district conferences of the season. Everybody seemed to enjoy it to the highest. The good people of Alexandria did not spare any pains in entertaining this conference. Every pastor was on the job with his delegation. We collected for expenses \$30 and from delegates \$65. All of the charges seem to be moving upward in their Centenary program. The conference adjourned to meet next year in Dilton, Tenn.—W. B. Crenshaw, Reporter.

BLUEFIELD DISTRICT

The Bluefield District of the East Tennessee Conference, held its eleventh session of District Conference at Tip Top, Virginia, July 10th to 15th, 1923.

An eloquent welcome address was given by Mr. W. W. Witten of Tip Top. Response by Rev. C. H. Hurd of Welch, West Virginia. The excellent reports of pastors, local preachers, stewards and the various auxiliaries, show the rapid progress that is being made along moral spiritual and financial lines by the pastors and their co-workers over the entire district.

The amount of Benevolence raised this year greatly exceeds that of the preceding years. The following inspirational addresses were by very beneficial and enjoyed by all present: "Christian Allegiance," Rev. J. V. Bolden; "Forgetting," Rev. W. H. Brown; "Power of Prevailing Prayer," Rev. W. H. Pleasant; "Religious Education," Rev. C. H. Hurd; "Missions," Dr. Judson S. Hill, President M. N. I. C.; "The Kingdom and the Child," Rev. T. G. Howard; "The Beauty of Holiness," Rev. W. R. Burger; "The Joy of Youth and Vigor," Rev. W. C. Adams.

On Friday evening an excellent program was rendered by local talent. Saturday evening sermon, Rev. J. R. Rogers.

Sunday morning, 9:00 o'clock, annual Love Feast, conducted by Rev. C. T. Davis and Mr. Anderson Tiffany which was a spiritual feast for all Christians. Sermons were preached during the day by Rev. J. V. Bolden, Rev. W. H. Pleasant, Rev. C. H. Hurd. The Ladies' Aid Society and Steward furnished refreshments throughout the conference and on Thursday evening a banquet was given by the Ladies' Aid Society which brought success both socially and financially. Liberal contributions were lifted after each sermon.

The conference was so systematically arranged well entertained and largely attended, it is said by the District Superintendent to have been the best yet held on the Bluefield District.—Miss Ida Sinkford, Reporter.

GREENVILLE DISTRICT

The Thirtieth Session of the Greenville District Conference was appointed for Greenwood, S. C. Owing to the serious illness of the pastor at Greenwood the session was changed to St. Andrews Charge, Greenville, S. C. This session was a live one from the beginning and the interest in it never waxed during the entire session. The spirit of the Master permeated the hearts of all. Harmony, earnestness and zeal were manifested by every one. There are 23 charges on this district and every one was represented in person by its pastor save two. The pastor at Greenwood, Rev. James Quick, had passed to his reward just ten days before the conference convened. On Thursday morning, July 26th, the conference was called to order by the District Superintendent, Rev. W. S. Thompson. Rev. E. C. Wright was elected Secretary with Rev. T. D. Stewart, assistant.

The printed program was adhered to in the proceedings. The report of the District Superintendent was very fine. It was plain and practicable. Placing flowers where they were deserved, censuring, admonishing where necessary all done in a kindly, brotherly way.

The pastors reports were very encouraging. It was noticeable that the "boll weevil" and "migration" were not used as excuses to account for any shortage in reports. Fifteen hundred dollars in cash and vouchers was reported for Centenary.

The Rev. A. J. Hall, Pastor of St. Andrews Charge, and his congregation, deserve much praise for the manner in which they took charge and provided for the conference. It is a small charge of not more than forty members but it seems that every member is a "brick." All the sermons preached were good—full of fire and the Holy Ghost.

Raised on Pastors' Salary, \$5,863.00; District Superintendent, \$894.15; Episcopal Fund, \$179.00; Conference Claimants, \$35.00; Centenary, \$1,500.00; Board of Education, \$13.00; Trustees, \$4,836.35. Grand total, \$13,320.50. Resolutions of congratulation to the Southwestern Christian Advocate were passed with a pledge to help it maintain self-support. The next session will be held at Liberty, S. C.—E. B. Holloway, reporter.

NEW ORLEANS DISTRICT

The Tenth Annual Session of the New Orleans District Conference convened at Winden Methodist Episcopal Church, Franklinton, La., July 25, 1923, 2 p. m., Rev. M. R. Walker in the chair. After roll call the following officers were elected: Secretary, Cornelius Johnson; Statistician, Howard Lunum; Treasurer, O. C. Daigle; Postmaster, Offie McGee; Reporter, J. C. Calvin. There were twenty pastors present. The conference was declared to be the greatest ever held on the New Orleans

District, spiritually and financially. There were eleven converted souls, nine of which connected themselves with Winden Church. Too much cannot be said of the good people of Franklinton for the grand way in which the conference was entertained. The conference is ever grateful to these good people. The attendance was above the average; record breaking crowds. Thus the tenth session of the New Orleans District Conference goes down on record as the greatest ever held on New Orleans District. Another interesting feature is the work done by the pastor of Franklinton in so short a time. Just appointed by Bishop Jones to this place in February; since this time he has built a beautiful parsonage and met all claims for Centenary, District Superintendent and in two months prepared for district conference. All that can be said is, well done.—Reporter.

OPELIKA DISTRICT

The Opelika District Conference met at Five Points and opened Tuesday night, July 24, with a sermon by L. S. Price; but the business session began Wednesday, a. m., in a very business like way, and held the minds of the people with a master grip throughout the whole session. The program was full of live topics, and the conference handled them as one might touch an electric button.

The conference was blessed with a number of visiting brethren, among them Dr. Giddens, District Superintendent of LaGrange District, Savannah Conference, and Dr. M. M. Jefferson, Pastor of LaGrange, Ga., Savannah Conference. Dr. Jefferson preached to the delight of all and the conference well remembers Dr. Giddens' ghost story. Brother Charles Coleman dropped in upon us from Gadsden and had many good things to say. He took note that the Opelika District was not asleep.

The writer at 11 o'clock Wednesday a. m., in a sermon led the people by way of the cross to the victory marked alone by the cross. Soul saving sermons were preached. Dr. Golden, our Area Evangelist, was present and with a persuasive spirit led souls into the Kingdom. Our own Dr. E. M. Jones was with us and presented a world wide program of Methodism for ten years to come following the present five year program, which will end next May.

Dr. Wm. Jones, our Sunday School man, is also our own product. He told us many things that shall prove very helpful to our Sunday School workers. The Southwestern Christian Advocate was looked after by Wm. Reese, a worthy layman. He collected \$15.00, one-third of which the Opelika Mission, less fifty cents, had paid in for the paper, besides they had sent to the office five subscriptions, each for one year. Dr. G. W. Lewis, Pastor of Ariston, Ala., was also among us, and gave us some general conference oratory.

The exodus of the Negro north, came before the conference and suitable resolutions were passed.

Five Points Circuit is a great circuit with four churches and 600 or more members, and all in close touch; the most remote church is only four miles from Five Points.

Rev. J. A. Holliday is pastor. He and his good wife are leading the people onward. They

made the conference happy. Mrs. Dr. Simpson, the daughter of Rev. Holliday, was present and stood by her mother in the parsonage and was also among the singers at the conference.

Rocky Mountain, Benson and Roanoke were put in nomination for the next district conference, finally, Roanoke was fixed as the place of the next conference.—H. N. Brown, Reporter.

NAVASOTA DISTRICT

The Navasota District Conference, the Ladies' Aid, and Woman's Home Missionary Conventions met jointly with the Pleasant Valley Methodist Episcopal Church, Caldwell, Texas, July 26-29, 1923. It was evident from the time that Rev. D. A. Runnels of Somerville, preached the pre-conference sermon on Wednesday night, until the close Sunday night that there was in store a treat for the many attendants.

The devotions and morning talk by District Superintendent Rev. R. B. Reid, set the pace for a great service.

The election of officers for the conference resulted as follows: Secretary, Rev. D. A. Runnels; Recording Secretary, Mrs. Nellie Richards; Treasurer, Rev. Riley Hillary; Librarian, Mrs. James Brown; Organist, Miss Lizzie Armbrister; representative of the Southwestern Christian Advocate, Mrs. Nellie Richards; Reporter to the local paper and the Southwestern Christian Advocate, E. W. Hayes; The Rev. J. Coy Williams, Pastor of the Methodist Episcopal Church, South, in his witty, jovial, inspiring and brotherly way, threw wide open the gates of the little city of Caldwell on the part of the white citizens and Christians. He emphasized that there was no monopoly on the Spirit by any special class. He further urged Christian self-control and personal work and service. Rev. G. H. Douglas, of the Colored Macedonia Baptist Church, gave us welcome in behalf of the Negro Baptist.

Rev. J. D. B. Hightower, Pastor of the A. M. E. Church extended a very cordial welcome in behalf of his membership and friends. He spoke very feelingly of the progress of the A. M. E. Church.

Prof. Freeman extended us a hearty welcome on behalf of the Colored Schools. He confessed his strengthening belief in the white man's religion brought about mainly by the recent action of Rev. J. Coy Williams.

Mrs. J. J. Munson extended us welcome on part of the local Methodist Episcopal Church and congregation. She spoke highly of the assistance given them through the Centenary. Rev. W. H. Jackson having been sick, waived his right to respond to these many welcomes, but requested the Rev. W. D. Lewis, District Superintendent, Beaumont District, to respond. Rev. Lewis having been brought up in Burleson county of which Caldwell is the county seat, expressed himself as being glad to be at home. In an impassioned plea, he pleaded for the enthronement of Christian manhood. He further urged the teaching of the Brotherhood of Man, and Fatherhood of God.

No out-of-state visitors were on the scene, but many ministers of the Texas Conference were present. The following visitors were present and were introduced to the Confer-

ence: Revs. A. W. Carr, T. M. Jackson, W. D. Lewis, S. M. Bolden, W. A. Fortson, W. H. Hutchinson, G. E. D. Belcher, J. F. Barnes, L. V. Harrison, T. S. Pryor, E. W. Kelly, S. W. Johnson, J. S. Scott, and E. A. Woolfork. Revs. Scott, Johnson, Pryor, Kelly, Belcher, Fortson, Bolden, Lewis, and Harrison made timely addresses. Revs. Pryor, Lewis and Fortson preached timely sermons.

The writer preached the annual sermon Thursday night and Rev. T. H. Edwards preached a short spiritual sermon Friday morning. Regular business and discussions went on as programmed and the expenses of the Conference were looked after by the charges.

The Woman's Home Missionary and Ladies' Aid Societies, led by Mesdames Blacknell and Ella Jones, respectively, held forth with their business and discussed as programmed and much good was accomplished in these conventions. The following fraternal delegates were elected to bear greetings to the districts designated: Rev. G. W. Carter, Palestine District; Rev. F. D. Mayes, Houston District; E. W. Hayes, Beaumont District.

The battle royal took place when the naming of the seat of the District Conference for 1924, was brought forward. Madisonville and Brenham Station tied for the honor. Rev. R. B. Reid, District Superintendent, cast the deciding vote for Brenham Station. Thus we go to Brenham.

Mrs. Nellie Richards wrote many receipts for the Southwestern Christian Advocate.

Sunday was a high day. Rev. R. B. Reid preached a noble sermon at the morning services; Rev. W. A. Fortson preached a strong sermon in the afternoon; Rev. Riley Hillary preached a soul-stirring sermon at night.

Too much cannot be said of Rev. Wilbur A. Parham, his people, and all the people for the great entertainment given free.

Thus there has gone down into history a successful meeting from start to finish.—E. W. Hayes, reporter.

MERIDIAN DISTRICT CONVENTION

The Meridian District Convention convened at Lynch Chapel, Forest, Miss., July 19 and 20, 1923. Mrs. E. G. Webb, District President, presiding. The devotional service, first day, morning session, conducted by Rev. W. P. Ward. The welcome address delivered by Mrs. A. M. Leonard of First Baptist Church, response, Miss E. A. Crawford, Mrs. W. P. C. Morrison, Corresponding Secretary, Woman's Home Missionary Society, Mississippi Conference. The president delivered her annual address which was highly enjoyed by all.

Our District Superintendent, Dr. B. T. McEwen, was with us and instructed us along lines of our work which we appreciated. Most all charges or circuits were represented and made good reports. Our co-worker, Rev. Bohannon of Daleville, being bereaved over the death of his wife and child, failed to be present but sent a letter to the president stating the cause.

The President had Secretary C. E. B. Lamb read this letter to the convention. The Rev. E. G. Webb suggested that the convention stand with bowed heads in silent prayer, by way of expressing our sympathy for Bro. Bohannon, this was accepted. Rev. D. L. Morgan closed

with open prayer. Rev. R. N. Jones further offered that the secretary in behalf of the convention, respond to the letter. This was also accepted.

On afternoon of the second day, after the following named young ladies and girls (contestants), spoke on "Life Is Ours To Make." Misses Annie M. Smith, Forest, Miss.; Mary Wilson, Hickory, Miss.; Velma L. Ware, Forest, Miss.; Annie Patterson, Newton, Miss.; Gladys Beavers, Forest, Miss.; Oma Stentist, Union, Miss.; Bennie M. Burks, Forest, Miss.; Maud Kirkland, Philadelphia, Miss.; Katie Flowers, Forest, Miss. Miss Annie M. Smith received the prize.

The president of the convention then yielded the chair to the President of the Woman's Home Missionary Society of the Mississippi Conference, Mrs. R. N. Jones, who read by-laws of the society, then presented Mrs. W. P. C. Morrison, who gave an excellent address. The convention was then organized, having as its district officers: Mrs. E. G. Webb, President; Miss Mariah Kelly, Corresponding Secretary; Mrs. W. P. Ward, Recording Secretary; Mrs. Mezzie Freeman, District Treasurer; Mrs. E. A. Wilson, Vice-President. District Secretaries—Young People's Miss Evelyn Howze; Children's Work, Mrs. H. Roberts; Missionary Education, Mrs. D. L. Morgan; Temperance and Public Morals, Mrs. B. T. McEwen; Evangelism, Miss E. A. Crawford; Mite Box, Rev. Mrs. Wheaton (Haven Chapel); Christian Stewardship, Mrs. Ella McElroy; President of Sunday School Department, Jas. Lagrone; Secretary Mozelle Bickham; Treasurer, Beatrice Lee; Vice-President, F. L. Lewis; Epworth League, President, W. F. Howze; Secretary, Sarah Ellis; Treasurer, Maud Kirkland; Vice-President, Houston Wilson; Ladies' Aid, President, Ruby Smith; Vice-President, Oma Stentist; Secretary, Willie Baxton; Treasurer, L. C. Fulton; Foreign Mission, President, Etha Morgan; Vice-President, G. McKee; Secretary, Bennie M. Burke; Treasurer, Viola Gracen.

At 7:30 p. m. these officers were installed which was followed by a sermon by Rev. D. L. Morgan, which was full of spirit and power. Others who preached during the convention were: W. P. Ward, E. J. Millsap, E. W. Rogers. Resolutions offered by chairman of committee, Rev. F. L. Williams, these were received and adopted.

Financial Committee reported total money raised in convention, \$178.30. Thus closed the convention to meet at Haven Chapel, Meridian, Thursday before the third Sunday in June, 1924.—(Mrs.) C. E. B. Lamb, Reporter.

MONROE DISTRICT PREACHERS MEETING

(Continued from Page 4.)

South and his congregation worshiped with us. Rev. Freeman made great speech.

The Rev. Dr. P. C. Keals of the Baptist Church, spoke of "Unity Among the Christian Churches." Rev. I. L. Turner and District Superintendent T. A. Hampton, responded with delight to all who heard them. Rev. H. Daniels and Rev. A. C. Mitchel, spoke on the importance of the Christian putting over the

(Continued on Page 11)

ANNUAL SCHOOL OF METHODS

The Sunday School and Epworth League School of Methods of the Philadelphia District of the Delaware Conference convened in Asbury Methodist Episcopal Church, Atlantic City, N. J., Rev. A. L. Martin, S. T. D., pastor, June 26, 27, 28.

In attendance was a large number of delegates consisting almost wholly of young people who made encouraging and enthusiastic reports of the varied work done in the several charges of the district. Nearly all of the pastors were in attendance and took an active part in the various proceedings.

The Sunday Schools of the district are organized according to the "graded system" as follows: Cradle Roll and Beginners, Miss Maggie Congo; Primary, Junior and Intermediate, Mrs. Clarice Walker; Senior, Bible and Teacher Training Classes, Rev. F. J. Handy, Ph. D.; Home Department, Mrs. Lulu Wilson. The enrollment has been enlarged and the average daily attendance greatly increased. Several adult Bible and Teacher Training Classes have been organized and are successfully helping in the solution of the social problems in their respective communities. In some of the larger charges it was shown that the directors of Religious Education had been helpfully active.

The Epworth League, both Junior and Senior Chapters, have evinced a great growth and development. Nearly all Senior Leagues are fully organized and functioning in all departments. Mission Study Classes are being successfully operated. The results were telling. Several of the chapters have raised their full quotas and all chapters made an advance in their Centenary and apportioned benevolent collections. In some instances revivals have been begun in the Sunday Schools and Leagues extending the Evangelistic passion through the charges. The report of the Junior League as made by the Superintendent, Mrs. N. L. Kemp, showed that department in a very healthy condition. The Junior Chapter is organized in nearly all of the churches and the course for Juniors being systematically studied. Several Junior Classes have been graduated to the Senior Chapters.

Noted speakers delivered able addresses from such profound and comprehensive subjects as follows: "The Object and Personnel of the Delaware and Washington Conferences' Institutes," Dr. W. C. Thompson of Wilmington, Delaware; "Sunday School Departmental Work," Rev. F. J. Handy of Philadelphia; "The Whole Church at Work Within the Church," Dr. J. H. Scott of Germantown, Pa.; "The Spiritual Development of the Negro Youth Through the Epworth League," Dr. F. H. Butler, General Secretary of Colored Work, Chicago; "The Whole Church at Work in the Community," Miss Elsie M. Mountain, Supervisor of Women and Girl's Work, Baltimore, Md.; "World Evangelism," Dr. C. A. Tindly of Philadelphia.

Resolutions were passed, most heartily approving of President Warren G. Harding's statesman-like and righteous stand in endeavoring to enforce the 18th amendment. Gov. Pinchot was also highly commended for

his dogged stand and effort to enforce prohibition in Pennsylvania.

The social atmosphere that prevailed the entire session was exceptionally fine. The pageant, "The Light of the World," was beautifully rendered by a group of the local talent, under the leadership of Mrs. Louise Maxwell, Musical Directress. After listening to the eloquent address of welcome given by Dr. Martin, Atlantic City's most popular pastor, and the unique scholarly response by Mr. Clarence Brown of Chester, Pa., the delegates could but feel welcome, but when we had witnessed the delightful hospitality of Asbury's membership we felt doubly so.

The spiritual zenith was reached when 36 young men and women delegates presented themselves at the altar and were pledged for life service by Rev. D. H. Hargis, D. D., Secretary of Life Service for the Delaware and Washington Conferences' Institute. The following officers were elected for the ensuing year: President, Rev. J. T. Wallace, Frankford, Pa.; First Vice-President, Mr. H. D.

Gates, Philadelphia, Pa.; Second Vice-President, Mrs. H. S. Brown, Chester, Pa.; Third Vice-President, Miss Laura Jones, Germantown, Pa.; Fourth Vice-President, Miss Ruth Hazelton, Camden, N. J.; Treasurer, Mrs. Laura Washington, Merchantville, N. J.; Recording Secretary, Mrs. Maud Young, Philadelphia, Pa.; Corresponding Secretary, Miss Gladys Fletcher, Philadelphia, Pa.; Junior League Superintendent, Mrs. N. L. Kemp, Philadelphia, Pa.; Musical Directress, Mrs. Louise Maxwell, Atlantic City, N. J.

The department superintendents above mentioned were re-elected to represent the Sunday School.

Rv. J. T. Fletcher, A. M., the District Superintendent, was present at all times and showed himself a very capable leader by making useful suggestions and encouraging remarks. The convention being as a whole, the best of a large number of good ones, adjourned without a date to meet in Ferry Ave. Methodist Episcopal Church, Camden, N. J., Rev. J. R. Waters, D. D., Pastor.—D. H. Hargis, Mrs. N. L. Kemp, Mrs. B. W. Garland.

METHODIST UNIFICATION HOPEFUL

By Secretary I. Garland Penn

In the seven years' experience I have had as a member of the Joint Commission on Unification, and the many years of observation of attempts at federation of the Methodist Episcopal Church and the Methodist Episcopal Church, South, never did this matter look so hopeful as on Wednesday, July 25, 1923. The Commissions had been in session separately and jointly since the morning of July 24. The matters essential to unification on the plan and method proposed had been carefully and prayerfully considered.

There were present from the Methodist Episcopal Church, South, the following commissioners: Bishops E. D. Mouzon, Collins Denny, John M. Moore, W. F. McMurray, James Cannon, Jr.; Reverends Paul H. Linn, F. P. Culver, H. H. Sherman, D. H. Ashton, Stonewall Anderson, N. M. Watson, W. E. Arnold, J. T. Leggett, L. B. Elrod, T. D. Ellis; Laymen J. S. Candler, H. H. White, H. H. Snyder, R. S. Hyer, W. H. Stockman, R. E. Blackwell, J. M. Rogers and J. H. Reynolds. From the Methodist Episcopal Church: Bishops W. F. McDowell, W. F. Anderson, E. H. Hughes, F. J. McConnell, W. P. Thirkield; Reverends F. M. North, D. D. Forsyth, D. G. Downey, Archibald Moore, J. M. Melear, J. W. Abel, E. D. Kohlstedt, E. P. Dennett; Laymen Abram W. Harris, W. A. Elliot, Ernest H. Cherrington, A. N. Jarvis, Loren D. Dickinson and I. Garland Penn.

When the supreme moment was reached for a roll call of the ayes and noes, on a document believed to be the first approach to unification that would meet general approval, the anxiety and interest was intense. This writer has been in eight General Conferences and on commissions and boards for twenty-seven years, and he never witnessed a more impressive and solemn hour. Brief, but words fitly spoken, were delivered by our chairman, Bishop W. F. McDowell. He then moved that the yea and nay vote be taken upon the transmittal of the

document to the General Conferences of the two churches. After brief discussion the vote was recorded as follows:

Methodist Episcopal Church

Ayes

McDowell, Anderson, Hughes, McConnell, Thirkield, Abel, Dennett, Downey, Forsyth, Kohlstedt, Melear, Moore, North, Cherrington, Dickinson, Elliot, Harris, Jarvis, Penn.

Noes

None.

Methodist Episcopal Church, South

Ayes

Mouzon, Cannon, McMurray, Moore, Anderson, Arnold, Ashton, Culver, Ellis, Elrod, Linn, Sherman, Watson, Blackwell, Candler, Hyer, Reynolds, Snyder, Stockman, White.

Noes

Denny, Leggett, Rogers.

The document is therefore transmitted by a unanimous vote of the nineteen commissioners present and voting of the Methodist Episcopal Church, and twenty of the twenty-three commissioners of the Methodist Episcopal Church, South. This commissioner understands this transmittal to mean that thirty-nine members of the Joint Commission out of forty-two present and voting, recommend to the two churches the document published in last issue, as a feasible and desirable plan of unification.

Following the vote upon the document, "Praise God from Whom All Blessings Flow" was sung lustily but devoutly, led by Bishop William F. Anderson.

At the close of the night session on Wednesday, Bishop E. D. Mouzon of the Methodist Episcopal Church, South, in a most felicitous speech, referred to the length the Joint Commission had traveled to reach the present agreement since the first meeting in Baltimore during Christmas of 1916. In a lucid way he said, "Unification had already taken place in the Commission by association, understanding and knowing each other better."

This writer avers that the chief virtue of the present plan is to make possible association, understanding and knowing each other, as ministers and members of the two churches, so that before a decade of years shall have passed they will be one in every essential fact.

The Name of the United Church

The Commission acted wisely in leaving the naming of the new church to the First General Conference of the united church. More representatives of each Methodism can then be profitably employed in finding a name for the glorious, bouncing, new child, which, following its christening, will over night become the giant man of reunited Methodism for the big tasks of salvation and redemption. What a contemplation!

The Negro

The Negroes of the Methodist Episcopal Church are amply cared for and are a part of the First Jurisdictional Conference, with representation in the General and Jurisdictional Conferences, on the same basis as all others.

The Negroes of the Colored Methodist Episcopal Church, an independent organization, now helped to some extent by the Methodist Episcopal Church, South, will continue to be helped by the second Jurisdictional Conference.

The writer has large faith and believes that the basis for the largest help and backing of the Negro race in education and evangelization within the history of emancipation is covered in the proposed plan of unification. Certainly the plan recognizes the rights and privileges of that race in a more pronounced way than ever.

The Commission of 16-20

It was in every way recognized that the Commission of 1916-20 had done great work in blazing the way and opening up the trail that led the present Commission to the now happy consummation.

Nothing has been lost, the big things of life don't come in a day, many mistakes are made by those who are groping in the maze of con-

fusion and discord after truth and light, but if we "hold on to the end" daybreak will come. "Ye shall know the truth and the truth shall make you free."

May both churches ponder this document in the spirit of the Joint Commission and thus find the way through the paths presented that leads to the happy day of a glorious, reunited Methodism.

Absentees

It was regretted that Commissioners J. W. Fristoe of the Methodist Episcopal Church, South, and J. W. Van Cleve of the Methodist Episcopal Church, were detained by illness.

Commissioners John H. Race, James R. Joy, Charles Allinger and H. C. White, of the Methodist Episcopal Church, had previous important engagements, which made it impossible for them to be present.

Commissioner P. W. Kinchen of the New Orleans Area sent in his resignation, having moved out of the Area.

"THROUGH THE WORLD'S WINDOWS"

Young Men and Public Office. China today is run, so far as all public offices are concerned, by the younger men who have acquired foreign education, either at home or abroad. Their numbers, in proportion to the total population, are infinitesimal, but in fact it is this comparative few acting as the clerical and advisory staff of the old-fashioned mandarins and ignorant military leaders who are exercising incalculable influence in political, social and economic development. —London Times.

In Two Generations. In 1834 the first two American missionaries to Sumatra, Henry B. Lyman and Samuel Munson, were killed and eaten by Cannibals of the Battak tribe. In 1922 the grandson of one of the chiefs of this same tribe was the first native Malay to be ordained Elder in the Methodist Episcopal Church. His name is Lamsana and his Christian life was made possible through the Anglo-Chinese Methodist Episcopal School at Singapore.

Literature Survey. For the purpose of making a complete survey of Christian literature available for Mohammedans, the Moslem World has been mapped out into twelve areas and a Field Chairman appointed for each area; he is requested to form a Field Committee for his area, in order to gather the information necessary for the survey. A number of the Field Chairmen have met inairo: Dr. MacCallum of Constantinople (American Board), representing Turkey, Kurdistan and Russia; Dr. Zwemer of Cairo, representing Egypt, with Egyptian London and Abyssinia; Rev. W. A. Freidinger (American Presbyterian), representing Syria and Palestine, and Rev. Percy Smith, Methodist Episcopal, representing North Africa (Algeria, Tunisia, Tripoli, Morocco.)



They are to survey both need and opportunity.

The Bible in Chinese. The literary revolution that is so evident in China has brought to students and literary leaders a new view of the Bible. It has always been printed in the Mandarin language, which is understood by the Northern two-thirds of China rather than the classical, and this has been a reason for prejudice against it. Now the demand is that all current literature be in the spoken style of the day and the Bible is one of the few great books ready at hand.

The situation suggests the great influence which the King James version had upon the spoken English and the equally great effect that Martin Luther's version had in Germany.

Cables. A very important British undertaking, the Eastern Telegraph Company and its subsidiary concerns, celebrated its jubilee recently. It is an organization which is a household word in most parts of the British Commonwealth overseas and especially in South Africa, India and the East, Australia and New Zealand. From small beginnings the great enterprise was built up, largely owing to the foresight of the late Sir John Pender, and today the Eastern Associated Telegraph Companies own a cable system of 130,000 miles. To the British Empire, consisting of some eighty sundered

units in all parts of the habitable globe, this electrified rope lying at the bottom of the ocean is of vital importance, less perhaps now that the chain of wireless stations in the far parts of the world is ever on the increase, but profoundly important nevertheless. How important the British communities in Europe and in the Pacific regard cable connections is illustrated by the progress of the Eastern Telegraph Company's chief rival in Australia, the Imperial. Established twenty years ago, the Pacific Cable Board is a government owned undertaking belonging to the British, Canadian, Australian and New Zealand governments.

West China Wonders. The church members in West China have paid up their Centenary pledges in full and wonder why we in America do not do the same. Property has been bought in many places, lumber is stacked here and there, stone has been quarried, and bricks have been bought with funds raised on the field, but in scores and scores of places work has been discontinued for lack of funds from America. Under the inspiration of the centenary we promised to help the Chinese build their churches. In speaking of the need for churches, Dr. Yard says: "Nine-tenths of the churches which raised Centenary money have received nothing from America."

Newspaper Evangelism. Newspaper evan-

gelism is as yet only in its beginning in Japan. An able man has been chosen as the secretary, and his work is to put out about three advertisements of a half column per week each in the daily papers. Offers have also been made to send tracts to those who would ask for them by mail. These have to give their names, postoffice address, and indicate some desire to learn. Funds and working force do not permit the carrying out of this work to the fullest extent possible. Thousands are being turned away. The results of newspaper evangelism have already added scores to the Christian body, and some churches have come into existence as a direct outcome. One feature to be noted is that a man writing for the papers in this way may reach a far larger audience than is possible through any ordinary preaching methods.

The Crow and the Wick. One of our Indian preachers in the Northwest India Conference tells this story: "While we were holding services on my circuit we came across a man with an incurable disease. One of his relatives was offering things baked in oil to an idol which the sick man was pleading to heal him. He put a lighted lamp before the idol. Just then a crow came, lifted the lighted wick and flew with it to the thatched roof of a house nearby. The roof was set on fire and the flames were extinguished with great difficulty. It chanced to be the house of the relative who had lighted the lamp before the idol. This gave us a fine opportunity to preach Jesus Christ and to point out the evils of idol worshipping. The incident strengthened our Christian brethren and made a deep impression upon the non-Christians."

The Secret. An Indian saw a missionary one day under very trying circumstances. Through the carelessness of a servant, a valuable trunk had been ruined by white ants. Instead of the missionary flying into a rage, as the Indian expected him to do, he quietly and gently pointed out to the servant his carelessness. The manner and tone so struck this Indian that he became interested, found out who the man was, sought the secret of his self-possession, and found it to be in the possession of the Christ spirit. He became a Christian and is now one of the leading Christians of the Punjab.

"Only Fifty Years." A national leader recently expressed the feeling of the more thoughtful people by saying that if the Japanese spirit—the Japanese heart—did not expand to make possible the winning of the confidence of the Koreans and Chinese people, that, as a nation, Japan could never take a real place among the nations and peoples of the world. This conviction is gripping the spirit of the more thoughtful of the Japanese. But we must not forget that Japan has had only fifty years in which to learn many, many important lessons.

Gentlemen of Verona. A few months ago some "Gentlemen of Verona" formed a society for the suppression of bad language. They now claim that, thanks to their efforts, swearing at Verona (Italy) has been reduced by 75 per cent, though on what basis their figures are arrived at is not stated. For

instance, if golf is played at Verona—and it certainly was not a couple of decades ago—do the members of the Anti-Swearing Society ask for a signed statement from every follower of the "Royal and Ancient" game, at the conclusion of his round, that he has employed no reprehensible words??

Ghandi. "In the demands made by Ghandi and his followers there are several things worthy of praise. Like us, they would do away with "untouchability" in other words, they are consecrated to the task of uplifting the 50 millions of the oppressed castes, saving them socially, morally, intellectually and thus giving them a worthy place in Hindoo society. They are advocates of nation-wide prohibition. Like Jesus, Ghandi and others base everything on soul force, on non-resistance and silent suffering and repudiate physical force. The danger, of course, has been, and is, that the soul force of the leaders will be converted into physical violence by their fanatical followers."—Rev. H. J. Sheets, Bijnor, India.

A Cashram for New Guinea. First of all, what is a cashram? It is a primitive agricultural tool still in use in certain parts of the Highlands and the Western Isles of Scotland. It is constructed of two pieces of wood—one straight and the other bent, with the footpiece shod with a sharp piece of iron, it is in the hands of those who can use it deftly preferable to an ordinary spade for working certain soils. The cashram is, however, going the way of many another simple but effective tool, and it was as a curio in the British Museum that one of them caught the eye of a missionary home from Papua. He is sending a model out to Papua as it is admirably adapted for use among the people of certain parts of Papua, and a gift which they might themselves copy, with all the educative advantages to their own.

A Luba Song (Africa)
Lead thou the way in the long grass drear;
Then, only then, are thou pioneer.
For Mr. First must have many woes
That Mr. Second may find repose.

In the Nile Valley. Geographically the Egyptian field is a narrow one; for its 13,000,000 inhabitants are nearly all concentrated in the Nile Valley, only a few miles wide, and in the flaring delta which has been built up at its mouth by the silt of ages. Outside of these main sections the only portions of Egypt that are inhabited are some scattered oases. Roughly, twenty-ninthirtieths of the area of Egypt is not cultivable, but is in the main rock or sandy desert.

Rangoon's Future. Rangoon's rapid growth and certain greater future greatly impressed me. When I first visited Burma, now over thirty years since, I then expressed my confidence in its great future by saying "If I were a real estate speculator I would invest in Rangoon in preference to almost any other Oriental City." The remarkable growth of Rangoon has certainly justified my forecast. It is growing now like a new, western prairie city, but in my judgment its greater growth is yet in the future. This will come when, in addition to all there is in Burma to make it great, railroads from Rangoon will tap great sections of China for

which Rangoon will become a seaport over three thousand miles by sea nearer to European markets than Shanghai.—Bishop F. W. Warne.

New Cotton Mills. China is now rated as the third largest cotton producer in the world. Twenty years ago there was not one Chinese modern mill in the country; today there are no less than 35 Chinese-owned cotton mills, operating 728,112 spindles and 2,890 looms. Many new mills are in course of construction, and for these 277,316 spindles and 1,500 looms are already an order.

Rungula, the Chameleon. "Rungula, the rain man, appeared suddenly Sunday morning blowing his big horn to announce his arrival," says Dr. Stauffacher of Inhumbane, Africa. "To my surprise he came up to the house, offered a prayer and then asked my permission to leave his charms, drums and paraphernalia under a tree as he wanted to go to the church service which was soon to take place. He pulled out of his basket of junk one of our native church hymnals and went quietly over to the church and by all appearance one would have taken him for a black deacon or elder for he listened very attentively to every word and bowed most reverently in prayer. On coming from the church he saw a Portuguese approaching, he at once changed from a sober, sane citizen to a wild, raving mad man. Leaving for a near heathen village there he became to the village people in word and action a rain maker of dignity and one to be feared."

CHRISTIAN EDUCATION

(Continued from Page 5)

are a means of Christian growth. The young people have their own Christian societies and yours will associate with fine Christian young people and will make life friends among them. They will be trained as Sunday School teachers and as leaders in Christian work. There is the atmosphere of a Christian home in these schools which is not met with in other schools. Besides all these advantages, the expenses are not great, and there is provision made for loans to needy students from the church boards.

The most important issue before the world is the religious issue. The history of religion is the history of the world. The history of the Christian religion is the history of civilization. The future of the Christian religion is the future of civilization. Our duty, then, is manifest. The young people must be placed in the best environment possible for the development of Christian character, and where the call to Christian service for the world is paramount. To this end let the Christian schools have our unqualified support.

MONROE DISTRICT PREACHERS MEETING

(Continued from Page 8)

great program of the church.

Lunch was served in the afternoon by the sisters: Mary Johnson, Katie Jenkins, Ida Thomas, Mary Porter and Sister Harrett Franklin. Sister Swann sent her basket.

A very excellent paper was read by Mrs. Vidalia Beckwith, subject: "The Wife As a Homemaker."—Rev. I. P. Norris, President; M. C. Harrison, Secretary.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---Barnabas The Great-Hearted.

(Various passages from the Book of Acts; Gal. 2:13)

AUGUST 26, 1923

When Barnabas first comes before us it is with an act of generosity, and when he leaves us it is with an act of generosity. We first meet him in the church of Jerusalem, where he had caught the communistic spirit of the Christians, and had sold his possession and put the money into the common treasury. He was a man of exceptional talents and was probably the most powerful and gifted preacher under the apostles. For this reason the apostles changed his name from "May-God-add" to "Son-of-exhortation"—from Joseph to Barnabas. And he was a man of considerable influence in the church of Jerusalem. When the apostles were in doubt whether to admit Saul into their fellowship after his conversion, it was Barnabas who vouched for Saul and got him admitted into Christian fellowship.

On account of his great spiritual power and influence when the church which had arisen at Antioch through the preaching of the Christians who had fled from Jerusalem at the outbreak of the persecution following the lynching of Stephen—when this church needed a pastor, the apostles knew of no better man for the appointment than Barnabas. Having been a Levite, he was well versed in the law of Moses and would therefore be able to stand his ground against the unbelieving Jews. But his church was composed largely, if not chiefly, of Gentiles.

Shortly after he took charge of this church he sent for his old friend Saul, who seems to have been in obscurity as a preacher at this time in his home town, to come as his assistant. Barnabas was appointed by the apostles, and Saul was selected by him as assistant. But, pshaw! it was not long before Saul had begun to tower head and shoulders above his chief as a preacher. He was much more able intellectually and had a wider knowledge of Gentile thought. Under those circumstances any little-hearted man would have sought the resignation or transfer of his assistant. But Barnabas was no little-hearted man. For the good of the Master's cause he was willing to have any man take the lead who could be the most successful in advancing the work. It seems that he thought of Saul as the Baptist thought of Jesus: he must increase while I must decrease. Friend, you don't find Barnabas every day. Usually if the assistant wants to cinch his position he will do well to see to it that all bouquets are pinned on his chief. But also, friend, you don't find Sauls every day. Frequently the assistant purposely tries to deprive his chief of the bouquets clandestinely if it is manifest that he is the abler of the two. There

was no rivalry between Barnabas and Saul. And in spite of the fact that Saul was the abler of the two, Barnabas maintained his official position as chief. When the church sent them on their first missionary tour, it sent Saul with Barnabas and not the reverse. But on this tour Saul was the leader in fact and Barnabas the assistant. He so took the lead that Saint Luke ever afterwards referred to them as Paul and Barnabas, and not Barnabas and Saul as before.

When they returned they found their church in a doctrinal muddle. Some Christians from Jerusalem had been there teaching the Gentiles that it was strictly necessary for them to keep the law of Moses if they were to be saved through Christ. Saul and Barnabas strongly dissented and the church appointed them head of a delegation to the apostles to get the doctrinal point settled. In Jerusalem Barnabas was most likely the spokesman, for he was well known to the apostles and had considerable influence with them who respected his good judgment. Paul as a Christian was known to them chiefly through Barnabas. Through his influence the matter was satisfactorily compromised.

Shortly after this he seems to have side-tracked somewhat from his former principles. And this is considered one of his most serious shortcomings. I am speaking of the incident mentioned in Gal. 2:11-14. But as we have before suggested, it is much easier for us to point out the other fellow's weakness in history than it is for us to avoid this weakness ourselves, or for us even to praise those in the present who may try to avoid it if our particular organization is concerned. Peter was a recognized leader of the mother church, which had, so to speak, made Barnabas, ordained him and appointed him to the pastorate of the Antioch church. Peter was his official chief, while at this time Paul was not more than Barnabas' equal. Barnabas' prominence in the church was due to Peter, while Paul's prominence was due to Barnabas. Be practical now. Should Barnabas be expected to have gone against his chief in favor of his associate, against his father in favor of his son—in favor of a disciple against an apostle? Let a preacher today act thus with his bishop on a matter of local policy (for this was purely a matter of policy—they all agreed on the fundamental principle) and see if he will receive any general commendation for it from the church at large; and see if he will not in some way be repaid for it. Ideally, he was wrong, of course. But I am not sure that it is always best to dwell upon

the ideal without also emphasizing the necessity for common sense and good judgment. The fact is, I think, that he on this occasion showed his characteristic big-heartedness rather than big-headedness. He preferred to lower himself in the estimation of his congregation than that his great bishop should be humiliatingly embarrassed, as he would have been had Barnabas acted otherwise. Doubtless Barnabas was grieved because it seemed necessary for him to dissimulate in that way. Blame the apostle and justify Barnabas.

His last act of generosity was toward Mark. Paul opposed taking Mark with them on the second missionary tour because he had deserted them on the first tour on account of hardships and dangers. Barnabas held out that Mark should be forgiven and given another trial. The result was that Paul took Silas and went one way, while Barnabas took Mark and went another. Barnabas was right, as Paul testified to by the splendid things he later said about him. (II Tim. 4:11; Col. 4:10.) Had Paul prevailed on that occasion, the probability is that we would not have had the Gospel of Mark, which is considered by competent judges to be the most historical of the four Gospels. There is much in Barnabas' spirit worthy of emulation.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, August 26, 1923

"A great number that believed
turned unto the Lord"

(By Rev. D. D. Martin, D. D.)

The death of Stephen bore fruit in that a general persecution arose from which Christians were compelled to flee, and in consequence the followers of Christ were scattered, "and the band of the Lord was with them," great numbers throughout the provinces believed and turned unto the Lord. It often requires distress to bring about God's great purpose in his church. A contented, easy life in Jerusalem would not have hastened the spread of the Kingdom. It is the stirring of the nest that compels the young eagles to rise to their full privilege as residents of the sky. God ever rules in the sorrows of earth to make his children remember that here they have no continuing city, whose home is beyond the skies.

The genius of the church is to increase by scattering. If the Christians of the world could now be evenly scattered throughout the world and each true, as were the early Christians, to the faith, the world would be immediately evangelized. If one-tenth of all the Christians could be used in furthering the Kingdom in the regions until now in darkness, and one-tenth of all the income of the church be given to their support, the Gospel could yet be carried in all the world with all promptness and the world would be evangelized. We stay too much at home; we are too self-centered in our loving and giving.

The largest returns for Christian service and sacrifice is in the foreign mission field of today. The same amount of effort and money spent on the foreign speaking people of our

own country will bring the largest possible returns in this land. Scattering to people of other races and tongues is in keeping with the purpose of God and he will reward with large fruitage. It requires almost one hundred times as much money and effort to win an American as an East Indian. It requires vastly more of time and money to win American Negroes to Christ than to win the native African in Africa. In the interests of the largest returns to the Kingdom we should give and do our utmost for missions.

GAMMON SEMINARY.

Quarterly Conferences

FRANKLIN, TEXAS — Our fourth quarterly conference convened July 16, 1923. Opening service conducted by the pastor in charge. A noble sermon was preached by the superintendent, Rev. W. R. Robinson, after which the Lord's supper was administered to the members and friends. Collection \$5.50 for superintendent. We have only eleven members and one of them away, and this amount was paid, as follows: First from pastor, James Gray, 50c; Dollie McGee, 50c; Lula Robertson, 50c; Praytor McGee, 50c; Clifton McGee, 50c; Cora McGee, 50c; M. Fuller, 50c; Robert Fuller, 50c; C. C. Fuller, 50c; Bessie Fuller, 25c; John Robertson, 25c. Total from church, \$5.00 and 50c was paid by our good friends, which we appreciate much. This is the way to do business and we assure our district superintendent that we are proud of him by the way we pay. And we want to say for these people of Sutton they will do their part.—James Gray, Jr., Reporter.

MEXICO CHARGE — Our second quarterly meeting for this charge was held July 28-29-30. Rev. C. S. Webster, D. S., was present and rendered most excellent service. His discourse at the Sunday morning service was full of spiritual power. His text was St. Matthew, 6th chapter, 18th verse, "Thy kingdom come;" subject, "Prayer." At 3 p. m., a splendid sermon was delivered by the Rev. G. W. Pettigrew, pastor of Ward Chapel M. E. Church. The district superintendent preached again at 8 p. m., with spiritual power, taking as his text, "Restore unto me the joy of Thy salvation." A goodly number communed. The financial success follows: Paid district superintendent for quarter in full, \$27; Centenary during quarter, \$24.55; Children's Day fund, \$6; to pastor during quarter, \$105.15. Baptized during quarter, 2 adults. Received into church during quarter, 2 persons. The Sunday school is progressing along all lines. We are struggling hard to have success in all departments of the church work and hope to have a good report for the district conference, also the annual conference.—Rev. W. H. Smith, P. C.

ABERDEEN, MISS. — The third quarterly conference of St. Paul M. E. Church was held July 27, 1923, with the district superintendent, J. H. Talbert, presiding. All officers were present with good reports, which showed an improvement and an increase along all lines. The superintendent gave us some helpful

(Continued on Page 13)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. SUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC FOR
AUGUST 26, 1923

"How Jesus Has Succeeded Through
the Centuries"

In approaching this subject, a very concrete question comes to me. I think the answer to this question strikes the very heart of the matter we are now to think upon: Suppose Jesus had not lived in and influenced this world? What would have been my condition today? When I was a "chap" around twenty years of age a college opened its doors to me; later, a theological seminary did likewise. I went through both; it cost me not one penny. Is it worth anything to a penniless young fellow to have a college and seminary education put within his reach? If it is, as we think, the most valuable sort of a gift, what made it possible? The answer is clear. Some life, or perhaps lives, touched by the influence that Jesus set at work in the world made this thing possible for me and hundreds of thousands like me. This personal illustration, it seems to me, gives us the terms in which the success of Jesus through the ages must be measured. What Christ Has Meant to the World

I am going to give just a sample. The world is, of course, a long way from the millennium; this, none of us can doubt. Look around you in the world and the evidence is multiform. The lion and the lamb can't be left together yet. But I tell you there is so much that is fine and thrilling in the world which we can trace to the influence of Christ! I was in the hospital at the University of Pennsylvania the other day. I saw afflicted people by the hundreds flocking there; little babes were brought in their mothers' arms, aged men and women were led by kindly hands. How do we happen to have in these cities hundreds of hospitals where diseased and suffering people go for help and healing? Had it ever occurred to you that such an institution as a hospital is entirely unknown except where Christ's influence has gone? Imagine all the public and private hospitals in America annihilated and all the thousands of diseased sufferers left to die as the beasts of the jungles, then you will have an adequate picture of the world outside of Christ's influence. The whole idea of service is Christ's distinctive contribution to human thought. Human relationships outside of Christ's influence may be summed up in the expression, "Use your neighbor to your own profit; when you can't use him, kill him." Jesus taught, "Love him, make any sacrifice to help him." I have a young friend by the name of

Walter L. Turner. He and a fine young woman came to my study some six or seven years ago and joined their life fortunes. They are now, God bless them in Liberia. Why did Turner and that fine girl give up home and friends and the big comfortable pulpit Turner might have filled here and go to Liberia, away across the seas? It was nothing less than the voice of Him who gave up all for us that called them thither. It is that voice which through the centuries has been constantly calling men, nations from the low, sordid, selfish up to the high levels of sacrifice and service.

J. W. HAYWOOD,
Baltimore, Md.

District Rounds

PINE BLUFF DISTRICT
Fourth Round

Morvell Circuit, Aug. 25-26; Althelmer and Wabbasecka, Sept. 1-2; Cladernodn, Sept. 8-9; Gould and Meroney, Sept. 15-16; Avry and Dumas, Sept. 22-23; Dermott and McGehee, Sept. 29-30; Watson Circuit, Oct. 3-4; Eudora, Oct. 6-7; Boydell, Oct. 8-9; Carthage and Burm, Oct. 13-14; Malva and Jacinta, Oct. 20-21; Johnsonville Circuit, Oct. 27-28; New Edinburg Circuit, Nov. 3-4; Pine Bluff, St. James and St. Mark, Nov. 10-11; Rison and Peace, Nov. 14-15; Pine Bluff Circuit, Nov. 17-18; Helena, Nov. 24-25.

My Dear Brothers—We are now facing the annual conference. What will be the record of the past year? Remember, that each pastor is making his own appointment, for your work this year will have much to do with next appointment, so let us all do our best along all lines to bring up all of our claims. That means Centenary in full, conference claimants, Episcopal fund and the SOUTHWESTERN CHRISTIAN ADVOCATE. We will do our best, the Lord being our helper.

A. S. MILLER, D. S.

QUARTERLY CONFERENCE.

(Continued from Page 12)

remarks and also spoke in high terms of the advancement of the work. On Sunday morning Rev. Talbert was at his best. He preached a wonderful sermon at 11 o'clock, and at 8 o'clock he reached his climax. The sacrament was administered at this service and a goodly number partook. Collection \$47.50. Rev. A. G. Marshall, our pastor, urged every auxiliary of the church to get ready for the district conference—J. Mae Gilleylen, Reporter.

BALDWIN, LA.—The second quarterly conference was held on July 14 and 15. Dr. W. G. Alston, D. S., presided. The officials presented good reports, which showed the work to be alive and going forward. Although this is the dull season, the stewards reported \$272 raised for all purposes. The spiritual tide showed some progress, five having joined the church. The Sunday school showed fine progress. The public school held two fine concerts at our church. Mrs. Vera Kinchin, principal, with Miss Flora Collin, assistant principal, and Mrs. K. D. McLain conducted a fine missionary pageant for the church, which made a fine impression for our mission workers. Several fine social events were held during the quarter by the different ladies departments. The following ladies had prepared an excellent dinner for Dr. W. G. Alston, D. S.: Mrs. Mary B. Howard, Elvina Bowls, Mary Alexander, Nora Washington, Eliza Williams, Mrs. F. A. Thompson, hostesses. Mrs. George E. Johnson, Sr., was elected secretary. On Sunday at 3 p. m., we went to the Oxford branch. The district superintendent preached a fine sermon at this place. Mrs. Pinkie Provost had prepared a fine reception for the district superintendent. The district superintendent was paid. Thus closed a fine quarterly conference. Tea subscriptions were sent to the SOUTHWESTERN on its fiftieth anniversary, this being our quota. The parsonage has been painted and paid for.—J. H. Thompson, Pastor.

WELSH CIRCUIT — Our second quarter was held July 8, Rev. J. W. Turner, D. S., presiding. We began at our Little Mission at Iowa and completed at Jones Chapel M. E. Church, Welsh, La. All officers were present with written reports, which showed improvement along all lines. At Iowa the district superintendent preached a strong sermon on endurance, which left a lasting impression on all who heard him. Leaving Iowa, we arrived at Welsh at 3 p. m. After completing the work of the conference the Queen Esther Circle rendered an excellent program under the auspices of Miss C. W. M. Fobish. Mrs. Amelia Turner, our state president of the W. H. M., also the wife of our honored district superintendent, Rev. J. W. Turner, being president, was also introduced and spoke words of encouragement to the delight of those who were present. The B. Y. P. U. of the New Jerusalem Baptist Church, turned out with us, and we listened to an excellent speech from their president, Mr. T. Johnson. At 7:30 p. m. the district superintendent was introduced. Several came forward for prayer and one joined the church. Paid district superintendent in full. Thus closing one of the greatest conferences of the church. H. W. Gray, P. C.—C. W. M. Fobish, Reporter.

SMITHLAND, TEXAS—Our third quarterly conference, Sunday school and Epworth League convention was held in connection at Gethsemane M. E. Church, July 5-8. The convention was well attended by a large delegation from the various charges. Several good subjects were discussed by some of the leading men of our race, in the persons of Profs. S. S. Reed, Barrett and Pemherton, and

Rev. Robert Wells of Marshall Tex., and many others. Dr. E. H. Holden presided. Sermon Wednesday night by Rev. William Brisby of Longview, Texas. Sermon by Rev. L. A. Greenwood of Jefferson, Texas, Thursday night. Friday night Dr. Willis J. King gave a fine lecture on China and other places which he had visited. All business of the conventions was well attended by able men who know how to put things over. The conference opened Saturday evening, with the district superintendent in charge. All officers were present with good reports. The district superintendent was paid in full and some raised for the pastor. Sunday at 11 o'clock the district superintendent gave way to Rev. K. S. E. Henry, an able young man, who preached an inspiring sermon. Fifty young people came to the altar and consecrated themselves to listen to the call of the Master for service. Five infants were brought to the altar and christened by the district superintendent. The sacrament was omitted for lack of time, the day being a busy one after dinner was served. Mrs. M. J. Reeseman, district president W. H. M., was with us and presided over a meeting for the W. H. M. S.; also re-elected officers for same. Mr. Jerry McBrayer, one of our good stewards, and the committee of the Southwestern Christian Advocate, turned in 12 paid subscribers to the S. W. C. A. All auxiliaries seem to take on new life since the convention and third quarter. Our pastor, Rev. J. E. Carraway, is an able man; he knows just how to put things over.—Ernestine Gulln, Reporter.

BATON ROUGE, LA.—Neely M. E. Church: On August 1 Dr. B. J. Reddix held the second quarterly conference. The officers were present with written reports. Never before in the history of the church has the work advanced as this year. The church is spiritually alive. Three conversions and accessions during the quarter. Raised \$672.58 from March 7 to July 17. Paid on lot, \$271.83; pastor, \$195; district superintendent, \$20; Centenary, \$140. We are planning to move the church on the corner lot. Neely Church is striving to be the leading church in Baton Rouge. We consider our pastor the best on the district. The superintendent expresses himself pleased with the work. The Willing Workers, under the leadership of Sister Annie Gear, are working to report the district conference on Episcopal residence. The Southwestern committee also

(Continued on Page 15.)

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The Methodist Community Club of Orangeburg, S. C., earnestly solicits cast-away clothing, hats, shoes, etc., from any friend or friends who desire to help the poor in this manner. Respectfully, Mrs. Phyllis E. Gibbes, Claffin University, Orangeburg, S. C.

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WHAT THE CHURCHES ARE DOING

LIBERTY, MISS.—At Liberty M. E. Church, July 31, 1923, the Epworth League rendered a very interesting program. At 7:30 o'clock music by Miss A. M. Taplin. Welcome address by Mrs. Bella Harris, response by Prof. T. H. Buckles. Solo by Mrs. Blanche Taplin. Oration by Miss C. L. Taplin. Duet by Mrs. Addie Jones and Miss Maggie Oliver. After which Dr. E. M. Jones, the area secretary, was introduced by the pastor, Rev. W. M. Clark, who spoke to a crowded house. He left a burning message in the old town. God bless this great man. We thank our pastor for having Dr. Jones come to us and hope he may come again.—Mathew Jackson, Reporter.

WILLIS CIRCUIT—Thomas M. E. Chapel, Rev. W. Mack, pastor, is a live wire on this circuit. He has his work in fine shape and is now in full bloom with a great revival meeting trying to win souls for Christ. Rev. Beal, the pastor of Huntsville, Tex., has been with us in this meeting several nights and preached many interesting sermons. During this revival a wonderful gift was given to St. Thomas Chapel from one of the best known white citizens and merchants of this little town of Willis. A \$100 light plant was given by Mr. W. H. Nesmith to the church in honor of our worthy pastor, Rev. W. M. Mack, for his loyalty, faithfulness and courtesy shown on the circuit, both white and colored. This plant gives a most beautiful light in the church and is very much appreciated by the pastor and members of Thomas Chapel. A card of thanks was extended from the pastor, Rev. W. M. Mack, and officials of the church to Mr. W. E. Nesmith, and shall pray for him for a long life of usefulness.—Reporter.

BATON ROUGE, LA.—The Epworth League of Wesley M. E. Church, Baton Rouge, is progressing nicely under the leadership of Mrs. H. A. Nelson, president, and Rev. C. Spears, pastor. The programme Sunday, July 29, far excelled any so far. The debate, "Resolved that women have more influence in the church than men," was well discussed. Affirmative, Misses A. Keller and L. Spears; negative, Messrs. P. Stemley and J. Ball. The affirmatives won. The class leaders rally takes place on the fourth Sunday in August. The outlook for success is promising. Everybody is working earnestly toward that end.—H. A. Nelson, Reporter.

MOBERLY, MO.—Gilem Memorial M. E. Church, Sunday, July 29, was a red-letter day in Gilem Memorial. Less than three months ago the church was organized into clubs and two ladies who are talented finan-

ciars were selected and appointed as captains of the two clubs. Invisible Club, Mrs. Ethel Yancy, captain; Fair Play Club, Mrs. Leona Porter, captain. The captain raising the most money was to be crowned queen of Gilem Memorial Church. These two ladies worked nobly and well, and the members of each club could imagine at all times the crown upon their captain's head. God graced the day with a bright sun and a gentle breeze. Mrs. Alegy, Sunday school superintendent, and her staff of efficient teachers, led the day with an interesting and well attended Sunday school. At 11 o'clock the pastor, Rev. Spencer Ray, Jr., took the pulpit, rejoicing as a strong man to run a race. This sermon was wonderful in scope and spiritual power. Rev. S. S. Pitcher, pastor of Grant Chapel A. M. E. Church, brought a live coal from the altar at 3 o'clock. Rev. Pitcher has unusual pulpit power. At 6:30 o'clock Mrs. Lula J. Ball, Epworth League president, and Mrs. Nell Walker, Junior League president, proved beyond question their ability to make the league go. At 8 o'clock the pastor preached with seemingly renewed strength. The sermon was followed with the usual collection by the captains. The reports were as follows: Captain of Invisible Club, Mrs. Yancy, reported in cash \$289; captain of Fair Play Club, Mrs. Porter, reported in cash \$373.51. Total, \$662.51. Grand total, including Centenary and steward collections \$688. Amid the applause of a crowded house, Mrs. Porter was crowned queen of Gilem Memorial. Miss Yuther Hughes, our pianist, proved her gifts and talents during these services. We are happy to bid our faithful pastor farewell for three weeks, as he departs for Chicago, where the Board of Home Missions and Church Extension has granted him a scholarship in Northwestern University. During his absence we shall keep the fire burning. Pray for us.—Lydia Lobbins, Reporter.

MERIDIAN, MISS.—We had a very successful rally at Tabernacle M. E. Church, July 29, 1923. By districts: Brookhaven District, Miss Louisa Young, \$2.50; Gulfport District, Miss Mary Williams, \$2.50; Hattiesburg District, Miss Bessie Brassfield, \$3.18; Jackson District, Mrs. Hattie Smith, \$14.25; Meridian District, Mrs. Mary E. Davis, \$6.00; Vicksburg District, Brother Haze Hall, \$6.25. Cities: Columbus, Ohio, Mrs. Nancy Walker, \$7.00; New York City, Mrs. May T. Walker, \$7.55; public collection, \$8.00; Chicago, Ill., Mrs. Laura Smith, \$1.30. Brother John Young, our local preacher, delivered a good sermon and took the collection. Rev. G. W.

Arnold, our pastor at Bay Springs, Miss., was with us and preached two wonderful sermons. This rally was known as the Centenary and parsonage drive. We sent \$50 to Dr. E. M. Jones in the month of May for the Centenary, and we will bring \$50 more to the district conference that will convene at Toomsaba, Miss., August 15, 1923, and \$3 for the SOUTHWESTERN. Too much praise cannot be given to these good sisters, members and friends. Some of them are very loyal to the church.—R. B. Anderson, Pastor.

WINSTON-SALEM, N. C.—St. Paul M. E. Church has made the last payment on their \$5500 pipe organ and has given the pastor, Dr. J. P. Morris, an extra \$100 and sent him away on a three weeks' vacation. On his return he plans to put on a strenuous effort to raise the balance of his Centenary funds. He has ten subscriptions more than his quota to the SOUTHWESTERN turned in already and is still soliciting. The M. E. church at Gastonia, N. C., has 140,000 bricks on the ground, all paid for, and \$600 in the treasury to buy lime and sand. The plan is to begin work on the new brick church by September 1. The Rev. R. G. Morris, Ph. B., is the active young pastor of this charge. Ways Chapel M. E. Church, Winston-Salem, N. C., is planning to add to the materiality of the church; \$1,000 is now in the bank for that purpose. Rev. T. C. Frasier is pastor. Mount Pleasant M. E. Church, Winston-Salem, N. C., has made the last payment on the steam heating plant and is going on to other improvements. Rev. Scarborough, the pastor, is wide awake. Reporter.

THOMPSON'S CIRCUIT—Ebenezer: On July 29 at Ebenezer Church, on Sunday morning, Rev. R. C. Collins found himself at his post endowed by nature to fulfill God's word. One of the grandest baptisms took place. Seven were baptized and 14 added to the noble cause at Ebenezer Church. He delivered a grand sermon on baptism. He spoke from Matt., 3rd chapter. The collection for the day was \$29; paid the pastor, \$22; district superintendent, \$7.—Addie M. Robinson, Reporter.

ST. MARTINVILLE, LA.—Our steward-trustee rally of July 22 was a decided success. The church membership was divided in ten units and each unit was asked to raise \$25. Despite the rainy season through which we are passing and scarcity of labor, resulting from same, the faithful members and friends of Malibieu M. E. Church raised a fraction more than \$200, of which 80 per cent was paid to ministerial support and 20 per cent to trustees. The unit leaders raised the following amounts: Mr. Adam Carlson, \$35; Mr. Alexander Charles, \$23; Mr. W. G. Drake, \$22; Mr. M. V. B. Drake, \$17; Mrs. Louise Hypolite, \$16.05; Mrs. Lucy Livingston, \$15; Mrs. Bertha Moore, \$10.40; Mr. August Hypolite, \$10.20; Mr. Walter Wells, \$9.10; Mr. Edward Phillip, \$8.71. \$32.90 was collected from other sources. Some of the most prominent citizens of the town were among the contributors. A stove has been purchased and installed in the parsonage. Our pastor and family are happy and extend to the members and friends many

thanks for their faithfulness.—Alberta Drake, Reporter.

HUNTSVILLE, TEXAS—The members of Gaillee M. E. Church feel much encouraged after having pulled off a very successful rally on July 29. We had in our midst Rev. Davis of the white M. E. Church South, who very ably entertained his hearers for one-half hour. Also our worthy pastor, the Rev. S. D. Hackett, preached from the 144th Psalm. In the afternoon at 3 o'clock the Rev. J. E. Beal of Huntsville preached a very able sermon; subject, "Walking with God." The church responded to a fifty-cent rally, as follows: J. W. Walker, John Samuel, Elbert Houston, M. C. Hightower, A. W. Spears, Esther Shaw, Ella Hightower, M. E. Walker, Charlotte Craft, Lizzio Houston, Martha Archine, Georgia Davis, A. L. Hackett, L. Hightower, Willie Johnson, Beatrice Hones, Mary Jackson, Martha James, T. Williams, Rev. S. D. Hackett, \$1; C. R. Spivey, \$1.25; A. L. Stewart, \$1; Prof. S. W. Houston, \$2; J. E. Carter, \$1; Rev. J. E. Beal, \$1. Total, \$30.90.—J. W. Walker, Reporter.

CHESTERTOWN, MD.—James M. E. Church of Chestertown, Md., under the leadership of Rev. L. H. McArthur, the new pastor, is having great success. New members have been added to the church and the members have a mind to work. In a recent rally we raised \$826 on church indebtedness and repairs, and for all purposes since April 15, 1923, we have raised over \$1500. The parsonage is being renovated and beautified. Rev. McArthur came to us from Merchantville, N. J., where he was pastor for three years and had great success. The grand baby rally will be held Aug. 9, when mothers and babies will be on exhibition. The Church Union picnic will be held at Big Woods, near Still Pond, Md.—Reporter.

EAST ST. LOUIS, ILL.—We are making a very promising start in the new conference year at Wesley Tabernacle M. E. Church. We are striving hard to pay off the last dollar of indebtedness on the church property here in a very short while. The conference minutes report the debt at \$600. But after careful investigation we find the debt \$1637.25. We closed out the best rally in the history of the church on the fifth Sunday in July. Our churches in St. Louis, Mo., turned out en masse in the afternoon to assist us, at which time Rev. J. H. Boone of our La Salle Street M. E. Church preached a powerful sermon to the delight of all. The captains reported as follows: Mrs. Anna Harrison, \$418; Mrs. Josephine Phelps, \$273; Mrs. M. E. Jackson, \$161; Mrs. Ada Randolph, \$75; Mr. H. A. McCombs (the children's club), \$55. Total, \$982. This result so encouraged the church members that they immediately laid plans to raise the remaining deficit in a few weeks. Rev. H. G. Reeves, pastor.—C. L. Teer, Reporter.

WIGGINS, MISS.—Our club rally (Continued on Page 15.)

ANY TOBACCO HABIT

Brother: Pleasant Florida Root easily, happily and inexpensively overcome any tobacco or snuff habit. Gladly send particulars, just send address.

J. O. STOKES, Florida, Mohawk, Florida.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

MACHON—On July 18 death claimed our brother, James Machon, of Le Compte M. E. Church, Cheneyville, La. He died in full triumph of faith. He was 87 years of age. Two sons and a dear wife survive him. Dr. C. C. Machon, his son, a former student of New Orleans University and a graduate of Meharry, now practicing dentist of Chicago, came down to the funeral.—William Jarrell, P. C.

FLETCHER—Brother Louis Fletcher was born in Arcadia, Mo., 62 years ago. He professed a hope in Christ during his early life. He leaves a wife, one daughter, one sister, three brothers, a step-sister and one sister-in-law. He said he was willing and ready to go. His funeral was conducted by his pastor, Rev. H. T. Reeves, East St. Louis, Ill.

GRIFFIN—Brother Dan A. Griffin was a member of the Methodist Church, Lamkin Charge, 54 years. He was taken ill on June 18 and died June 26. He leaves to mourn his departed life two sons, three daughters, five grandchildren and twelve great-grandchildren. He died as he lived, a true Christian, age 74.—J. H. Freeman, Reporter.

JOSEPH—Mrs. Elizabeth Joseph of Blanks, La., departed this life on July 18 at 3 p. m. She leaves a husband, two sisters, nine children and twenty-nine grandchildren to mourn. The funeral was attended by Rev. J. L. Augustus and Rev. R. F. Smith of New Orleans. She was 63 years old.—Alphonse Noel, Reporter.

COLEMAN—Sister Mallinda Coleman departed this life on July 25. She was a true and faithful member of Pleasant Grove Baptist Church at Newton, Miss. She lived a true Christian. She leaves one son and three grandchildren to mourn her departure. Her remains were laid to rest in Pleasant Grove cemetery.—Cornelia Oden, Reporter.

HARTMAN—Sister Maria Hartman departed this life July 22, 1923. She was a faithful member of Ebenezer Church for twenty-three years and left three sons, a husband and a host of grandchildren to mourn her loss. Rev. R. C. Collins conducted the funeral.

SCARBOROUGH—Sister Eliza Scarborough, a faithful member of the St. Peters Methodist Episcopal Church, Marion, Miss., passed peacefully to her reward April 18th, 192. She was born July 22, 1865, being 57 years old. She had been a member of St. Peters for more than forty years. She leaves a husband, two daughters and other relatives to mourn her loss. The funeral was preached by the pastor, Rev. R. D. Anderson, assisted by the Rev. D. L. Morgan.—Rev. R. B. Anderson, pastor.

QUARTERLY CONFERENCE

(Continued from Page 13)

pledged their support. Dr. Reddix presented every claim of the church with such force that the members are more anxious and willing than ever before to meet every claim under our untiring and heroic leader. There were 50 persons present at this conference. Thus closed the best conference in the history of Neely Church.—Phillip Reid, R. S.

HOUSTON, TEXAS—The third quarterly conference of St. Mark's was held July 29-30 with Dr. A. W. Carr, D. S., in the chair. The roll was called and almost the entire quarterly conference brethren answered to their names. The reports showed that marked improvement had been made along all lines of church work. The entire Centenary apportionment had been raised for the five years, \$550. All other claims have been paid. The conference made no mistake three years ago when they sent Rev. E. Micheaux to St. Mark. He has built a nice five-room parsonage at a cost of \$950, all of which has been paid. The district superintendent was paid in full for this quarter, \$25; paid pastor this quarter, \$215. Dr. Carr expressed himself as being well pleased with the work. We, the Board, are planning now to pay our pastor in full. The Southwestern is being looked after.—E. L. Thompson, Reporter.

GULFPORT, MISS., ST. MARKS—Our third quarterly conference was held August 4th and 5th Rev. P. H. Rembert was on time as usual, and in his brotherly way, presided. On Sunday Dr. Rembert preached us two strong and helpful sermons. We had raised owing the quarter \$304.50. All claims paid in full up to date. The Superintendent was very much pleased with the new lights that had been put in the church since the district conference. (They cost \$91.25.) One of them was given by our Sunday School Superintendent, Bro. J. E. Thomas, it cost \$10.00. On Tuesday night following the conference the members of the class meeting visited the Parsonage with a mighty storm. Sister Annie Sima was leading the song ("Somebody Is Knocking at Your Door.") Dr. M. T. J. Howard of Atlanta, Ga., was present. He made a nice talk to the members of the storm. A table of nice groceries were left for the pastor and his family. Brother Guss Jones load the storm with a sack of flour.—Henry Sunwell, reporter.

CARD OF THANKS

ALEXANDRIA, LA.—Some months ago a cyclone struck Pineville, just across the river from Alexandria. This time it struck on Alexandria side of the river, and centered its force around Newman Memorial Methodist Episcopal Church, and parsonage, leaving in its path a car load of very choice groceries, which will help the pastor and family to reduce the high cost of living for a while. The affair was headed by Dr. F. J. Spellman, a man of high standing in the community and church for faithful service, and reliability, a man with a word, and is willing to be

used as a snatch team at any time the church wagon stalls. May God multiply his kind, in these days of financial struggle. The Dr. was assisted by the following members and friends. Mr. Farrow and family, Mr. H. Y. Hovel and family, Mr. R. Perry and family, Mrs. and Mrs. Strayhorn, Mr. W. Ambler, Mr. W. L. Wilkin and family, Miss Mable Kelsae, Mr. T. G. Parker, Mrs. Baltaza E. Breeder, Mrs. A. Gilmore, Mr. T. Hudson, Mrs. A. Collins, Mr. L. Walker and family, Mrs. L. Albin, Mrs. A. Tadlock, Mrs. N. Armstrong, Mrs. I. Warren, Mrs. L. Anderson, Mrs. M. Burrell, Mr. G. Brown, E. Samuel, Mrs. V. Harris, A. B. Randolph, Mrs. V. S. Williams, Mrs. S. King, Mrs. J. Clubbs, Mr. W. Brown, Mrs. P. Davis, Mrs. L. Coleman, Mr. G. Brooks, Mrs. M. Wimbley, Anna Gray and R. Mayo. Dr. Spellman, after a words of encouragement presented the pastor the groceries. The pastor responded in word suitable to the occasion. With many thanks and a standing invitation. I am yours very thankfully, Rev. C. W. Reeves and family.

MARRIAGES

BURRELL-GROSS—On July 16, Mr. Thomas Burrell and Miss Solina Gross of Hahnville, La., were quietly united in holy wedlock at the home of Mr. and Mrs. Gross. Mr. Burrell is a local preacher in our church here. We wish for them a happy journey through life. Rev. C. D. C. Bryant officiated.

WHAT THE CHURCHES ARE DOING

(Continued from Page 14)

on Sunday, August 5, was a decided success. Owing to the inclemency of the weather in the afternoon, only those whose hearts and minds were made up to make it a success were present. The clubs reported as follows: Club No. 1, Brother S. R. Dunning, \$6; No. 2, Sister M. L. Griggs, \$50.01; No. 3, Sister Hattie Robinson, \$8.25; No. 4, Sister Janie Jimerson, \$29.21; No. 5, Brother T. Carr, no report; No. 6, Sister Bertha Neely, \$9.05; previously reported, \$3.95, making a total of \$106.47. God bless these faithful workers.—Reese Jimerson, Reporter.

FORREST CITY, ARK.—There was held in Kynette M. E. Church, July 25-29, inclusive, a great Centenary campaign. Short and interesting programs were rendered each night, after which very able sermons were preached by different ministers of the Inter-Denominational Alliance. Sunday was the crowning day of the campaign. Dr. J. M. Cox, president of Philander Smith College, delivered a wonderful sermon from the text, "Ye have dwelt long enough on this mount." Quite a number of distinguished visitors worshipped with us in the morning services. In the afternoon the president of the Alliance with his choir came over and conducted the services for us. Dr. Cox was expected to be with us in the evening services, but previous arrangements prevented. Rev. Scott, the pastor, filled the pulpit in his

place. Thus we were brought to the close of a very successful campaign, through which we were able to raise the neat sum of \$81.15.—Miss Renette Hodges, Reporter.

MONROE, LA.—Mrs. Alorgia Watson, member of Neely M. E. Church, Baton Rouge, La., came to Monroe, La., to visit the Rev. and Mrs. A. C. Mitchell, pastor of Mount Sinai M. E. Church. A grand reception was given her by the King's Daughters of Mount Sinai M. E. Church, and on Sunday night a nice purse was presented to her by Sister L. Howard to show their appreciation of her being with them and thank her for the splendid service rendered, which will not soon be forgotten. We hope to have her come to us again. May she live long to render much service to the church.—Mrs. L. Howard, Reporter.

Woman's Column

To the conference, district and auxiliary officers and members of the W. H. M. Society of the Louisiana Conference—Dear Sisters: We are now beginning a new year's work. It is quite necessary to pray and plan well for this year's work in order that it may be a success. Let each district president strive to arrange the year's program, as follows: Dues paying in the month of October; thank offering in November; collecting and sending supplies in December; making out semi-annual reports and forwarding to conference corresponding secretary in January; begin raising the pledge money; pro rate the amount apportioned for each district among the auxiliaries according to their numerical and financial strength; observe Lenten service, Good Friday; strive to make this a great occasion; order the Lenten literature from 420 Plum street, Cincinnati, Ohio; have mite box opening at the group meeting in the various districts; make special efforts throughout the year to increase the membership and to organize Mothers' Jewels, Home Guards and Esther Circles; increase the subscription list of home missions and children's home missions. It would be appreciated very much if every auxiliary president would give an accurate report of the membership of the auxiliary. We are sorely handicapped in making out the various reports because we fail to have this information. In order that each district may have credit for the amount raised and the work done, please let each auxiliary report through the district. Much delay and confusion can be avoided by so doing. The amount pledged is \$400. The apportionments are as follows: Alexandria District, \$50; Baton Rouge District, \$65; Lake Charles District, \$65; Le Teche District, \$45; Monroe District, \$25; New Orleans District, \$100; Shreveport District, \$50.—Mrs. A. G. Jenkins, Con. Cor. Sec.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

Conferences	Place	Date	Superintendent
Beaumont	Livingston, Tex.	August 15-19	W. D. Lewis
Meridian	Toomsaba, Miss.	August 15-19	B. T. McEwen
Louisville	Shelbyville, Ky.	August 21-26	R. F. Broadbuss
Greenwood	Lexington, Miss.	August 15-19	H. B. Hart
Marion	West Greene, Ala.	August 15-19	R. R. Williams
Alexandria	Natchitoches, La.	August 15-19	G. C. Haywood
Hattiesburg	Desoto, Miss.	August 15-19	W. H. Smith
Galveston	Duluth, Ga.	August 15-19	J. F. Demery
Houston	Galveston, Tex.	August 21-25	A. W. Carr
Richmond	Salem, Va.	August 21-26	W. S. Jackson
Sardis	Sardis Circuit	August 21-26	M. C. Pulliam
Clarksdale	Shelmsford, Miss.	August 21-26	J. M. Marsh
Marshall	Pittsburg, Tex.	August 22-26	E. H. Holden
Rome	Menlo, Ga.	August 22-26	J. D. Lovejoy
Tupelo	Prairie Circuit	August 22-26	W. H. Golden
Lake Charles	New Iberia, La.	August 22-26	J. W. Turner
Kansas City	Slater, Mo.	August 22-26	A. H. Higgs
Lake City	Fernandina, Fla.	August 22-26	Scott Bartley
Shreveport	Shreveport, La.	August 22-26	J. E. Rolax
Baton Rouge	Port Allen, La.	August 29-Sept. 2	B. J. Reddick
La Grange	Columbus, Ga.	August 23-26	E. D. Giddens
St. Louis	Kinlock Park, Mo.	August 29-Sept. 2	Leroy Woolrich
Baltimore North	Westminster, Md.	August 28-Sept. 2	E. S. Williams
Monroe	Bastrop, La.	August 29-Sept. 2	T. A. Hampton
Guthrie	Wynnewood, Okla.	Aug. 29-Sept. 2	C. R. Ross
Washington	Fairmount Heights, D. C.	September 4-9	D. D. Turpeau
Brookhaven	Tylertown, Miss.	September 5-9	G. W. Smith
Philadelphia	Chester, Pa.	September 25-27	J. T. Fletcher
Easton	Easton, Md.	Oct. 16-18	J. W. Jefferson
Wilmington District	Dover, Del.	October 23-25	T. H. Woodley

Rev. William Jarrell, pastor of the M. E. Church at Cheneyville, La., entered Flint-Goodridge Hospital on

August 6 to undergo an operation. He wishes that his friends call to see him during his stay there.

NEW IBERIA, LA.—To the ministers and their delegates who are to attend the Lake Charles District Conference, which will convene in St. James M. E. Church, New Iberia, on Wednesday, August 22-26: You will come prepared to pay \$1.00 per day for board and lodging during the conference. Same rule applies to visitors. Dr. L. H. Kling is expected, and also Bishop Jones and Dr. E. M. Jones.—Wm. Harrell, P. C.

NOTICE OF PINE BLUFF DISTRICT CONFERENCE

The Pine Bluff District Conference will be held at Eudora, Ark., at Peoples Chapel M. E. Church, Aug. 13 to 19, 1923. All who are expecting to attend will please drop the pastor a card two days before leaving for Eudora, stating when you expect to arrive and whether you will bring your wife or not.

Ample preparation and accommodations are being made for all who desire to attend. You are cordially invited and will be well cared for. Registration fee 25 cents.—A. S. Miller, D. S. J. Murray Smith, Pastor. Box 405, Eudora, Ark.

CARD OF THANKS

The pastor, Rev. C. Spears, wishes to take this method of thanking the good members of the Willing Workers for a fine \$9.50 Panama hat. God bless the loyal sisters. May they accomplish much for the Master.—C. Spears, Reporter.

CRESCENT CITY NOTES

The district meeting of the Woman's Home Missionary Society will be held at Grace Church, August 22-23. All officers and members are requested to be present. Election of officers and reports from the annual convention by the conference corresponding secretary and the district president.—Mrs. A. G. Jenkins, District Pres.; Lucy D. Walker, Cor. Sec.

ANNOUNCEMENT

CANTON, MISS.—Rev. N. W. Ross, recently appointed as pastor of Ashbury M. E. Church at Canton, arrived and is located at the Methodist parsonage, Ashbury Church. The town will give Rev. Ross and his family a warm welcome and hearty co-operation.—Reporter.

CORRECTION

Rev. G. W. Williams and Miss B. V. Davis were married near Raymond, Miss., at the residence of Mrs. O. C. Turner, instead of at Litcher, La., as printed in the issue of July 19.

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J.B. F. Shaw, A.M., Ph.D., President.

Southwestern Christian Advocate



RENZO H. KING,
Editor

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THE METHODIST BOOK CONCERN,
Publishers

To The Soul

Soul of mine,
Wouldst thou choose for life a motto half divine?
Let this be thy guard and guide
Through the future reaching wide,
Whether good or ill betide,
Rise higher.

From the mire
Where the masses blindly grovel, rise higher!
From the slavish love of gold,
From the justice bought and sold,
From the narrow rules of old,
Rise higher.

Let each care
Lift thee upward to a higher, purer air;
Then let fortune do her worst,
Whether fate has blessed or cursed,
Little matter, if thou first
Rise higher.

And at last,
When thy sorrows and temptations all are past,
And the great death angel brings
Summons from the King of kings,
Thou shalt still on angel wings
Rise higher.

—Selected

NEGROES STAGE CRUSADE AGAINST VICE

A vigorous and determined crusade against vice is being waged by the Negro population of the city of New Orleans. Prompted by a keen sense of racial self-respect and a desire for civic righteousness this attack is being backed by all religious denominations in the city while it is being led by the ministers of the denominations comprising more than one hundred and fifty churches. The following letter addressed to the Chief of Police of the city reflects credit upon the leadership of the church and makes clear the objects of the campaign:

To the Honorable Guy R. Molony,
Chief of Police of the City of New Orleans, La.
Honorable Sir:

In keeping with the spirit and letter of the law which provides a sane keeping of Sunday, as a religious and rest day, which is in accord with the Holy Bible the ground and pillar of Government, both municipal and otherwise, and in compliance with the expressed wish of the Interdenominational Alliance of this city, which is made up of the Negro Ministry here representing (150) one hundred fifty churches, in a recent session held at Tulane Baptist Church, we, the undersigned authorized committee, do hereby most respectfully petition you as follows:

1. That the desecration of Sunday in street parades be stopped.
2. That the desecration of Sundays by public dances, especially those within the immediate vicinity of church houses, be disallowed.
3. That the wanton and disrespectful clubs and club houses wherein gambling is indulged on Sundays, especially in those in the immediate vicinity of church houses, be discontinued.

As Ministers of the Gospel and servants of the people we feel that the granting of this our request will help us in our effort to assist you in stamping out the lawlessness in this city, and thereby give the youth a chance to live clean lives, which is so essential to the well being of this, our greatest city of the South.

This communication to the Chief bears the signatures of the following well-known ministers and leaders of moral reform and racial progress throughout the city: Reverends T. F. Robinson, Pastor First Street Methodist Episcopal Church; Charles W. Brooks, Pastor Mount Moriah Baptist Church; W. A. McClendon, Pastor Union Bethel African Methodist Episcopal Church; A. Hubbs, Pastor Second Baptist Church; W. H. Lang, Pastor Thompson Methodist Episcopal Church; E. W. White, Pastor Tulane Avenue Baptist Church, and G. H. J. Devore, Pastor Sixth Union Baptist Church.

To give the youth of the city a chance to live clean lives is the inspiring purpose set forth by these devoted ministers of the Gospel representing more than 100,000 Negroes in this city. Such a task is well worthy of the ministry and evokes the appreciation of the entire city and the admiration of all honest men and women. This city, any city, should be justly proud of such a group of ministers. The potency of the citizenship of tomorrow inheres in the proper development of the youth of today. In his interesting book, "The Revolt of Youth," Stanley High says with accuracy of insight: "It is an obvious fact that from among the youth of the world, and especially

from among the student youth, there must come whatever leadership will be found to bring about industrial and political, social and religious world-building. The problems of reconstruction will be left largely on the hands of present-day youth when they attain to their responsible majority." Then why not conserve and prepare the youth for this stupendous task which they inherit from preceding generations.

One of the most stubborn, unyielding obstacles to youth is hydra-headed vice. Among its commonest forms are the dance halls and gambling houses, numerous in New Orleans and all the large cities, south and north. Here the dance of disgrace and the gambling games, which gobble up the meagre weekly earnings of young men, lure and lash to mad frenzy thousands of otherwise promising young lives that find their woeful end in untimely graves. Besides this wrecking of character, this shattering of nervous mechanism of the youth, must be reckoned the loss of energy and inefficiency for the industrial and social tasks of the community and the nation. A city that maintains dancing halls and gambling-hells for its youth is thereby gambling with its economic fortunes. For the future economic foundations rest broadly upon the shoulders of youth. All-night dances and habitual gamblers in the long run become consumers rather than producers; become destroyers and wreckers rather than projectors and builders of social and economic values. For any city to minimize these and their attendant brood of social vices is to flirt with the future stability of that city and to hazard its very existence.

It is earnestly hoped that the city administration will not turn a deaf ear to this ministerial appeal. We have known this to be the case in other cities. In some cities we have known Negroes to raise their voices in helpless protest and righteous indignation vainly against vice, because the panderers in vice were so in league with the city authorities as to be held immune from the ravages of righteous public opinion. Much of the bootlegging in this country, done by Negroes, is perpetrated by rings and cliques of white men who are safely entrenched behind the protection of influential and powerful officials of city governments who profit by the vices of these human tools. We have seen, and fought in, many a campaign against vice that was thwarted in its ambitious proposals because city officials failed to co-operate faithfully and conscientiously with those who were endeavoring to uphold the purpose and spirit of the laws. Many of the vice infected Negro

zones of our big cities are so because officials of the law are not merely derelict in performance of their duty but are actual participants and sharers in the community debauch. Especially is this true in southern communities. Only by slow degrees is the timid type of Southern Negro learning to disentangle himself from the intrigues by which the designing southern white is using him as a tool of lawlessness and debauching revelry, and is developing an individuality that dares to choose its own course and determine its own conduct without leadings from the outside. In short he is beginning to think his way out.

While dancing, gambling and bootlegging are largely abetted and frequently participated in by officials of many southern cities, the primitive public parades complained of by these ministers are more largely the Negroes' own diversion. Perhaps no city in the country is so afflicted with this species of vain, empty, costly show as is New Orleans. These range in size and character from the way from the informal gang-stunts to the more pretentious and expensive Mardi Gras Carnival which harks back in its festivities to the sensuous saturnalia where Rome ran riot with fleshly passions. Next to generous educational advantages, nothing could contribute more to building up a healthful morale among the youth of this city than the elimination of so many promiscuous parades from the city's calendar of events especially those occurring on Sundays.

In a city like this, Sundays should be kept inviolate in response to the depth of the spiritual need growing out of the rank conditions of rude rampant vice here. These parades complained of in the above appeal draw multitudes from attendance at religious services and distract the attention of many more from concentration on religious thinking. It is almost impossible to sit in a religious service in a New Orleans Church on Sunday and not be disturbed by a passing parade with beating drums and gaudy regalia. If the parade must occur it not be on Sunday. Every moral and legal safeguard should be thrown around the Sabbath; for when a community loses the sense of value of religious worship that community has lost the sense of religious value and is doomed.

New Orleans is under a debt of lasting obligations to this body of thoughtful ministers for their proffer of co-operative effort with the city authorities to eradicate public vice from further flaunting itself in the city confines, and it is confidently urged that the city taking cognizance of their appeal will give these ministers unstinted support in their crusade to crush out vice.

A BETTER MINISTRY

Whatever may be said as to the shortage of Negro ministers in the country it is everywhere evident that the race is making striking gains in the degree of preparation and efficiency of its ministerial group. A better type of ministry is inevitable as a result of the agencies at work to this end. Theological Seminaries, ministers' unions, efficiency conferences, and the like are emphasizing efficiency ideals, and

setting up machinery and methods for their realization.

Such a conference has been held annually for ten consecutive years at Hampton Institute. Rev. Lawrence Fenninger, Chaplain, Hampton Institute and Executive Secretary of this Conference of Ministers reports that the complexion of the conference just closed this summer consisted of 26 ministers from

10 states and 13 denominations—Baptist, 138; African Methodist Episcopal, 137; African Methodist Episcopal Zion, 13; Protestant Episcopal, 12; Presbyterian, 10; Christian, 7; Methodist Episcopal, 5; Colored Methodist Episcopal, 4; Holiness, 4; Congregational, 2; Reformed Union Zion Apostolic, 2; United Presbyterian, 1; and undenominational, 1. For the nine preceding conferences the total attendance had reached more than 1,100 ministers representing 20 different states and 17 denominations.

"The Art of Preaching" was delivered in four lectures by Dean Charles R. Brown of Yale Divinity School. Besides, the high sentiment that pervaded the conference was registered in such pithy sayings as "You can live anywhere and be a preacher, but to be a pastor you must live with your people." "When churches cease to wonder 'how to get people' and begin to ponder 'how to serve people' there will be no church problem." "The world's greatest preacher was a country preacher. In those days he came preaching in the wilderness. He had a message." "Can your people say that you lead them by the still waters?" Jesus never intended that a pulpit should be a whipping post." "There is more religion on some street corners than there is in some amen corners."

"The Ten Commandments do not need re-writing but re-reading." "The non-Christian world is not illiterate because it has no desire or capacity for education. It is so because it has never had a chance." "The spirit of good-

will among men rests upon spiritual forces." "The peril of the country today is not the uprising of the 'sinners' but the down sitting of the 'saints.'" "A religious education should be the heritage of every child. Spiritual illiteracy is the greatest peril of organized society." "Our evangelists should give more light and less heat."

The Baptist group was the largest denominational group in attendance. It is a source of racial satisfaction to observe this forward reach on the part of the masses among the leaders of our sister denomination—the Baptists. The small number of Methodist Episcopal ministers in attendance is wholly due to the excellent provision which the church already maintains thro our regular Conference Course of Study, through which every Methodist Episcopal minister has to pass careful examination as a Local Preacher before he is admitted into any Methodist Episcopal Annual Conference; followed by another four years' course before he can claim ordinations; also our church maintains a system of Summer Schools for Rural Pastors. All of which ministers in an unusual way to the acknowledged increasing efficiency of our pastors to serve their communities chiefly as resident pastors.

Such conferences as the Hampton will serve the race and the country in a far reaching way in emphasizing right ministerial standards and creating moral enthusiasms as well as in enhancing the value-sense of the minister as to his responsibility and place in society.

STOP THE DOWNPULL

The downpull spoken of here is the shortage appearing with amazing continuity in the benevolent collections of the church within the last eight months. During the closing four months of this year, if the heart-rending downpull continues as it has during the past eight months, Methodism's total shortage on Centenary receipts for this year will reach exactly \$3,594,945.

But loyal, red-blooded, consecrated Methodists throughout the vast confines of the denomination must resolve to stop this deadening downpull. For it means death to our now vigorous missionary enterprise not only abroad, but at home as well. From 1916 to 1921, the Church's Foreign Missionary achievements constitute the greatest chapter of missionary endeavor in the annals of Christendom. There was an increase of 261 missionaries, 3,786 native preachers, 3,151 other native workers, 135,939 members, 117,869 baptised children, 144,440 children in Sunday School, 29,073 students in day schools. The church on the foreign field increased its giving from \$783,851 to \$2,919,609 annually, while the value of property on the Mission fields made an increase of more than \$11,000,000.

Such remarkable achievements were made possible and stimulated by the Centenary activities of the church at the home base. And these are by no means our greatest gains and assets. The development of native leadership to man and promote an indigenous church such as is inevitable within a relatively short period of time, is by far the most important contribution which the Centenary has made to the

Foreign Missionary enterprise. To relax our efforts now in Centenary giving would sound the death-knell of the church's Christly ministry to these needy folk across the seas and would retard the coveted day when every nation and race shall be able to rise to the plane of intelligent love and worship and service of the Lord of all life.

The downpull must be stopped for the sake also of our work at home. At no period in the history of Methodism has there been recorded such an expansion in our educational and total church life as during the benevolent Centenary period. Churches have been erected, ministers' salaries increased to living proportions, school buildings have been multiplied, schools splendidly enlarged and endowed, larger hope has been instilled and the general tone of our work materially heightened. We have come into possession of new courage; new enthusiasms have been aroused, and a new, firmer grip taken on Kingdom tasks.

Stop the downpull for the sake of the church itself. There would have been no such emergency as now exists in affairs of the church had she not undertaken such a large magnificent program of human uplift, and succeeded so signally therein. Thus Methodism merits all that we can do for her, and more. Her beneficent and benevolent spirit, bursting forth in the daring, dauntless Centenary movement, has throughout the years of more than a century been vouchsafed and exercised on behalf of society's poor, ostracised and needy. More than a Big Brother has the Methodist Episcopal Church been to the Negro, even al-

lowing herself to be severed in twain on his behalf. Surely, truly, her Negro constituency will not now fail their church in this crucial period.

Our 365,000 Negro Methodists can and must help largely to stop this downpull. In these climatic months of the Centenary period, every Negro Methodist, conscience-stricken, should pay every cent pledged to the Centenary at its beginning. Those pledges are as sacred as any ever made. Made thro the instrumentality of His Church, they were made to God for the exaltation of His name in the earth. Failure to pay our pledges is our failure to keep faith with our God. In-as-much as we did it not to His Church, we did it not to Him, will be justly rendered judgment he will pronounce upon our conduct. Continuously, religiously, the appeal goes forth during the remaining four months of this Centenary period to every Negro Methodist Episcopal Church and member within our twenty colored conferences: Pay pledges promptly; stop the downpull.

KNIGHTS OF THE BLAZING RING

Such is the name of a new organization which, according to Associated Press reports, has been organized in Pennsylvania. This new organization aims to "ring the earth with blazing justice to all." Newspaper reports state that at the ceremonies launching the new organization, a fiery hoop thirty feet in diameter and made of red signal lights burned on a large meadow outside the city. The purpose of the order was stated as follows: "*We are enemies of clans and klans. We believe in liberty for every human being, black, white or yellow, regardless of race, religion or creed. We work within and do not cover our faces. Within six months the world will know the Knights of the Blazing Ring.*"

This is just what we have been expecting; indeed what we have prophesied would be the dire calamity attending the incipient reign of lawlessness in which the country finds itself today. Weapons of prejudice and hate are productive of weapons of the same kind. The "Blazing Ring" is but the natural antipode to the "Flaming Cross." If the latter found necessity for its existence in alleged impotence of existing laws, the former will account for the necessity of its existence in the patent extravagances of the latter.

However deeply entrenched by numbers and unethical, unchristian sentiment the Knights of the "Flaming Cross" may be in the Nation, an inevitable social fact is that it cannot long endure. In the inescapable logic of the nature of things, successful opposition to it will sooner or later head up, if not in the "Blazing Ring," surely in some other agency, that will put an end to this fungus growth in our American civilization. When Greek meets Greek then comes the tug of war.

This country, in condoning the existence of such organizations as disregard personal liberties and flaunt lawlessness into the face of the legally constituted authorities of government, is just as surely inviting civil war as was done in the early sixties. Already it exists over small areas in Oklahoma, Texas, Georgia and Louisiana. And time only will show its spread

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LORENZO H. KING, Editor.

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DOMINION: — God hath not
given us the spirit of fear: but of
power, and of love, and of a sound
mind.—2 Timothy 1:7.

to other and wider areas. Soon the necessity
will arise for declaring martial law in more
than one state of the union. It is regrettable
to see our civilization thus wrecked by de-
basing of our fair democratic institutions to
purposes of racial and religious prejudices
and passions.

Surely the Church of Jesus Christ has a
message and a dynamic to set right these times
that are so truly out of joint. Her evangel
of peace and goodwill to men, made possible
by His love for us and our love for our fel-
lowmen of every race, religion and creed,
must be heeded by men everywhere, if we are
ever to live and prosper as members of the
human family in the earth. Long since we
have seen the impotence and failure of fear
brought to bear upon men as a motive to right
conduct. The way of the Church is the way
of her Master. "Not by might nor by power,
but by my spirit saith Jehovah." All the ter-
rifying of men by the "Knights of the Flam-
ing Cross" and all of the counter currents of
vengeful passions set up by the "Knights of
the Blazing Ring" will not remedy our pagan
vexing conditions. *An adequate conception of
the value of human life, the sacredness of per-
sonality the solidarity of the human family,
and a consequent love of man for man inspired
by the spirit of the Christ of God, is the only
remedy for our diseased, disrupted social
order.* When men are possessed of such a
conception, they will be tolerant, forgiving,
sympathetic, helpful, cooperative, brotherly.
Organizations of hate and revenge that are
divisive and destructive will then find no depth
of soil in which to grow and flourish in the
human heart, and will thus be eliminated from
human society.

Every vestige of moral influence in com-
mand of the Church of Jesus Christ should be

summoned and focussed on the task of soft-
ening the asperities which seem to be develop-
ing startling intensity. Objects of pity are
those ministers who ally themselves in sym-
pathy and support with the instruments of
force and social hate in any community. The
place of the minister, as of the church, is with
the agencies and forces of peace and love, to
the end that the erring knights of clique and
clan, whether of the "Flaming Cross" or the
"Blazing Ring" shall soon become adherents
of that social regime which Jesus of Nazareth
came to set up—the group of those who do
unto others as they would that those others
should do to them.

BOLSTERING UP TUSKEGEE

At Lake Junaluska, the Methodist Epis-
copal Church, South, through its Social
Service Commission, said concerning the
Tuskegee situation, some things that reveal
the desperate situation of lawlessness ob-
taining in the southland where a disadvan-
taged race has no rights which the dominant
race group are legally bound to respect and
foster. The statement follows:

"Inasmuch as there has come to us through
reliable newspaper reports and private sources
of undoubted reliability information that the
interests of the great institution for colored
people at Tuskegee, Ala., are seriously menaced
by threats of organized interference.

"Resolved, that this Commission put on record
our appreciation of the incalculable value of
that institution for the training of our colored
citizens, and declare our unalterable conviction
that any invasion of its rights or interference
with the orderly pursuit of its lawful and
benevolent labors would be a calamity to the
institution and a lasting disgrace to our South-
ern civilization.

If Tuskegee, the premier Negro institu-
tion of the southland is thus acknowledged
to be insecure being "menaced by the threats
of organized interference," what of other
Negro institutions in this section which the
late Booker Washington lauded so lavishly
during his eventful lifetime. If this is the
attitude of southern civilization to this green
tree what must it be toward the dry
trees? When Mr. Washington was heralding
the slogan "Let down your buckets where
you are" we knew that he either was not
versed in the things concerning which he
spoke or he was bartering our racial birth-
right for a mere mess of pottage. Not only
Negro institutions but Negro life and limb
are not safe in this section. It is because
of this fact and the additional important one
that the Negro's legitimate social progress
in the South is blocked by obstructionist
laws, that the Negro is showing such wide
spread restlessness and resentment. Such a
reaction against galling social conditions is
characteristic of all human groups: the Ne-
gro is only a little more tardy than others
in giving it expression. Our Southern neigh-
bors have been telling the world that the
South is the best place for the Negro; and
the world as well as the unsophisticated
Negro has given credence to this propaganda
in interest of cheap and manageable labor
until within very recent months the South's

system and purpose of exploitation became
so notorious that her contention could not
longer stand scrutiny; and the Negro, think-
ing through, broke through, and put his
labor on the nation's labor market at par
value.

And so the Southern Church bolsters up
Tuskegee in interest of the reputation of
southern society, to prevent "a lasting dis-
grace to our Southern civilization." It would
have contributed much to the Negro's sense
of security and industrial stability if long
ago the Southern Church had displayed such
a keenness of sense of values regarding other
Negro institutions. Negro lodge halls have
been pillaged, Negro homes violated, Negro
Churches have been burned during the years
gone by and, as far as we recall, there has
been no such pronounced protest coming
from the Social Service Commission of the
Southern Church, broadcasted by the Asso-
ciated Press. Of course it is the type of the
institution, its history and traditions, en-
shrined in the Southern system that this pro-
test seeks to conserve.

Then, too, this is no time to strike down
Negro institutions or to intimidate their
heads, especially if it add to the restlessness
of local labor. The one desperate effort of
the South now is to preserve its labor supply
and to hold intact the reputation of its civ-
ilization. Herein very likely lies the interest
of the Southern Church in Tuskegee. We
want the South to bolster up Tuskegee, but
remembering that Tuskegee is just one star
in the firmament of Negro racial life, let
the South see and bolster up every other
legitimate Negro institution whether its
function in society be to increase economic
values or to develop the cultural and aesthet-
ic, the civic and political life of the Negro.

WHAT THE COUNTRY CHURCH IS

It is a Teacher, giving knowledge to the
ignorant.

It is an Evangelist, bringing the good
news of the lost.

It is an Altar, where God and his people
meet.

It is a Servant, working for all.

It is a minister, helping all who need.

It is a Co-operator, doing team work with
school and home and farm organization.

It is a Uniter, making a neighborhood into
a community.

It is a Landmark, by which travelers may
shape their journey.

It is a Center, to which all country roads
lead.

It is a Starting Place, from which the
country sends new life to the town.

It is a Home, sheltering many children,
who are one brotherhood in Christ.

It is a Sower, sowing seed of the King-
dom.

It is a Defender, stern and strong against
all the foes of its people.

It is a Sanctuary, where the weary and
worn and wayward and wicked may find
rest and vigor and steadiness and love.

—Dan B. Brummitt.

BUILDING THE CHRISTIAN CITY

By Bishop F. J. McConnell

The outstanding unsolved problem before the human mind is that of men's living together as human beings. Science has measurably conquered famine and plague, but has not yet been able to devise a scheme or constitution, or order of society, which is at all likely to endure for any considerable time.

The modern city raises in the most acute form this question of human living together. Here again the scientist has achieved a degree of success. The physical obstacles to living together are not in themselves insuperable. Problems of water supply, of food supply, of protection against fire and disease can all conceivably be worked out. It is today healthier to live in any one of the great cities of the civilized world than in a small town, even in some open-country rural districts. Apart from the air-borne or dust-borne diseases, there is not today larger danger from the terrible scourges of plague that used to devastate the cities of the middle ages. In the middle ages the question with thinking men was as to whether the conditions of contagious disease could be so controlled as to make it possible for the city existence to continue. Now the question is as to whether victories can be so won in the realm of the spirit as to make cities safe not merely for the dwellers in the cities themselves, but for the entire nation or people of which the cities are a part. If the city is to continue to exist at all it must be made Christian.

The Individual Greater Than the Card Catalog

The first step in making the city Christian is to keep on high the worth of a man as a man for a man's sake. The modern psychologist tells us that one of the deep cravings of the human soul is for self-expression, or self-realization. It would seem at first glance as if a modern city—with its multitudinous forms of stimulus, would supply the finest quickening for self-expression. Yet the opposite is too often proved to be the case. The stimulus stuns and overwhelms. The individual is lost in the crowd, which is a much more perilous form of being lost than being lost in the woods or on the sea, for the lostness involves an inner spiritual despair and surrender. Here is a place for the church. It can hunt up men as individuals—make them feel that they are valuable on their own account—give them a social circle which will restore neighborliness to cities in which community friendliness is almost lost sight of. This will have to be done, however, in such fashion as to keep the approach to the church to men on the human and personal basis. Card catalogues and index lists are indispensable, of course, but in the end the touch has to be more than mechanical if human contacts in terms of friendship are to be established. We need some way of massing the church forces to make an impression on the city for evangelistic or social betterment campaigns, but we need just as truly a decentralization into small groups for the sake of making the most of the individual's powers and values. For some purposes church units ought to be big—for others they ought to be small.

In the educational realm only a few years ago it was considered to be a fine scheme for the student body to be so large that no individual freshman counted for much in anybody's eyes. The freshman had to find himself, to make his own way—all this in the name of democracy. This was democracy of the inhuman type—and the freshman made his human contacts oftentimes in extra-academic forms of dubious intellectual and moral value. The swing is now back in the other direction. Let the school be as massive as you please—and let the most monstrous stadium be erected if necessary for the occasional utterance and expression of the school spirit—provided that the mass be broken into small groups for the real purpose for which a college exists. It is perhaps not without significance that Woodrow Wilson, who advocated the most thorough-going democracy in collegiate life, also urged the necessity of the preceptorial system. So it should be in principle at least, in the city church. No doubt cities are over-churches. There should be considerable merging for more effective dealing with the city problem—but there should be also some way of conserving the initiative and leadership now widely developed in small churches. The trouble with the big church is that too few persons are developed by it into productive Christianity. The big church is a church of spiritual consumers, not spiritual producers, except in the contribution made by the mass effect of the sheer size of the church itself.

The problem; we repeat, for the church in dealing with the mass of the dwellers in the city is to get some place for the individual on his own account. There are, however, some problems which are even more definite and specific. The first feeling about a city is that the individual is lost in the mass. Then comes the realization that the extremes of wealth and poverty are appallingly pronounced, and that to make the city Christian something must be done to tone down the sharpness of the contrast.

It is not my purpose here to discuss any re-organization of the social order which may conceivably narrow the abyss between rich and poor. That would lead us far afield. I may say nevertheless, in passing that we see in the cities the supreme illustration of the folly of allowing the increased value of city-sites due to movements of population itself to go into private pockets. If it be said that while there is an unearned increment in land values due to a city's movement in a particular direction, there is also an unearned decrement due to a city's movement away from a given site; the answer is that the group should assume both increment and decrement. All debatable questions to one side, however, something must always be said about the use of wealth in display as wealth is displayed in cities. The city is preeminently the scene of the display of what Veblen calls consumption for the sake of showing the mark of a leisure class—consumption as a sign of social standing. Certain sites in cities command high prices not because of their inherent suitability as places on which to

live but because living at these sites is an index of social standing. So it goes all along the line. Society has a right, within limits, to control the consumption of wealth. The prohibition of the liquor traffic, for example, is an instance of such control. More potent, however, than any law is the public opinion which, when once Christian, will make impossible extravagance in houses, motor cars, garments used as signs of a leisure class. At the other end of the scale stand all those elements in the modern city which make for what we call social unrest—the poor who out of sheer desperation take hold of any social theory which promises relief, the foreigners who judge America by the contradictions between the promises of steamship agents and the actual sordid facts of the city's slums, the wage earnings groups who live in constant horror of unemployment.

Society Is Responsible for Poverty

The city thus puts for the church at least three insistent questions which will not down. To begin with we have the responsibility of society for poverty. We are just beginning to recognize society in itself as in large part the creator of wealth. The possibility of acquiring wealth comes in large part out of the very fact of the existence of communities. On the other hand living in communities accentuates poverty. Poverty as we have it today is largely a community problem, especially when it comes out of seasons of unemployment which throw groups of men out of work. During the recent period of unemployment I repeatedly saw posters on billboards calling on everybody to aid in the return to prosperity by going to work—on the evident assumption that unemployment was an individual and not a social concern—as if the man out of work were himself wholly responsible for being out of work. Such posters are positive breeders of social revolution.

Next, the problem of the immigrant is largely a city question. In the relation to our country the immigrant is likely to be more idealistic than we are. So far as I can make out the chief motive for which employers seek to induce immigration is capitalistic greed, pure and simple. The idealist is the newcomer, who has taken seriously the advertising agent's talk about America as the land of opportunity. The foreigner may indeed get a warm welcome if there is a heavy demand for labor. Let the demand slacken, however, and the foreigner becomes in the eyes of patriotic capitalism a potential anarchist.

All of which leads to the problem of social unrest. Here the church can and does render service in getting the discussion out into the open and giving the so-called radical a sympathetic and yet critical hearing.

Christian Treatment of Radicalism

Christian treatment of radicalism is necessarily both sympathetic and critical. The man with a grievance against the social order chiefly wants some one to listen to him. Give him a hearing and half his protest is gone. On the other hand the hearing must be critical, based on understanding of social measures and expedients. Just as a single illustration, take the resentment of hosts of laborers to company unions. The company union seems to the well-intentioned preacher a glorious expedient for

getting employers and employed together. No doubt it is, if the employer is acting in an unselfish spirit. If he is not so acting the company union is a most excellent instrument for depriving the employee of his one best weapon of defense—the trade union. A question like this can hardly be discussed until there is some critical knowledge of concrete situations in the labor world.

What, however, can we really expect as the outcome of radical social discussion? Are we not in danger of letting mischief loose from open and frank talk of social experimentation? Are not flighty minds apt to lose themselves and lead others to less if they are given a chance to talk things out, after the manner of my suggestion?

Flighty minds live in this world of ours at their own peril. We cannot prevent some troubles in which they are always finding themselves. The social peril is not from flighty individuals so much as from wide-spread restlessness and resentment on the part of huge masses of mankind when legitimate social progress seems to be blocked by reactionaries. Reactionaries in their own way are fully as flighty as the radicals. It is just as flighty to fly in the face of solid social aspirations as to fly in the face of the so-called laws of nature and of human nature. One of the laws of human nature is that unanswered questions develop explosive power when they are ignored and that the repression of just desire for better social conditions leads to hate, which does not stop with words. Reactionary agencies in this or any other land that close the channels of free expression are positive dangers to the stability of any social order. The reactionaries are chief among those who fly in the face of facts.

Of course this seems to the reactionary like sheer raving. What about all these impossible utopias that the dreamers urge upon us? Well, what about them? None of them have ever actually been put into effect as the dreamers have dreamed them. They are instruments of advance, nevertheless—tools with which to cut a path through the thicket out to the open country beyond. The utopia itself is often worn out in service, but it serves. It helps urge the public mind on toward unceasing progress. Chasing a pot of gold at the foot of a rainbow may reveal no actual gold, but it may lead to progress nevertheless. Hardly any social dream of a utopia has come true, but is the historian turns his back on utopias he leaves out of account one of the major forces in the progress of the race, and if the Christian consistently closes his mind to utopias he will not open his Bible again. The utopian ideal burns more brightly in the Bible than in any other book in human literature.

It is a long distance from the proclamation of a utopia to the accomplishment of an actual reform, and the reform comes as a small fragment which fits itself into the facts of the social order. The old is seldom destroyed outright. The chief seat is taken from it. It serves lower down the steps. What has relocated the old is the utopian whose utopia furnishes the power and the guidance for the change.

The Blight of the "Capitalistic" Spirit

Moreover, such utopian schemes as concern

themselves much with attacks on capitalism are fundamentally striving after a victory in the realm of spirit. It is not the mere owning of property which makes one a capitalist, but rather life in the spirit of which modern capitalism is the expression. Many a man who owns vast possessions holds them in an uncaptalistic spirit, and many a man who owns nothing is filled with the capitalistic temper. To seek money with the profit motive as the chief motive, this is the essence of capitalism, not that it has no ideal of service, but that the ideal of service is second and not first. The man who puts the profit motive in the second place is at least measurably free from the capitalistic spirit. There will be capital in a redeemed society, but not the capitalistic spirit. The capitalistic spirit is by inherent nature divisive and disruptive. It allows co-operation only so far as co-operation makes for a larger share, not for all, but for capitalists. We repeat that not all holders of capital are capitalists. When capitalism is conquered part of the credit of the victory will go to capital itself, or to those who have used their capital to preach and live a socially-minded life. On the other hand capitalism can always count on the support of the capitalistically-minded poor—those who hope to get capital, who are "climbers", who want capitalistic standards and ideals preserved that they may one day get a chance at them.

With all the terrible features of modern city life before us it must nevertheless not be forgotten that the final type of Christian character will quite likely be a city type. The supreme victory of men must be over greed. More people fall at that one point than at any other. The physical forces of this world must be one day conquered in the name of human service. That victory will take place in factories and stores and banks and city streets. Such a victory will require a veritable Pentecost which will sweep men by the city—full before it—but such a Pentecost is entirely conceivable and entirely possible.

Pittsburg, Pa.

ANNUAL MEETING AND EFFICIENCY CONFERENCE OF THE LOUISVILLE DISTRICT W. F. M. S. AT LEITCHFIELD, KY.

This was really a splendid conference. Mrs. Emma Hinkle, our able President, worked hard to make it a success. The good pastor, wife members and friends of the church gave royal entertainment.

Mrs. C. V. Stephens was with us and rendered valuable service. Morning and afternoon were devoted to round table talks and methods of Woman's Foreign Missionary Society. These talks were indeed instructive.

Mrs. Stephens gave splendid descriptive lectures. The pastor, his wife and some laymen of the sister church attended the conference.

Rev. R. T. Broadus was in attendance and addressed the conference. His theme "Preparedness" delighted his hearers.

Officers for the year: Mrs. Emma Hinkle, President; Mrs. Zora B. Clark, Corresponding Secretary; Mrs. Amanda Jacobs, Recording Secretary; Mrs. Maggie Slaughter, Treasurer;

Mr. R. F. Broadus, First Vice-President; Literary Secretary, Miss E. B. Kayl, Louisville, Ky.; Extension Secretary, Mrs. Hays Chaplin, Ky.; Supply, Mrs. Amanda Jacobs, Louisville, Ky.; Intercession, Mrs. E. E. Davis, Frankfort, Ky.; Children Secretary, Mrs. Edith White, Anchorage, Ky.; Young People's Secretary, Mrs. S. Woodward, Beaver Dam, Ky.; Sub-District Presidents—No. 1, Mrs. Sallie Griffith, Owensboro, Ky.; No. 2, Mrs. Oto French, Louisville, Ky.; No. 3, Mrs. W. A. Johnson, Beaver Dam, Ky.; No. 4, Mrs. Vituta Johnson, Morgantown, Ky.; No. 6, Mrs. B. M. Flounoy, Pewee Valley, Ky.; No. 7, Mrs. E. A. Coleman, Shelbyville, Ky.; No. 5, Mrs. Hunter; No. 8, Mrs. Eva Corman, Irvington, Ky. All reports were good. Mrs. Stephens seemed well pleased with the first meeting separate of Woman's Foreign Missionary Society of the Louisville, Ky. District.—Mrs. Emma Hinkle, President; Rev. R. T. Broadus, D. S.; Mrs. Zora B. Clark, Corresponding Secretary, reporter.

NORTH TEXAS GROUP MEETING

The North Texas Group Meeting composed of the Denison, Brownsville, Sherman and Pilot Point Churches, of the Dallas District, of the West Texas Conference, was held July 2-8 in St. James Methodist Episcopal Church, Sherman, Texas, with Reverends W. H. Purnell and J. J. Hardemon. The meeting was significant in that it was the first of its kind to bring up the Centenary deficiency. The music, papers and addresses were all that could be expected. Rev. J. W. Warren our District Superintendent, entertained us with a stereopticon lecture during the session. Reverends J. W. Weakley and S. D. Mosley were present with expressions of hearty co-operations. Rev. F. H. Hudspeth made many helpful suggestions and helped out with the music. Introductions: Baptist, Mrs. Lillie Coleman; Revs. J. W. Carter, Powell Roe, Thorne, Williams; A. M. E., Dr. Prince; C. M. E., Reverends Johnson, J. E. Reines, Bishop McKinney. Sherman Circuit reported \$111.60; Denison Circuit \$121.73, winning the prize, a set of Methodist Hymnals.—Vera C. Hawthorne, reporter.

NORTHERN NEW YORK CONFERENCE ENDOWMENT

By J. B. Hingley

The history of the Permanent Fund of the Northern New York Conference has just been written by Dr. Samuel J. Greenfield, who has done splendid work for the cause, not only in the Northern New York Conference, but as a member of the Board of Conference Claimants.

The statistics which give a cross section of the progress made generally throughout Methodism, show that, in periods of ten years the endowment increased as follows:

1895—\$9,000; 1905—\$21,000; 1915—\$124,000; 1923—\$349,000.

The receipts since 1885 were as follows:

1885	.. \$ 364	\$ 3,235	14 cts.	\$ 1,729
1895	.. 454	5,170	20 cts.	6,416
1905	.. 1,009	4,545	16 cts.	6,968
1915	.. 6,309	5,216	17 cts.	13,586
1923	.. 18,285	10,007	37 cts.	22,570

REPORT OF DISTRICT CONFERENCES

GULFPORT

The Conference convened at Ocean Springs, July 26 with P. H. Rembert, District Superintendent, in the chair, and was organized by the election of Rev. W. L. Marshall, Secretary and Rev. H. E. Morgan and E. P. Chapman, assistants. Rev. J. E. Thompson and Rev. A. H. Latham, Statistical Secretaries. The writer was elected reporter to the Southwestern Christian Advocate. A very impressive welcome address was made by Rev. Dorsey, pastor of the Methodist Episcopal Church, South, and the response made by Rev. L. E. Johnson was well taken. Reports of the superintendent and pastors showed that all the causes of the district had been successfully looked after, in some respects in advance of last year. Rev. G. W. Smith, D. D., Superintendent, of Brookhaven District; Rev. W. H. Smith, Superintendent of the Hattiesburg District; Dr. J. B. F. Shaw, President of Haven Institute; D. L. Morgan of St. Paul, Meridian, were with us and with flights of oratory not to be soon forgotten. They had the conference understand that their hats were in the ring for general conference. Dr. Shaw humorously stated, that the hat thrown in by himself was an old hat, so if lost would not feel it so keenly. The consensus of opinion however, was that the old hat tattered by arduous service in the Institute, should be again worn by its owner. Dr. Shaw, as usual made a splendid speech in the interest of the school. Prof. McAllister, Manager of the Southwestern Christian Advocate, was highly elated over the large list of subscribers to the paper. Most of the pastors having reached their full quota and some running over. The Sisters representing the various auxiliaries had a successful session during the conference. Resolutions of thanks were tendered Rev. R. L. Tate and his members of the Baptist Church and the public for their liberal hospitality in the care of the conference. The next conference will be held at Lumberton, Miss.—J. C. Houston, reporter.

SOUTH BALTIMORE

The Thirty-Second Session of the District Conference, Epworth League and Sunday School Convention of the South Baltimore District, was held in the Brooks Methodist Episcopal Church, Calvert County, Maryland. Our very able and distinguished Superintendent, Rev. Julius S. Carroll, B. D., was at his post. The convention was opened with the anniversary of the Epworth League. Despite the rain Dr. F. H. Butler, D. D., was on hand with a burning message for a splendid crowd of eager hearers.

The Wednesday morning session was opened with a well prepared and effectively delivered sermon by the Rev. W. E. Williams. Following the sermon the conference was organized with the district superintendent presiding. Rev. J. W. Dockett the old Secretary of long standing, was re-elected with Rev. W. E. Williams as an assistant. The roll call showed many of the pastors and a large number of delegates present. After the appointment of the different committees and the disposition of the other preliminary business, the rest of the

morning was given to introducing and hearing visitors. Among them may be mentioned the names of Mrs. S. H. Brown, Miss Florence Gaither, Deaconess of the Washington Conference; Mr. Percy Kent, Rev. Wm. Brown, Rev. S. A. Virgil, Dr. Earnest Lyon, D. D.; Mrs. H. B. Parker, Mrs. T. O. Carroll, Mrs. J. S. Carrol, Mrs. Jones and Mrs. Holt. By a vote of the conference Miss Gaither and Dr. Lyon were asked to make short speeches to the conference which they did. Miss Gaither spoke very touchingly about the purpose of her work, while Dr. Lyon, with his eloquence and enthusiasm lifted the conference on the subject: "The Pastor's Place in the Economy of the Church."

The Rev. R. W. Stennett, Director of the Sunday Schools of the Washington Conference was with us Wednesday afternoon and night and rendered valuable service in that field.

Thursday was given largely to the business of the conference and to hearing the official representatives. They were Dr. Frank Rine of the Area Staff who came to sound the last note in the approaching end of the Centenary period and to urge a final effort to close it up in victory; Dr. W. A. C. Hughes who spoke very fittingly on the needed support of the Church Extension work; Prof. Kelly Miller the representative of the Negro Sanhedrin, spoke briefly on the meaning of this organization. The following ministers made short speeches: Dr. D. D. Turpeau, District Superintendent of the Washington District; Revs. J. W. Watters, V. N. S. Hughes, A. L. Jenkins and W. N. Holt.

Thursday night was the anniversary of the South Baltimore Development League. Rev. A. J. Mitchell presiding, but finding himself without a speaker, as Dr. W. A. C. Hughes had to leave during the day, Dr. L. H. King, D. D., did not arrive, Rev. Mitchell graciously introduced himself and spoke at length on the requisites of a good Methodist. After the address a very delightful repass was served the pastors, delegates and official visitors by the entertaining committee.

Friday seems to have brought the conference to its climax with the report of the district superintendent. It was a very unique but comprehensive journal touching every phase of our church life. But while we were yet under the spell of such a report, a pall of sadness fell over us as the news of the death of President Harding was announced. The conference immediately voted a letter of condolence to the bereaved widow. Friday night was Educational Night and those taking part on the program were Dr. Pezavia O'Connell, Ph. D., Hon. Tom Parran and Dr. Brisco, M. D., the last two being white citizens of Calvert County. Those preaching on Sunday were Rev. Julius S. Carroll, D. S.; Rev. A. J. Mitchell, Rev. J. W. Dockett. The conference closed with three things in evidence: first, the spirit of brotherhood; second, racial co-operation; third, what Rev. M. Mitchell chooses to call district consciousness. The entertaining pastor wishes the conference to know that it left him a balance of \$125.00. Rev. J. H. Lewis, pastor; E. D. Hall, reporter.

AUSTIN

The Forty-Third Annual District Conference of the Austin District was held at Austin, Texas, in our Simpson Methodist Episcopal Church, Rev. J. W. Down, pastor, Rev. A. D. Jacques, D. D., District Superintendent, July 17-22. The entertainment was fine, Wesley Methodist Episcopal Church our First Church the writer being pastor, as usual helped in every way to make the delegates stay a pleasant one. On Tuesday night the city turned out at Simpson each struggling to see how could do the most in the free welcome banquet for the delegates. One of the best welcome programs, said by many Austonians to have ever been staged on the District assembled as such in Austin was pulled off. Refreshments of all sorts were served free. Great speeches were made.

The session opened Tuesday morning. The various departments of the Churches, each had a fair showing to demonstrate the accomplishments for the year. The Sunday Schools lead by Prof. G. W. Smith, District Sunday School Superintendent from his comprehensive address and reports from the various charges on the District, the Sunday School is taking high ground, and that the Graded Sunday School Lesson is growing into favor. The discussion in regard to Departmentalizing the Sunday School with Superintendents heading each was the main feature of the District Sunday School convention. Among those who presented papers were Madames P. Carrington, C. L. Woodard, Miss E. V. Cummings, Ida North, L. A. Lavender and Miss Artie Reed. Dr. R. N. Brooks of Samuel Houston College and the writer took part in the discussion.

Wednesday the weather was fine, the pastors with one exception were all present, and made a fine showing together with delegates from each department. This was Epworth day. Prof. R. A. Atkinson, President. The League is going on the District, the address of the President and reports from local auxiliaries were indicative of the fact that the Epworth League can be managed by our young people. A beautiful program was rendered. The question of the spiritual and recreational departments were discussed at length. The consensus of opinion was that the recreational life of our young people had been too long neglected and the world was taking the program which belonged rightly to the Church and was using it during our young life away from the Church of Service and God. We endorsed volleyball, tennis, base ball, basket ball, etc., both indoor and outdoor games supervised. Many Churches on the District have equipped playgrounds and many young people gather for recreation and play each day. Thus the District took high grounds in regard to preserving and harnessing the young energy in our Church and community. Those who took part in the discussion and pointed out the way showing the great need of turning to this part of our social life were Drs. T. J. Wyatt of the Waco District, R. M. Davis pastor Wesley Methodist Episcopal Church Austin, H. M. Baker, A. D. Jacques and Dr. D. C. Lacy of the Conference Claimants Board. Each auxiliary respectively presented

well thought out paper, viz: Ladies Aid, Woman's Home Missionary Society, Junior League.

Thursday morning the district conference was opened, Dr. A. D. Jacques, the big brother presiding. After devotions, he conducted the administration of the Sacraments assisted by the Elders of the District. This was an impressive hour, the spiritual tide ran high, delegates and visitors were heard to say, "This is the Day of Pentecost Returned." This was followed by the business of the district conference. Mr. C. N. Strait and Miss Thelma Mitchell, A. B., were retained as secretaries for the district conference, they having served through the Sunday School, Epworth League, Ladies' Aid, etc., conventions, Miss Mitchell is a teacher in Samuel Huston College, Austin, Texas. The writer was elected to represent the Southwestern and also reporter. Mr. P. A. Hill was elected reporter of the daily press.

The pastors made excellent reports covering the entire Church work as it related to the labors of the pastors; as such reporting 9250 converts, and accessions, and \$2518 for the Centenary and the Southwestern subscribers. President Brooks looked after Samuel Huston College in the big way. He was on the grounds each day meeting parents and prospective students. He made a telling appeal for education and urged that Samuel Huston be considered as the greatest opportunity for inculcating higher education which give larger strength for efficient service which is the end of a good education. The district conference rededicated itself with loyalty to our School. A food rally is being planned for the School. Dr. D. C. Lacy was present and presented from time to time the cause of the Board of Conference Claimants. Dr. Lacy is bringing things to pass in this new field. He is not playing on the job. He is making the business of the worn out preacher go. When his report is called for by Bishop Jones at Fort Worth the year of Methodism will be opened and larger fields will be opened and the board will want a man for each State. The report of Dr. Jacques showed that he had looked into every corner of the work of the District. Some recommendations made by him were farsighted and will bring large results. He is a splendid executive and is loved by the ministers and laymen of the District. He is dependable and reliable. The ministers viz, preached excellent sermons, Rev. J. B. Phoenix, J. N. Hovey, C. W. Franklin, W. W. Baker, B. and R. M. Davis. On Sunday, Dr. A. D. Jacques preached also an excellent sermon. The conference closed with a sermon by the writer. Thus the Austin District went into history and left Austin pregnant with the good accomplished.—R. M. Davis, reporter.

GRIFFIN

The Annual Session of the District Conference, Sunday School and Epworth League Convention of the Griffin District, convened in Merrills Chapel Methodist Episcopal Church, Fayetteville, Ga., July 25, 1923, with Rev. R. T. Adams, District Superintendent and Rev. W. Bailey, pastor.

The opening session was marked by appropriate devotional exercises conducted by the

District Superintendent, assisted by Revs. J. W. Tharpe, Z. K. Gowen and the writer.

Rev. Z. K. Gowen was elected Secretary, with Miss M. I. Dixon, assistant, and W. B. Wood, reporter. The session opened at 10 a. m. and after the usual routine. Dr. M. M. Alston, District Superintendent of the Newnan District, was presented and his appearance was the occasion of great applause. His greetings warmed into a splendid address that struck the key note of Methodism's great program for the furtherance of her varied and well laid plans.

The welcome address was delivered by Mr. G. W. Wallace, M. D., representing the Mayor and in his quiet way spoke of the uniform hospitality of Fayetteville and delivered to the conference the keys of the city; also Col. Lester C. Dixon followed with a graphic recital of the town's interest in our group. The welcome on behalf of Merril's Chapel Methodist Episcopal Church was extended by Miss White; on behalf of the A. M. E. Church by Miss Mapps. These addresses were warmly responded to by Rev. P. H. Travis.

Early in the session we were favored by the presence of Dr. Henderson of College Park, and Dr. Gray of Fayetteville, both of the Methodist Episcopal Church, South, who addressed the convention upon the essentials of Christianity also paying a noble tribute to our people for their loyalty and devotion to the country in all its perils.

The enthusiasm and dignity of the session was augmented by the presence of the following visitors: Revs. J. W. Queen, C. L. Johnson, D. D., H. W. B. Wilson, D. D., N. J. Crolley, R. T. Weatherby, H. E. Burus, L. H. King, D. D., J. N. C. Coggin, D. D., and K. D. Hong. Also the following laymen: Dr. A. M. Wilkin, Prof. J. C. Arnold and J. C. Cunningham, all of whom brought us messages representative of their interests.

The Annual Sermon was delivered by Rev. Z. K. Gowen.

Dr. L. H. King thrilled us on Friday night upon the subject "What It Takes to Make a Good Methodist." Ministers who preached were Revs. K. D. Hough, J. W. Tharpe, W. O. Thomas, P. H. Travis and the writer.

Dr. Simmons, President of Clark University was present Sunday afternoon and delivered a great address to a large congregation. The papers of the young people were of a high order and were well delivered. A very interesting sacred concert was rendered on Saturday night by the young people attending the District Conference.

The session upon the whole was said to be one of the best in the history of the district.

There was some decrease in the Centenary reports as compared to last year, it appearing to be impossible to stem the tide of the encroachments of the immigration among our forces. But every pastor was pledged to do his full duty to wipe out the discrepancy at the Clary rally.

Rev. R. T. Adams, the District Superintendent, was at his best and won the hearts of all present by his kind consideration of every minister, delegate and visitor present.

Rev. Bailey and his church, together with the sister churches, are to be congratulated for the convenience and comfort of the delegates. The convention adjourned to meet

next year at Hampton.—W. B. Wood, reporter.

PULASKI

The Pulaski District Conference of the Eastern Tennessee Annual Conference, convened in its twenty-third session at New River, Va., July 25-29. The conference was called to order by District Superintendent, W. L. Sanders. Following the administration of the Sacrament of the Lord's Supper, the conference was organized as follows: Rev. A. D. Williams was elected secretary; Rev. F. D. Johnson, Treasurer; Rev. A. S. Mitchell, Statistical Secretary; Rev. B. J. Martin represented the Southwestern Christian Advocate, E. H. Forrest, reporter to the Southwestern Christian Advocate.

The conference immediately got down to work. The reports, all of which were good and showed the condition of the District to be well in advance of last year, were presented. On Wednesday evening, Dr. J. S. Hill, President of our Morristown Normal and Industrial College, spoke in the interest of that school. His address was eloquent, instructive, and inspiring. The varied discussions were of high order, showing much thought and conviction on the part of the speakers. The sermon preached by the Revs. N. L. Hamilton, A. S. Mitchell, A. J. Kirk, and W. L. Sanders, were logical, spiritual and truly edifying.

The Rev. J. F. Prigmore and his good people deserve much praise for the royal entertainment given the conference. The conference will meet next year with our rapidly growing congregation in the magic city of Kingsport, Tenn.—E. H. Forrest, reporter.

INDIANAPOLIS

The Indianapolis District Conference met in Rushville, Ind., Wesley Methodist Episcopal Church, August 1-5. Attendance good, hospitality unsurpassed. The District Superintendent Dr. E. A. White, was at his best, simple, firm and collective. Preceding the organization was a strong well attended meeting of the Woman's Home Missionary Society, Mrs. F. A. Hanly, president, presided. At 4 p. m., Dr. E. A. White assumed the chair. Hymn announced by the Rev. J. W. Crook, New Castle, Ind.; prayed by Rev. B. J. Ward of Millford, Ohio; Rev. H. H. Gooch of Batavia, Ohio, was elected Secretary. Mrs. Tanday of Madisonville, Ind., assistant; reporters, Dr. F. H. Burton of Connersville, Ind., for the Western Christian Advocate; Rev. C. F. Parker, daily paper; Rev. J. S. Roberts, for Colored papers; I. F. White, Jeffersonville, Ind., for Southwestern Christian Advocate; Dr. B. F. Smith, Treasurer.

Evening—Reception by the local church. Welcome address by Judge Sparks (white), on behalf of city officials. He emphasized the importance of the study of the Book of Books the Bible. Among other things said, he commended the race for progress made, and keeping of mouths closed in these trying hours of church and state, in the next thousand years man will not be known by race, color or creed but upon merits.

Messengers—Rev. C. E. Ball of Indianapolis, C. Barnes, Dr. T. S. McMorris, Booneville, Ind.; Dr. F. H. Burton, Connersville, Ind.; Dr. H. W. Tate, representing Conference Claimants of Cincinnati; brought whole

some advice and rich supplies of a gospel feast.

Sunday Special Program—The Rev. F. R. Arnold, Madisonville, Ind., preached at 11 a. m., the Rev. I. F. White of Jeffersonville, Ind., representing the Junior Epworth League at 3 p. m.

The second day evening program, given by the Woman's Home Missionary Society, was of the highest literary nature and was a feast in itself. They held the audience spell-bound two and one-half hours.

Dr. W. J. White, of Simpson Chapel, closed the day by bringing 40 men or more from Indianapolis and Mr. W. H. Keys, special singer and leader. Visitors: Rev. G. G. Buckner, Owensboro, Ky.; Rev. D. R. Hickman, Maysville, Ky.; Rev. and Mrs. J. T. Leggitt of Falmouth, Ky.; Dr. G. R. Bryant of Detroit, Mich.; Dr. P. T. Gorham, District Superintendent Chicago District. Each made short and timely addresses. The whole session was at high tide from start to finish. Dr. B. F. Smith of Park Street, Cincinnati, presented Dr. E. A. White, District Superintendent, with a purse of \$100.00, given by ministers and lay members and the month of August for vacation approved by the conference. Mrs. E. A. White in a few choice words, thanked the body and assured us her share was forth coming. Scott's Chapel, Indianapolis, was chosen as the seat of the next District Conference.—I. F. White, reporter.

CONFERENCE OF THE WOMAN'S HOME MISSIONARY SOCIETY, MARION DISTRICT, CENTRAL ALABAMA CONFERENCE

Held its Fifth Annual Meeting June 20-24, 1923, at Tuscaloosa, Ala. The President, Mrs. B. E. Moore, presiding. Devotional service conducted by Mrs. L. V. Brown, our Conference Evangelist; Mrs. Emma Collins was appointed Secretary, pro tem. Mrs. R. L. Williams, Mrs. T. A. Cook, and Mrs. L. V. Brown were introduced; three conference officers.

Wednesday afternoon session—All visitors and delegates were introduced. Among the visitors Deaconess Jane C. Lowe was present and introduced and received a hearty welcome by all. Wednesday evening session, was given for welcome addresses. Music by the St. Paul Methodist Episcopal Church choir. Address on behalf of Woman's Home Missionary Societies by Mrs. Corene Jackson of the A. M. E. Z. Church; address on behalf of the Baptist Churches by Mrs. Lula Wright of the African Baptist Church; address on behalf of St. Paul Methodist Episcopal Church, Rev. F. W. Williams, pastor in charge; address on behalf of the ministers, Rev. C. J. Stevenson, pastor of the A. M. E. Z. Church. Response by Deaconess Jane C. Lowe. After which sermon by Rev. J. W. Whitfield, Enon Charge, Birmingham, Ala.

Thursday morning session.—Devotion, after which the committee introduced Rev. L. M. Ziegler, Pastor of Bessemer Charge, Bessemer, Ala. Rev. F. W. Williams was asked to bring to the front Dr. B. B. Mitchell, a prominent physician of Tuscaloosa, Ala., who spoke with much enthusiasm, encouraging the women in their efforts. Dr. Mitchell also invited the conference to come to the hospital in a body to visit on 15th Street Tuscaloosa, Ala.

Afternoon session—The afternoon was spent on real business, each auxiliary was asked to make reports through its district. The Birmingham District was represented and nine auxiliaries reported for membership dues \$64, subscription to Woman's Home Missions, \$13; for Mite Box, \$12.45; for pledge money, \$7; for Lenten, \$7.60; for Contingent fund, \$4.45; assessments \$20; for other helps, \$125. Total raised on Birmingham district \$230.50.

Marion District represented and three auxiliaries reported for membership dues \$33; for subscriptions to Woman's Home Missions, \$4, for Mite Box, \$1.02; for pledge money, \$2; for Lenten \$2.75; for contingent funds, \$2.75; for thank offering, \$1.10; for assessment, \$4; for other helps, \$12.75; subscription Children's Home Missions, \$1; one conference member, two monorary men members. Total raised on Marion District, \$61.32.

Opelika District represented three auxiliaries reported: For membership dues, \$13; for subscription to Woman's Home Missions, \$2; for Mite Box, \$2; for Lenten, \$2.80; for contingent funds, 20c; for student aid, \$1; for other helps, \$5; one conference member, 1 subscription to Children's Home Missions. Total raised on Opelika District, \$23.

Total raised for conference, \$325.37. At 3 p. m. Rev. L. M. Ziegler preached. Thursday evening session, music by choir. Our President, Mrs. B. E. Moore, introduced Deaconess J. C. Lowe and she addressed the audience from Matt. 7. Her address was full of wisdom and enthusiasm. After listening our hearts were filled with the call to service for the Woman's Home Missionary Society.

Friday morning session.—Devotion, after which all reports were finished and the District Superintendent, Rev. R. R. Williams was asked to present another prominent physician of Tuscaloosa, Ala., Dr. G. A. Weaver, who seemed to have come with the spirit of love for mission work. Mrs. R. L. Williams made an earnest appeal for the periodicals of the Woman's Home Missionary Society.

Afternoon session, 2 p. m., was given to the Committee on Memorials. Since we last met it has pleased God to call from us Mrs. Mamie Moon of Collinsville, Ala., and Mrs. Leala Hunter of Tuscaloosa, Ala. The Central Alabama Conference lost two faithful sisters.

2:30 p. m., the conference closed from all business for the electing of officers, Deaconess J. C. Lowe presided and the following persons were elected: Mrs. B. E. Moore, 1130 East St., Birmingham, Ala., President; Mrs. Emma Collins, Gadsden, Ala., Recording Secretary; Mrs. T. A. Cook, Box 118, Sylacauga, Ala., Treasurer; Mrs. R. L. Williams, 1007 22nd Ave., Tuscaloosa, Ala., Corresponding Secretary; Miss Joe Anna Brown, Jasper, Ala., Young People's Secretary; Miss Edith Bell, Anniston, Ala., Children's Secretary; Mrs. L. V. Brown, Jasper, Ala., Evangelistic Secretary; Mrs. J. A. Hopkins, Jasper, Ala., Supply Secretary; Mrs. A. J. Carmack, Tuscaloosa, Ala., Mite Box Secretary; Mrs. Ella Thomas, Gadsden, Ala., Magazine Secretary; Mrs. J. P. Russell, Roanoke, Ala., Thank Offering and Lenten Secretary; Mrs. S. E. Reaves, Hefflin, Ala., Vice-President and Student Aid Secretary; Mrs. Mary Edinburg, Oakman, Ala., Temper-

ance Secretary; Mrs. Maria Hawkins, Enon Ridge, Birmingham, Ala., Stewardship Secretary.

We take this privilege to thank Deaconess J. C. Lowe for her presence and the many helpful things she said to us in regard to the work of the Woman's Home Missionary Society. We want to thank each auxiliary for their contribution to the cause of the Woman's Home Missionary Society. We also hope that an auxiliary will be placed in every charge, and be ready next June to report a 20% gain for all causs.—Mrs. R. L. Williams, Conference Corresponding Secretary.

ANOTHER GROUP MEETING

The Steubenville Group met in the above named church on June 11th and 12th. During the session helpful plans were mapped out and discussed. The object of the meeting was to establish a friendly association and co-operation among the pastors and several congregations.

Our aim on the Steubenville Group is to double our membership, improve our church buildings, put on a seven-day program for each week, and raise our Centenary and all other benevolent moneys in the first part of the conference year, as the best part of plenty of time is the first part; and lastly, but not least, it is our object to put the Southwestern Christian Advocate in the hands of all members. We will not be satisfied by merely raising our quota. This helpful paper must be placed in the hands of each and every member, if we, as ministers on the Steubenville, have to foot the bill.

The Holy Communion was administered on the evening of the second day's session, by Dr. T. L. Ferguson, District Superintendent.

The group was royally entertained which was appreciated by all.

The following officers were elected for the ensuing year: District Superintendent, T. L. Ferguson, 1624 Howard Ave., Columbus, Ohio; President, Rev. W. P. Kellogg, Steubenville; Vice-President, Rev. C. E. Kirtley, Bridgeport; Secretary, Miss Minnie Parker, Mt. Pleasant; Assistant Secretary, Abertus Queen, Steubenville; Treasurer, Rev. A. L. Holland, Cadiz; Associate Treasurer, Mrs. Emma J. Tyler, Cadiz; General Secretary for Sunday School, Rev. F. W. Williams, Bellaire; General Secretary for the Epworth League, Ulyseus Kent, Steubenville; Corresponding Secretary for the Ladies' Aid, Mrs. Jessie Lewis, Cadiz; Corresponding Secretary, Woman's Home Missionary Society, Mrs. Carrie Davis, Cadiz; Corresponding Secretary Woman's Foreign Missionary Society, Mrs. J. W. H. Pinkney, Martins Ferry; Corresponding Secretary for the Brotherhood, Rev. J. W. H. Pinkney, Martins Ferry; Corresponding Secretary Young People's Society, Mrs. Myrtle Brown, Wheeling, W. Va.; Corresponding Secretary for the Boy's and Girl's Society, Mrs. Joseph Scott, Bellaire, O.; Corresponding Secretary Junior's Society, Margaret Capito, Bellaire.

With the aid of the above the Steubenville Group is now moving on like clock work, and, as you see, is now fully organized.—A. L. Holland and Mrs. E. J. Tyler, reporters.

129 NEW MISSIONARIES FOR SOUTH AMERICA

Increased Staff Makes Possible Methodist Gains of 81 Churches, 132 New Sunday Schools and 165% Increase in Giving in Seven Republics

By William Watkins Reid

"The Centenary," writes Bishop William F. Oldham from South America, "is putting new life and new energy and hope into everything—enlarging our plans, animating our spirits, quickening our zeal and causing us, under God, to dream dreams and see visions into practical achievement."

In 1918 the Board of Foreign Missions had 134 missionaries in South and Central America. During the Centenary years 1919 to 1922, inclusive, the Board sent 129 new missionaries to the seven republics in which Methodism operates in that field. Two of these missionaries are physicians, eight are nurses, three are agricultural experts. Such an added staff has made possible the strengthening of that chain of mission schools founded by Bishop William Taylor and his followers, the strengthening of evangelistic work and the opening of medical mission work. And, besides that, it has made possible the manning of new institutions built with Centenary funds.

Some Statistics

This increase in mission workers and their activity in all lines of service finds reflection in the statistics for South and Central America reported to the several annual conferences at the close of 1921. The total number of church members increased in three years by 8%; the number of Sunday schools during the same period increased from 177 to 309; of Sunday school pupils from 13,856 to 20,223; churches and chapels, 79 to 160; parsonages and mission homes, 44 to 76; the children under instruction in schools of all grades, 3,334 to 4,674. During the same time the local contributions of church members increased from \$158,365 (1918) to \$210,459 (1921); while the value of all church properties owned in seven republics by the Methodist Episcopal Church, exclusive of that of the Woman's Foreign Missionary Society, increased by almost \$2,000,000 American gold. Some of this increase was due to new and improved buildings and added properties made possible by the Centenary; some is a normal increase in value to properties strategically situated in important cities.

The appropriations made by the Board of Foreign Missions to South and Central America from 1910 to 1919, inclusive, averaged \$108,605. In 1918 the amount available was \$158,336. In 1922, as a result of the Centenary, the amount available was \$420,159—a gain of 165%. This increase in funds has made possible the sending to South America of this added staff; and it has also made possible a great building program in Peru, Bolivia, Chile, Argentina, Uruguay, Panama and Costa Rica. Not all that had been planned for when the Centenary was launched in 1918 has been realized in brick and stone, but so much has been realized that Methodism has come to occupy a new place of influence and usefulness throughout the continent.

Peru

Within an area of 450 square miles of valuable mining country in Huancayo Valley, Peru, there are 140 towns and villages with indus-

trial populations mounting into the hundreds of thousands. In 1920 evangelistic workers first entered this territory when two Peruvian national pastors of the Methodist Episcopal Church began to preach the Gospel. They have organized four churches here. In the principal town of the region, Huancayo (15,000 population,) new church property has been purchased, and a Bible Training School has been opened for the instruction of future Peruvian pastors and teachers. New property and buildings have also been secured for the Institute Andino in Huancayo.

In the capital city of Lima, a hospital property has been purchased, renovated and turned over to the Mission. It is the only Methodist hospital in Peru, filling a long-felt want. Here also a new high school has been opened for boys in rented quarters.



GETTING A WORLD VISION

It is a great day for a lad when he learns that his village is not the center of the universe, and some nearby town is not the "end of the road". Our Missionary schools are giving South American lads a new revelation of the world.

Methodists in Peru during the Centenary period have taken over the activities of an independent mission in the village of Concepcion, and have organized new churches in Jauja, La Oroya, Chinchá Alta, Juerál, Huacho, and in Lima (an English Church). A new school has been opened at Tarma. Lima is the seat of a new book depository, and the publication city of a new monthly religious paper in Spanish.

Bolivia

The Indian population of Bolivia is fully 50% of the total population. Yet, heretofore, our missionary activity has been very largely among the white and mixed peoples of the Republic. New workers have been set aside in Bolivia for developing the evangelistic endeavor among the Indians, and the future increase of this phase of work.

Property has been purchased to house the high schools of La Paz and Cochabamba, and some buildings have already been erected. A dispensary has been opened in La Paz for service to the Indian population, and a site and house have been secured for a new hospital. Property was purchased in 1921 for a church building in La Paz—the first church property owned by Methodism in Bolivia.

Chile

The purchase of 3,800 acres of land at Angol—the "Bunster Farm"—as a demonstration agricultural center for Chile is the most notable single advance made possible in this Re-

public by the Centenary. Two trained agriculturalists are here showing peons how to use the modern plow and realize some of the wealth that lies buried in Chile's broad acres. The opening of a new dispensary in Concepcion marks the beginning of medical work in the Republic.

During the three years new church buildings have been erected or properties purchased at San Patricio, Pitrufquen, Angol, Los Andes, Santiago (Third Church), and Talcahuanco. New churches have been organized in Santiago, Sandiego, Providencia, and in Esquino in the interior of Chile where there are many thousands of Indians.

Centenary funds have enabled the Board of Foreign Missions to assist in the training of teachers for its schools; to open a new school for Mapuche Indian children at Nueva Imperial; to secure additional school sites in Santiago and Concepcion; and to erect a new school building at Loncoche.

Argentina

Fifteen churches in important cities and towns in Argentinian and Uruguay have been helped by Centenary moneys ranging in amounts from \$500 to \$5,000, for improvements and workers. New church buildings have been erected or properties purchased at Bahía Blanca, La Plata, Mendoza, Villa Mercedes, Paraná, Rosario City, La Violetta, Flores, Chivilcoy, Chacabuco, Taloso, Villa Ballester, Martinez and Córdoba,—all in Argentina.

The new orphanage building at Mercedes was completed in 1922; here is a good school where there is also training in carpentry and agriculture. A large addition has been completed for the American College and Ward Commercial School in Buenos Aires, and four new missionaries' residences are under construction.

Uruguay

During this same Centenary period the Pan-American Institute in the packing district of Montevideo, Uruguay, has been opened. A new church building has been erected in the same city, and property has been secured for the English-speaking congregation. New churches have been erected at Sayago and Mercedes, (Uruguay).

Panama and Costa Rica

Panama City, in the Republic of Panama, claims to be the oldest city in the Americas, founded in 1513 by the Spanish; it has a population of 40,000. Here Centenary funds have gone into the erection of two units for the Seawell Church and Panama College.

The Board of Foreign Missions and the Board of Home Missions and Church Extension have united in assisting in the erection of a union church building at Cristobal on the Canal Zone. New mission work has been opened up at David and Chitre; school and church properties were secured at David, and Chitre; school and church properties were secured at David, where a fine building for school and residence has been erected.

In Costa Rica, new church properties have been secured with Centenary moneys at San Jose, San Ramon and Alajuela.

"Self-Help"

While South America has been making great advances in building and in mission ac-

tivity as a result of the Centenary of North American Methodism, another "Centenary movement" has been in progress on the southern continent. Each conference reports progress in stewardship and in evangelism among its people; eighteen churches are reported as entirely self-supporting, thus releasing missionary money for less-favored congregations. And all conferences are working toward the day when Methodism in South America will be self-supporting and self-propagating.

HOLLY SPRINGS DISTRICT EPWORTH LEAGUE AND LADIES' AID CONVENTION

The Holly Springs District Epworth League and Ladies' Aid Convention was held at Buford's Chapel Methodist Episcopal Church, July 31 to August 5, 1923. The Rev. J. B. Adams, pastor; Rev. W. N. Redmond, District Superintendent. The majority of pastors and their delegates came on the first day. Everybody and everything, even nature itself, were instrumental in assuring the people that Buford was the place and that July 31 to August 5, 1923, was the time for the Holly Springs District to reach its highest tide in the ocean of Christian achievements.

The introductory sermon was preached by the Rev. G. W. Hunt, who also conducted the evangelistic services.

Wednesday the first day of the conference, Rev. W. N. Redmond, District Superintendent, in his frank way, conducted the devotional service and perfected the organization. This was followed by a stern address by the district superintendent, whose sole aim and purpose was to have the brethren to understand that they were assembled for one common cause; the cause of Methodism and the principles for which it stands.

Rev. P. A. Lemcn was elected Secretary and Rev. H. Williams as his assistant. The latter was also elected reporter to the Southwestern Christian Advocate.

Next in order was the pastor's reports beginning with Abbeville and Aleisville. The latter under the pastorate of the alert Rev. J. H. Bynum reported cash \$100.00. All the other charges made splendid reports. There was a pause when the report from Vaiden was called. The Superintendent disclosed a letter stating that the pastor could not be present because of illness in the family. Then the brethren sang, Bless be the tie that binds, and a series of prayers were offered. At 11 o'clock the Rev. H. Williams preached a wonderful sermon from the first Epistle of the Apostle Paul to the Philippians, 27 verse, "Let your Manner of Life Be Worthy of the Gospel of Christ." Theme—The Personality and Message of the preacher.

In the afternoon came the organization of the Epworth League Convention. Rev. F. S. Smith, President; Miss Ruby Ross, Secretary. All charges made splendid reports. The following are some of the subjects upon which papers were written. "Does the Epworth League Appeal to the Masses of People. If not, Why?" "The Place of the Epworth League in Meeting the Present World Emer-

gency." At night the order of the program was changed by a great sermon by Rev. G. Orange.

Thursday the second day of the Conference was graced by a sequence of distinguished visitors. One of these conspicuous visitors was the energetic Rev. B. F. Woolfolk, who, when introduced, commended the pastors for making such splendid reports under present conditions. Another was the intrepid high churchman, Rev. Dr. N. R. Clay, who delivered a striking address. Next came Rev. J. H. Talbert, District Superintendent of the Aberdeen District, accompanied by his wife. At 11 o'clock Rev. Talbert preached a soul-stirring sermon. President M. S. Davage, Dr. J. H. Howard, Profs. E. H. McKissack and S. W. Wysinger, were present. When introduced Dr. Davage spoke on religious education. Dr. McKissack, Duties of Laymen to the Church. Prof. Wysinger, The Modern Sunday School.

At night our hearts were made to burn while Rev. C. V. Heffener preached from the subject "Satan and His Kingdom."

Friday morning was given for the work of the Ladies' Aid with Mrs. J. P. Watson in the

chair. The work was hastily carried to perfection, raising \$161.00.

At 11 o'clock sermon by the Rev. F. S. Smith. Friday afternoon was given to the organization of the Junior League, with Miss J. Bynum in the chair. The work was a success. Miss Bynum was also elected pianist for the entire session.

Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate, was present and strove hard to put the church paper on self-supporting basis. Rev. J. H. Bynum preached a wonderful sermon Friday night. Mrs. Ferguson was present and spoke in behalf of the Foreign Mission Society.

Saturday morning everybody was in one accord in a general speaking meeting and the fire fell at 11 when Rev. T. M. Foster preached. Rev. R. L. Swiney preached at night. The pastor R. B. Adams and his good people and friends of the church spared no pains in taking care of the conference. This district is making rapid strides under the leadership of the God-fearing man Rev. W. N. Redmond.—Rev. H. Williams, reporter.

NEWS FROM THE FAR WEST

By Rev. A. P. Shaw

No recent years have marked greater progress in our work on the Pacific Coast than this year about to close. Three new missions have been organized that promise great fortunes.

I had the privilege of looking in on our work in Oakland now under the supervision of Rev. A. L. Scott, who was recently transferred from Boston to take charge of the work there. Brother Scott is a man of fine training and personality, and under his leadership things are already coming to pass that will soon make Taylor Methodist Episcopal Church of that city a fitting memorial to Bishop Taylor one of the greatest missionaries of modern times. This mission is paying its first pastor \$1,500 and house.

Las Vegas, Nevada, is the site of another flourishing mission that since 1918 has been organized, but has until this year, been supplied by the pastor of the Methodist Episcopal Church (white), of that city. Rev. B. F. Armstrong has been appointed to supply that work and is doing a fine piece of work in this small, but growing community. During a short visit with this faithful people recently I was much impressed with the opportunity there and promised to make them a longer visit in October.

Rev. O. S. Stout is doing a fine piece of work at Watts. A beautiful corner lot has been purchased and plans are being laid for the first unit of a church building. This is a rapid growing suburb of Los Angeles right in the line of growth of the Colored population. Watts has a great future.

The older charges, Wesley, Fowley, Pasadena and Hamilton are making rapid progress.

The outstanding opportunity in Los Angeles is Hamilton Church, located in the heart of the Negro population on the East Side. The pastor, Rev. S. M. Beane, who has served this people as student pastor for the past four years has now finished his school work having

received his A. B. degree last year and his B. D. degree at the recent commencement of the University of Southern California. Although Brother Beane came to the Pacific Coast primarily to finish his education, he has fallen in love with the sunshine of Southern California, and is greatly encouraged by the growth of Hamilton Church under his ministry. He is now making plans for Greater Hamilton next year. Pastor Beane is abundantly able to carry his program through.

Los Angeles, Calif.

BISHOP GIVES A SECOND TITHE

He is a Bishop.

A Bishop is a man who gets dunned for subscriptions to every new church, parsonage, debt raising, college and other campaign going. How a Bishop ever keeps out of bankruptcy is something of a mystery.

This particular Bishop is like the others. He gives and gives and then gives some more.

Also, he reads the church papers. And, reading, he has learned of the present serious Centenary situation.

This letter is the result. It deserves careful reading.

July 7th, 1923.

My Dear Brother Wade:

As you know I have been a Christian Steward for many years. I subscribed (and have largely overpaid my subscription) as much as I thought I could afford to the Centenary. The present situation is so alarming that I have decided to pay during the next three months an additional 10 per cent of my income into the Centenary treasury. Our missionary work simply must not halt. May God lead us as a Church to success.

How many other Methodists are willing to follow the lead of this Bishop? A few hundred, giving an extra tithe for the next three months, would make a mighty difference.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---Paul The Apostle.

(Various passages from Acts; Phil. 3:4-14)

SEPTEMBER 2, 1923

The reader knows the interesting story of Paul's conversion. So in this connection we need only to repeat what we said on a former occasion—namely, that Paul's conversion was a progressive one of three stages. The initial stage was the sermon which Stephen preached in defense of himself at his trial. The second stage was the triumphant courage which Stephen, through his faith in Jesus, manifested at his lynching. And the culmination was on the Damascus road. God only knows the spiritual wrestlings and kicking against pricks which he experienced in the meantime. Well might Stephen have lived and died if a conversion of Paul was to be the result. For in many respects Paul was the greatest Christian of the first century, and indeed one of the greatest Christians of every age. So great was his influence on the early Church that we sometimes hear him spoken of today as the founder of Christianity. But there is just enough truth in that statement to make it misleading. There is a partial truth in it if Christianity is only a doctrine. But if it is a principle, an idea, an ideal of living, a positive attitude toward God and toward life in general, then Jesus was its founder. But it is both. And Jesus its both its founder and its foundation. He is the founder of the principle, and he is the foundation of the doctrine upon which foundation Paul did more than anyone else to erect the superstructure.

In saying this we are not unmindful of the great service which the other apostles, notably Peter and John, rendered the early Church. But Paul was the most intelligently equipped both in the religious thoughts and traditions of his people and in world thoughts in general, a master in dialectical ability, and in spiritual power second to none. Somehow when I think of him, Roosevelt comes up before my mind. When I read his life and works I am always impressed with the idea that he was much of the Roosevelt type of character—always energetic and active, restive under restraint or opposition, restless in the presence of the world's needs, unselfish with others' welfare rather than his personal interests at heart, forever conquering obstacles and forever seeking new obstacles to surmount, a champion of progressivism which by the more conservative is considered radicalism, a prophet of freedom for the individual, a leader of the peoples.

Almost from his conversion until his death his was a continuous fight for human freedom, for the freedom

of the Christian Gospel from the law of Moses. He was the most adapted of all the apostles to champion that idea, because of the liberal tendencies which were given him by his Roman citizenship, by his coming into contact with so many peoples of the world, and by his philosophic studies and reflections. Being reared among the Gentiles, he was the best fitted to be a minister to the Gentiles. He boasted of being a Jew, but as a matter of fact the Jewish and the Grecian spirit met in him—the Jewish religious fervor and the Grecian love of freedom. The ministers to the Jews did not need to emphasize the abrogation of the law of Moses since the people were accustomed to it. Their emphasis needed to be on faith in Jesus as the Messiah. But the Gentiles were not used to any such law. Therefore the question as to the religious value of this law could not but arise, as Jews and Gentiles belonged to the same Christian church. The world is greatly indebted to Paul for the persistency and courage with which he fought for the freedom of the Gospel. Were it not for him Christianity would have had a far different history from what it has had.

What made it especially difficult for him to establish his position was the fact that he was not generally regarded as an apostle, and therefore where there was any doctrinal dispute his word did not have the formal authority that it otherwise would have had. He had to defend every inch of his ground by means of rational argument, and in this he was nonpareil. But in religious matters in those days, as in all days, rational arguments without the support of formal authority do not always produce conviction, no matter how cogent the reasoning may be. Those peoples did not regard this as a mere formal doctrinal dispute; but in their mind it was a very vital matter. They wanted to be sure that they had met all of the necessary requirements for salvation. Remember, after the defection of Judas another had been elected apostle in his place. Paul had not been elected by the original group of apostles. He had not even been ordained by them as a Christian minister. He claimed his election and appointment as an apostle directly from the Lord. And without any doubt he was correct. If one is an apostle who has the character and spiritual power, and who successfully does the work of an apostle, then Paul should have been even formally the head of the college of apostles. But we Methodists can easily understand the situation and, I think, sympathize with both sides.

Suppose a man were to claim to be a Methodist Bishop of equal standing with any of our Bishops and attempt to decide authoritatively on the policies which our church should pursue, while this man has never been consecrated Bishop or ordained elder or deacon by anyone qualified to consecrate or ordain. How do you think he would be received by the church? This is a suppository case very similar to Paul's. Paul was certainly called and ordained and consecrated to his work by God. But, knowing human nature as well as we do, we would not be at all surprised had the other apostles been hostile toward his claims. Rather they were cordial. It was the Jewish Christians of Jerusalem that questioned his authority and tried to embarrass him in his gospel of free grace. But in spite of all spiritual and physical sufferings he had what it took to stand his grounds against all oppositions. As a result the world has Christianity free from the law of Moses, without which Christianity never could have become a world-religion. Thank God for Paul.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Sept. 2, 1923
"And I said: What shall I do, Lord?"

Paul is relating his experience and telling how he became a missionary. The life story of God's most successful workers is always full of interest. The best reading for young Christians to stimulate highest endeavor is the biographies of the men and women who have gone to the front for Christ in the world. All should read one good book on the life of David Livingstone. "The Lone Woman in Africa" is the story of Agnes MacAllister at Garraway Mission in Liberia. The story of Bishop Crowther, or Paul of the Congo, or the story of Samuel Morris, all tell of a vision of God, such as a real missionary should have.

Paul relates his early life and training, much of which was essential to his success as a missionary, but which would have meant nothing without a genuine conversion and a definite call to the work. He does not hesitate to relate before kings his conversion and give the experience of a divine call to the field. The evidence of a sound conversion was in his quickly asking what he should do. There is no light of God in the soul if there is not a profound conviction of something to do. The first shock of Heaven's light coming against the life of Saul of Tarsus convinced him that God had a work for him. The first impulse when near enough to hear the voice of God was to ask what he should do.

This question is asked by every truly converted soul. There is not a saved man or woman for whom God has not a definite work, and who may not find their work by asking as did Saul of Tarsus, "What shall I do, Lord?" The needs of the work is God's great answer to the question. "It shall be told thee," was God's answer to Paul. He went into retirement and study when the

needs of the world and his relationship to them began to dawn on him. In this contemplation he saw Jesus as he had not before known him, and his own life assumed an attitude of responsibility that made the work of Christ his work, so that thereafter he speaks of himself as a "bond-servant of Christ." He thus became the world's greatest missionary.

GAMMON SEMINARY.

Quarterly Conferences

HAHNVILLE, LA.—On Saturday night, July 7, we were proud to have Dr. W. G. Alston, our able District superintendent with us to hold our second quarterly conference. Although the weather was very inclement, the attendance was good and we raised our quarterage. Most of the officers were present with good reports. The district superintendent congratulated them. The church has taken on new life and the attendance is greatly increased. The pastor is greatly elated over the new work, and we have one of the best unday Schools and Epworth Leagues on the District. Brother Nedd is Superintendent of the Sunday School and president of the League. Dr. Alston gave us one of his elegant lectures which will not be forgotten soon. We have just chased a cistern over 10 feet high. We see no need of the church being dormant under such an exceptional leader as we have. We are making improvements along all lines.—Mrs. May Bryant, Reporter.

McGEHEE, ARK.—The 3rd Quarterly Conference of Dermott and McGehee charge was held in Brown Chapel M. E. Church at Dermott, Ark., July 15-16. With the Rev. S. Miller, D. S., Rev. Miller preached at 3 o'clock. Owing to a rain the 6 o'clock service was omitted. Lord Supper was administered to a large number. One member has been added to the Church. One subscription to the Southwestern. They come to McGehee to attend the night service. Scott's Chapel M. E. Church. At 7 p. m. Rev. T. M. Norris pastor of the A. M. E. Church preached an able sermon. We are doing our might to have a good amount for centenary collection by August 14. In the evening, Ark., district conference. We were delighted to have Dr. and Mrs. M. S. Davage visit our city during the month of July. Dr. Davage is president of Rust College, Holly Springs, Miss. They were enroute from Hot Springs, Ark. We also had the Rev. W. C. Conwell, D. S., of Lincoln county, Muskogee, Ok. He spent the night with these able divines. We were elated because it seems that McGehee is on the map.—Mrs. D. Madison.

NEW ALBANY CIRCUIT.—The third quarterly conference was held July 28-29, with the Rev. W. H. Gaden, D. S., in the chair. Every phase of Church work was carefully attended to. The District superintendent made a strong appeal for the Southwestern paper in making it more supporting. He said it can be done.

(Continued on Page 13)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC
SEPTEMBER 2, 1923

"Fields for Social Service"

(Jas. 1:27; I Jno. 3:17,18)

William J. Bryan once had a hobby of running for the presidency. He has a new hobby now. He is getting the Legislatures of many of the Southern states to enact laws for abolishing the teaching of the Theory of Evolution to school children. Led by the same passion that actuates Mr. Bryan, a good many people who call themselves "fundamentalists" are having and frothing at the mouth about what they call a "modern tendency" in religion. By modern tendency they mean the tendency to de-emphasize certain dogmas in our creeds. The whole thing strongly reminds me of certain phases of the controversy between Christ and the Pharisees. Christ, you know, was supremely interested in folks. He wasn't much on form and dogma. He was, in His day, a modernist. He was so deeply interested in human personality that He would go to the very margin of hell, if necessary, to get His hands on an individual and give him the upward look. Matthew and Zachareus, you will recall, both belonged to the despised outer class of Christ's time. But somehow Christ saw something in both of them. Each one of them invited Him to dinner. He gladly accepted the invitation. While Christ was thus fishing for these men, the Pharisees were busy debating whether He had washed His hands and feet before eating. All this "halloo" about modernism impresses me as the "wash-your-hands," "wash-your-feet" agitation of the Scribes and Pharisees. After all, what is the essential thing in the Christian religion? Read our Scripture references. Of course, I know that Christianity as a system of teaching must have its postulates and axioms, etc. But Christianity as a social dynamic is infinitely more important than Christianity as a system of theological doctrine. That's what James is saying in the passage quoted from him. That's what Jesus said by words and by conduct all through His life. You may believe, for instance, that Jesus is the Son of God because He is said by the Gospels to have been born in a certain supernatural way. I may believe He is the Son of God because the life He lived was full of God. What difference does it make? The important thing for Christianity is not the belief, but the conduct. The output in conduct is the measure of the Christian's service—Alpha and Omega.

The discussion of the foregoing

paragraph was intended as the predicate for the caption at the head of this paragraph. If I were asked to sum up in one phrase the Christian religion, here is my phrase: "Unselfish service." As members of society we must be related to other folks. There are two possible ways of being related. First, we may go in to get all we can out of the other fellow; or, second, we may go in to contribute as much to him as we can. The latter way is Christ's way. No individual can be Christian nor institution can be Christian without starting right at that point. This is the Alpha, this the Omega. No matter what fine beliefs one may possess, no matter what punctilious forms he may observe, he can't qualify as a Christian unless he underwrites with his conduct Christ's program of social relationships.

Suppose

Suppose Christ's idea of service should really get into the hearts of people! Suppose in modern business the word "service" should take the place of the word "profit!" There surely wouldn't be so many millionaires, of course, but there wouldn't be so many paupers either. Suppose every member of all the churches should get Christ's idea of religion! Imagine two or three hundred church members looking daily for opportunities to serve instead of looking for excuses to dodge behind! Well, it has come to this as far as the church is concerned; we can no longer hold people to the church and religion by the threat of hell fire. The church can only hope to win by a program of human service such as will lighten burdens that are heavy, illumine skies that are dark, and breathe over the shattered world the sweet benison of the thorn-crowned, pierced-handed man of Golgotha.

Fields

Are you really anxious, young friends, for places in which to serve? Well, there are thousands of opportunities right around you. No need to go to Africa. Fields are white all around you. Jesus is calling unceasingly for laborers.

"Go forth today, go forth in His might;

Make some load lighter, some sad heart bright;

Comfort those who weep, help those in need,

For plenteous harvest, sow precious seed."

J. W. HAYWOOD,
Baltimore, Md.

QUARTERLY CONFERENCE.

(Continued from Page 12)

It Must be Done, It Will be Done. The District Superintendent appointed Miss Bessie Z. Foster Southwestern

reporter. On Sunday he preached a great sermon, and five were added to the Church; 60 partook at the Lord's Supper. Raised \$25.00. Thus closed a great quarter.—Bessie Z. Foster., Reporter.

District Rounds

FORT SMITH DISTRICT
Fourth Round

Danville, Sept. 1-2; Roland, Sept. 8-9; Maumell, Sept. 15-16; Marche, Sept. 22-23; Conway Circuit, Sept. 26-27; Conway, Sept. 29-30; Morrilton, Oct. 6-7; Springfield, Oct. 17-18; Cleveland, Oct. 20-21; Solgohachie, Oct. 27-28; Bentonville, Nov. 3-4; Fayetteville, Nov. 10-11; Van Buren, Nov. 18-19; Fort Smith, Nov. 25-26.

We will look for each pastor to report in full at the annual conference, which will convene at Little Rock, Dec. 5, 1923.

W. H. SIMPSON, D. S.

HANNIBAL DISTRICT
Third Round

Sturgeon, Oct. 7; Moberly, Oct. 6-7; Hannibal, Oct. 13-14; Curryville Circuit, Oct. 20-21; Mexico, Oct. 27-28; Fayette, Nov. 3-4; Troy, Nov. 3-4; Foristell Circuit, Nov. 10-11; Montgomery, Nov. 17-18; Wellsville Circuit, Nov. 25-26; Louisiana, Dec. 1-2; Bowling Green, Dec. 8-9; Fulton, Dec. 15-16; Truesdale Circuit, Dec. 15-16; New Bloomfield and New Franklin Circuit, Dec. 22-23; Columbia, Dec. 29-30.

Dear Pastors—The year is fast closing. I am urging you to raise every dollar of your Centenary and other conference claims. This is the last year of the Centenary. Do your best to bring up your deficit. Keep the SOUTHWESTERN CAMPAIGN on until conference, run your revival meetings while the weather is good and the people can attend, raise as much of your Centenary quota as you can and send it to the office by Oct. 31. The group meeting of the St. Louis and Hannibal districts will be held Oct. 9-10 at Louisiana, Mo., and every pastor must be present.—C. S. Webster, D. S.

TEXARKANA DISTRICT
Fourth Round

Clow, Sept. 22-23; St. Paul, Sept. 26-27; Kelley's Chapel, Sept. 29-30; Caddo Gap, Oct. 4-7; Bengin, Oct. 13-14; Hiland, Oct. 14; Murfreesboro, Oct. 20-21; Saratoga, Oct. 24-25; Paralomia, Oct. 27-28; Centerpoint, Nov. 3-4; Lockesburg, Nov. 4-5; De Queen, Nov. 7; Horatio, Nov. 10-11; Texarkana, Nov. 11-12; Stamps, Nov. 18-19; Canfield, Nov. 22; Lewisville, Nov. 24-25.

Brother—If every other brother has done just what you have done and no more than you have done, what is the standing of the district? G. T. SAXTON, D. S.

Woman's Column

MINTER CITY, MISS.—Phillips, Charge, Towns Chapel M. E. Church Foreign Mission Society met July 22, with the president in the chair. Scripture reading by the president, prayer by L. McCoy. Discussion of topics. Paper by Miss H. Johnson,

subject: How to make the community Christ-like. Paper by Miss McCoy, subject, How to improve our Christian life. Brief talk on the subject by W. M. Carr, few remarks by the president. We thank the Lord for having been with us during the year, and we are doing great work under the leadership of our president and dear pastor.—Mrs. Bettie Carr, President. Mary McGuire, Reporter.

INQUIRY

I wish to inquire for my niece, Mrs. Pearl Jones. Her husband's name is Mark Jones. Their home was in New Orleans, but moved to Detroit, Mich. Any information concerning her will be very much appreciated.—Mrs. Hannah Smith, 507 Muscadine St., Greenville, Miss.

I wish to inquire for my son, Timothy Massey. He is about 27 years old and left home June, 1915. The last letter we had from him he was in Covington, Tenn. His mother and father are named Saille and Nathan Massey, and we live at Camden, Miss., and are members of Couparie M. E. Church. Any information as to his whereabouts will be thankfully received by his father.—Nathan Massey.

IN MEMORIAM

In a feeble effort to show our appreciation for the beautiful example, the unselfish, untiring and self sacrificing services rendered us as organist and cowoker in the Master's cause. We the choir of Calvary Baptist Church and friends assembled about the body of our late friend and sister, Myrtle Robinson Gillian, do bespeak the highest praise of and thank our Heavenly Father for the life of this christian friend, wife and mother, who worked so willingly and bore so cheerfully.

Whereas it has pleased our Heavenly Father to call from our midst this young woman, (beloved by all who knew her) to the rest and reward promised the laborers in his vineyard.

Be it resolved that we bow in humble submission to his will and pray that in her passing, she bequeathed to the infant daughter a germ of righteousness that will grow and reflect the life of the sainted mother.

Respectfully,

Choir Calvary Baptist Church.
S. S. Supt and Chorister.

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co., Dept. 45, Greenville, Ill.

The Methodist Community Club of Orangeburg, S. C., earnestly solicits cast-away clothing, hats, shoes, etc., from any friend or friends who desire to help the poor in this manner. Respectfully, Mrs. Phyllis E. Gibbs, Claflin University, Orangeburg, S. C.

Communion Service Outside

Individual, the present-day method—cleanly and sanitary. A more impressive service. Beautiful sets at reasonable prices. Write for catalog.

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WHAT THE CHURCHES ARE DOING

CHUNKY, MISS.—We thank the good people for attending the pound party given in honor of our son, E. H. J. Millsap, Jr., July 11, 1923. There were many choice pounds of groceries given him and a very large purse. Ice cream and cake was served. Prayer was led by the pastor, Rev. E. J. Millsap, and afterward he made a very interesting talk. We feel that God is in the plan.—Mrs. E. J. Millsap, Reporter.

COALVILLE CIRCUIT.—Our meeting began at Coalville on the first Sunday in July. Brother Olin C. Hull, our Sunday school man and lay preacher, came to us on Monday. Brother Hull taught a training class in the day and preached at night. Brother Hull is a layman, but he is one of the biggest preachers we have in the conference. He also conducted his own singing. The Coalville church and community was revived and 12 added to the church. The meeting closed on the second Sunday night. We went to Cedar Lake on Monday night following and began our meeting there. Brother Hull did the preaching and singing, as he did at Coalville. We had with us to assist at the organ and do social and personal work Miss Anna Mary Walker, Miss Zola Saucier, Miss Liona Johnson. This meeting closed Sunday night. This church was stirred and 6 were added to the church. We could not begin to accommodate the crowds that attended. Both churches extended an invitation for Brother Hull's return next year. I know of no country circuit with such unlimited possibilities as the Coalville Circuit. We have the people to do what we ought to do if we had the vision of an enlarged program. For the benefit of the pastors who formerly served Coalville Charge, they know the situation as I do. I have been successful in getting enough lumber donated by one of our generous sawmill men to build a new up to date parsonage, to be built in a new place near the church, and the quarterly conference voted to sell the old parsonage and use the proceeds in having the new building put up. This will be done provided we can get the site for the new building. We do not, however, propose to rebuild at the old place with this lumber. We have hopes of building an up to date parsonage to represent Methodism and place the preacher out of his low place to live. The Palmer Creek camp ground, which was burned in the spring, will be rebuilt. We hope to have a meeting this year—by fall anyway.—S. W. Johnson, P. C.

FLORENCE, MISS.—Sunday, July 29, was a great day with the young

people of Jerusalem M. E. Church. They presented their Children's Day program, "The Secret Whispered to Children." Their audience expressed themselves as well pleased with the way they rendered their program. Brother Howard of the Baptist church indulged in the general discussions to the delight of all. Of the young people visiting us, on the program, were Miss Johnson and Mr. Gipson of Springhill M. E. Sunday school, Miss Howard of Mount Sinai Baptist Church. We are pleased to have these young people with us any time. The pastor was all smiles because Jerusalem M. E. Church went over the top Sunday with their Centenary. Miss Desrea Johnson, Secretary; Mrs. L. O. Williams, Organist; J. A. Williams, Pastor.

LEITCHFIELD, KY.—Saturday, Aug. 11, 1923, the stewards of Taylor M. E. Church, Leitchfield, Ky., had a picnic on the church lawn. They served dinner for 50 cents per plate and sold soft drinks and ice cream. At this affair they raised \$44.02. Brother J. V. Willis had charge of the soft drink and ice cream stand. Brother Louis Bruce had charge of the committee, consisting of Mrs. Maggie Willis, Janie Bruce, Polly and Millie Rhodes, Mattie Rhodes, Clara Braxton, Mittle Willis, Mary Shaller, Miss Eleanor Willis, Gladys Bruce and Brother J. V. Willis. These brothers and sisters deserve much credit for making this affair a success. We thank those who gave provisions to the pastor and wife that we might have food to sell. On Sunday, August 12, 1923, the Rev. J. H. Greer and his men's chorus from Coke Chapel, Louisville, were with us at the morning service at 11 o'clock. The Rev. Greer preached from Romans 1:16, "For I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He spoke to us of the fullness of his soul, handling his text in masterful manner. His male chorus of eight men sang jubilee songs and thrilled our souls. After the sermon all in the congregation came to the altar for prayer and consecrated themselves anew to the service of God. At the close of the evening service Class No. 1, Mrs. Mittle Willis, leader, brought forward \$9.80; Class No. 2, Brother Louis Bruce, \$13.15; Class No. 3, Brother J. W. Willis, \$9.00, making a total of \$32.45 for the day. Money raised at the picnic, \$44.72, making a total for the occasion (with \$3.79 collected since) of \$106.19. Too much cannot be said of the fine way the members and friends responded to

this call. Robert A. Braxton, P. C.—L. B. Rhodes, Reporter.

HICKORY, N. C.—The fourth Sunday in July we had a very successful rally, with ten captains and one extra club, known as the Baby Club. The pastor was captain. Club No. 1, V. J. Jenkins, captain, Ophella Pope, secretary, \$47.05; No. 2, W. P. McCorkle, captain, Miss Lillie McClain, secretary, \$52.20; No. 3, J. H. Hooper, captain, Miss Fosney, secretary, \$53.55; No. 4, Lewis Pwltte, captain, M. E. Knox, secretary, \$53.28; No. 5, Eula Bumgartner, captain, Miss Nannie Smith, secretary, \$53.25; No. 6, Lawson Crida, captain, Mrs. Ada Moore, secretary, \$29.20; No. 7, Cllng Horton, captain, Miss Lewis, secretary, \$67.00; No. 8, Mr. Shade, captain, Miss Laughlin secretary, \$18.00; No. 9, J. B. Knox, captain, Miss E. Conner, secretary, \$52.25; No. 10 A. Ahernathy, captain, Miss Swadseth, secretary, \$21.50. Last is the Baby Club, with the pastor as captain and Mrs. Howard, secretary, \$50.02. Total raised, \$506.81. The officials, with the consent of all, gave the pastor a month's vacation with money to enjoy it.—Reporter.

MANSFIELD, LA.—The Rev. E. W. Jackson of Boyce, La., while visiting in North Louisiana visited his mother-in-law at Marthaville, La., Mrs. Ida Harris, and then went to Mansfield, La., to visit his father, Andrew Jackson, and his brothers; and while there he preached at Shady Grove M. E. Church, of which the Rev. Dr. S. M. G. Taylor is pastor.—Mrs. Sam Ella Brown, Reporter.

ELLENWOOD, GA.—County Line M. E. Church celebrated its fiftieth anniversary July 29, beginning July 26. Thursday night was Woman's Home Missionary Society night. Friday night was Epworth League and Sunday School night. The various organizations were well represented. Saturday there was held a grand pic-

nic. Sunday at 11 a. m., Dr. Coggin preached a soul-stirring sermon, his text being Luke, 15th chapter, 27th verse. We were too delighted with having Dr. R. T. Weatherby and wife and Misses Morgan and Minor, together with our beloved pastor, Rev. I. G. Rucker. Total collection, \$23.34. Willie D. Thompson, Reporter.

MARIETTA, GA.—Rally at Union Chapel M. E. Church, July 29, 1923, resulted as follows: Jean Patterson, a 10-year-old unit leader, for the children that pay pennies, \$1.36; Brother L. C. Jackson, \$13.35; Sister Abbie Hamilton, \$18.65; Sister Bessie Cantrell, \$24.60; Sister Rachel Sturghall, \$31.09; Brother Mose Williams, \$52.11; Sister Lola Jackson, \$61.63. Total, \$202.84. Rev. N. J. Ross, pastor.—A. H. Jackson, Sec.

LAKE CHARLES, LA.—On Sunday, August 5, the Epworth League of Warren M. E. Church celebrated its first anniversary with an excellent literary and musical program, which followed the topic for discussion. Mrs. Naomi Caroline, Jr., superintendent, presided over the League, and Miss M. J. Waters conducted devotional exercises and the Bible class. Features of the evening were short lectures by Mr. Hampton B. Thomas, ex-president; Mrs. Naomi Caroline and Miss Mary J. Waters. Papers by Miss Lillian Caroline, on "The Power of Love," and Miss Violet Dancy on "The Life of Rev. A. E. P. Albert;" Miss Georgia Mitchell, recitation; piano solos by Misses Ruby Washington and Jessie M. Caroline and the sacred and jubilee selections of the Junior Choral Club, Miss Mary J. Waters, conductress; a mis-

ANY TOBACCO HABIT

Brother: Pleasant Florida Road easily, happily and inexpensively overcome any tobacco or snuff habit. Gladly send particulars, just send address.

J. O. STOKES,
Mehawk, Florida.

LEAKING OUT— AS FAST AS IT RUNS IN!

Very little could be gained if the milk pail, leaking, should lose its contents as fast as the milkmaid milked it in.

So the Southwestern Christian Advocate cannot gain headway in self support if OLD SUBSCRIPTIONS are not promptly renewed.

Pastors can help greatly in this. Our office is now sending out personal reminders to all delinquents. Brother Pastor, kindly urge this among the subscribers of your Congregation.

RENEW TODAY

sionary program before a very large Sunday school audience and papers by Messrs. Coleman Mabry and Lewis Dervls were features. The church was packed to seating capacity at both 11 o'clock and night services, and was honored by the presence of Rev. J. W. Turner, D. S. Rev. J. A. Lindsay preached two wonderful sermons. On Thursday night, August 2, Miss Mary J. Waters presented an observation party to a large body of Epworthians and friends from elsewhere. Mrs. Alma Jones served refreshments. Miss Georgla Mitchell, assistant secretary of the Epworth League, has fully recovered from illness and is back at her post again.—Lewis Dervls, Sec.

BUNKIE, LA.—July 22, was a great day at Boonville. Old Wesley was packed to its utmost. The debt that was on the church which had been hanging 5 years, was cancelled. Truly the conference made no mistake when they sent the Rev. James to this place. The results of the day were \$370.40. The following ministers preached able sermons: Revs. O. J. Harvey, J. A. Reid, J. T. Jackson, Brother Jones and Gibbs of the Baptist Church. S. T. Gaines and Wm. Roherson.—Reporter.

MERONEY, ARK.—Sunday, July 23, was a high day at Liberty M. E. Church. Our pastor has organized the church into four clubs, and we are doing nicely. We had a club rally Sunday to raise money to help all causes of the Church. Club No. 1, \$3.30; No. 2, \$4.45; No. 3, \$9.02; No. 4, \$4.60. Total raised for the day \$21.37. The members and friends of Liberty M. E. Church know how to make things go.—Rev. J. A. Brooks, P. C., Mrs. T. L. V. Sanders, Reporter.

CENTRE POINT, ARK.—Sunday, July 15, was a high day at Wesley Chapel M. E. Church. This being our 3rd quarterly conference with Dr. Saxton our District Superintendent, we also had with us Dr. Jackson of the Philadelphia centenary area. He preached a fine sermon Sunday afternoon on "Enoch walked with God," all were delighted to be present. The collection for the day was \$35.00. Dr. Saxton received 25.00; Dr. Jackson \$3.40; Rev. Cabean, \$6.60.—F. D. Young, Reporter.

MELDER, LA.—We want to thank Bishop R. E. Jones and Superintendent Turner for returning to us our beloved pastor, the Rev. R. F. Long, for another year. He has brought this place out as never before. The members have not made such progress since his coming for many a year. He has every department of the church busily at work. He came to us with a program. He had the entire membership meet him at the beginning of the conference year and laid out his program. That was a great night with Cady Chapel. The Rev. Moss of the M. E. Church, South, was out and spoke words of encouragement to us. Up to this writing the program has been carried out to the letter. The old church has been torn down and brought over on the new spot given us by that good man, Mr. W. M. Cady, and there has been erected a beautiful, commodious church edifice, built on the latest plan, with Sunday school room, etc.

The Woman's Home Missionary Society, under the leadership of Sis-

ter Esther Bowers as president and Sister Nellie Hayes as secretary; the Epworth League, E. M. Brown as president and H. L. Long as secretary; the Junior League, Sister Ma; gle Holbert as president and Laura Green as secretary; the Trustee Board, Brother Pink J. Johnson as president and Brother Lonnie White as secretary; the Young People's Department, Sister Nellie Hayes as leader and Nettie B. Long as secretary, with the many activities of the literary department and the Community Club, which includes persons of all denominations, keep things alive here. The new Cady Chapel is styled "a thing of beauty" by all who have seen it. This place has taken on new life under the leadership of our active pastor, who has won the admiration and respect of both white and colored since his coming among us. During the opening exercises of the church the Revs. S. T. Young of the Baptist Church, E. E. Cotton, and J. P. Thompson, also of the Baptist church, rendered faithful service. Our pastor has planned a great community hall and a Roseland school, all of which will go a long ways in bringing this place to the front. He has the co-operation of all the people, both Baptist and Methodist, white and black.—E. M. Brown, Reporter.

GOULD, ARK.—Our rally at Bailey Chapel M. E. Church, August 13, 1923, was a success. The members who paid is as follows: P. G. Broadenax \$15.00; W. M. Bailey, \$15; J. T. Nelson, \$15; W. T. Tucker \$15; J. W. George \$10; Lizzie Balloy \$10; L. A. White \$10; Liza Jones \$5.00; Mamie B. Tucker \$5.00; Rebecca Sharp \$1.00; D. L. Sharp \$1.00; Frank Branch \$1.00; George Ealcy \$1.00; I. Dawson \$0.25; Racheal Broadenax \$10 Total \$114.25.—W. M. Bailey, Reporter.

DETROIT, MICH.—The second quarterly conference of cott M. E. Church was held July 28 and 29. On Sunday morning, July 29, our District Superintendent, Dr. T. L. Ferguson preached a wonderful sermon to a packed house. On Tuesday, July 31, the group meeting, which is held at each visit of Dr. Ferguson's, was held at Pontiac, Michigan. This group meeting is held for the purpose of bringing young people into closer connection with God and our church. It was largely attended and wonderfully carried out.

On Tuesday evening, August 7, we closed our Daily Vacation Bible School, which is held at our church each year, during the month of July. This year the school was conducted entirely by colored teachers of our congregation, under the supervision of Mrs. E. Current, daughter of our pastor, Dr. G. R. Bryant.

Our church is doing splendid work and we are compelled to seek larger quarters, owing to our inability to seat all our members each Sunday. During the time from April 19, when Dr. Bryant came to us, to now, we have added to our school 118 new members. We are completing a rally for the purpose of clearing up our property in which we have raised \$3046.69.—Mrs. Maridelle Philfer Bush, Reporter.

CENTREVILLE CHARGE — The rally for the pastor the second Sunday in July resulted as follows:

Brothers S. W. Blackmore, \$5; C. S. Steward, \$4.31; P. H. Beanly, \$6.02; B. I. Ralls, \$2; Nelt Bird, \$2; Sister Ella Douglas, \$8.93; Brother Steve Thomas, \$8.10; James Crocket, \$7.15; Sister Ophella Gibson, \$10.80. Total, \$54.31. We are striving to raise all claims by the annual conference. Rev. R. Berry, pastor.—J. R. Berry, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

DARIUS—Mr. Zack Darius, brother of Rev. W. L. Darius, our pastor at Ardmore, Okla., died on July 20, 1923, at Damascus, Ga. He departed this life in the full triumph of faith. He was a deacon in the Baptist church.—Reporter.

PEGUES—Mr. Harry Pegues departed this life July 24, 1923, the son of Sister Roxie Pegues, a faithful member of Pleasant Valley M. E. Church, Trenton, La. He leaves a wife, mother, six sisters and one brother to mourn his loss, and a host of relatives and friends. The funeral was conducted by Rev. W. C. Haywood, assisted by Rev. J. J. Hasken.—Mrs. Mary Haywood, Reporter.

DOWNEY—Brother Wm. H. Downey, a member of Downey Chapel M. E. Church, San Felipe, Tex., died Friday, August 12. He was born in Granville County, N. C., about 69 years ago; was bitten by a snake in early manhood and was afflicted as the result of the bite for fifty odd years. He is survived by seven children; two girls and 5 boys, brothers, sisters and many other relatives.—T. H. Edward, Reporter.

WASHINGTON—Sister Mary Washington departed this life July 13, 1923. She was one of the pioneer members of the Zion Chapel M. E. Church, Marchee, Ark., having been a member of it for more than 40 years. She has been identified with the church for 50 or more years. She went to form a reunion with her husband, James Washington, who preceeded her 13 years ago. She died in full triumph of the Christian faith. She leaves to mourn her loss, two sisters, two daughters, one son, four grand children, and a host of friends. "Servants of God Well Done, Thy glorious warfare's past, the battle's fought, the victory's won, and thou are crowned at last." The funeral was attended by the Pastor, Rev. J. H. Henry, assisted by the District Superintendent, Rev. W. H. Simpson.

BENNETT—Sister Rosa Bennett was called from labor to reward after being ill for several weeks. She fell asleep in the arms of Jesus. She was a member of Mt. Zion M. E. Church, at Garlandville, Miss., and she was faithful to the end. Sister Rosa was 95 years old and leaves a sister, 10 children, and a host of grand children and great grandchildren to mourn. The funeral was conducted by the Pastor, Rev. J. H. Easter, assisted by Rev. F. L. Williams, Pastor

of Rose Hill Circuit. The remains were laid to rest in Garlandville cemetery.—Reporter.

CRESCENT CITY NOTES

THE PEOPLE'S CHURCH—The Public Educational Feature of the Better Bible Popularity Contest that was held Thursday night August 16, 1923, under the auspices of the Mother's Club, was a rare treat. The address of the evening was delivered by Dr. R. J. Coker, M. D., the only colored physician on the staff of the Child's Welfare Association. This address was outstanding for its practical treatment of vital problems pertaining to the cause and cure of certain diseases. Following the program in the church the congregation retired to the Board of Directors Room where the ladies served delicious refreshments. At the close of the Babies contest Monday night, September 3, 1923, another rare program will be rendered. The officers are: Mrs. Helen G. Payne, President, Mrs. Mand Griffin, Vice-President; Mrs. A. M. Lewis, Secretary; Mrs. Alberta Segrow, Treasurer, and Miss Cora Lee Colnet Registrar.—(Miss) Thelma Johnson, Reporter.

WESLEY—Early prayer meeting, Sunday morning August 12, was led by Brothers W. B. Buchannon and Joe Nickerns. The pastor has returned from Houma, La., where he addressed the La Teche district conference. At 11 a. m., tribute was paid the late President Harding. The pastor preached from St. John 11:25. Hymns "Nearer My God to Thee" and "Lead Kindly Light" were sung. Rev. Stanley preached a strong sermon.—L. L. Harrison, Reporter.

DEJOIE-FREDERICKS—Miss Pearl Fredericks, the charming daughter of Dr. and Mrs. Rivers Fredericks of this city, was married June 19, 1923, to Mr. Prudhomme Dejoie. Mr. Dejoie is a recent graduate of Xavier University and at present is actively engaged in business at the Unity Insurance Co. It is to be remembered that his father, the late Dr. P. H. V. Dejoie, was the president of the Unity Insurance Co. Mrs. P. H. V. Dejoie is now the treasurer of the said Insurance company. His friends look forward to the time when the young Mr. Dejoie will fill his father's place.

Mr. and Mrs. Thomas Brown of La Place, La., celebrated their fiftieth wedding anniversary July 10, 1923. This was indeed a joyous occasion, made so by their sons and daughters, forty-three grandchildren and two great-grandchildren.

Mr. Thomas Brown, Jr., of Chicago, and Mrs. P. H. V. Dejoie, daughter of New Orleans, were responsible for a surprise party. Delicious refreshments were served and many valuable presents were showered on the

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

Conferences	Place	Date	Superintendent
Louisville.....	Shelbyville, Ky.	August 21-26.....	R. F. Broadus
Marion.....	West Greene, Ala.	August 15-19.....	R. R. Williams
Alexandria.....	Natchitoches, La.	August 15-19.....	G. C. Haywood
Hattiesburg.....	Desoto, Miss.	August 15-19.....	W. H. Smith
Gainesville.....	Duluth, Ga.	August 15-19.....	J. F. Demery
Houston.....	Galveston, Tex.	August 21-25.....	A. W. Carr
Richmond.....	Salem, Va.	August 21-26.....	W. S. Jackson
Sardia.....	Sardia Circuit	August 21-26.....	M. C. Pulliam
Clarksdale.....	Shelmond, Miss.	August 21-26.....	J. M. Marsh
Marshall.....	Pittsburg, Tex.	August 22-26.....	E. H. Holden
Rome.....	Menlo, Ga.	August 22-26.....	J. D. Lovejoy
Tupelo.....	Prairie Circuit	August 22-26.....	W. H. Golden
Lake Charles.....	New Iberia, La.	August 22-26.....	J. W. Turner
Kansas City.....	Slater, Mo.	August 22-26.....	A. H. Higgs
Lake City.....	Fernandina, Fla.	August 22-26.....	Scott Bartley
Shreveport.....	Shreveport, La.	August 22-26.....	J. E. Rolax
Baton Rouge.....	Port Allen, La.	August 29-Sept. 2.....	B. J. Reddick
La Grange.....	Columbus, Ga.	August 23-26.....	E. D. Giddens
St. Louis.....	Kinlock Park, Mo.	August 29-Sept. 2.....	Leroy Woolrich
Baltimore North.....	West Minister Md.	August 28-Sept. 2.....	E. S. Williams
Monroe.....	Bastrop, La.	August 29-Sept. 2.....	T. A. Hampton
Guthrie.....	Wynnewood, Okla.	Aug. 29—Sept. 2.....	C. R. Ross
Washington.....	Fairmount Heights, D. C.	September 4-9.....	D. D. Turpeau
Brookhaven.....	Tylertown, Miss.	September 5-9.....	G. W. Smith
Philadelphia.....	Chester, Pa.	September 25-27.....	J. T. Fletcher
Easton.....	Easton, Md.	Oct. 16-18.....	J. W. Jefferson
Wilmington District.....	Dover, Del.	October 23-25.....	T. H. Woodley

To the Pastors, Sunday School Workers and Epworth Leaguers of The Fort Smith District: The convention will convene at Roland, October 11. Let everyone bring up their full assessment. Let each department

elect its delegate and report at the roll call. Let us be mindful of the Southwestern Christian Advocate. Bring one subscription from each department. M. McCrosky, District President

CRESCENT CITY NOTES

(Continued from page 15)

couple as a token of love and tender affections.

Mr. and Mrs. Brown have been successful in business through life and are spending their last days in a comfortable home in peace and plenty.

MOUNT ZION — On Tuesday we had a very large attendance at class service. We were treated to a very interesting lecture by Mrs. Louise M. Braxton; subject, "How to keep your husbands and wives at home." She very cleverly drove the subject home and was repeatedly applauded.

Again, we were very proud to have had our beloved ex-pastor, Rev. B. J. Reddix, with us. A very interesting and significant fact is our growing love and mutuality for him, for we can measure no man by the number of days he lives, but we know of his lofty and noble achievements while with us. Loftiness of purpose was ever characteristic of the man, and we appreciated his visit very cordially. Come again.

Without any "storms having broken loose" (after class service) just a little band of whole-souled Christian friends with a firm inclination to do a friendly act wended their way over to the residence of Sister Anna Lee in Second street and in an unpretentious way kindly remembered Sister Lee with many kind offerings suitable to the occasion. Sister Lee has been quite sick and confined to her home for several weeks, and at late reports is convalescing slowly. Our prayers are with her for a speedy recovery.

We are very glad to announce that our brother, W. E. Robertson, who has been sick for quite a while, is up and out again, though not quite himself yet. May the blessings of Heaven attend him.

Urgent: Please renew your subscriptions for the SOUTHWESTERN CHRISTIAN ADVOCATE.—E. J. Licals, Reporter.

GRACE M. E. CHURCH—We are moving along nicely in our work this year. Everyone seems to be on the forward march now. The silent drama given under the management of Mrs. F. W. Brown was a decided success; she is being asked on every hand to repeat it. Everything looks promising toward raising our \$1,000 in the rally.

Mrs. F. W. Brown and Miss Emma Smith returned to New Orleans on Wednesday from Waveland, Miss., where they spent eight days with the Girl Reserves on the beach at Camp Waveland, Miss.

Miss Julia Jack is visiting in Alabama.

Mrs. William Roberson and Mrs. Eliska Holiday are still visiting at Bay St. Louis, Miss.

Rev. A. Booker preached a noble sermon at Grace Church on Sunday morning at 11 o'clock, August 5.—Reporter.

MORGANTOWN, W. VA.—In June the members of Jones M. E. Church, Morgantown, W. Va., brought to the parsonage a liberal donation of money and provisions. Both evidences of the people's thoughtfulness and generosity were greatly appreciated.—I. L. Johnson. P. C.

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Southwestern Christian Advocate

LORENZO H. KING,
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THE METHODIST BOOK CONCERN,
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Spiritual Realism

THE act of the Cross is still the soul's centre, the centre of human destiny, and the centre of the real presence of God; it is not the centre of our worship alone. It is the centre of that evil conscience which is the pivot of the world's tragedy, and therefore, the world's destiny. You cannot sound the great literature of the world, the great transcripts of man's moral soul, without realizing that the Pauline issues are the marrow of the great literature of the world. What moral realism finds at the dregs of life is guilt. And as yet the only effectual secret of guilt's treatment is the Cross. The reality of life is Christ—and not Christ's beauty, pity or self-sacrifice, but His love as God's holy grace, His moral mercy, moral judgment, moral atonement, and moral victory of redemption. To that we must return, if all the world go on and leave us. And not only so, but we preachers must steep our soul in that, till we become charged with the one power to which men bow at last, Christ's conquest of the whole crisis of man's moral situation, His power to redeem, and His authority to forgive. The pulpit has lost authority because it has lost intimacy with the Cross, immersion in the Cross. It has robbed Christ of Paul. But that Church will be the ruling Church which most frees man's conscience,—not his thought, or his theology, but his conscience—and which carries in it most of the power to forgive and absolve. Only with this Gospel, authoritative because evangelical, can we make the spiritual life a world power, take it out of corners and coteries, give it control of the world and its resources, and save it from convent, conventicle, and college alike, to be ecumenical, practical, and final. Our lack of authority is mainly due to our lack of piercing moral realism, the radicalism of the Cross. It is a power which goes not out and comes not home except by prayer, laborious prayer as the concentration of mind and will. "The truth is not with the right, nor with the left, nor in the middle, but in the heights." The secret of spiritual realism is personal judgment, personal pardon, and personal prayer—prayer as conflict and wrestling with God, not simply as sunning one's self in God. There is no reality without wrestling, as without shedding of blood there is no remission. If you are not called to wrestle it is only because the wrestling is being done for you. Somewhere it must be done, and we must do more than watch it. And for the preacher it is only serious searching prayer, not prayer as sweet and seemly devotion at the day's dawn or close, but prayer as an ingredient of the day's work, pastoral and theological prayer, priests's prayer—it is only such prayer that can save the preacher from histrionics and sentiment, flat fluency, and that familiarity with things holy which is the very Satan to so many forward apostles.

—Principal P. T. Forsyth.

MARCUS GARVEY AGAIN

"Justice! Justice! Justice!" is the striking caption of a sensational circular, evidently part of a stupendous system of propaganda by the hero worshippers of Marcus Garvey on behalf of this unfortunate man who now is in jail without bail serving out a maximum court sentence of a thousand dollar fine and imprisonment for five years.

Setting forth in a comparative way the court proceedings convicting two other alleged criminals, the circular makes much of the point claimed, that the other men, both white, had fair trials and after their convictions, were given nominal sentences for their crimes, one for huge fraud, the other for violation of the Federal Prohibition law, and were permitted by the court afterwards to furnish a very modern bail; while Mr. Garvey was given the maximum penalty for his alleged crime, being tried "in an atmosphere of prejudice," and was more than thrice denied bail. The situation is summed up by the circular in the following paragraph:

"We have three cases, one a bank commercial fraud for personal gain; one an unnecessary and unusual violation of law; the other the effort to help a race by an experiment, in fact, that teaches self-help and self-reliance. The first two are given the fullest opportunity to prove their innocence; the latter, 'unfortunately' a black man, in a white country is deprived of every opportunity of proving his innocence and especially that he tried his own case as counsel."

Concerning this bit of propaganda by Mr. Garvey's friends, we have just a word to say here. We believe if Mr. Garvey is to be helped, now that he has been convicted and sentenced, such help will come not by way of criticism and castigation of the courts, or by impugning the fair sense of justice and honor of the entire American nation. Our Federal laws are as fair as can be found, we think, on the law books of any nation. We believe them to be the best. Neither do we believe this "white country" would deliberately treat Mr. Garvey malevolently. Mr. Garvey was convicted by due process of law, his trial covering a lengthy period of twenty-seven days. If the court deemed it imprudent to grant bail under the circumstances, we assume it must have had sufficient evidence warranting such a decision.

Nevertheless while we agree fully with the trial technique and proceedings and with the integrity of the court which convicted and sentenced Mr. Garvey, we do most emphatically record here our conviction that Mr. Garvey is the unfortunate victim of misunderstanding at the hands of the court that convicted him, and of the American people in general. We do not believe Mr. Garvey was a deliberate fraud. We have not the slightest suspicion that he ever had it in the back of his head to dupe the Negroes or any body else. We believe him to be an honest dreamer, conscientiously striving to constructively help his race and to better social adjustment. He, of course, fell into vagaries, and was not sufficiently scientific in assembling economic and political facts, national and international, and

so fell into erroneous judgments which led him to attempt stupendous impossibilities. But we must always believe, whatever the irregularity of his transactions, the man was prompted by the motive of service to his people.

As we have said in these columns before, we have never agreed with Mr. Garvey's plans. We have definitely disagreed with his pretensions and methods. There is much else about him and his propaganda from which we dissent. But interpreting the man as we do, we believe he deserves the sympathy of the American people and that some sane movement should be started for his relief. This should come by way of a pardon, or reduction of his sentence, or by allowing him bail, in order that he may yet assemble evidence of his

moral rectitude in his activities, if he can do so.

It is to be regretted that the Garvey movement became so fanatical as to foster violence in the prosecution of its convictions. We can never forget the New Orleans murder alleged to have been perpetrated by Garvey followers. But this has been the fanatical way of many ill-mannered reformers and reforms. And it was not for these extravagances that the imprisoned chieftan was convicted and sentenced.

It is therefore the voice of sympathy that we sound for Mr. Garvey. We would see him given credit for good intentions and his sentence suspended through some act of judicial or executive clemency. If his aggrieved followers should pursue some such course for relief we should think their appeals might not fall on deaf ears.

METHODISM IN WEST PLANS GET TOGETHER MEET

Doctor G. G. Logan, Corresponding Secretary and General Manager of the Movement, and Superintendent of Topeka District, sends out the following letter to the members of the Central Missouri and Lincoln Annual Conferences. It proposes a Reunion Celebration of these two conferences to "take stock", to plan for their peculiar needs and to initiate an aggressive campaign of evangelism and church extension that will spread our Methodism from the Missouri River to the Pacific Ocean. Such a conference as is proposed if conducted on a constructive program can and should verily do much to relate and strengthen the altogether too few big Methodist centers in that hitherto sparsely settled Methodist territory which is now rapidly filling up and being developed by recruits from nearly every part of our southern section.

It is hoped that this feeling will be largely attended and brim full of enthusiasm in the interest of Methodist extension. With the personnel suggested, there is every reason to believe it will be. We hope Dr. Abbott and the local committee of arrangements will spare no pains to make this an epochal gathering for our Methodism in the great western empire beyond the Mississippi.

Dear Brother: At the conference held in the G. R. Smith College, Sedalia, Mo., July 9 to 15, it was decided that it would be a splendid thing to hold a Reunion Celebration of the Central Missouri and Lincoln Annual Conferences on October 24 and 25, and that one day the meeting be held in Centennial in Kansas City, and one day in Mason Memorial charge of Kansas City, Kansas. Will you kindly inform me, by return mail whether you and your people will accept us in your church on one of these dates.

The Committee is as follows: B. F. Abbot was elected President. The District Superintendents of the two Conferences were elected Vice Presidents, G. G. Logan was elected Corresponding Secretary and General Manager. Rev. P. A. Morrow was designated as Secretary, and Rev. W. L. Lee as President, and Rev. A. O. Johnson as treasurer, of the Local Committee.

2. It was voted that a local committee of forty be appointed in greater Kansas City; twenty from the Missouri side and twenty from the Kansas side.

3. The celebration of the Conferences is to be self-supporting, that is, the delegates attending are expected to pay for their entertainment and lodging during the two days they are there.

4. The personnel of the Conference will be as follows: The Bishop of the two Areas, the two Area Secretaries, the District Superintendents and Pastors of the two Conferences, the Woman's Home Missionary Societies, President, the Ladies' Aid President, the Euworth League President, the Sunday School Superintendent, and three laymen from each charge in the two Conferences, the editors of the Central and Southwestern, and invited representatives of the Lexington, Little Rock, and West Texas Conferences.

5. We shall ask that the Pastor appoint the three laymen from his charge.

6. To meet the expenses of the delegates we shall ask that each District pay its District Superintendent's traveling expenses and entertainment, and that each charge pay its Pastor's traveling expenses and entertainment, that each Sunday School pay its Superintendent's traveling expenses and entertainment, and so on with the other auxiliaries. The laymen of course, are to be men of such ability and interest that they will be willing to pay their own expenses.

7. A meeting will be called early in September to devise ways and means to finance the general expenses of the celebration.

8. It is also planned to have every charge in the two Conferences, by that date, namely October 24 and 25, to raise and report its full quota of Southwestern Christian Advocate subscriptions, General Expenses, Centenary and Benevolence, Episcopal Fund, and Conference Claimants.

9. Churches will be rated on a per cent basis. The church that raises all of its assessment will be a 100 per cent church. A church that raises half will be rated a 50 per cent church. A church that raises a fourth will be rated a 25 per cent church,

and so on. The committee on program will be composed of the District Superintendent's, four pastors, Drs. R. B. Hayes, J. M. Harris, and B. A. McElmore, and Mrs. B. McFall, S. A. Stripling, D. G. Franklyn, A. Lockwood, J. Will Jackson and Daisy Whitfield. We are therefore asking you to bring this matter before your church or District Conference, asking for their endorsement and support, and to notify me of the action taken. We have never had a great meeting of our

Negro Methodists in the West. Our colored brethren in other sections of the church do not think we can, but I believe we can. There will be matters of vital interest considered at this meeting, therefore from the very start, we are asking the whole hearted support of you and yours. Detailed information will be sent to you from time to time with regard to the progress of the meeting, and the building up of the program. May I hear from you soon?

THE COLLEGE IN OUR MIDST

It exists for the purpose solely of preparing individuals for right social adjustment. It exposes the immature individual to the processes of society operating through the educational and cultural traditions of the community in order that he may be and produce the largest value to himself and to the social order. When we speak here of value, we mean every "good," both material and spiritual. The schools increase our body of knowledge; they develop friendly contacts that lead to permanently profitable friendships; they likewise aid in moral and religious culture absolutely essential to a well balanced character; they develop thought power. All of this contributes to the social efficiency of the student entering the arena of life.

Such a conception and value of education and the place of the school in modern society is reflected in the increasing eagerness shown by the large numbers of youth crowding into the halls of our Colleges and High Schools. Their dogged determination to procure an education at tremendous odds is indicated in the numerous class mottoes under the thrilling inspiration of which thousands go out each year to mingle with the laborers in the marts of the world. These are significant mottoes: "Dig"; "Climb Though the Rocks Be Rough"; "No Victory Without Labor"; "Finished to Begin"; "Through Difficulty to the Stars." They represent no maudlin sentiment, but show the serious conception which these young people possess as to their future responsibilities in the busy world into which they are graduating. These thousands of graduated youth have gone out, and others still are going out, for social betterment. It sometimes occurs that some get their life's emphasis wrongly put, thinking more of gold than of God. But such is to be expected in an intensely materialistic age. Nor should we hope to dissuade the youth from full recognition of the value of gold as a factor in the equation of personal efficiency. Indeed the schools must educate the youth into a healthy sense of the value of gold as an economic basis requisite for our superstructure of moral and spiritual values. This conception must be heightened by acknowledgement and practice of the duty of the use of wealth as a stewardship of God, not for mere personal gratification, but for social betterment. If the schools will emphasize this essential phase of the educational concept, there need be no fear lest the youth become money mad. The average ambitious youth now wants money and he is right. The duty of the college is to teach the youth both the legitimate art of money making

and the divinely inspired art of money's right use.

The spectacle of numerous schools standing in so many communities as silent monitors to the youth to prepare themselves for life's largest usefulness and enjoyment, with so many thousands of forward-looking young people graduating each year into the avenues of social service opened to them, should inspire other thousands of visionless or timid hesitating youth to behold the school houses among us, and to strive resolutely to enter therein. The youth who declines to educate, thereby stabs his own sense of self-respect, because he thus voluntarily accepts a place in society, far below his highest capacity. If, by dint of native ability, a young man can attain a moderate degree of success in his life's

career, what may he not have accomplished had he undergone the enriching discipline of the schools. If some men attain the heights of distinction without education, they are the exceptions. The rule established in the nature of things and operative from time immemorial is that the uneducated man is sadly handicapped in the race of life. And the youth owe it to themselves to go to the college for preparation for their life work.

Society has its distinctive claims on the youth, laying them under tribute to assist in the perpetuation of our democratic form of government. This can best be done when the individual citizen has been disciplined thoroughly in and by the institutions that minister to our democracy. These reciprocal relations of the government and its citizens is aptly set forth by Dr. Charles Eliot who said recently "An essential principle of democracy is the right of every child to receive as much education as he can take in and hold during childhood and youth and then the right of every adult to continuous education from his own observation and life until his faculties become impaired or he dies."

Now that vacation days are practically at an end, the doors of school and college are ajar inviting and begging the youth to enter, in the name of democracy and on their own behalf, the youth should merrily enter the schools.

ORGANIZED LABOR AND THE NEGRO

Taking cognizance of the near approach of Labor Day, particularly of Labor Sunday, the Executive Council of the American Federation of Labor, urges the appropriateness of Labor Sunday as an occasion "to give thought to the aspirations of Labor and to find in what way the soul of Labor may give thought and expression to its longings." To this end the Federation asks that there be the fullest co-operation between the Churches and labor on that day for a great "unison of expression in behalf of a higher nobler life for the masses" and a "concentration to the cause of human betterment."

All of which sounds commendable and highly desirable. But we have at present so impressed on our minds the memory of the American Federation of Labor's inhospitable and hostile attitude toward Negro labor as to make us very skeptical of all its high sounding phrases concerning "nobler life for the masses" and the "soul of Labor" giving "thought and expression to its longings."

The Executive Council, however, sends forth the following document which, in word if not in spirit, summarizes what is the desired plane to which all labor, white and black alike, should sooner or later be elevated.

"Having regard for the need of keeping constantly before the masses of our people the highest ideals of our labor movement and the requirement of our people for the complete fullness of life in all things, the Executive Council of the American Federation of Labor declares as follows.

"The labor movement of America demands for all of our people the full benefit of the life giving forces of our marvelous civiliza-

tion through constantly increasing wages and improvement of working conditions and through a reasonable and proper reduction in the hours of work.

"The labor movement of America demands for the wage earners and for all who serve usefully in any capacity, a sound and just economic basis for life and freedom in the fullest meaning of those terms.

"The labor movement of America has ever had high regard for the development of the ethical and the spiritual in life, realizing the right of all humanity to partake freely of the great satisfaction that comes to enrich life as a result.

"The labor movement of our country, recognizing the fact that all freedom and all higher development of life, rest upon first providing assurance of the essentials of existence, has first demanded economic justice as a basis for all other things.

"But the labor movement has always taught that the material is essential to something higher, and that the inspiration of our movement has its deepest springs in something above and beyond the material.

"The labor movement strives for economic improvement with unrelenting zeal and fidelity because economic improvement is the first fundamental requisite; but it holds out to all mankind a flaming torch lighting the way to a greater fullness of life, to complete realization of the finer and nobler aspirations of the mind and soul.

"The labor movement fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the complete human ideal, in all of its economic, ethical and spiritual implications.

Note the richness of the phrases setting forth what labor wants: "complete fullness of life in all things"; "constantly increasing wages"; "improvement of working con-

(Continued on Page 4).

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



POWER OF THE WORD:—

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, Hebrews 4:12.

Personal and General

Dr. and Mrs. N. J. Atkinson of Greenville, Tex., announce the engagement and approaching marriage of their daughter, Mary Amelia to Mr. W. J. Durham. The wedding date is set for Monday, September 24th.

Bishop Jones calls attention to the following dates of the Fall Conferences in the New Orleans Area: Texas, Houston, October 31st; Central Alabama, West Point, November 7th; West Texas, Ft. Worth, Texas, December 5th.

Principal John W. Haywood of Morgan Academy has just returned from the University of Pennsylvania, where he spent the Summer Session in graduate work in Psychology and Education.

SECRETARY BUTLER GIVES TIMELY WORD ON LEAGUE FINANCE

To the Epworthians of Our Colored Conferences:

In November 1921, the Board of Epworth League adopted the Twenty-four-Hour-Day plan which calls for the payment of two cents per week by Senior members, and one cent per week by Junior members) as the official method of discharging the obligations of the local chapter to the world-wide work of the League. A minimum enrollment of twenty-five per cent of each chapter's membership was designated to take place of the former Central Office dues of ten cents per year per

member. The "minimum expectation" of twenty-five per cent is general and applies to all Leagues except Chapters in certain areas where a larger percentage has been accepted for special activities.

The League and the Centenary

Since the General Conference of 1920 the Epworth League has been given a place as one of the recognized Benevolent Boards of our Church. Because it is a recognized organization to train youth for church membership and Christian service, the young people are expected to give support to their own program.

What is the Smallest Amount?

Where a Senior Chapter has an enrolled membership of one hundred, \$25.00 per year is the minimum amount. This is the amount for such membership upon the basis of twenty-five cents per member a year in Senior Chapters and 12½ cents per member per year in Junior Chapters where the Twenty-four-Day plan does not obtain.

Where there is an Intermediate League, have them pay the same amount per member as Seniors.

When to Send League Money

In Leagues where the Twenty-four-Hour-Day plan obtains, the monies are to be sent in

The last edition of "Selections from the Methodist Hymnal" published by the Methodist Book Concern in Cincinnati, has been exhausted and a new edition is now available, making a total issue of sixty-five thousand and since its publication by Bishop Thirkfield, several years ago. The "Selections" comprise one hundred hymns, seventy of them printed from the plates of the Methodist Hymnal, together with the Order of Service and a group of responsive Psalms, bound in a heavy cardboard cover. The Cincinnati Book Concern still furnishes them at \$5 per hundred, even with the advance cost of production. It is meant not to supersede the Hymnal but to so cultivate the knowledge of the great hymns of the church as to drive out the cheap and unworthy song books and thus lead to the large use of the Hymnal.

quarterly as near as possible to the following dates: January 1, April 1, July 1, October 1.

Whether the Twenty-four-Hour-Day plan obtains or not, it is much easier to raise money and remit quarterly than to wait until the close of the Conference year and burden the pastor.

Where to Send League Money

Send in the League money to the Central Office at 740 Rush Street, Chicago, Illinois, either by money order, registered letter or check. CENTENARY VOUCHERS WILL BE SENT FOR SUCH REMITTANCES. Turn these vouchers over to your pastor for they count on the total Centenary payment for your charge.

Why We Should Work This Plan

1. It teaches our young people the discipline of self-support.
2. It gives a definite responsibility that awakens initiative.
3. It links the local Chapter with the world-

wide program of the League which includes work in thirty-one different countries.

4. It will greatly aid the work among our group not only to self-support but to further extension and expansion.

5. It will show a tangible appreciation of the splendid program being put on by the Central Office for our group and the dignified relationship that our work now occupies to the great center of League life.

Let us show by our deeds rather than by our words how much we appreciate the forward step thus taken.

Very truly yours,

F. H. BUTLER,

Secretary for Colored Work of the Board of the Epworth League.

ORGANIZED LABOR AND THE NEGRO

(Continued from Page 3)

ditions"; "freedom in the fullest meaning of the term"; "the right of all humanity to partake freely of the great satisfaction that comes to enrich life"; "economic justice"; holding out "to all mankind a flaming torch lighting the way to a greater fullness of life." These phrases phrase the supreme good of organized Labor but the organization leaves the Negro out of its purview. That is its uniform history. It has evaded and equivocated, and proscribed and legislated so stubbornly and consciencelessly against the Negro that he ventures to hope for nothing from and through its high sounding grandiloquent "Spiritual" appeal to the American people.

None of the richness and fairness and fullness of life as set forth herein for the laboring man of America does the American Federation of Labor hold forth for the Negro. If that organization were less Pharasaical it would challenge the cause of all labor wherever it galls, and of all laborers wherever they are handicapped. It would champion the rights of all men to economic justice and would carry the flaming torch of fair play and justice so that it might light the way of all labor to a greater fullness of life. Unfortunately, as with most of the prejudiced American social institutions not excepting some of the Churches, even, the Federation of Labor loses its virtues and breaks down at the point of contact with the Negro and his welfare.

If all of our national and local community organizations and institutions would incorporate the masses of human beings within their programs for human betterment, they could, with a more appropriate sense of expectancy, look forward to the attainment of larger and more permanent results in social upbuilding. But as long as the American Federation of Labor and other institutions strive to lift one sector of the social mass and to deliberately disadvantage another group for class or color gratification so long will the inequalities and defects and disasters of our present social regime abide. All labor must one day, at some stage of America's social evolution, be exalted and rated at its full worth. When that period comes the Negro laborer will perforce be in the equation—a potent factor.

ALABAMA OFFERS A LARGER REWARD FOR LIMB THAN FOR LIFE

By Jesse O. Thomas

According to the newspapers the Alabama legislature now in session has enacted a law, to which Governor Brannon has affixed his signature, making it a felony for labor agents to operate in the state of Alabama, enticing or any wise inducing labor to leave Alabama to any other state. Governor Brannon pledges to keep vigil over the police force of the state, in order to see that this law is enforced to the limit as it affects the state of Alabama and its Negro citizens.

The law is designed primarily to prevent persons from enticing Negroes to leave Alabama by putting a heavy penalty upon all persons operating in the state in such a manner as can be construed to be causing Negro labor to leave Alabama. Each agent is to pay \$5,000 bond in each county, and an additional \$5,000 for each county through which the labor travels, from original point of contact to the borders of the state.

The present legislature has not enacted any laws calculated to protect and safe-guard the Negro against mob violence and lynch law. Between 1885 and 1919 there have been 253 Negroes lynched in Alabama (that is the number that the outside world has heard about). No county or individual nor the state itself received \$5,000 for the lives of these victims. Aside from the question of violating laws and the commandment "Thou shalt not kill" the

economic or productive power of the state was very materially reduced by the murdering of these 263 people, so that if the present legislature is concerned primarily with the economic phase of the Negroes' limb, its attention also may be called to the economic phase of the Negro life since there seems to be no possibility of making an appeal on any higher grounds. In her sister state, Georgia, the legislature that has just adjourned during the present week, gave considerable attention to need of laws affecting labor agents inducing Negroes to leave Georgia. Between 1885 and 1919, 419 Negroes were lynched in Georgia (that is the number that the outside world heard about) and in addition to these that have been lynched from 1919 to 1923, that have already been recorded, two more who were lynched near Macon last night may be added. Still there is no penalty inflicted to compensate for the taking of the Negro's life. It is reasonable to suppose that the lynching of these 253 people in Alabama and 419 people in Georgia between dates mentioned, infinitely had more influence on the Negro migration than all the labor agents and boll weevils combined. When the state's legislature becomes more concerned and legislate more on behalf of the protection of the Negro's life and the pursuit of happiness, the operation of labor agents will be rendered very largely, non-effective.

Bishop Paul Jones of the Fellowship of Reconciliation, said that inter-racial good-will would come about when the world gets more of the spirit of Jesus Christ. He said that since the war, practically nothing had been done towards the stamping out of the evils of war.

Bishop Jones urged his hearers to join all movements that had for their aim inter-racial betterment. Mrs. Ruth Whitehead Whaley, a student in the Fordham University Law School, told how students could assist in inter-racial co-operation. Miss Ernestine Rose the head librarian of the W. 135th St. Public Library told of the program that she has worked at the library, which makes it possible for a white and colored staff to work together in perfect harmony.

W. H. Huggins, a teacher in the public schools, and a graduate of Columbia University, urged colored women to insist upon respect from the white merchants where they trade. Huggins told of the difficulty of having the races meet together on an equal plane.

Herman Whaley, a lawyer, said that the Negro would get the respect that he deserved in proportion as he merited it. He said that education would bring about uniform respect for the Negro. Noel F. Brown, who attended the summer school at Columbia University, and a teacher in the public schools of Indianapolis, Ind., said that inter-racial work should begin in the public schools. He said that prominent speakers of both races should come before the public schools and talk on matters of interest.

Rev. Richard A. Bolden, the assistant pastor of St. Mark's Methodist Episcopal Church in his address endorsed the inter-racial work that had been started in New York. The writer will hold these inter-racial congresses frequently and those who are interested may write to Cleveland G. Allen, 227 W. 138 Street, New York.

The annual three days' educational conference for summer school students and teachers was held from August 6th to 8th, at the Y. M. C. A. 181 W. 135th Street. The conference was held jointly by the College Chapter of the N. A. A. C. P., and the Y. M. C. A. There were both afternoon and evenings sessions, and during the three days' sessions there were many vital matters discussed of interest to students and educator. The attendance was full at each session, and because of the large number of students and teachers in New York during the conference from various sections of the country, the conference was far reaching in its effects.

The meetings were of an inspirational kind. The opening address was made by Channing H. Tobias, student secretary of the International Committee of the Y. M. C. A. Mr. Tobias told of the need of a stronger religious life in our colored colleges. He advocated clean and healthy sports. Dr. W. E. B. DuBois spoke on "The World Since the War." At the afternoon sessions on Tuesday, the topics discussed were: "Some Possibilities of the American Youth Movement," by C. Glenn Carrington of Howard University, and "Higher Education and the New Social Order," by A. P. Randolph editor of The Messenger. At the evening sessions addresses were made

NEWS FROM NEW YORK

By Cleveland G. Allen

Inter-racial Congress Held at St. Mark's Tent—Summer Conference of Students Held at Y. M. C. A.—Negroes of New York Pay Tribute to Late President Harding—Rev. Dr. Frederick Butler a Visitor—St. Mark's Methodist Episcopal Church to Start Building in Fall.

The first of a series of inter-racial conferences to be held in this city, took place on Sunday afternoon, July 29, at the tent of St. Mark's Methodist Episcopal Church, at 138th Street and Edgecombe Avenue. Fully 2,000 people were present and heard frank and open discussions by white and colored speakers on how to bring about racial adjustments and settle many of the differences that now exist between races in this country today. The inter-racial congress which was organized by Cleveland G. Allen, a graduate of the Columbia Training School, and the New York correspondent of the Southwestern Christian Advocate, will have for its aim the bringing together of all groups for the purpose of holding frank discussions of vital interest. The invocation was given by Rev. Dr. John H. Reed, a returned missionary from Liberia, Africa. Dr. Reed in his prayer asked for inter-racial good-will.

The writer in his opening address told of the need of inter-racial co-operation, and said that the League of Nations, the World Court, and similar movements had for their racial adjustments. He told of the inter-racial work

that was being done by the American Missionary Society, The Freedmen's Aid Society, and similar organizations. Rev. Dr. J. W. Robinson pastor of St. Mark's Methodist Episcopal Church, was the first speaker. He told of the strained relationship of the races here in America, and said that they would be brought together only by inter-racial co-operation.

G. W. Oliver who attended the summer school of Columbus University, and a teacher at Rust College, at Holly Springs, Miss., told of what was being done to bring the races together in that state. Mr. Oliver said that the Negroes mean to stay in the south and work out their destiny.

Percy Green a teacher in the New York Public Schools, told how white children had learned to respect colored children because of the work of colored teachers in the public schools.

Mrs. Elizabeth Ross Haynes who was the first international secretary of the Y. W. C. A. among colored women, and who was among the four colored women present at the inter-racial conference in Memphis, Tenn., said that the difficulty in the Negro getting respect was that he was always classed as a servant. She said that white people ought to get in touch with the educated class of colored people. She said that education and the accumulation of wealth would be the means to get the respect for the Negro.

on "Modern Negro Poetry," by Miss Jessie Redmon Fauset of *The Crisis*, and "Books as a Source of Power," by Prof. E. C. Williams of Howard University.

At the afternoon session of Wednesday, the topics discussed were: "The Teacher as a Vocational Guide," by Mrs. Elise Johnson McDougald, and "Religion and Education," by Prof. J. E. Aggrey of Livingstone College.

At the evening sessions addresses were made on "The Migration Movement," by Chas. S. Johnson of the Urban League, and "Education for Leadership," by Dr. Robert W. Bagnall of The N. A. A. C. P. There were open discussions at all sessions.

The Negroes of New York joined with the nation in paying their tribute to the late President Warren G. Harding. It was the general opinion of those interviewed by your correspondent that the late President was sincere in his actions and had the good-will of the colored people of this country. The late President took a keen interest in the progress of the Negro, and one of his official deeds was the sanctioning of the request of Dr. Robert R. Moton, that a colored personnel be placed at the government hospital at Tuskegee. In Harlem where live the most of the colored people of the city, the picture of President Harding was displayed from the windows of business enterprises, while American flags flew at half mast from windows. Memorial services were held by churches and other institutions. At the Y. M. C. A. one of the largest of the memorial services were held. Morgan Shepherd the religious work secretary, presided. The favorite hymns of the late President were sung. The eulogy was delivered by Aiken Pope, a young colored lawyer of this city. Rev. Dr. C. S. Morris of Norfolk, Va., told of the impression that Harding made upon him when he was among those to go to Marion, Ohio, to congratulate him upon his election to office.

A brief memorial service was held at St. Mark's tent. The eulogies were delivered by Revs. J. W. Robinson and R. A. Bolden.

A committee was appointed to send suitable resolutions to Mrs. Harding. Several of the prominent citizens of New York issued statements deploring the passing of President Harding. President Harding made a visit to New York early in the summer, and returning from the baseball game which he attended at the Polo grounds, he passed through the Negro section en route to his hotel. Colored leaders who have come in touch with him speak of him as being kindly disposed to the welfare and interest of the colored citizens.

Rev. Frederick Butler who is the director of the colored work of the Epworth League of the Methodist Episcopal Church, was a visitor to this city recently. He came here on business relating to his office and while here saw a number of his old friends which he made while acting as pastor of the St. Mark's Methodist Episcopal Church. Rev. Butler is one of the most prominent of the colored leaders in the Methodist Episcopal Church, and has had an interesting career. In connection with his office he has fine opportunity to touch the lives of the younger members of the church, and his influence is being keenly felt in this

direction. He has been the pastor of some of the most influential churches of the connection, and has made good records.

He makes his headquarters in Chicago. Dr. Butler is a striking example of what it is possible to attain when one has the proper mental and spiritual equipment. He has been widely educated, and has a large experience in the church life of the race.

Your correspondent from time to time will mention some of the influential leaders of the church.

The St. Mark's Methodist Episcopal Church which has been holding its evening service at a tent at 138th Street and Edgecombe Avenue, on the site purchased for the new church during the months of July and August, has had a very successful summer campaign. During the two months under canvass Rev. Dr. John W. Robinson has succeeded in raising close on to \$15,000 which is one of the most remarkable church records in the history of St. Mark.

The services have been of a very inspiring nature, and some of the features have been the song services led by Dr. Robinson. The ser-

vices have been well attended and were convenient for the most of the members who reside in Harlem. Prominent clergymen of this and other cities have been engaged, and Dr. Robinson was assisted in his efforts by the Rev. Richard A. Bolden pastor of the Butler Methodist Episcopal Church, in Williamsbridge.

All denominations have taken part in the services and the two months' meeting under tent has brought on a fine spirit of unity between the churches of Harlem. Dr. Robinson has made many friends since coming to this city, and he has introduced many new features which will still keep St. Mark's in the forefront of our Methodist churches. All indications point that the church will begin to build some time in the fall.

Dr. Robinson is anxious to be able to start building with the most of the money in hand, so that there will not be any set backs. The church is undergoing one of the most interesting periods in its history.

Further reference to St. Mark's will be made in another issue of the Southwestern.

SCHOOL FOR RURAL PASTORS OF NEW ORLEANS AREA

By Dr. M. T. J. Howard

The most outstanding evidence of what the Centenary program is doing in the Southland, especially within the confines of the New Orleans area is the assembling of the town and country pastors in a school of Church Methods and Management representing the State of Louisiana, Alabama, Mississippi, Arkansas and Texas with pastors from Missouri.

We are face to face with the days of the prophet Elisha, and that youthful student who in old times found themselves surrounded by overwhelming enemies to the cause of the larger Kingdom purposes. The manifest presence of the unconquerable armies of Heaven was revealed in answer to the prayer of Elisha "Lord, Jehovah, I pray thee, open his eyes that he might see." He saw defeat and death; God revealed angels of deliverance and conquest with flaming swords to protect and save.

So here, at Wiley University for this school period have we stood facing the fact that there are innumerable enemies of destruction to the finer things of life, but we have been listening to the prayer of the prophets through the consecrated lives of this faculty who in classroom work and out-door health plays, have opened our eyes to behold angels of God, standing to fight for us, and through us save a perishing world.

The personnel of this faculty has imbued each of us with a deepened sense of consecration to serve God's bleeding world.

Dean M. J. T. Howard whose very presence and brotherly touch is ever alert to the task of putting over a program of sanitation and health for the rural churches. Making the church the real community center for all the people is his hobby. His opening services every morning gripped us and gave to us the urge for meeting the task committed to us.

Dr. Rollo A. Kilburn has proven the wisdom of the church in giving to us this very able teacher of preachers. His lessons of meditation on "Jesus and the People." His

masterly class work in church finance and music and methods of Evangelism has enlarged our vision and nerved our souls for the task which is ours in the field of christian service.

Dr. Newell W. Edson, Associate director of the American Social Hygiene Association, 370 Seventh Avenue, New York City, in that atmosphere of pure scholarship came and we saw angels of Heaven enshrining the social order of life.

The Board of Sunday Schools in giving to us the most excellent services of Miss Florence Hutchinson, whose power of imparting in the plainest language the entire program of the Sunday School and the plans of yoking up the entire church and community life to the church has enlarged our possibilities and increased our purposes in carrying out the full program of grading and saving our young people to the church. Her scheme of social and recreational work appeals to us as workable and withal a means to the glorious end of leading all the people to consecrated worship and service.

The Agricultural Department of Texas in giving to us the valued instruction in Home Beautification, Gardening, and the conservation of farm products by actual demonstrations in the person of Mrs. M. E. V. Hunter, has rendered a service worthy of our commendation.

Whereas the Board of Home Missions and Church Extension has, through the Centenary program of the church, made it possible for us to become beneficiaries of this School of Methods for Town and Country pastors by locating this school accessible to us all, and whereas, these instructors have shown such lively interest in doing the class room work with the deepened sense of consecration.

Be it resolved, that we do hereby record our gratitude to the Board of Home Missions

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REPORT OF DISTRICT CONFERENCES

WESTERN

The District Conference of the Western District was held in St. Paul Methodist Episcopal Church, Kings Mountain, North Carolina, July 25-29, 1923.

The entertainment and hospitality on the part of the Rev. S. E. Dunham and his co-workers was splendid. The doors of every home stood ajar waiting our arrival. Splendid music was rendered by the choirs of different churches of the town each night.

Wednesday 8:30 p. m., July 25, Rev. J. A. Laughlin, District Superintendent, presided. After devotional service Rev. Sims of the white Baptist Church was introduced by Mr. P. D. Hendon, Mayor of the city, and delivered in language beautiful and inspiring, the welcome address in behalf of the city of Kings Mountain. Rev. Leaper, pastor of the Presbyterian Church delivered address of welcome in behalf of the Colored Churches of the city.

Thursday morning session July 26, the conference met pursuant to the program at 9:00 o'clock. Rev. J. A. Laughlin, District Superintendent in the chair, after a few remarks all ministers were present and reports from several charges were made showing that excellent work had been done along all lines. Our beloved superintendent presided with his usual way. He called upon the ministers and laymen of the conference to put over whatever program is put on by the church. Let us try to make this the crowning year in the history of our work, let us all do our best, and trust God for the results. The reports though brief, showed that the Western District Conference is manned with men of vision, culture and character, who are looking by faith into the face of God, and for Christ we are doing a mighty work under our leadership Rev. J. A. Laughlin, District Superintendent.

The conference was honored with the presence of a number of distinguished visitors and their wives. These were introduced: Dr. J. P. Morris, Rev. D. Brooks, Dr. H. L. Ashe, Dr. R. W. Winchester and wife, Dr. P. J. Cook, Mrs. Gammon Morris, Rev. A. M. Irwin, Dr. M. M. Jones, Rev. N. J. Pass, Rev. W. M. Wells, Prof. James McRae. Able addresses were made by all, bringing greetings from their respective districts. Rev. R. S. Abernathy read an able paper, subject: "The Aim and Purpose of the District Conference." Dr. Bruce, a worthy and distinguished layman of St. Paul Methodist Episcopal Church of Winston-Salem, was introduced and made a fine talk stressing the need of a standard; a college rated and sustained by our church. Dr. Trigg, President of Bennett College, gave a fine address and painted a beautiful picture of the college and its achievements and possibilities. He urged that the pastors encourage the people to send pupils to Bennett. Rev. Wm. Wells of Wilmington District, made a strong impression. Mrs. R. B. Winchester, representing the Woman's Home Missionary Society of the Methodist Episcopal Church, spoke with great feeling and force of the work of this society in this conference.

Thursday night, 8:30, Rev. R. S. Aber-

nathy, presiding; Rev. A. S. McGowans, as preacher of the hour. His text II Tim 1: 12 from which he preached a strong sermon. Dr. Ashe and Dr. Winchester made very able addresses.

Friday morning after opening of the conference Prof. J. A. McRae, principal of the Reidsville High School, gave a fine lecture with fine diction, polished oratory and progressive idea. The Rev. N. J. Pass, our Pastor of Laurenburg, was introduced and in his characteristic style made an able, earnest address, thrilling and inspiring. Rev. M. M. Jones, District Superintendent of the Wilmington District, made a thoughtful address. Friday, 2 p. m., Rev. D. Brooks, a veteran minister, gave us a beautiful talk on love and how to treat your fellowmen with his deep spiritual connection, we were made to rejoice. 8:00 p. m., Woman's Home Missionary Society meeting conducted by Mrs. Knox. Address by Dr. M. M. Jones; 9:30, sermon by Rev. J. A. Baxter preached a delightful sermon to all that were present. Saturday morning, 9 a. m., Devotion, after which finishing of the reports. 2:30 outing for the delegates to the battlefield of Kings Mountain and High School of Lincoln Academy.

Sunday morning at 10:30, love feast, which was a spiritual feast for all that were there, lead by Rev. J. C. Addie and Rev. McArthur. Rev. A. M. Irwin preached a noble sermon at 11 a. m. to the glory of God. Sunday afternoon sermon by Rev. R. G. Morris. 8:30 p. m. sermon by R. S. Rhyme, the speaker was at his best and the holy spirit had full sway, every one left highly benefitted. That the task of each is to reestablish the love of God in the hearts of men and that it will be a happy day when every man finds his place and goes forward with a consciousness of a Divine commission in the accomplishment of his task. During the business session of the conference the district raised for Centenary and other purposes \$400.00. We are striving to put the job over.—Priscilla L. Shepard, reporter.

GAINESVILLE

The Thirty-Third Session of the District Conference, Sunday School and Epworth League Convention, Gainesville District, Florida Conference, convened at Williston, Fla., at the Methodist Episcopal Church, July 12-13, 1923, at 9 o'clock Thursday a. m., with Dr. J. S. Todd, District Superintendent in the chair and Rev. A. McCoy as pastor. Devotional service conducted by District Superintendent J. S. Todd. Following the devotional services, was the administration of the Lord's Supper, conducted by the District Superintendent, assisted by the pastors, Rev. J. B. Williams, G. B. Wilson, A. Miles, A. McCoy, L. T. Belle and others. Ministers and laymen partook of the Sacrament. This was followed by the election of officers of the District Conference and the Sunday School and Epworth League convention. The following were elected: Secretary, Rev. G. B. Wilson; Treasurer, Rev. A. McCoy; Assistant, F. E. Welch; Rev. F. E. Welch reporter to daily paper (Journal); Rev.

L. T. Belle, Statistical Secretary. The first business followed was the financial reports from pastors. Episcopal Funds, General Conference Expense, Conference Claimants, Investment and Centenary collections were reported since the annual conference: Centenary, \$300.00, including vouchers and cash; Contingent, \$71.00. The total amount for all purposes was about \$600.00 since last annual conference.

The Pastor's reports were all very good.

The finest delegation of young folks seen at any session for many years. The District and Epworth League and Sunday School Association choir, directed by Mr. Virgil Smith, truly brought home the music.

Thursday at 3 p. m. each day, the Sunday School convention held its session with Mr. W. W. Sullivan the President, in the chair. The convention was interesting. Fraternal delegates: S. W. Bartley, District Superintendent of the Lake City District, Rev. W. R. Stephens, District Superintendent of Jacksonville District; Rev. S. P. Pratt, Pastor on the Jacksonville District, each of them brought loving fraternal greetings.

Thursday, 7:30 p. m., a literary concert and address by fraternal delegates Rev. W. R. Stephens, Rev. S. P. Pratt were introduced. Each of them brought inspiring messages. At the close of the literary program Thursday evening, a sermon was delivered by Rev. L. T. Belle.

Friday a. m., the District Superintendent, Rev. J. S. Todd, continued the work of the District Conference. The District Superintendent was delighted with reports. The District Conference was addressed by the fraternal delegates and the head of the district. 8:30 p. m., Friday, a literary concert. Devotions conducted by W. M. Mauty; prayer by Rev. W. P. Plair. Friday 8:30 p. m., Professor G. W. Perkins, acting master of ceremonies. Professor Spears, a laymen of Sanford, Fla., and Professor I. H. Miller, Principal of Cookman Institute of Jacksonville, Florida, brought interesting messages. Following the addresses, an educational rally by Sunday School Convention was held. A scholarship for one worthy student from one of the District Sunday Schools. Finale. Rev. F. E. Welch, Alachua, Fla., Professor G. W. Perkins of Mt. Pleasant Sunday School, Gainesville, Fla. Mrs. Marcenia Williams of Hague, Florida.

Educational rally for scholarship from Gainesville Sunday School \$10.00; from the League, \$2.00; Mr. W. W. Sullivan, \$5.00 Rev. J. S. Todd, \$1.00; Professor Spears, \$1.00; other sources, \$21.50 concert Saturday, p. m., \$5.00.

Rev. S. W. Bartley, District Superintendent of the Lake City District who came with fraternal greetings during the district conference session, remained over and brought to us the message Sunday 11 a. m. 3 p. m., Rev. Lewis C. Limbrie delivered the message which made a good impression. 8 o'clock p. m. Rev. A. Miles preached the closing sermon and the whole congregation was benefitted.—(Rev.) L. T. Belle, reporter.

TEXARKANA

The Texarkana District Conference con-

vened in Visitor's Chapel, Texarkana, Ark., August 1-5. The District Superintendent called the conference to order with a song and prayer. Sacrament of the Lord's Supper was administered by the district superintendent, assisted by Rev. M. F. Strong and others.

The Secretary being absent, Rev. L. E. Neal called the roll. All pastors were present but one, Rev. J. H. Richardson, who was ill. Rev. A. C. Cabean was elected secretary, and he chose for his assistant, Mrs. L. E. Neal. Rev. C. H. Brooks was elected statistical secretary, and Rev. C. H. Howell as his assistant. Rev. M. F. Strong, was elected Treasurer, and Rev. J. L. Bryant as assistant. Rev. H. Bright preached the opening sermon. The writer conducted the devotions. The afternoon session was given over to the Woman's Home Mission and Ladies' Aid Society. Mrs. Saxton, wife of Dr. Saxton of the district was in charge. More than \$100 was collected by these good women. At night we all were made happy to hear the message by Rev. C. H. Howell, our pastor at Hope.

The second day found us all ready for reports which showed an increase over last year. Nine hundred dollars were reported for Centenary. The visitors to the conference were: Drs. Cox and Sherrill. Each of them thrilled our hearts with a cheering message. The welcome exercises were on a high order from all the churches of the city. Rev. Hall and his good people made it pleasant for all present. where Dr. and Mrs. Saxton had opened the doors and made us welcome. Addresses were on Friday evening we visited the parsonage made by laymen and ministers. The parsonage is a six-room structure valued at \$3,000. We are paying the last of this amount this fall. The following persons preached on Sunday: The writer at 11 a. m., Rev. M. F. Strong at 3 p. m. and Rev. A. C. Cabean at 8 p. m. Thus passed into history one of the best district conferences in years. We will meet next year at DeQueen.—S. McDonald, reporter.

JACKSON

The Jackson District Conference and Woman's Home Missionary Society met in annual session in Wesley Methodist Episcopal Church July 24th. The first day was given to the Home Missionary Society with Mrs. A. E. Lipscomb, wife of our veteran pastor at Morton, in the chair and Mrs. M. E. Wilburn acting Secretary. Dr. L. W. Price, our worthy and efficient Superintendent was present, rendering help and advice whenever needed.

Devotional services were conducted by the President. Prayer by Dr. J. M. Shampert. Opening address was made by District Superintendent L. W. Price, who in turn, introduced Dr. J. M. Shampert who made a very timely address. The discussion of topics was then taken up and the subject "The Local Work of the Woman's Home Missionary Society" was discussed by Mrs. M. F. Wilson and Rev. A. W. Wilks. The next subject discussed was, "The General Work of the Woman's Home Missionary Society," by Mrs. M. J. McAllister and Miss Geneva Elmore.

The hour having arrived for preaching the Rev. A. W. Wilks opened the devotional services and the Rev. C. H. Hill preached a very strong sermon from the text "Occupy 'Till I

Come." After an offering benediction was pronounced by Rev. C. H. Hill.

The afternoon session was devoted to the discussion of topics and reception of reports from the various auxiliaries. The following visitors were introduced and made splendid addresses: Drs. J. B. F. Shaw, M. T. J. Howard, D. L. Morgan, G. W. Smith and R. H. McAllister. It was agreed to not have the Woman's Home Missionary Society to meet in connection with the District Conference, as it does not allow enough time to transact the business of the society.

At night we had splendid addresses by Drs. Shaw, Howard and McAllister.

Wednesday, the second day was used by the District Conference, Dr. L. W. Price, District Superintendent in the chair. Devotional services were conducted by Rev. J. B. Campbell and delegates of Brandon. Rev. A. W. Wilks was elected Secretary, with Revs. J. B. Campbell and H. S. Morton, assistants. Rev. J. W. Isabell was elected Statstican, with Rev. P. S. Olive as his assistant. After the appointment of the various committees and election of A. W. Wilks reporter, Dr. L. W. Price, District Superintendent, read his annual report showing that the work of the district to have advanced along all lines.

Welcome address in behalf of the city and ably responded to by Attorney L. K. Atwood. We also had a very elaborate program by the local churches welcoming us to their city. Special mention should be made of little Misses Bernice Edwards and Flossy Boone and Mrs. Carter principal of our school at Brandon.

It was agreed that hereafter all auxiliaries pay \$5 representation fees and local preachers pay \$2 and take the Southwestern Christian Advocate. Visitors not previously mentioned were: Rev. J. A. Williams, Rev. W. A. and Mrs. Oates, Rev. M. L. Gray pastor M. B. Church at Brandon.

Rev. C. H. Hill was recommended for reception on trial and four were licensed to preach and two were recommended for ordination. We also had Dr. E. M. Jones, our most efficient Area Secretary, who made a splendid address on his work. We also had Dr. B. T. McQueen, District Superintendent of the Meridian District and he preached a very strong sermon Friday night. We were indeed glad to have him with us as he had been a beloved pastor of Jackson Central the past five years. The Statistical Secretary's report showed a splendid advancement as follows: Conversions, 84; subscribers to the Southwestern, 251; benevolences, \$2,762.40; paid pastors, \$3,756. District Superintendent, \$679. Three charges, Central, St. Stevens and Combarle went over the top for the Southwestern Christian Advocate and all the rest pledged to do the same by the annual conference.

Greetings were exchanged between the Jackson District and the Vicksburg District.

It was agreed to give the District Superintendent a \$60 suit of clothes and the local preachers voted to give him a nice overcoat in appreciation of his splendid services. After listening to a very strong appeal by Dr. E. M. Jones every pastor pledged himself to see that his charge paid its pro rata for the Episcopal residence.

Special mention should be made of the wise

counsel and splendid services rendered to the conference by Dr. W. M. McMorris, who has served so long as a District Superintendent. Sunday we had a splendid Sunday School conducted by the efficient Superintendent, Mrs. Ina Taper. A splendid love feast service. Sermon at 11 o'clock by A. W. Wilks and at night by P. S. Olive. After the presentation of resolutions and adoption of the same, the conference adjourned to meet at Pelahatchie. Rev. F. Smith and his good people deserve much credit for the hospitable way in which they entertained the conference.—A. W. Wilks, reporter.

MONTGOMERY

The Montgomery District, Central Alabama Conference, met in Troy, Ala., July 25, 1923. Rev. J. C. Carson, District Superintendent, opened the conference in due form. Mrs. Johny Jackson, a layman, was elected Secretary; Rev. J. L. Wilson was elected Statistical Secretary; and Rev. George Brown, Treasurer. Nearly all pastors were on hand and their reports showed an increase, with few exceptions, along all lines.

The report of the District Superintendent was very highly commended by all the members of the conference, and many delivered praiseworthy addresses relative to the report. The welcome addresses were delivered at night by Mrs. Johny Jackson, Messrs. John Thomas and V. H. Stephens. Doctor Wilson responded in behalf of the conference.

L. W. Owens and George Brown were recommended for orders and admission on trial; the orders of James Lopez and C. H. Saxton were recognized. Notwithstanding the fact that the exodus has caused many of the members to leave, but in spite of that there was an increase of members reported and an increase of \$200 over last year for benevolent purposes. The *Southwestern Christian Advocate* was by no means overlooked, and the second Sunday in September was harmoniously agreed upon as the day set apart to take special collections for the Episcopal residence, and from all indications great collections are expected.

The following named persons were among the visitors and made addresses: Dr. J. W. Golden, Area Evangelist; Rev. R. R. Williams, District Superintendent, Marion District; Dr. G. W. Lewis, of Anniston; Dr. Wm. Jones of the Board of Sunday Schools; Prof. H. H. Sutton, President Central Alabama College; Rev. S. C. Walker of Birmingham and Dr. Moreland of the A. M. E. Zion Church.

The people of Troy can not be too highly commended for the most excellent manner in caring for the conference; and Rev. George Brown the pastor, deserves special mention for such arrangements as were made for the entertainment of the conference.

Many excellent sermons were preached by members of the conference, and on Sunday the flood tide ran high with messages from above.

Rev. J. C. Carson knows how to man the ship and he has the confidence of his brethren. At the close of the conference each brother departed with a will to do more for the *Southwestern Christian Advocate* and the Episcopal residence than ever before, and when the roll is called the Montgomery District will stand on

par with any district in the conference according to its membership.

Wesley, Mobile, was chosen as the place for the next District Conference.—J. W. Wilson, reporter.

WACO

Waco District Conference, Epworth League, Sunday School and Ladies' Aid Conventions met on the Springfield Circuit at Rocky Crossing, July 31 to Aug. 5, 1923; Rev. T. H. Wyatt, District Superintendent in the chair.

First Day, Morning Session—The District Superintendent conducted the devotions; after the opening remarks the organization was then perfected. Prof. A. C. Wilson was elected Secretary, and selected his assistants, Prof. W. H. Hawkins and others. Revs. J. L. S. Edmonson, J. D. Rice and R. A. Appling constituted the financial committee, Rev. Edmonson being Treasurer. Prof. A. C. Wilson, Revs. J. H. Childs and J. W. Maye were elected nominating committee. Rev. Maye being absent, Rev. R. A. Appling was appointed instead. Rev. J. D. Rice preached the Sacramental Sermon, after which the District Superintendent administered the Lord's Supper to 174 persons, assisted by all of the Elders of the district.

Afternoon Session—At 2:30 p. m. the Sunday School Convention met with the President, Prof. A. C. Wilson in the chair. After the President's report, the Sunday Schools of the district reported the condition of their several Sunday Schools. The discussion of the subjects brought new ideas, new life, and new aspiration to the whole district. At this point Rev. D. C. Lacy, Field Secretary of the Permanent Fund of the Conference Claimant of the West Texas Conference was introduced and laid the object of his work on the hearts of those present.

Evening Session—Rev. P. M. Carmichael being absent, Rev. H. O. McCutlin filled the pulpit to the delight of all who heard him.

Second Day's Morning Session—The devotion was conducted by B. W. Williams. At 9:00 a. m. Rev. J. L. S. Edmonson, District President of the Epworth League, took the chair and called the roll of Epworth League delegates, and each Chapter Junior and Senior reported their work.

Afternoon Session—After a high spiritual advice by the District Superintendent, the Revs. M. Fountain and J. L. S. Edmonson were appointed evangelistic conductors; and Rev. J. W. Warren, District Superintendent of the Dallas District; Revs. S. E. Blacknell, J. W. Stone, Jr., and H. H. Qualls, all of the Dallas District were introduced. At 8 p. m. devotions were conducted by Rev. John Coe, after which Prof. E. L. Gordon, Secretary of Y. M. C. A. was introduced and spoke of the work in which he is engaged. At 8:30 p. m. Rev. R. A. Appling came with a burning subject, "The Soul of Man Mortgaged and the Soul of Man Redeemed."

Thursday morning at 9:00 a. m. the District Conference opened with the District Superintendent in the chair. After making his report, the pastors, local preachers, exhorters, and examining committee made their report. At 3:15 p. m. the Ladies' Aid Society, the Woman's Home Missionary Society and the Woman's

Foreign Missionary Society opened their great meeting. At 8:30 p. m., Rev. W. M. White preached to a crowded house.

Friday morning at 9:00 the Brotherhood and Art Club had charge of the meeting. At 8:30 p. m. Mrs. M. J. Appling preached from Job 14. If a Man Die Shall He Live Again?

Saturday was a day of finishing business and fixing the seat of the next District Conference. At 8:30 p. m. Saturday evening Rev. R. A. Appling filled the pulpit at the absence of Rev. I. T. Sanford. Sunday morning the model Sunday School was conducted by Prof. A. C. Wilson, president of the District Sunday School Convention. Marlin was the banner school. At 11 a. m. Rev. J. L. S. Edmonson preached an able sermon to a large congregation.

Sunday evening at 8:30 Rev. M. Fountain preached the closing sermon. At this conference \$677.23 was paid in for Centenary; one hundred and twenty-eight delegates paid \$1 fee. After reading the resolutions the conference adjourned to meet next year in Chilton.—Rev. R. A. Appling, reporter.

ATLANTA

The Atlanta District Conference, Sunday School and Epworth League Convention of the Methodist Episcopal Church met in its twenty-seventh session in Russ Chapel, Oxford, Georgia, Wednesday, August 8th, 1923, with Rev. J. W. Queen, District Superintendent, presiding.

The devotion and communion services were conducted by the District Superintendent and Pastors. After this the roll was called and most of the pastors and delegates were present.

The Conference was organized. Rev. N. J. Crolley, Pastor of Warren Memorial, Atlanta, Georgia, was elected Secretary, and Miss Alice Thonton a member of Central Avenue, Atlanta, Georgia, assistant. Rev. H. E. Burns, Pastor of Ariel Bowen, Atlanta, Georgia, was elected reporter to the Southwestern Christian Advocate and other local papers.

After a few timely remarks, the District Superintendent read his report. It showed that the district had made the greatest stride materially, spiritually, and financially than in any previous years.

The pastors reported the spiritual and temporal condition of their charges. In spite of the exodus and financial depression their reports showed an increase in membership and Centenary and apportioned benevolences. The following amounts were raised to date: Centenary, \$3,000; Episcopal funds, \$256; Conference Claimants funds, \$228; General Conference expenses, \$58; Local Board Church Extension, \$54. Total, \$3,596. Raised for Russ Chapel and the pastor during conference, \$102, making a grand total \$3,697.

One of the most interesting features of the conference, was the noon day lectures delivered by Dr. L. H. King, D. D., Editor of the Southwestern Christian Advocate on the "Social Teachings of Jesus". These lectures were thoughtful, logical, interesting and inspiring to all. We were greatly benefitted for having heard him.

Wednesday night, the addresses of welcome were delivered by Miss Mary L. Anderson

on behalf of the church and by Hon. W. R. Branham, the Mayor, on behalf of the white citizens of Oxford. These addresses were not so long, but every word had the ring of sincerity and cordial welcome. Mr. Branham said, "that there was no race feeling between the colored and white people of Oxford. Both races lived and worked to gether in peace and harmony as Christian Brethren. The colored and white people stand together for law and order to protect the sacred rites of their little village. Through this method only one had been put in prison in ten years and only one arrest made and he was a white man."

Dr. L. H. King, with most fitting words responded to the addresses of welcome.

Following this service Rev. N. J. Crolley was introduced and preached the annual sermon. Text: More blessed to give than to receive. Acts 20:35.

Thursday night was "Christian Education Rally." Dr. J. W. Simmons, President of Clark University, Atlanta, Georgia, spoke. His subject was: "Christian Education the Only Way Out." Some of the things he said are "that we should get an education, because we owe it to ourselves, to our parents, to the present and past times, and to our Heavenly Father." His address shows that he has the deepest interest in the education of our youth. Let us support him in training our boys and girls for future service.

Friday night, Anniversary of the Southwestern Christian Advocate and the Board of Temperance, Prohibition and Public Morals, Dr. J. N. C. Coggin was present and spoke in the interest of the work he represents. His lecture was forceful and helpful to the conference. Dr. L. H. King spoke in the interest of the Southwestern Christian Advocate. He left no stone unturned in representing this valuable organ of our church. He secured sixteen subscribers for the Southwestern Christian Advocate.

Dr. J. W. Moultrie was present and addressed us in the interest of the Centenary. Resolutions were passed asking each pastor to secure 100 persons or more to pay \$5.00 each as a unit to be reported for Centenary at Clark University Endowment Day in October. September was set apart as District Tag Day among the young people.

Dr. R. T. Weatherby, Area Evangelist, had charge of the Evangelistic service. His messages to us each day were invaluable spiritual life to our conference.

The Sunday School and Epworth League Convention.—Thursday and Friday afternoons and Saturday night were given to the young people for their program. Mr. J. L. Releford, presiding. The program rendered by them was instructive and interesting. It showed great progress among our people in every way. Dr. J. C. McMorries was present and addressed the convention. It is through his untiring efforts that our Sunday Schools are advancing in the program of the church.

Other visitors are as follows: Dr. M. M. Alston, District Superintendent of the Newman District; Dr. J. F. Demery, District Superintendent of the Gainesville District; Dr. H. W. B. Wilson, Secretary Sub-Agency American Bible Society; Dr. Z. K. Gowen, Pastor of Oak Hill Charge; Rev. S. B. Bufford, Pas-

tor of Union Grove Charge, and Rev. N. A. Bridges, Pastor of Covington Charge. All of these brought greetings and words of cheer to our conference.

Sunday Services, 9:30 a. m. Conference Sunday School, 10:30 a. m.; Conference Love Feast, 11 a. m. preaching, District Superintendent, 3 p. m. preaching; Rev. I. C. Rucker, Pastor of County Line Charge, and 8 p. m. preaching, Rev. H. E. Burns, Pastor of Ariel Bowen, Atlanta, Georgia.

The Pastor, Rev. J. C. Cunningham, his good wife, members and friends, deserve much credit for the royal way in which they entertained this conference.

This closed the greatest District Conference and Sunday School Convention in its history. The district adjourned to meet at Palmetto, Georgia, 1924, and the Sunday School and Epworth League Convention to meet at Ariel Bowen, Atlanta, Georgia, 1924.—H. E. Burns, reporter.

SPARTANBURG

The Spartanburg District Conference convened with the Mt. Olive Methodist Episcopal Church, Rock Hill, S. C., July 25 to 29, 1923. The Rev. J. C. Martin, D. D., District Superintendent, presiding. The organization was prefaced by an introductory sermon. The District Superintendent made a deep impression on each and all. The Conference was organized with the following officers, to-wit: Rev. C. James was elected Secretary; Assistants, Revs. A. W. Wright, C. C. Reynolds, and S. M. Miller; L. W. Williams was elected Secretary; J. A. Gary, assistant. L. W. Williams was elected to report proceedings to the Southwestern Christian Advocate; Rev. C. C. Reynolds to the Watchman and Defender, and Rev. S. M. Miller to the Rock Hill Daily News. The several committees were appointed and the conference proceeded with ease, grace and dignity. The welcome addresses on behalf of the charge and city by Miss Ida Hope and Dr. J. A. Gathings, respectively, were regarded beyond the ordinary. The response by the writer passed. The sermons, papers and discussions were of a high spiritual and instructive order, yea they were fraught with the spirit of the Master. I mention only one by Dr. J. W. Moultrie on Sunday morning, which was able, instructive and spiritual. The pastors' reports showed an increase over the previous year along almost all lines. The district reported \$500 in excess of last year for the Centenary. We were favored with several prominent visitors, notably among them were: Mrs. J. W. Moultrie, Drs. Moultrie and C. R. Brown, Miss Daisy MacLain Bulkly, and Bros. S. J. McDonald and Caldwell of Orangeburg, S. C. These exclusive of Dr. and Mrs. Moultrie made splendid impressions in support of their candidacy for election to General Conference in 1924. The good people, pastor and friends of Rock Hill deserve special mention for the hospitable manner in which they cared for the members of the Conference.

It is due our worthy District Superintendent to say that he presided over our deliberations in quite an able and impartial manner. The Benediction on Sunday evening closed one of the most successful of the conferences held on the district.—L. W. Williams, reporter.

ORANGEBURG

This organization of the Seventeenth Annual Orangeburg District Conference was ordered in session July 26-29, 1923, through the authority of the District Superintendent. Rev. B. S. Jackson. The seat of the society was at Denmark, S. C., in the Franklin Methodist Episcopal Church.

The entertaining host and pastor of the church was the sanguine Rev. James A. Summers. With his membership and friends, he had everything ready and waiting to make the conference comfortable and at home.

While these ministers and various delegates stayed in Denmark, every minute was occupied with interest and pleasure. The citizens of the town of both races were highly pleased, and impressed with the fine appearance, dignity, scholarship and magnificent deportment of his religious body.

There were many valuable, instructive, as well as brilliant essays, papers, lectures and addresses made at the conference. "The Southwestern Christian Advocate," "The Centenary Movement," "The Temperance Cause," "Africa's Greatest Needs," "The Summer School of Theology for Undergraduates," "The Laymen's Association," "Claffin University," "The Bible and Its Place in the Public Schools," "As Laymen What Are Our Duties in Our Church" and "Christian Stewardship" were some of the timely and potent subjects discussed.

The Gospel messages were preached by Revs. R. F. Harrington of the Florence District; Austin P. Gillard, Jesse E. Goins, Morris O. Stewart, John S. Miller, William M. Hanna, John C. Gibbes and Robert H. Cunningham.

Every report from the District Superintendent, pastors, conference members, delegates and high churchmen showed numerical growth, financial increase, material development, educational strength, and spiritual advancement. Hard times on this district seem to be a note and reality of the bygone. The farmers are the future crops laden with an abundant harvest, and the leader of religious thought is confident of his apportionments, the church's support, and a happier world for His Kingdom.

The conference was honored with many visitors and church officials: Revs. James F. Page, Florence; District Superintendent A. R. Howard, Charleston; District Superintendent R. F. Harrington, Cumberland, Methodist Episcopal pastor, Florence; Mr. A. J. Andrews, President of the Laymen's Association of South Carolina Conference; Mr. Charles Caldwell, mail clerk; Prof. T. H. Pinkney, Principal of Bamburg School, spoke in noble terms of the mighty deeds and service of our wonder doing church. Dr. J. W. Moultrie, Atlanta Area Centenary Secretary; Rev. James C. McMorries, Field Representative of the Board of Sunday Schools, Mrs. Daisy McLain Bulkley, the traveling agent for the W. H. M. S.; Mrs. L. A. J. Moorner, State Treasurer of the W. C. T. U., brought greetings from their various fields of labor and urged a more liberal and extensive co-operation and support of the causes they espoused.

On the first evening of the conference, the Rev. James A. Summers in his clever style announced the words of 'welcome' for his

church and people. Prof. J. A. Wiggins, a white banker and principal of the school at Denmark, spoke for the citizens of the town in an appreciative felicitious manner. The Rev. Robert F. Freeman in classic diction, mingled with wit, rendered the reciprocation. Thus from the opening to the closing of the sessions, there pervaded a spirit of punctuality, hospitality, helpfulness and harmony.

The business being completed, the ideal pastor, faithful flock, and accommodating people being rewarded and thanked, the conference being elated over their entertainment, Rowesville being selected as the place of our next district conference, the Doxology was sung and the benediction was pronounced by the District Superintendent, the Rev. B. S. Jackson, so closed one of the rarest and happiest District Conferences in the history of the South Carolina Conference.—John C. Gibbs, reporter.

WAYNESBORO

The Waynesboro District Conference convened in Smith's Chapel Methodist Episcopal Church, Hagan, Ga., August 8-12, with Rev. J. S. Stripling, District Superintendent, presiding. Wednesday, 8:30 p. m., the introductory sermon was preached by Rev. W. R. Dixon, our pastor of the Rocky Ford charge. He choose as his text Matt. 11:5. Rev. Dixon bears the reputation of being an excellent gospel minister, but many of his hearers say that his effort on this occasion surpassed any previous one.

After the devotional service was conducted Thursday morning by the district superintendent, the communion was administered to a large number. The conference was then organized with Rev. D. L. Clark, pastor of the Pulaski Charge, as Secretary, who choose as his assistant, Mrs. Amanda Smith of Statesboro. The various committees were appointed and the work of the conference began. The music was in charge of Rev. W. A. Holmes of Waynesboro with Mrs. Janie Carpenter presiding at the organ. The District Superintendent's report showed conclusively that the work of the district is progressing and the benevolence is in advance of last year.

An unusual large number of delegates were in attendance. Among the visitors were: Rev. J. H. Pinkney, Superintendent of the Waycross District; Rev. C. W. Prothro, Superintendent of the Savannah District; Revs. F. R. Bridges and J. A. Richie, our pastors of Savannah Palen and Asbury respectively. Rev. Richie represented the Centenary and the Sunday School. The addresses delivered by these brethren were very impressive. Dr. J. W. Simmons, President of Clark University, made a very forceful address, telling of the advantages of Methodist Schools and especially Clark University.

Welcome addresses were delivered by the following: Miss Willie Thomas for Mount Calvary Baptist Church; Mrs. Annie Sapp for Hagan Chapel Baptist Church and Mrs. J. C. Stripling for Smith Chapel Methodist Episcopal Church. Rev. W. H. Odum responded. During the sessions sermons were preached by Revs. C. W. Prothro, R. E. L. Beasley, J. W. Watkins, J. S. Stripling, R. M. McClen-don, and the writer. The sermon by Rev. Pro-

thru was on stewardship and will long be remembered by his hearers.

The laymen held a brief meeting and passed resolutions endorsing the work of the church and pledged themselves to give their liberal support. They also endorsed Mr. W. E. Summers of Augusta as their choice for delegates to the next General Conference.

Rev. J. S. Stripling was commended for his fatherly and impartial manner of presiding. Rev. J. C. Stripling, his members and friends deserve much credit for the excellent entertainment given. A very successful session closed to meet with the Horse Creek Church of the Rocky Ford Charge.—Reporter.

LA TECHE

The eleventh session of the La Teche District of the Louisiana Conference was held in Wesley Church, Houma, La., August 7th to 12th, 1923. The Conference was called to order by Dr. W. G. Alston, District Superintendent, at 9 o'clock Wednesday morning. The Superintendent conducted the devotional services after which he administered the Sacrament of the Lord's Supper with Revs. J. D. David, T. B. Cooper and Arthur Robinson assisting. The organization of the conference was perfected by electing Prof. J. A. Reddix, Secretary, who elected Andrew Welch his assistant. H. H. B. Charles, Treasurer; Dr. H. H. Dunn represented the daily papers and J. D. David the religious press. The printed program was adopted as the official journal of the conference which was adhered to closely. On roll call there were three pastors absent—Revs. Bowers, LeBan and Landry. These were unavoidably detained on account of conditions over which they had no control. Their churches were under water from two to three feet thus preventing their presence. The various reports read by ministers and auxiliaries showed that the district, in spite of bad weather, has enjoyed the most prosperous year of its history reasoning from every angle. Dr. Alston, the peerless general of the Conference, has superceded all human expectations this year. It should be noted that numerically this district has led the general church this year in Centenary givings and when reports are all in, will have done the same in the Southwestern quota that is our aim. One of the most remarkable characteristics of Dr. Alston is his grip upon and manner of dealing with "folks." He never says "go" but he says "follow me."

The addresses of welcome were delivered by the following: Dr. Reese on behalf of the Baptists; Rev. Thomas the A. M. E.'s; Mrs. Porter on behalf of the church. To these Rev. T. B. Cooper in well chosen words responded on behalf of the district. The following were introduced Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate, delivered a masterly address touching the necessity of "Crowning the Southwestern Fifty Years of Golden Service." Drs. B. J. Reddix, of Baton Rouge District; T. A. Hampton of the Monroe District; M. R. Walker, of the New Orleans District; Dr. H. H. Dunn, Superintendent of the Congregational Church and Dr. Blackburn white), of the Presbyterian Church of Houma. All these digni-

ties brought words of inspiration. Special sermons were delivered by Drs. Dunn, Cooper, Arthur Robinson, and others. Fitting eulogies to the late President Harding were delivered by Revs. J. D. David and J. B. Johnson.

The conference presented District Superintendent Alston with a new automobile as an outward act of appreciation to him. The white Presbyterian minister, Mr. Blackburn, gave \$5.00 on the car. Dr. T. F. Robinson, Revs. Spears, Norris and J. A. Williams were fraternal delegates from the New Orleans, Lake Charles, Monroe, and Baton Rouge Districts respectively. Thus closed the greatest district conference in the history of the district. We meet next year in Donaldsonville.—Rev. J. D. David, reporter.

THE WASHINGTON-DELAWARE CONFERENCE LEAGUE INSTITUTE

By Rev. J. W. Haywood

"Somebody said it couldn't be done etc, etc. But he buckled right in with a bit of grin, And said he would do it and he did it."

I have heard or seen somewhere, a little poem that carried the sentiment quoted, more or less correctly, above. As I think of what has been achieved in Institute work in this territory, this poem invariably comes to me. There were those who said in the days of small things that it couldn't be done. Well I wish they had seen the Institute that has just adjourned. This year there were two hundred and twelve registrants. 178 of these received certificates for satisfactory completion of the work of this year's session. 40 were granted diplomas because of having enough credits to satisfy the requirements of the Board of Control at Chicago. One of the most significant things that has been done by the church in the last century, is the fostering of these Institutes by the Board of Control of the League. When one sees the groups work and play and sing and pray, he realizes that there is the promise of a new day for the Kingdom.

I saw some good samples of the class work. Let me tell you, the right kind of stuff is being "put across." Real up-to-date, forward-looking, forward-reaching ideas of religion are being dispensed. The real problems that are confronting the Church are being faced with both eyes open. That's the only way to make advancement. The first step in the solution of a problem is the knowledge that a problem exists.

The evening sessions were devoted to what the management were pleased to call Inspirational Meetings. Tuesday night Mrs. Daisy M. Bulkley of the Woman's Home Missionary Society was the speaker. As usual, the audience was given a grand message. Wednesday night, Dr. Jno. W. Robinson recently of St. Marks Church, Chicago, now of St. Marks Church, New York City, spoke on the "Importance of the Individual". It was a memorable message. Friday night a pageant directed by Miss Maxwell of Asbury Church, Atlantic City, was an outstand-

ing success from every point of view. The address to the graduating class, on Sunday night was delivered by Dean L. M. McCoy of Morgan College. The subject chosen was "Life Investment." It was a wholesome, helpful address.

At the eleven o'clock hour on Sunday morning, Secretary F. H. Butler occupied the pulpit. Butler is the "chap" who has put the "p" in the word "up" in the League motto. The message of Sunday morning is the talk of the neighborhood.

The officers of the Institute are as follows: Rev. A. J. Mitchell, Manager; Rev. I. T. Wallace, Assistant Manager; Rev. W. C. Thompson, Dean; Rev. J. U. King, Registrar; Rev. D. J. Hargis, Life Service Secretary; Mrs. H. Muse, Dean of Women.

This is a fine corps of officers as is evidenced by the fine work they are doing jointly. I can not forbear, however, to make special mention in this connection of Manager Mitchell. The greater part of the promotional work falls, of course, upon him. He announced that \$800 had been gotten together to finance the Institute of this year, and, that the session closed with all obligations met. The way this thing has grown in numbers and efficiency during the past three years, is an evidence of the fine leadership of the Manager. The job he is doing for the Kingdom merits the unstinted support of all who are interested in the Kingdom program.

SCHOOL FOR RURAL PASTORS OF NEW ORLEANS AREA

(Continued from Page 6)

and Church Extension for this interest in the moral, spiritual, intellectual and financial uplift of our moral ministry and a consequent developing of the entire rural folk.

Resolved, that we extend to the State of Texas, our gratitude for the very efficient help of its representative, Mrs. Hunter, and to the entire faculty our promise to put into practice every day teachings in our several charges among our people, the lessons we have learned from their very patient teachings.

Resolved, that we extend Drs. M. W. Dogan, President of Wiley University, and I. Garland Penn, of the Board of Education for Negroes, our deepest appreciation for their kindly interest in our work and for their very helpful addresses.

And that we record our thanks to Dr. Felton for having Rev. Thatcher to come to us fresh from the field with actual work done in a rural community.

Resolved finally, that we register ourselves one hundred per cent for a continuation of these schools for the coming years, and that we, by these resolutions, pray the Board to send to us for years to come such a school for our especial benefit in order that we may keep fit for the great task of helping heal the world's bleeding sore. Signed: District Superintendents: W. D. Lewis, J. O. Williams, A. W. Carr, R. B. Reed, W. R. Robinson, E. H. Holden, C. G. Smith, Eugene S. Johnson, A. G. Marshall, J. M. Walton, Robert Woods, H. C. Span, W. R. Walker, K. T. Byrd, B. F. Scott, J. W. Terrell, A. W. Wilks.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:—John Mark.

(Acts 12:12, 25-13:13; 15:36-40; Col. 4:10; 2 Tim. 4:11; 1 Pet. 5:13)

SEPTEMBER 9, 1923

We first meet Mark in the church in Jerusalem, which was his home. It may be that his mother was a believer in Jesus before his crucifixion. And it may be that she was one of the women composing the group of "other women" sometimes spoken of in the Gospels. At any rate she was one of the most devout Christians of the Jerusalem church. So Mark's home surroundings were a Christian atmosphere. And it may also be that he himself had been with or had seen the Lord. These are suppositions the truth or mistake of which we would love to know. But it is impossible. Whether he held any position in the Jerusalem church is not said. But Barnabas and Paul took him with them to assist in the church at Antioch. And when this church sent them on their first missionary enterprise they took him with them also.

On this tour Mark did not make the best impression as a brave soldier of the cross. He probably rendered good service as best he could on a part of the tour. But when Barnabas and Paul left Cyprus and decided to go on more foreign fields, Mark "got the cold feet." He feared the danger and hardships to which the further journey would subject them. And I wonder if he was not also somewhat discouraged over the small success with which the missionary effort thus far had been attended. When an effort was very successful Saint Luke was by no means reluctant to say that "many believed" or "a great multitude believed." But from the time the missionaries left Antioch until they quit Cyprus he mentions only one man who believed, though the Gospel was preached in many synagogues. We are not contending that this was the only convert made. But it certainly seems that the missionary effort thus far has not had the most encouraging success. Whatever the reasons for so doing, Mark cowardly parted company with them and returned home to Jerusalem, thence to Antioch. If it was fear that caused him to quit the journey, then it was good for him that he was not with the missionaries at Pisidian Antioch, Iconium, and especially at Lystra. And if it was small success that had discouraged him, then it was too bad for him that he was not with them in the same cities and Derbe. For after they left Cyprus the work was prosecuted with grave dangers, but attended with remarkable success. I wonder with what feelings he faced the church when he returned. And I wonder with what complex emotions of shame, gladness and sorrow he listened to the report of the missionaries when they returned!

When they started on their second

missionary enterprise Barnabas held that Mark should be given another opportunity to redeem himself. But Paul contended to the contrary. Neither would yield to the other's judgment. The result was that Paul took Silas and finally went to Europe, where he had a wonderful success, while Barnabas took Mark and returned to Cyprus. What success they had on this tour we are not told. Here Luke drops Mark from his narrative. But we learn from Peter that Mark was later with him in the ministry (1 Pet. 5:13), and we learn from Paul that still later Mark was with him (Col. 4:10). He and Paul became reconciled, and Paul later spoke of him as a useful helper (2 Tim. 4:11).

From the information which we have concerning Mark, we do not get the impression that he was an able preacher or had any ability for leadership out of the ordinary. His great service to the Christian church was his writing of the life and works of Jesus. It is believed by competent judges that Mark's Gospel was the first of the four to have been written in Greek, though it is supposed that Matthew's is a translation and maybe a revision of an earlier writing in Hebrew. Mark is supposed to have gotten his information from Peter. And it is further supposed that Mark's Gospel is the most historical of all. For one thing, this judgment is based upon the greater simplicity and vividness of his Gospel and its more apparent truthfulness to life. It contains fewer miracles than any of the others, except John's; and its miracles are not generally so great as those of John's. The more trustworthy modern critical lives of Jesus use Mark's Gospel as a foundation and supplement it from the others.

The lesson which we get from the study of Mark's life is (1) a warning—a warning against weakness, cold-footedness and timidity in the service of the Master; and a warning against having too little faith so that we easily become discouraged when success is not speedily attained. Generally, the dangers are not so great for the Christian missionary on the foreign field today as they were in Mark's day; but sometimes they are. But whether they are or are not, whether it be on the home field, it requires none but valiant-hearted men who are not afraid to suffer and even to die for the right to do the work of the Master the most successfully. Many ministers' mouths are muzzled today on great moral and social issues on the home field because of the lack of sufficient courage to brave dangers of social and financial pressure. And

there are men, like Mark today who lose hope of effecting a reform along any line if the success does not attend their efforts forthwith. (2) An encouragement—an encouragement to profit by our failure, and to triumph over our weakness. If we fail ourselves and our Lord this time, let us not reckon the failure as final and irretrievable. But let us take greater heart, strengthen our will, redouble our moral, physical and spiritual strength, and take to ourselves a more steadfast hope and venture again. We do not condemn Mark too severely for failing in the first undertaking. But we do praise him the most highly for undertaking the task again. Probably most of us have at some time been the cowardly Mark. Now let us henceforth be the courageous Mark and redeem ourselves.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION Lesson for Sunday, September 9, 1923

"Then when they had fasted and prayed and laid their hands on them, they sent them away."

(By D. D. Martin, D. D.)

It is a solemn thing to send missionaries into the field. Their selection should be made with the greatest care. Many people are well adapted to certain kinds of work in the home church who would not be successful in the foreign field. The selective responsibility on the part of the church through its agents is great. One of the things that make it more difficult is the shortage of candidates. The Women's Foreign Missionary Society of the Methodist Episcopal Church is now short of candidates to fill the vacancies and to take up the new fields which they are ready to occupy. One of the easiest and most successful approaches to the field for young women is through this society. There should be an immediate registration of young women who are ready to go to the field that the best possible selection could be made.

When the church in Antioch fasted and prayed, the Holy Spirit told them who to send. They were not feasting and voicing, but were fasting and praying. They were relating themselves with the Head of the Church in a way that he could make the selection, and he did. So eager is God for the redemption of the whole world that if we give him a chance in the church and in our lives there will be no lack for men or money to carry on the work. It is encouraging to know that on the average there is not a day that does not record one new missionary of the cross being sent to the field. If these could be multiplied tenfold, and they ought to be, the world would soon be won for Christ.

These men were sent out under the seal and covenant of the church. It is God's plan that the whole church should be back of every missionary. They are the official representatives of the Christian Church, among the peoples who know not our Christ, and the Gospel of the world's hope. Every member of the church is back of them in responsibility and influence. Each life is multiplied for good by as many as there are representatives in the field.

GAMMON SEMINARY.

District Rounds

LATECHE DISTRICT

Fourth Round

Union, Oct. 7; Crawford, Oct. 7-8; Franklin, Oct. 12-14; Centerville, Oct. 13-14; Berwick, Oct. 20-21; Morgan City, Oct. 21-22; Viron, Oct. 26-28; Woodlawn, Oct. 27-28; Napoleonville, Oct. 28-29; Darrow, Nov. 3-4; Donaldsonville, Nov. 4-5; Beattleville, Nov. 9; Schriever, Nov. 10; Thibodaux, Nov. 11-13; Houma, Nov. 11-12; Shilo, Nov. 17-18; Rosedale, Nov. 18; Bayou Goula, Nov. 24-25; Plaquemine, Nov. 25-26; White Hall, Dec. 1-2; Laplace, Dec. 4; Camp Pnapet, Dec. 7-9; Hahnville, Dec. 8-9; Baldwin, Dec. 15-16; Goodman, Dec. 16; St. Peter, Dec. 22-23.

Dear Brother—Thus far you have done well. Let us go in to make our fourth round tell for all that it is worth. The district conference that has just closed in Houma was indeed wonderful along all lines. Every one of you played well your part. In God's name we will keep it up.

Yours in His name,

W. G. ALSTON, D. S.

BROOKHAVEN DISTRICT

Fourth Round

Lampton, Sept. 15-16; Columbia, Sept. 22-23; Hub, Sept. 29-30; Brookhaven Circuit, Oct. 6-7; Brookhaven, Oct. 13-14; New Home Mission, Oct. 17; Liberty and Fernwood, Oct. 20-21; Hazlehurst, Oct. 26-28; Crystal Springs Circuit, Oct. 27-28; Barlow, Nov. 2; Wesson, Nov. 3-4; Crystal Springs, Nov. 10-11; Summit and Magnolia, Nov. 17-18; Kenolia, Nov. 24-25; Cheraw and Tilden, Dec. 1-2; Bridgeville, Dec. 8-9; China Grove, Dec. 15-16; Florence, Dec. 22-23.

My Dear Brothers—Our faces are now turned toward the annual conference and the record of each pastor, whether he has been a success or a failure, will be presented to the conference. Shall it be a failure? You must decide. Let us do our best to bring up every claim of the church. The Centenary in full, the conference claimant, the Episcopal fund, the SOUTHWESTERN CHRISTIAN ADVOCATE, and the general conference expense apportioned to the charge. Remember, each pastor makes his own appointment for the next year.

Sincerely yours,

G. W. SMITH, D. S.

LEXINGTON DISTRICT

Second Quarter

Tahernacle, Sept. 1-3; Ravenna, Sept. 4; Richmond, Sept. 5-6; College Hill, Sept. 7; Oxford and Leesburg, Sept. 8-9; Cynthia, Sept. 12-13; Covington, Sept. 15-17; Falmouth, Sept. 18-19; Boyd, Sept. 20; Lexington, Sept. 21-22; Clay City, Sept. 24; Hazard, Sept. 25-28; Georgetown, Sept. 29-30; Morefield, Oct. 6-7; Sharpsburg, Oct. 7-8; New Zion, Oct. 13-14.

Dear Co-Laborer—It is with much gratification that we start the second quarter. We can well afford to organize for our entire benevolent budget now that we have had three months to get started.

1. A Minute Man to speak at every service on the benevolence and program of the church.

2. The calling together of the entire church.

(Continued on Page 13)

"LOOK UP, LIFT UP"**Epworth League Department**

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

September 9,

Subject: From Vision to Task.
(Mark 9:2-29)

Something is fundamentally wrong with the person who can attend an Institute such as the one held at Morgan College without seeing many splendid visions. These visions, however, should be something more than transitory hallucinations. They ought to be heavenly visions such as that seen by Saul of Tarsus, and, every one ought to be able to say as he said; "I was not disobedient to the heavenly vision."

Vision Of The Field

There ought to be a new vision of the field of service that lies all around. I visited one day, during the Institute, a class that was studying the work of the Third Department. There was a discussion of the methods by which the community might be served by this Department. Such things as sending flowers and brief cards to "shut-ins" were suggested. Numbers and numbers of similar things were mentioned, little things they were that cost little labor but that remind the folks who cannot get to church that the church keeps them constantly in mind. This sort of warm contact between the individual and the church, operates to sustain the absentee's interest in the church. Well, when we can get Christians to look about them in the parish, in the neighborhood for these countless little service opportunities, religion will take on a new meaning for them and for those about him. Every day, every week will fairly teem with opportunities to do the kind of service that counts mightily with the Master. Folks will then have something worth while to talk about in Class meeting.

New Vision of Personal Responsibility
Did you ever notice that most church members when they speak of the church usually use the pronoun "they" instead of the pronoun "we"? "They", you know, makes the speaker an outsider; "we" makes him an insider. This language reveals an attitude of mind that is as characteristic as it is baleful. It reveals the fact that most of the church members think themselves outside of personal responsibility for the program of the church. "They," means it is anybody's business but mine; "we", means it is your business and my business jointly. At these Institutes there ought to be for every Leaguer, a new vision of personal responsibility for the work of the Church and Kingdom.

Vision of The All-Sufficient Helper
These Institutes are fine places for self-discovery. Self-discovery leads to self-appraisal. Now, when one

appraises himself in relation to any kingdom task, he is apt to feel a keen sense of inadequacy. The Institute has not done you the full measure of service, if it has not given you a new vision of Christ as the All-sufficient partner in this kingdom business. Our weakness is made strength, our darkness light, our ignorance fullness of wisdom if we put place them at the disposal of Him who calls us to serve with Him. Whether we have the one talent, the two talents or the five talents is no concern of ours. Face to face with the task that awaits us at the base of the mount of vision, it is our duty to bring Him what we have saying:

"Here I give my all to Thee,
Friends and time and earthly store;
Soul and body thine to be,
Wholly thine forever more."

JOHN W. HAYWOOD,
Baltimore Md.

Quarterly Conferences

ANDERSON, TEX.—Our fourth quarterly conference was held August 4-5, with the District Superintendent, Rev. R. B. Reid present. Many of the officers were present with good reports. The Superintendent rendered most excellent service. His discourse at the Sunday morning service was full of spiritual power. Paid the Superintendent \$27.00. The night services were carried out by the pastor Rev. F. D. Mayes—M. B. Pratt, Reporter.

ROLAND CIRCUIT—Our third quarterly conference convened at Mark's Chapel, July 7. The district superintendent, Dr. W. H. Simpson, was present. The business session was held on the 7th and the district superintendent delivered a wonderful sermon at 11 o'clock Sunday morning. The district superintendent was paid in full, \$20, and the pastor, Rev. A. L. Buchanan, received \$9, making a total of \$29 to the present time. We have raised \$20 for Centenary.—G. N. Tucker, Reporter.

DISTRICT ROUNDS

(Continued from Page 12)
tire official family and organize every department, including the Midsummer drive and Evangelistic campaign.

3. A special night for church conference for the study of Christian citizenship.

Do not overlook the children. Take time to counsel with the men and women of years. Let us remember this is the fifth year and it is expected that each of us will raise our full quota for Centenary. Start now. Let us not trail, but lead. A SOUTHWESTERN in every home.

H. M. CARROLL, D. S.

MARRIAGES

SMITH-CADE—Mr. W. A. Smith and Miss Roberta Cade, of Silver City, Miss., were joined together in holy wedlock, July 22, 1923, in Yazoo City, Miss. We bid them Godspeed on their matrimonial voyage. D. J. Price officiated.

COLEMAN-HOOKER—Mr. Holston Coleman and Miss Rosa Bell Hooker, of Yazoo City, Miss., were united in marriage, August 16, 1923, both members of St. Stephen's M. E. Church, this city. May happiness and peace be theirs to enjoy for many years. D. J. Price officiated.

THOMAS-YOUNG—Mr. John Thomas and Mrs. Cenle Young were united in holy wedlock at their home in Marksville, La., August 19, 1923. Mr. Thomas is a progressive farmer. We wish for them a prosperous journey through life. The marriage was solemnized by the Pastor, Rev. J. D. H. Frazier.

CARD OF THANKS

To the Members of St. Stephen's M. E. Church, Yazoo City, Miss.—Our Dear Members: We gladly use this method of thanking the gallant party of considerate and thoughtful Christians and friends, led by Mrs. C. A. Wright in the St. Stephens parsonage, making the dining room the storm center of a very agreeable and highly appreciated surprise, Tuesday night, August 14, 1923, with many pounds of valuable and choice groceries and some silver. All of these were laid upon the large dining room table until it would hold no more. by the following named persons: Mrs. C. A. Wright, Mrs. E. J. Madkins, Mrs. B. E. Woolfolk, Mrs. Mary Whitous, Mrs. Rilla Jackson, Mrs. Ella White, Mrs. Elvira Love, Mrs. Maggie Jackson, Mrs. Letha Walker, Mrs. Nancy White, Mrs. Ola Dilworth, Mrs. Josephine Gibbs, Mrs. Lucy Hemphill, Mrs. Mel Moseley, Mrs. V. B. Carr, Mrs. Carmell Coleman, Mrs. Etha Henderson, Mrs. Wallace Gassaway, Mrs. Rosa Mohley, Mrs. Caille Newman, Mrs. Hattie Williams, Mrs. Velma Coleman, Mrs. Nellie Pierce, Mrs. Mattie Ferguson, Mrs. Susie Lovison, Mrs. Florence Taylor, Mrs. Artemas Hill, Mrs. Lula A. Redmond, Mrs. Martha Hardison, Mrs. Pattie Ghun, Mrs. Lillie Coleman, Mrs. Elvira Tucker, Mrs. Dorale Nance, Mrs. Leanna Phipps; Misses Idela Wilson, Mary E. Redmond, Helen Thomas, Daisy Fullilove; Messrs. T. P. Caldwell, M. W. Yancy, C. W. White, S. M. Thomas, J. R. Holton, W. R. Tucker, Ed Hammock, Elijah Henderson, Willie Moseley, Robert Cumming; Drs. R. E. Fullilove, B. H. Dilworth and others. We give you high-hearted, good Samaritans many thanks for your loving kindness to us. God bless you.—Yours in His name: D. J. Price, Mrs. D. J. Price, Miss Cora L. Thompson.

We take this method to thank Sister Elizabeth Harris and her friends for presenting the pastor with a beautiful silk shirt, Sister Susan Gillman for a fine tie and Mr. Ernest Dominique,

for \$2.50 in cash to attend the District Conference. Also Sister Matilda Williams and Brother R. A. Parker for many pounds of choice groceries. Space will not permit us to give all names who assisted in this movement and a cash purse from the members. May God bless them and all who gave to assist that cause.—Rev. T. H. Sampson, Pastor, Bayou Goula, La.

We wish to express our sincere thanks and appreciation to our many friends, both Methodist and Baptist, for their many acts of kindness shown during the illness of my husband. May the Lord forever bless these people. Mrs. N. V. Saulter, Shuqualak, Miss.

Woman's Column

To the conference, district, and auxiliary officers and members of the Savannah conference, Woman's Home Missionary Society:

Dear Sisters: We have already entered into the work of another year and in order to have the best results from our efforts, we must begin now with much prayer to plan well our work, and work well our plans. Let each district president line up her force of workers and map out the work for the year. Plan district meetings in each district and strive to raise the standard of your work one hundred per cent. Urge the local presidents and members to subscribe for the Woman's Home Missions, and put into their hands other literature that they might study and get a deeper knowledge of the work. Let the secretary of young people's and children's work in each district organize Queen Esther Circles, Home Guards and Mothers' Jewels. Each auxiliary president is expected to hold a special meeting in October for dues paying, and arrange a spely program for the thank offering service in November. Let us keep our slogan. "More Faith—More Facts—More Folks—More Funds" ever before us and if joined to our purpose, "To help win America for Christ," our work this year will be wrought with glorious success—(Mrs.) Lilla L. Odum, Conference President.

To the presidents and members of the Woman's Home Missionary Society of the Mississippi Conference: Dear Sisters—Our minutes are now ready to send to you. Send in your order and get as many as you want. Each member should have one, price 15 cents each. Send to Box 71, Forest, Miss., to Mrs. R. N. Jones, president.

The Methodist Community Club of Orangeburg, S. C., earnestly solicits cast-away clothing, hats, shoes, etc., from any friend or friends who desire to help the poor in this manner. Respectfully, Mrs. Phyllis E. Gibbs, Claflin University, Orangeburg, S. C.

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WHAT THE CHURCHES ARE DOING

THIBODAUX, LA.—In a five days' tag contest between four brothers and four sisters we had the following results: Abraham Hall, \$3.30; Jeg Welton, \$2.50; Sidney Burrell, \$2.60; John Phillips, \$2.80; public collection, \$1.25. Total for the brothers, \$12.45. Mrs. Amy Hillis, \$6.50; Mrs. Ethel Coulon, \$4.40; Mrs. Josephine Wilson, \$8.79; Mrs. Diana Young, \$3.60; public collection, \$1.07. Total for the sisters, \$24.36. Grand total, \$36.81. In view of the fact that it rained every day of the contest, we consider this a real success and wish to thank the contestants for their faithful services. Six weeks ago we raised \$125 in our class rally. Despite the fact that it has been raining here since June 8, our church work is in fine shape. The pastor, Rev. L. H. Smith, and family wish to thank the King's Daughters and Sons for furnishing the living room, the Conference Daughters and Sons for a new bed, and the Stewardesses for a dining table of the very latest design. Mrs. Rose Porter came independently and put a set of window glasses in the living room, which was much needed and highly appreciated.—Maud Wilson, Reporter.

KENNER, LA.—Owing to the bad weather on Thursday night, nothing was done. To the surprise of the pastor, a large crowd of members and others came singing. Mrs. Jackson was at the bedside of one who was very ill, Sister Fields, but they came singing, bringing two large baskets of groceries, which were presented by Mrs. Ionia Norman and Mrs. E. Garlett. The pastor responded. Prayer was offered by the pastor, Rev. S. J. Jackson.—Peter Fields, Reporter.

EAST CALVERT CIRCUIT—The Sunday School of Chapel Hill was glad to be graced with the presence of Mrs. Mary L. Hill, foster mother of our pastor, Rev. C. L. Hill, on August 5, 1923. The Sunday School regrets very much to see her leave so soon. We wished for a longer stay among us and to be active in our Sunday School. But on the illness of her son, Nam Hill of Hattiesburg, Miss., she had to leave for her home at Starkville, Miss.—Reporter.

LAMPTON, MISS.—We, the different boards of New Zion M. E. Church, gave to Sister Selena Roberts, a widow, 2 31-2 pounds of select groceries and a cash purse of \$1.85.—M. A. E. Stepney, Reporter.

WAYCROSS, GA.—Dr. J. A. Richie, our successful pastor of Asbury M. E. Church, Savannah, Ga., on Aug. 1 delivered one of his famous stereopticon lectures at King Solomon M. E. Church, Waycross, Ga., of which the Rev. E. J. Kimball is the successful pastor.

PEARLINGTON, MISS.—New class rally on August 5, 1923, was Holmes Chapel M. E. Church: Our a grand success. The classes reported as follows: No. 1, Brother N. Grooms, leader, \$12.85; No. 2, Brother Richard Malone, \$4.75; No. 3, Brother Wilson, \$6.50; No. 4, Brother Samuel Wright, \$7.50; No. 5, Brother Samuel Cornelius, \$8.50; No. 6, the children's class, \$10.35; public collection, \$7.50. Total, \$57.95. We are planning a great spiritual and financial drive. Our church at his place has taken on new inspiration under the leadership of our pastor, Rev. James Gaddis. He is wide awake and known as the live wire of Pearlington.—E. L. B., Reporter.

BRENNHAM, TEXAS—August 15: Dr. W. H. Jackson, our energetic pastor, just closed a big rally with this small membership, in which we raised \$483, as follows: Division No. 1, Mrs. Geraldine H. Fortune, \$66.76; No. 2, Mrs. W. E. Randle, \$116; No. 3, Mrs. T. E. Holmes, \$47.10; No. 4, Mrs. E. P. Jones, \$38.65; No. 5, Mrs. E. L. Williams, \$70.23; No. 6, Mrs. Mary Shepherd, \$26.23. Collections by solicitors: Rev. W. H. Jackson, pastor, \$50.30; Rev. E. L. Silas, \$5.10; Rev. B. J. Harris, \$5.57; Rev. S. W. Ellis, \$7.25. Laymen: J. F. Middleton, \$7.00; entertainment by Mrs. E. P. Jones club, \$21; A. Q. Nelson, Sr., \$1; Gus B. Allen, \$9.09; Sunday School, by Miss L. Blossom Armbrister, \$5.00. In closing this rally Dr. Jackson and the trustees sent Bishop R. E. Jones \$600 for the Board of Home Mission Church Extension in full payment of all accounts. This church owed them for this beautiful structure \$6500. It is out of debt, save a local debt of \$120. Dr. Jackson has done this in less than two years, with all odds against him. Mount Zion is here and we who know say only W. H. Jackson would do it. God bless him. Our prayer. Mrs. W. E. Randle, treasurer; J. F. Middleton, president Board of Trustees; A. Q. Nelson, Secretary.

LAKE CHARLES, LA.—At Warren M. E. Church the Epworth League met at 6 o'clock. Mrs. Naomi Caroline, Jr., superintendent, presided over the league. A very interesting lesson and a fine musical program made up a delightful time for a large crowd that was present. The church and Sunday School attendance was about normal, and at night services Mr. Frank J. Davis, Rev. Bibbs (retired) and Rev. J. A. Lindsay were the preachers. On Friday night, Aug. 10, special memorial services were held in honor of the late president, Warren G. Harding. Mr. Samuel Johnson of Lake Charles has been

appointed to the pastorate at Longville, La. Relatives and friends regret to hear of the death of Miss Florence Clark, ex-first vice-president, who died at the home of her mother, Mrs. Ada Clark, early Monday morning, August 13. Aside from being one of the church's most loyal workers, she was a school teacher, and she will be sorely missed throughout the community.—Lewis Dervis, Sec.

APPLETON CITY, MO.—Members of Mount Olive Church of Appleton City held their annual basket dinner and rally August 12. Raised \$67.67 during the day. Rev. L. R. Grant delivered the morning sermon. Rev. J. A. Cox delivered the afternoon sermon. Rev. Graves delivered the night sermon. Rev. C. C. Cato delivered an excellent sermon Saturday night. The friends from Clinton, Butler, St. Louis, Nevada, Mo., and some from Omaha, Neb., and Atlantic, Iowa, were present, making a large attendance throughout the day. The Lord's Supper was served to 33 persons Sunday night. The entire services were a success.—Reporter.

GULFPORT, MISS.—Children's Day was highly observed on the third Sunday in June. A special sermon was delivered in the morning by the pastor. At 7:30 p. m. the program was delivered, which was carried out to the letter, conducted by Mrs. Rosa Boyd. Our church at this time is in good condition and we carried a good report to the district conference. There is a great tribe rally to be held at Riley Chapel the first Sunday in September. Those who are to be captains are as follows: Mrs. Lucinda Riley, Mrs. Harry Thomas, Mrs. Rosa Gant, Mrs. S. L. Harris, Mrs. Mary Hart, Mrs. Frances Saucier, Mrs. Rosa Boyd.—Edward Smith, Reporter.

YAZOO CITY, MISS.—Yazoo Circuit is gradually coming to life through the efforts made by our new pastor, Rev. J. B. Campbell, and his wife, who have recently arrived. Mount Olive M. E. Church, of the Yazoo Circuit, Jackson District, had a rally for benevolence and pastor's salary. The Revs. B. F. Hoderson, D. S. Walker, W. W. Stover, Robert Baker and Russ Samuels assisted in raising the sum of \$22. We heartily thank the choir of our neighboring church, St. John's Missionary Baptist, for their excellent singing.—A. Hooper, Reporter.

ALTUS, OKLA.—Pleasant Chapel M. E. Church is having a great revival. Eight souls have been added to the church. The meeting is conducted by Rev. H. A. J. Bryant of Guthrie, Okla. Rev. C. R. Ross held his first quarterly conference on Aug. 12 to 13. All claims raised in full. Our goal is, "Go forward." R. L. S. Shaw, pastor.—Carrie Adkins, Reporter.

PINE BLUFF, ARK.—St. James M. E. Church: The parsonage committee composed of the Sisters had their first rally August 12, realizing \$94.80 and they are planning a rally each month. Mrs. A. C. Freeman is attending summer school at Hampton Institute, Hampton, Va. Misses Clara Black and Thelma Wamble are enhancing the balmy air of Endora; they are delegates to the Sunday School and Epworth League convention. We felt at a loss last Sunday our worthy Pastor, Rev. Stokes was

absent attending the District meeting at Endora, Ark.—Mrs. M. O. Henter, Reporter.

WESSON, MISS.—There was a grand State rally at Newhope Church, 5th Sunday, July 29, 1923. States represented as follows: Brother L. O. Harville, State of Miss., \$10.10; Sister Nancy Hedges, Ala., \$7.67; Sister R. Holmes, La., \$2.00; Brother George Wallace, Tex., \$2.00; Sister Chairty Mountgomery, Ark., \$1.20; Sister T. S. Middleton, Ill., \$10.75; A. McCoy, Kans., \$2.55; Sister J. Amicar, Tenn., 70 cents; Sister L. Wallace, Ohio, \$6.07; Sister Maggie Harris, Mo., 50 cents; Sister Carrie Harville, Mich., \$1.02; Sister Adline Walker, Conn., 25 cents; Total amount collected \$45.81. A grand State rally at St. Morris Church 4th Sunday, July 29, 1923, States represented as follows: Sister Sallie McNeil, Miss., \$14.50; Sister Mittie McNeil, La., 75 cents; Sister Mattie Killingworth, Ill., \$1.00; Sister Clara Michel, Ala., \$1.75; Sister Cara Michel, Tex., \$5.00; Sister Sallie Williams, Ohio, \$1.25; Sister Magnolia Burnum, Ark., \$2.00; Sister Sarah H. Coleman, Okla., 75 cents; Sister Tobitha Tinsley, Nevada, \$6.56; Sister Mary E. Gilmore, Indiana, \$1.50. Total amount collected at St. Morris, \$43.81. Grand total for both Churches, \$89.62. We ask all to pray for us that we may have a successful conference year, that we may accomplish a good year's work for the Master's kingdom.—Thomasine Middleton, Reporter.

LINCOLN, NEB.—Newman M. E. Church: August 12th and 13th were high days for our Church. Our second quarterly conference was held by the Rev. Griffin S. Logan, D. D., Superintendent of the Topeka District with our efficient pastor Rev. Geo. W. Carter at his post. On Sunday Dr. Logan preached two very able sermons at the morning and evening services respectively. On the following Monday evening the business session was held; there was much enthusiasm displayed among the brethren as the reports were being called for. After all of the reports had been made Dr. Logan expressed a deal of satisfaction as to the work which had been done during the past two quarters. Our pastor is much gratified with the spirit of the whole congregation. The auxiliaries of the church have taken on new life and we believe that this will be a successful year both spiritually and financially.—Marie Tucker, Reporter.

SYLVANIA, GA.—The officials and members of St. Andrew M. E. Church feel grateful to our bishop for having given us such a noble pastor as Rev. W. H. Odum. On Sunday, July 15, which was a high rally day, Rev. W. H. Odum, pastor, delivered two soul-stirring sermons. One soul was added to the church and \$138 was raised for re-covering the church. We must say that under the leadership of our present pastor, Rev. W. H. Odum, that our church is in splendid condition. We feel satisfied that

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J. O. STOKES,
Mehawk, Florida.

nothing will prevent us from having abundant success.—Lucille B. Striggles, Reporter.

McGEHEE, ARK.—Scott's Chapel M. E. Church paid tribute to the memory of our dead executive: Whereas, Friday, August 10, 1923, was appointed by the new president, Calvin Coolidge, as a day of mourning and prayer in memory of the late Warren G. Harding, we, the loyal members of the above named church, assembled in our holy sanctuary and rendered a program for the occasion, which was as follows: Organ solo, "It Is Well," by Miss Pearl Smith; silent prayer, by congregation; Scripture reading, 14th chapter of Job and 10th Psalm; song, "Lead, Kindly Light," "Life of the late President Warren G. Harding," Dr. J. G. Shaw; duet, "No Night There," Miss Murray and Mrs. J. M. Smith; "The Late Warren G. Harding as President of the U. S. A., by Mr. T. J. Walker; "Star Spangled Banner," audience; prayer for the nation's chief, Rev. J. W. Terrell; song, "Sweet Bye and Bye," solo; benediction. Mrs. R. D. Madison, mistress of ceremonies.

INDIANAPOLIS, IND.—Scott's M. E. Church, Rev. J. S. Roberts, pastor: The district conference of the Indianapolis District convened at Wesley M. E. Church, Rushville, Ind., August 1-3. A large delegation was present. Our district superintendent, Rev. E. A. White, presided with much eloquence and he was highly elated over the progress of the district. Last Sunday was ground breaking day at Scott's M. E. Church to begin the work on the new edifice. A wonderful program was rendered. Among the features was the interesting history of the church, told by Rev. Charles Jones and Mr. Henry Martin. Rev. W. J. White gave a wonderful outline of Methodism in Indianapolis, which was inspiring and interesting to all. Music was rendered by the Y. M. C. A. band. Aid No. 2 met Friday night, with Mrs. Nathaniel Joyner in Columbia avenue. The Brotherhood met Tuesday evening in their regular joint meeting with the Aid.—Gertrude Newcomb, Reporter.

THOMPSON, TEX.—A shower was given in honor of Rev. R. C. Collins and family by Mrs. Jane Shanks, assisted by the good friends from Mt. Pilgrim Baptist Church, Mr. and Mrs. W. M. Edwards, and Mr. and Mrs. W. M. Lampiey. A short program was rendered. Prayer by A. M. Watts, paper by Mrs. Maggie Brantley, duet, Misses W. Dickerson and B. Thigpen, solo, Miss G. Jackson, paper, Miss S. Dickerson, solo, Miss L. McCall. A cash purse was also given and was highly appreciated by the pastor and wife. More than one hundred pounds were given. God bless these good people.—Reporter.

LAKE CHARLES, LA.—The Epworth League of Warren M. E. Church met at its usual hour 6 o'clock on Sunday, August 19. A large crowd of Leaguers listened to a very interesting lesson. Miss Mary J. Waters, Fourth Vice-President, presided over the League's service, because of the absence of Mrs. Naomi Caroline, Jr., Superintendent, who was a delegate to the annual meeting of the Odd Fellows and Household of Ruth Grand Lodge, held at Shreveport, August 14

to 18, 1923. Mr. A. C. Washington conducted devotional exercises. The Leaguers were given a lecture by M. H. B. Thomas, ex-President, just before Benediction. Miss Lella Mac Burloy was appointed Choir leader of the Church succeeding Mrs. M. E. Bernard—Lewis Dervis, Secretary.

ANDERSON, TEX.—Sunday, Aug. 19, was a pleasant day at Yarbrough Chapel, the pastor, Rev. F. D. Mayes filled the pulpit and delivered God's message to a well crowded house. Rev. F. D. Mayes spoke highly on these words "Justification and Glorification" this sermon was enjoyed greatly by all. Owing to the inclement weather, the afternoon service was shortly dismissed. Mrs. S. K. Williams and Miss C. L. Pharm of Mackenzie M. E. Church worshiped with us. Collection \$33.80.—M. B. Pratt, Reporter.

ENONDALE, MISS.—Rev. and Mrs. J. W. Moulton the progressive pastor and wife of Milford-Italy, Tex., are visiting friends and relatives in Mississippi, Alabama, Louisiana and Arkansas. They are planning to return to Texas by the first of September.—Reporter.

FRANKLIN, LA.—The month of July was filled with many varied activities which added greatly to the social, financial and spiritual departments of the church. We have our monthly programs consisting of one general church social; one sacred Sunday night concert; one general class meeting and one night for general discussions of community welfare. The spiritual and financial tides are still high. The largest number of the year communed last first Sunday. A beautiful piano has been bought for the church and paid for by the activities of the following committee, viz: Messrs. S. H. Brooks, Edwards, Mack and Mrs. Brown, Braux, David, Martin, Mallon, and Bell. The social functions of the past month were under the direction of Mr. Edwards. This month affairs will be directed by Misses E. Tackford, B. L. Young and Wildred DeRais. The pastor was presented with a purse for the District Conference by Mrs. B. Reason and Mrs. L. Johnson. The church was represented at the Conference by Mr. F. S. Young, G. L. Mack, A. Renty and Mrs. Edna Renty. All claims of the church are being met weekly. Southwestern Day was fittingly observed with good results. Our pastor's wife, Mrs. M. E. David was called to St. Louis, Mo., recently on the death of her brother. We pray for her. Asbury is enjoying a year of real jubilee. All departments are properly cared for by the officers. We solicit your prayers.—Mrs. Maggie Young, Reporter.

JEFFERSONVILLE, IND.—Wesley Chapel: Rev. J. F. White, our pastor, on entering upon the work in April found the church organized in part. The Epworth League, under the leadership of Mrs. Daisy V. Richardson, is doing a splendid work. The Woman's Home Missionary Society, under the leadership of Mrs. S. B. Heady, is marking time. The Junior Epworth League, Mrs. J. F. White, is flourishing. The church is using the budget system and is making rapid strides in finance. The Sunday School is also, in fine con-

dition under the leadership of Mrs. Jackson Spears and ten teachers. The Young Men's Forum has been converted to the fourth vice-president of the Epworth League and is doing a good work. The Wesley Improvement Club is a live wire. The SOUTHWESTERN CHRISTIAN ADVOCATE has been increased to 14 new subscribers. We have one teachers' training class of ten, full of enthusiasm, who serve refreshments every meeting night, which keeps the interest at high water mark. We are glad to say that we have a very excellent pastor in the person of Rev. J. F. White and he is bringing things to pass at Wesley. He is highly respected by all the churches of the city.—Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

CLARK—With sadness we record the fact that Sister Florence Clark, daughter of the late Rev. P. W. Clark of the Louisiana Annual Conference, was laid to rest Tuesday evening, August 14, at Lake Charles, La. Warren Church has never had a more loyal, energetic and consistent Christian worker as a member, who was thoroughly prepared to fill her place in the church and community, and who was an active worker in the Sunday School, Epworth League, Teacher Training Class and Senior Bible Class. She gave up her school two months before the end of the term, came home, arranged her business matters, and broke the sad news to her mother that she soon would be no more. Medical and friendly aid of every kind was administered, all to no avail, and on Sunday night she quietly and peacefully left us. No record is given of a more largely attended funeral in this place. Over a thousand members and friends were present in the beautifully decorated church edifice. All the ministers of the city, assisted by the pastor in the ceremony, and the Household of Ruth, of which she was also a member, gave her the honors due her. She shall sleep, but not forever; there will be a glorious dawn; we will meet to part, no never, on the resurrection morn. The mother, Sister Ada Clark, is extremely grateful to all who stood by her in these sad hours.—John A. Lindsay, P. C.

WADE—Little James Wade, son of Mr. and Mrs. James Wade of Yazoo City, Miss., and member of St. Stephen's Sunday School, was killed by a runaway team on August 15, 1923. He was buried at the old home cemetery, nine miles north of this city, yesterday. His father and mother are members of this church. He leaves besides them two brothers and three sisters to mourn his loss. The funeral was conducted by the pastor, Rev. D. J. Price.

TURNER—Sister Jane Turner, a

faithful member of St. Paul's M. E. Church, died July 5, 1923, at her home, in full triumph of faith. She leaves to mourn her departure one brother, two sons and two daughters, several grandchildren and a host of friends. She is gone, but not forgotten.—J. A. Patterson, Pastor.

KILBY—Rev. R. E. Kilby died at his home in Harriman, Monday morning, August 6. The funeral was conducted from the New Century M. E. Church Wednesday afternoon at 2 o'clock by the pastor, Rev. Samuel Downs. Services opened with song by the choir; scripture reading by Rev. Starns, pastor of St. Mary's Baptist Church; prayer by Rev. Gillespie of Zion Church; expressions of condolence were read by Mrs. S. E. Smith; the sermon was delivered by Rev. R. M. Green; solo by Miss Lawrence L. Smith. Rev. Kilby was born in Clatsville, Va., in 1869. He came to Tennessee with his parents in 1879, where he has since resided. He was converted at an early age and joined the M. E. Church. When he began his ministerial work he became a member of the Annual Conference and served as pastor in charge at Rockwood, Kingston and other points. He came to Harriman in 1916 and has since been a faithful, loyal worker for the uplift of every worthy cause. He was especially interested in the Sabbath school and was teacher of the Bible class for a number of years. He leaves to mourn his loss a wife, Mrs. Irene Kilby; a daughter, Mrs. Lauretta Neal; one brother, Mr. W. M. Kilby, and a sister, Mrs. H. H. Harrison.

MUNDY—Brother Will Mundy of Carriere, Miss., was born April 17, 1877, died August 18, 1923, age 46 years. He was converted and joined the church September, 1914, during the administration of Rev. E. P. Chapman, and lived a consistent Christian until the end. He was ill 8 months. The funeral service was conducted by the pastor, Rev. S. H. Harris, assisted by the pastor of Lumberton Charge, the Rev. J. E. Thompson. He leaves a wife, 4 children and a host of relatives to mourn his loss.—Mary M. Byrd, Reporter.

BUCK—Brother Francis M. Buck of Cookeville, Tenn., was born April 13, 1871, and died July 22, 1923, age 52 years. He confessed a hope in Christ at the age of 16 years and lived a consistent Christian until his death. He was Superintendent of the Sunday School at the time of his death and had planned to take the school on a picnic. He requested, however, that Brothers John Devlin, Harry Betty and Sister B. McClellan see that his plans were carried out. He leaves to mourn his loss, wife, six children, four sisters, one brother and many friends. He was a member of Beauty Lodge No. 65, G. U. O. F. for 18 years, and was P. G. N. F., at his death. Rev. W. M. Holden, assisted by Rev. F. N. New, conducted the funeral service.—J. S. L., reporter.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

Conferences	Place	Date	Superintendent
Baton Rouge	Port Allen, La.	August 29-Sept. 2	B. J. Reddick
La Grange	Columbus, Ga.	August 23-26	E. D. Giddens
St. Louis	Kinlock Park, Mo.	August 29-Sept. 2	Leroy Woolrich
Baltimore North	West Minster Md.	August 28-Sept. 2	E. S. Williams
Monroe	Bastrop, La.	August 29-Sept. 2	T. A. Hampton
Guthrie	Wynnewood, Okla.	Aug. 29-Sept. 2	C. R. Ross
Washington	Fairmount Heights, D. C.	September 4-9	D. D. Turpeau
Brookhaven	Tylertown, Miss.	September 5-9	G. W. Smith
Philadelphia	Chester, Pa.	September 25-27	J. T. Fletcher
Easton	Easton, Md.	Oct. 16-18	J. W. Jefferson
Wilmington District	Dover, Del.	October 23-25	T. H. Woodley
New York	Brooklyn, N. Y.	October, 24	J. R. Brown
Salisbury	Princess Anne, Md.	October, 9-11	J. E. A. Johns

CRESCENT CITY NOTES

WESLEY—Early prayer meeting Sunday morning, August 19, was led by Brothers Frank Shepard and B. F. Smith. The pastor preached two strong sermons for the day. At 11 o'clock one young lady united with the Church. Tuesday, August 21, Class night. The pastor, leaders and officers tendered a reception to Brother L. L. Harrison as a token of carrying the banner of class No. 7 for several months. The pastor re-

ceived the blue prints for the \$5,000 pipe organ. It was approved by the trustees. The new organ is to have 600 pipes and 20 chimes. It is to be installed the first part of December. The trustees are putting forth every effort to have every thing completed by this time. The pastor is also planning to unveil the new Sacrament set on the first Sunday in September between 6 and 7 o'clock. He will also preach a short sermon. We expect every official and auxiliary in their seat at this hour—Alma Murray, Reporter.

The district meeting of the Woman's Foreign Missionary Society will meet Friday night, September 7, at Haven Church, corner Juliette and Plum

street at 7:30. All presidents of local auxiliaries are requested to be present to report. The mite boxes will be opened and a sermon will be preached by Dr. V. Chapman—Mrs. E. Brantley, District President, Mrs. Lucy D. Walker, Secretary.

In Memory of our Daughter and Sister, RUTH M. BURNS

It seems just this morning you left us dear one,
Our home was sad and still
But two months recall sad memories,
Of one whose place can never be filled.

With brave hopes and joy for a brighter day,
Your suffering you patiently bore,
Till God Almighty came and took you home,
To suffer a pain no more.

Rest, a peaceful rest, dear one.
Memories of you will never fade,
Wounded hearts will forever linger,
Round the still and lonesome grave.

Sadly missed by your loved ones.
Mr. and Mrs. Robert Burns, parents;
Mrs. Julia Gohle, Lula Marguerite and Alice sisters; Sylvester, William, Ayres, Charles and Robert, Jr., brothers; Rev. Mrs. Charles Scudder, Scudder, grand parent.

IN MEMORIAM

In loving remembrance of our dear husband and father, Mr. Nat Brant-

ley, who departed this life, August 22, 1919.
Four sad years have passed dear father,
Since the Angel of Death has entered,
Leaving us to mourn,

The time has passed. But, oh we miss you,
Friends may think the wound is healed,
But little do they know the sorrows,
That is within our hearts concealed.

He is gone, but not forgotten,
Never shall his memory fade:
Sweetest thoughts shall ever linger
Around the grave where he is laid.
Sadly missed by your loved ones:
Mrs. H. R. Brantley, Wife; Mrs. Fannie Shanks, Mrs. Willia Runnels, Mrs. Lillian Gaskin, Mrs. Nina McRouy, Miss Zelma V. Brantley, Daughters; Mr. John K. Brantley, Mr. James Brantley, Mr. Odus Brantley, Mr. Nat Brantley, Jr, Sons.

CARD OF THANKS

I take this method of thanking Mr. and Mrs. A. Gillisple and Mrs. Amanda Satcher of Ocean Springs, Miss., for their loving kindness shown me during the district conference. I wish for them long life, success, happiness and rest at the end. May God's richest blessings ever be upon them.—J. J. Ford, DeLisle, Miss.

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NEXT SESSION BEGINS SEPTEMBER 19, 1922

Write for Beautifully Illustrated Catalogue
J. B. F. SHAW, A. M., Ph. D., PRESIDENT.

Southwestern Christian Advocate

LORENZO H. KING,
Editor

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THE METHODIST BOOK CONCERN,
Publishers

Christian Unity

Christianity is the religion of Christ. The most superficial glance over the churches which call themselves Christian reveals one fact, that they are one in loyalty to Jesus Christ.

In their common loyalty to Jesus Christ all these bodies, Roman Catholic, Greek and Protestant, have certain features in common. Their practice and worship vary greatly, but still give evidence of a common origin. Worship and praise are offered to Jesus Christ by all alike. Each is jealous of its loyalty to Him and would scout the suggestion that any practice or belief is out of harmony with His will and purpose. The same Bible is looked upon as containing an authoritative deposit of faith and practice. Two sacraments, baptism and the Lord's Supper, have been preserved by all, save a few small Protestant bodies.

In belief the likeness is even more striking. Certain primitive doctrines are accepted by all. All have held during the centuries to belief in God and in His existence in a Trinity, and all have strenuously defended the reality of the incarnation of God in Jesus Christ. All have continued to believe in a special significance as attaching to His Death and His resurrection. Forgiveness of sins is proclaimed in His name. The presence of the Holy Spirit guiding and giving strength to men and leading the Church in its course is a doctrine maintained wherever Christians are to be found. With all their differences and their inability to unite, the truth seems to be that Christianity is not so seriously divided either in belief or practice as other great religions, like Islam and Buddhism.

—Edmund D. Soper in "THE FAITHS OF MANKIND."

THOU SHALT NOT KILL

Claiming that our American legal system in dealing with crimes lacks celerity, certainty and finality, the Law Enforcement Committee of the American Bar Association in session at Minneapolis a few days ago, charged that "The criminal situation in the United States so far as crimes of violence are concerned, is worse than in any other civilized country;" and their opinion is, that conditions will remain so until there is adopted for all of the states a standard criminal code.

No hurried, offhand opinion, this. But a carefully compiled set of findings prepared and given out after a thorough and scientific investigation of crime conditions and technical criminal laws of both France and Great Britain. Among comparative facts set forth are these: the years 1910 to 1922 inclusive in the United States bore an increase of 14.9 per cent in the general population, while there was an increase in criminal population of 16.6 per cent. In this country, in 1922 there were 7,850 murders. In 1921, in New York City there was 260 murders and in Chicago, 137. While during the same year in all of England and Wales combined, there were only 63 murders. Last year, 1922, there were only seventeen murders in London and not one of these murder mysteries remained unsolved. One chief factor making possible this low criminal record appears to be a simplification of the method and machinery of English criminal procedure whereby long drawn out trials and reversals by upper courts are practically eliminated.

In France also the contrast is bold. Only

588 murders occurred there in 1919, while in 48 cities alone of the United States last year there were more than 1,500 murders. As to robberies, in 1919 France reported 121, San Francisco, 258, Washington, 323, Chicago, 1,862, St. Louis, 1,087 and New York, 1,427. One deterrent to an increasing criminal population in France, it is interesting to note, is the Frenchman's intense patriotism. One of the most drastic penalties imposed by French laws is disgrace and exile. The patriotic Frenchman dreads this penalty and is thus held in check from criminal conduct.

Fundamental for consideration in the discussion is the lamentable allegation of the committee in summarizing its findings: "Behind every defect in the enforcement of our laws, more dangerous than any other factor in accounting for the number of crimes committed in this country, is the apathy and indifference of the American people." Want of respect for law, consequent failure to enforce it, indifference of society are a dangerous trio of circumstances that bode ill for our boasted Christian democracy. Behind it all can easily be discerned the pagan sense of cheapness of human life. And herein is revealed the failure of the Christian conception and motive to grip our American conscience. It was because of the sacredness of human life that the old divine maxim was given to mankind: "Thou shalt not kill." At no point could, or can, society sag in observance in letter and spirit of this age-long inhibition without violent disturbance to the welfare of the whole human group. An infraction anywhere causes suffering everywhere, thereby making the

strictest, strictest observance necessary. The practice of murder on one group because that group happens to be rich, or colored, or what not, unleashes pent up murderous passions that eventually will capriciously prey upon whatever objects fall within their pathway, and society in all of its ramifications, suffers humiliation and moves toward decay.

The church in America is confronted with no more insistent challenge than is herein revealed by this committee's report. Jesus taught no more important truth and no truth loomed bigger in his consciousness and teachings than the value of human life. He saw and pointed out these values through the child, the leper, the harlot, the rich, the poor, the men and women of all races and conditions. To the Father, the lilies and the birds were of value, according to Jesus, but "are not ye of much more value than they?" If this was central to the teachings of Jesus, what reason has the church for its existence in the earth other than to be a channel for the transmission of the message and spirit and idealism of her Lord to the uttermost depths and breadth and height of the social order. Indeed the American Church will prove recreant to her Lord and to the nation whose protection and fostering make her existence possible if she fail to cry aloud against this violent and wholesale wastage of human life as revealed by the harvest of murders in our nation. The church must more resolutely strive to heighten society's conception of the value of human life and reinforce the arm of the law in making society safe for the development of character.

Personal and General

The Annual Meeting of the Board of Education for Negroes will be held at Cincinnati, Ohio, on Tuesday, October 30, 1923.

The Rev. H. H. Mayfield of the Mississippi Conference, died August 24, 1923, after a long career of faithful service in the ministry.

Prof. W. N. Ross of Rust University, Holly Springs, Miss., spent the summer doing work in the school of education at the University of Chicago.

The Rev. J. G. Weaver, Pastor of Mt. Zion Church, Clinton, La., has been on the sick list for a long time, but is now rapidly recovering.

November 26-27, Annual Meeting, Board of Hospitals and Homes of the Methodist Episcopal Church, 740 Rush Street, Chicago, Ill.

Born to the Rev. and Mrs. William Brisby, our Pastor at Longview, Tex., a sweet little girl. The parents are all smiles since August 16th.

Mr. W. H. Pleasants, Jr., the son of the Rev. W. H. Pleasants, is now Doctor Pleasants, having recently graduated from Howard Medical School. Doctor Pleasants will practice in the state of West Virginia.

At the Indianapolis District Conference, Rushville, Ind., a special feature was the su-

perb singing of the Major Daniel's Quartette of Simpson Chapel, Indianapolis. This same quartet has sung before, and delighted the Crowned Heads of Europe.

Misses Julia Candace and Roxana Vera Hunt of Marshall, Texas, en route to Cincinnati, to a meeting of the Secretaries and Registrars of Schools of the Board of Education for Negroes, paid a call to the Southwestern office last week.

The Lexington Conference Journal edited by Dr. W. H. Riley, of Paris, Ky., is the usual model of neatness, accuracy and comprehensiveness in setting forth the proceedings of that great conference which was graced at its recent session with the presidency of Bishop R. E. Jones.

Miss Beulah, daughter of the late Doctor and Mrs. Reuben S. Lovinggood, died in New York City August 27, 1923. Her remains were taken to Austin, Texas, the family home, for burial beside the remains of her distinguished father. The sympathy of all Methodism goes out to the family in this time of poignant affliction.

Sergeant Amos L. Crump, son of the Rev. O. W. Crump, died August 6th, 1923, in Camp Little. He was a member of the 25th Infantry stationed at Nogales, Arizona, where he died with acute pneumonia. The late Sergeant was a graduate of Rust University, leaving there in 1911 to join the army in Jefferson City Barracks, Mo.

Dr. J. Garland Penn, Sr., Cincinnati, Ohio, one of the Corresponding Secretaries of the Board of Education for Negroes, has been elected for the ninth quadrennium lay delegate from his home church, the Jackson Street Methodist Episcopal Church, Lynchburg, Virginia, to the Lay Electoral Conference of the Washington Conference meeting in March, 1914.

La Teche District, Louisiana Conference, presented its District Superintendent, Dr. W. G. Alston a new automobile at its recent session, as an appreciation of his faithful and untiring services as the head of the district. It will be remembered that Dr. Alston spent a number of years with Mrs. Alston doing very successful missionary work in Africa some years back.

The Rev. P. H. Kelley, our Pastor at Duluth, Ga., entertained royally the recent session of the Gainesville District Conference in his handsome little brick chapel which he has just recently erected against tremendous odds. Both he and Mrs. Kelley are hard church workers and much loved by their congregation. Dr. J. F. Demery is the careful District Superintendent.

The Rev. Robert M. Williams, son of Dr. J. O. Williams, Superintendent of the Paris District, Texas Conference, recently closed an eight weeks' rally at his church, Logan Me-

(Continued on Page 4).

WHO'S WHO AMONG NEGRO CHURCHES. 276 CHURCHES REACH 100 PER CENT

Many Charges in Territory of the Southwestern Christian Advocate Pay Centenary Apportionment in Full—Others Will Reach Goal Before Centenary Climax Sunday

Hundreds of churches in Methodism have paid every cent of their Centenary apportionment. In these days when the benevolent work of the Church seems facing the most critical financial situation in recent years, it is churches like these that keep the enterprise going. Recognition is due them.

Word from Morris W. Ehnes, Treasurer of the Committee on Conservation and Advance, states that on May 31 there were, in the territory of the Southwestern Christian Advocate, 276 churches that had paid their Centenary apportionment in full.

More than that, there were 14 churches that first oversubscribed their Centenary apportionment and then paid in full their over subscription.

Scores of churches are just short of this Honor Roll, and will reach it before October 31st, the end of the Centenary financial year. It is expected that most of them will achieve their goal by October 31st, which is to be celebrated throughout the church as Centenary Climax Sunday.

The Honor Roll of churches that on May 31 paid their Centenary apportionment in full follows. The churches printed in capitals had paid an oversubscription.

ATLANTA CONFERENCE

Atlanta: Foss Chapel; Atlanta: Oakland City; Atlanta: SOUTH ATLANTA; Rockdale Park:

Griffin District

McDonough.

Newnan District

Newnan.

Rome District

Rome: First Church.

FLORIDA CONFERENCE

Jacksonville District

Crescent City, Palatka.

Ocala District

Lake Jeffries.

SAVANNAH CONFERENCE

Savannah District

Savannah: PALEN AND SPEEDWELL.

SOUTH CAROLINA CONFERENCE

Bennettsville District

Bennettsville, Darlington.

Florence District

Florence, Marion.

Orangeburg District

Orangeburg.

Spartanburg District

Chesnee.

Sumter District

Canaden, Mayesville, Shiloh, Sumter.

SOUTH FLORIDA MISSION CONFERENCE

Atlantic District

New Shyrna, Sanford, West Palm Beach.

Gulf District

Arcadia and Ponta Gorda, Brandentown, Fort Myers, Orlando, St. Petersburg, Tampa: Bowman.

LINCOLN CONFERENCE

Muskogee District

Boley, Hugo, Oswego, Tulsa, Weleetka.

Topeka District

Manhattan.

LEXINGTON CONFERENCE

Chicago District

Chicago: Trinity.

Columbus District

Cleveland: Mount Pleasant, Stewart Memorial, Centenary; Columbus: Lincoln Heights, Washington Street, Wheatland Avenue; Toledo Mission.

Indianapolis District

Cincinnati: Mount Zion; PARK STREET

EAST TENNESSEE CONFERENCE

Knoxville District

Greenville, Knoxville.

NORTH CAROLINA CONFERENCE

Winston District

Winston: May's Chapel, St. Paul.

CENTRAL ALABAMA CONFERENCE

Birmingham District

Anniston: Haven Chapel; Birmingham, East Thomas, Enon, Mason City, Mount Moriah, Mount Pleasant, St. Paul, Scott's Chapel; Brownville and Irondale, GADSDEN CIRCUIT, Jasper and Manchester, Oneonta and Altona.

Huntsville District

Albany: BEULAH, Decatur, Huntsville, SHEFFIELD MISSION.

Marion District

Tuscaloosa.

Montgomery District

Castleberry Circuit, Electric Circuit, Mobile: Warren Street; Montgomery: St. Pauls; Pensacola.

Opelika District

Opelika, West Point: Goodsell Memorial.

LOUISIANA CONFERENCE

Alexandria District

Alexandria: Newman Memorial; Alexandria Mission, Natchitoches.

Baton Rouge District

Baton Rouge: St. Mark; Wesley, Natalbany, Port Allen, Scotland, Zachary.

Lake Charles District

Cade, Crowley Circuit, Jeanerette: St. Paul; Lake Charles, Lafayette Circuit, McNary Circuit, Waxia Circuit.

La Teche District

Baldwin, Bayou Goula, Franklin, Hahnville, Litcher Center, Morgan City, Napoleonville, Plaquemine, Rosedale, Thibodeaux, Viron, Woodlawn.

Monroe District

Florence Circuit, Lake Providence, Monroe: St. James; St. Paul, Mount Sinai Circuit.

New Orleans District

Asbury, Bogalusa, New Orleans: Mount Zion, Peoples Church, First Church, Grace, Peck Memorial, St. Matthew, Scott Chinn, Thompson, Trinity, Wesley.

Shreveport District

Lake End, Shreveport, Daniel Circuit, Fairfield, Johnson, St. James, ST. PAUL.

MISSISSIPPI CONFERENCE

Brookhaven District

Brookhaven: Carola; Columbia, Crystal Springs, Hazellhurst and St. Morris, Summit and Magnolia.

Gulfport District

Bay St. Louis, Biloxi, Bond and Wiggins, Gulfport: St. Mark; Haven and Turkey Creek, Handboro, McHenry and Ramsey, Moss Point, Ocean Springs, Pass Christian, Sumrall and New Augusta.

Hattiesburg District

Ellisville, Hattiesburg: Mission, St. Pauls; Laurel: St. Paul, Wesley.

Jackson District

Canton, Jackson: Central CIRCUIT, Pratt, Yazoo City: St. Stephen.

Meridian District

CHUNKEY, DeKalk Circuit, Forest Circuit, Hickory, Lauderdale Circuit, Meridian: Haven Chapel, Rose Hill, St. Paul, South Side; Philadelphia, Scooba.

Vicksburg District

Bude, Edwards, Fayette, Natchez, South Side and Vicksburg Circuit, Vicksburg.

TEXAS CONFERENCE

Beaumont District

Batson Circuit, Beaumont: Mc Cabe; ST. JAMES, Huntsville: Crabs Prairie; Livingston Circuit, ORANGE, Port Arthur.

Houston District

Dickinson Circuit, Galveston: St. Paul, Wesley Tabernacle; Houston: Boynton, Independence Heights, Mallalieu, Mount Vernon, St. James, Sloan Memorial, Trinity, Trinity, (East); Thompsons, Harrisburg.

Marshall District

Jefferson and Valley Plain, Mallalieu Circuit; Marshall: EBENEZER; Queen City Circuit, Texarkana: St. Paul.

Navasota District

Navasota Circuit.

Palestine District

Bryan, Fairfield, Nacogdoches, Palestine.

Paris District

Greenville, Terrell and Rosser, Sulphur Springs.

UPPER MISSISSIPPI CONFERENCE

Aberdeen District

Amory, Columbus: St. James; East Louisville, Smithville.

Clarksdale District

Boyle and Jones, Clarksdale, Drew and Whitney, Gunnison, Minter City, Mount Bayou, Philip, Ruleville, Shellmound, Webb.

Greenwood District

Greenwood: Wesley; Indianola, Inverness, Ittabena.

Holly Springs District

Durant, Grenada, Holly Springs, Oxford, Winona.

Sardis District

Batesville, Coahoma and Johnstown, Falcon, Lake Cormorant, Lambert and Crowder, Sardis and Harrys.

Starkville District

Ackerman, Kosciusko, Long View, Louisville, Osborne, Rock Hill.

Tupelo District

Corinth, New Albany, Okolona, Ripley, Tupelo.

(Continued on Page 4)

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

 **HOW TO GAIN ALL:**—Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.—Matt. 6:33

WHO'S WHO AMONG NEGRO CHURCHES

(Continued from Page 3)

WEST TEXAS CONFERENCE

Austin District

Austin: Simpson Tabernacle, Wesley Chapel; Smithville Circuit.

Dallas District

Dallas: Queen City, St. Paul; Waxachie and Lancaster.

San Angelo District

Temple.

San Antonio District

Cureo, Kingsville and Corpus Christi, San Antonio: Jacobs Chapel, St. Paul.

Victoria District

Victoria: Webster Chapel.

Marlin, Waco: Mount Zion, St. James.

DELAWARE CONFERENCE

New York District

Brooklyn: Newman; MOUNT HOLLY.

Philadelphia District

Chester: ST. DANIELS, Siloam; Philadelphia: East Calvary, Germantown, John Wesley, Zoar, Mount Zion.

Wilmington District

Bridgeville, Wilmington East: Ezion, Mount Zion.

CENTRAL MISSOURI CONFERENCE

Hannibal District

Moberly.

Kansas City District

Glasgow.

LITTLE ROCK CONFERENCE

Fort Smith District

Fort Smith: Mallalieu.

Little Rock District

Brassfield.

Texarkana District

DeQueen.

WASHINGTON CONFERENCE

Baltimore South District

Sparrows Point.

Washington District

Washington: Ebenezer.

PERSONAL AND GENERAL

(Continued from Page 2)

morial, at Parkersburg, W. Va., in which \$2,000.00 was raised, thus making possible liquidation of that church's debt of ten years standing. At the same time, Dr. Williams raised his entire Southwestern quota and some more.

The Rev. C. R. Ross, D. D., Superintendent of Guthrie District, Lincoln Conference, was recently married to Miss Mattie C. Baker, one of the leading educators of Logan County, Oklahoma. Mrs. Ross is a graduate of Langston University and Dr. Ross was educated at Wiley University, Marshall, Texas. Both are splendidly equipped for their life partnership in the District Parsonage.

Dr. Edmund M. Mills, Secretary of the General Conference, has been highly honored by the Syracuse Rose Society which is planning a Rose Garden covering two acres, with arches, pergolas and terraces and all kinds of roses which thrive in northern New York. Committees for the selection of roses and to co-operate with the civil authority have been appointed. The Garden will be a part of Thornden Park. Dr. Mills is the founder of the local rose society and ex-President of the Rose Society of America.

First Methodist Episcopal Church, Olympia, Washington, the Rev. John Martin Canse, D. D., Pastor, recently were favored with the presence and burning message of Bishop W. P. Thirkield, of whose coming that church Bulletin said: "Bishop Thirkield has had a remarkable history of achievements for the church, in his superintendency of the Mexican Missions, and he comes with a great message. He represents the Board of Bishops in a general speaking tour of the States in the interest of our Missions."

On Wednesday afternoon, August 22, during a severe electrical storm, lightning struck Brainard Hall, the main building of Central Alabama Institute, Birmingham, Ala. The fire resulting therefrom caused a total destruction of the building and its contents. The building housed the administration offices, the classrooms, and certain portions of it were used for dormitory and dining-room purposes. Immediately upon receiving telegraphic announcement from Principal H. H. Sutton, Secretary Maveety left for Birmingham to meet the insurance adjusters. A special meeting of the Executive Committee of the Board of Education for Negroes was called for Wednesday morning, August 29, to consider the future interests of this important institution.

Trinity Church, Denver, Colorado, will be host to the Denver Area in its Convocation to be held September 25-27. The program committee has built an exceedingly strong program, the personnel of which includes several of our Bishops, General Secretaries, and out-

standing men of the church. The publicity committee, assisted by the Bishops and Area Secretary have atmospherized the gathering by sending out numerous communications to the representative Methodists of the Area. The meeting promises to be more than a good fellowship conclave, or a meeting where the delegates will simply listen to inspirational addresses. The Methodists of the Area are intensely interested in learning something about the plans for the Post-Centenary period, and they are looking forward to lending themselves as eager students to the new World Service Program which will be under review at that time. At present it is expected between one and two thousand delegates will be in attendance.

Film of the Chicago Temple is being shown in many of the motion picture houses this week. In Chicago, at State Street and at Sixty-second and Cottage Grove, the picture has caused considerable attention. The picture of the church shows two steeple-jacks on the spire putting the finishing touches to the top. After showing the steeple-jacks at work the film shows the building from the street upward. A note on the screen says that the building is ten inches higher than Washington Monument and is the tallest building west of New York. Another picture shows General Fong of China and his band of Christian soldiers. They are singing "Onward Christian Soldiers". The note with this film says that besides being a general, Fong runs a Methodist Sunday School and has charge of the cavalry and infantry of his army as well as the Bible School of the army.

The Rev. David M. Jordan, pastor of Camphor Methodist Episcopal Church, St. Paul, Minn., and Miss Naomi Harper of Fort Madison, Ia., were quietly married at the home of the bride's parents, August 7, 1923. Brother Jordan is a graduate of Haven Institute, New Orleans College, Gammon Theological Seminary; a post graduate student in the departments of Church Organization and Administration, and Religious Education of the Chicago Training School for Home and Foreign Missions, and the departments of Sociology and Anthropology of the University of Minnesota. He was formerly pastor of Border Ave. Methodist Episcopal Church, Minneapolis; at which time he wrote an illustrated lecture on American Negro Progress for the Minneapolis Public Library. The bride comes from a very prominent family of Iowa. She is a graduate of the University of Iowa and a post graduate student in the department of Sociology of the University of Minnesota. She was a classmate of the groom, and both are working for their Master of Arts degree. They are in the parsonage at 289 East 13th Street, St. Paul, Minn.

The Secretaries of the Board of Foreign Missions have cabled funds for immediate relief of Missionaries and others in Japan, assuring Bishop Welch and Mission of American Methodist sympathy and support in this frightful calamity. Contributions may be sent to George M. Fowles, Treasurer, 150 Fifth Avenue, New York.

MEXICO NOT A "HORNET'S NEST"---NOW ON THE VERGE OF RECOGNITION

By Bishop Wilbur P. Thirkield

A recent cartoon represents Mexico as a hornet's nest and Uncle Sam standing at the window of the United States, with the legend "Turmoil and trouble. Never any peace until it is smashed." The fact is, Mexico is not a hornet's nest, but a bee hive, overflowing with the greatest single economic opportunity of our nation. Think of two items only,—two thousand tons of silver and one-fifth of a billion barrels of oil annually. To handle bees successfully both firmness and sympathy are necessary. The United States has shown only firmness. We have repelled and not attracted Mexico until she misunderstands us. Multitudes hate us.

The hornet's nest is not Mexico but each of the eleven forts along the Mexican border, with their 8,500 men and 450 officers, one-fifth as big as the whole present Mexican army. These are the hornets' nests and they have stung our Mexican neighbors often to desperation, causing more ferment and discord than they have ever healed. My plea is that the cost of at least one fort be appropriated in the interest of peaceful penetration, in the form of the education of the Mexican people into a spirit of understanding and good will toward the United States. Instead of overtures, with a heart of tolerance and sympathy, which a powerful nation like the United States should show to people struggling out of long

years of revolution, we have handed them ultimatum. At last a commission of diplomats and statesmen have healed the breach and Mexico stands on the verge of recognition.

There is a distinct advance in temperance reform throughout Mexico and much territory is now under prohibition. The government as represented by President Obregon and Secretaries Del a Huerta and Calles stand firmly behind this movement. I have a recent letter from the President of the Republic in which Obregon writes in characteristic Spanish idiom, in response to my statement in a public address on prohibition in Mexico. "I believe frankly that your prestige as a prophet is not being compromised too much when you state that our tendency is toward prohibition and that at an early date Mexico will enter into that state." More than one Northern state is now largely dry. The state of Oaxaca has taxed the saloons practically out of existence. The Minister of Education recently placed one thousand text-books on Temperance in the hands of the teachers of the public schools. In all deeds to land, under the new agrarian law the raising of the maguey plant out of which intoxicating pulque is made, is prohibited. I confidently expect that within ten years Mexico will be practically dry. The best way for the United States to stop boot-legging on the Mexican border is to encourage this cam-

paign as our Board of Temperance is doing with a generous appropriation. It will be recalled that last April President Obregon promulgated a decree closing all ports of entry to Marmetas and all other border cities unless the gambling laws were enforced.

Obregon is the friend of the peon. He is providing him with land; tens of millions saved from a reduced army budget has been put into schools. He has given the under man a chance. This is the greatest assurance of permanent peace and bids fair to end the revolutions that have devastated Mexico for a hundred years. Considering Obregon's achievements in bringing peace to a devastated and war-ridden nation; in putting an end to revolutionists; in turning into peaceful channels the lives of hundreds of thousands of roaming soldiers and bandits; in reducing the army; in appropriating fifty-five millions for schools; in establishing for the first time an open, honest budget; in providing for the payment of the public debt;—it is clear that when these achievements shall some day be seen in their true perspective, Obregon will take his place as one of the greatest modern statesmen and rulers among the republics of the world. The favorable attitude of the government is the reason for almost doubling the membership of the Methodist Episcopal Church in the past three years and the phenomenal increase in resources.

NOTE—Paragraphs from an address at Chattanooga, N. Y., on August 23, at the "Conference on International Justice and Good Will."

METHODIST UNIFICATION BIG HELP TO NEGRO RACE

By Secretary I. G. Penn

The Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, was in session recently at the Hotel Winton in Cleveland, Ohio.

This merger is of significance to the Negro race, because there are 369,162 Negroes organically a part of the Methodist Episcopal Church, while the Negro Methodist Church, known as the Colored Methodist Episcopal Church in America, although independent, is being helped by the Methodist Episcopal Church, South, in its educational and home-mission work.

A plan has been worked out and is now to be presented first to the General Conference of the Methodist Episcopal Church meeting in Springfield, Massachusetts, next May, 1924, and then to the General Conference of the Methodist Episcopal Church, South, in 1926. These negotiations have been in progress for seven years. The Negro has always had representation on the Joint Commission by reason of his membership on the Commission of the Methodist Episcopal Church where his interests are most largely involved.

Bishop Robert E. Jones, New Orleans, La., and Dr. I. Garland Penn, Sr., Cincinnati, Ohio, were the Negro members of the Commission in 1916-20. For the quadrennium 1920-24 Dr. I. Garland Penn, Sr., Cincinnati, and Mr. P. W. Kinchen, formerly of Shreveport, La., are the two Negro members.

At the Joint Commission in session here Mr. P. W. Kinchen resigned, having moved from Shreveport to Chicago. This left Dr. I. Garland Penn, Sr., Cincinnati, the only Negro in the session just closed. It is expected, however, that another Negro member will be selected to fill the vacancy on the Commission.

Dr. Penn was seen by a representative of the Associated Negro Press and asked to give a statement concerning the relation of the Negro to the proposed plan. His statement is as follows:

"The proposed plan preserves in the United Church all the rights and privileges the Negro members have ever enjoyed in the Methodist Episcopal Church.

"The United Church will have two Jurisdictions, viz., First and Second. The First will comprise all the Churches, Annual Conferences, Mission Conferences and Missions now in the Methodist Episcopal Church. The Second Jurisdiction will comprise all such in the Methodist Episcopal Church, South.

"The 369,162 Negro members are thus bona fide members with all others in the United Church.

"The General Conference will be made up of the delegates to the Jurisdictional Conferences, and the delegates to the Jurisdictional Conferences will come from the Annual Conferences. There are twenty Negro Annual Conferences which will have representation, as all others, or exactly the same

basis and in the same proportion, in the Jurisdictional Conference number One, and the same Negro delegates will be in the General Conference made up of both Jurisdictional Conferences.

"Moreover," said Dr. Penn, "the plan adopted here last week for transmittal to the churches provides in Article VI that 'the Bishops of the two churches as at present constituted shall be Bishops of the United Church without further action.' This means that Bishops Robert E. Jones and Matthew W. Clair will be Bishops of the United Church, and in that respect for privileges and opportunity to serve the entire Negro race they will not be surpassed by any Negroes in public life to-day.

"Just think what it may mean to have two Negroes members of the Boards of Bishops of the United Methodist Episcopal Church and Methodist Episcopal Church, South, to interpret to the white North and South the needs, aspirations and feelings of all Negroes. We think not of the honor, as the transcending opportunity these men will have to serve black and white alike in such an inter-racial brotherhood. Unification on the plan proposed, it should be seen, does not take from the Negro one jot or tittle of what he has hitherto enjoyed in the Methodist Episcopal Church, but enlarges his opportunity manifold and increases the responsibility in the wise and fullest use of the open door. If the migration of the Negro continues, the

question of his evangelization and uplift, often misnamed "the Negro problem", will be national.

"Recently there was a joint meeting of the Bishops of the Methodist Episcopal Church, South, and the Negro Bishops of the Colored Methodist Episcopal Church. At this conference the well-being of the Negro race was under discussion, and information was sought of these Negro Bishops as to how the Methodist Episcopal Church South, could help them more successfully to do a work of education and evangelization of their people. The South, then, as well as the North, is ready for this mutual and inter-racial help interpreted to them by Negro leaders.

"With this merger perfected, as proposed, we shall have in the United Methodist Episcopal and Methodist Episcopal Church, South, 54 active Bishops, 28,971 Ministers, 20,987 lay ministers, 6,831,552 church members. Of this great body there will be two Bishops who are Negroes, 2044 Negro ministers, 3,465 Negro lay preachers, 369,162 Negro members, organically a part of the United Church. All others will be White or of other races. Besides the Negroes referred to, there will be the independent Negro body known as the Colored Methodist Episcopal Church in America, to whom help will go in the future, as in the past, through Jurisdictional Conference number Two,

which covers the new Methodist Episcopal Church, South. The opportunity, in particulars, of these Negro Bishops, ministers and members who are organically a part of the body, as well as, in a general way, of those who are independent, to influence favorable opinion for the Negro race in general, sympathy and help for the Negro, which the presence of those who are organically a part of the body will engender in church bodies from the General Conference to the smallest body, the help in education and evangelization brought to the Negro race through them, can not be estimated."

Dr. Penn said that the vote of 20 Christian White men of the Methodist Episcopal Church, South, along with the 18 of the Methodist Episcopal Church, making possible such new life for the Negro, can not be a surprise when it is remembered that most of the forward movements in help of the Negro by the South, are now sponsored by the Methodist Episcopal Church, South. The largest and finest single unit of social service work now being done in any community center in the South for the Negro is at Nashville, Tennessee, in what is called Bethlehem Center, a fifty-thousand-dollar project erected and operated by the Methodist Episcopal Church, South.

A special bulletin of missionary news has just been issued by the Woman's Missionary

Council of the Methodist Episcopal Church, South, which publishes a protest of four different organizations of their church against any "act or influence calculated to injure the reputation, hinder the activities or menace the existence" of Tuskegee Institute on account of the hospital controversy.

Moreover, it should be noted that Dr. W. W. Alexander, who is the General Secretary of the Inter-racial Movement in the South, is a minister of the Methodist Episcopal Church, South; while Mrs. Luke Johnson, who is doing unprecedented work in the interest of a square deal for Negro men and women, is a highly esteemed mission worker of the same Church.

The opportunity for influencing the future life of the South, as well as the North, in the interest of the Negro, is to be seen in the fact that there will be in the United Church 53,062 Sunday schools, 463,338 officers and teachers, 6,544,753 Sunday-school scholars, 46,825 Churches, of which there will be of the Negro race only 3,601 Sunday schools, 25,792 officers and teachers, 227,878 Sunday-school scholars, 3,521 Churches.

The field thus opening by this merger, for present-day co-operation and future understanding of the races, has no parallel in our history, and in this the leading of Providence ought to be seen.

BENEVOLENT GIVING STILL SHOWS LOSS

Centenary Receipts for May Lower than in Any Month Since "I Will Maintain" Campaign—Now More than a Million Below Last Year

May's Loss Equals Work in South America and France or Among Negroes

Dr. R. J. Wade, corresponding secretary of the Committee on Conservation and Advance, is just in from a trip to the Buffalo Area. He has been meeting with large groups of pastors, particularly in the Troy and Northern New York Conference. Everywhere he reports that, as the pastors have learned of the benevolent situation, they have resolved to bring Centenary offerings up to the 100 per cent mark.

This renewal of zeal and determination comes at the right time. If these pastors in New York, and the pastors in the rest of the country, will carry out this policy it will relieve the Church of one of the most embarrassing conditions that ever confronted its benevolent work.

The down-hill slide in Centenary payments continues. In fact, May, 1923, from which complete reports have just been received, is worse than any previous month. It shows a loss over May, 1922 of \$389,310.29. This is a larger loss, when compared with last year, than during any month since the close of the "I Will Maintain" campaign.

The financial year for Methodist benevolences begins in November.

November last showed a loss of \$254,206 over the November of the previous year.

December was \$54,510 below December, 1921.

January was \$33,786 below January, 1922. In February the falling off was \$117,285.

In March it was \$141,682.

In April there were signs of promise. The loss was only \$10,948 over that of April, 1922.

But now comes May with a loss of \$389,310!

A few minutes with a pencil will show that this means that the benevolent giving of our Methodist Episcopal Church on June 1, 1923, stood more than a million dollars below the giving of a year ago—\$1,001,727 to be exact.

Already this loss equals all that the Board of Foreign Missions has appropriated for work in China, Japan, Korea and Rhodesia, or (excepting a special grant to one college) in India, Burma, Malaysia, the Philippines, the Netherlands Indies and North Sumatra.

It equals all that the Board of Home Missions and Church Extension can spend this year in twenty-one foreign-speaking conferences, in twenty Negro conferences, in Porto Rico and Hawaii in work among Indians, in War Camp communities, for assistance to chaplains, for scholarships for students and for the work of the department of evangelism.

The loss in May alone is equal to all the work in South America and France or to more than the work of the Board of Home Missions and Church Extension among the Negro conferences.

No wonder that pastors, learning these facts, are showing the same devotion that has always characterized the Methodist ministry, and are declaring that their charges will be brought to the 100 per cent mark before the end of this year.

Summer months are not normally considered good months in which to tackle big problems. But any month is a good month to the man in earnest. The difficulties of the present hour are only a challenge to the min-

ister who comprehends the world need.

Five months of the benevolent year remain. The call of our world fields has never been more clear, and the depressing situation demands new consecration on our part.

SUNDAY SCHOOLS TO RAISE \$200,000

Their Christmas Offering Will Go To 14 Needy Places in U. S. and Abroad—Children's Work Especially—Centenary Credit To Be Given

As a part of their celebration of the Christmas season, and as a practical demonstration of the Christmas spirit, the Sunday Schools of the Methodist Episcopal Church are this year undertaking to raise the sum of \$200,000 for fourteen definite missionary projects that will bring the Gospel any physical relief to neglected children. Three of these objectives are on the foreign mission field, one is in Hawaii, and ten are in the United States proper.

During November and December, leading up to the Christmas exercises, there is planned an educational campaign in the Sunday Schools with the fourteen projects as the direct means of instruction and inspiration. In connection with the undertaking of the Sunday Schools the Methodist Book Concern is this year issuing a special Christmas program, which it is desired will be rendered in every Sunday School. Pastors and Superintendents are urged to immediately make reservations for the number of programs that will be used in their schools.

There follows a list of the fourteen things that will be done with the \$200,000 raised by the Sunday Schools; they are all on the

Centenary program and the offering made by the schools will receive full Centenary credit for church and school.

(1) To complete our hospital in Vikarabad, I. I.	\$30,000
(2) To build hospital in Wuhu, China, to China Medical Board to match every dollar we give with another	50,000
(3) To build our Student Church at Manila, Philippine Islands.	20,000
	\$100,000
FOR THE HOME MISSION FIELD:	
(4) To build a community house, with social and recreational equipment, on property recently acquired, at Rock Springs, Wyoming	\$ 5,000
(5) To build a church and community house, combined, at Bingham Canyon, Utah, the local people matching our gift dollar for dollar	10,000
(6) To build a new church at Albuquerque, New Mexico, for the Spanish-speaking people, in the interests especially of the students in our two Spanish-speaking schools there, one for girls and the other for boys	16,000
(7) To build a combination church community house for the mining folk at Wilkeson, Washington	7,000
(8) To build the Sunday School and social rooms unit of the new plant planned for the Japanese Methodist Church in Los Angeles, California	5,000
(9) To complete the community house for our Polish Methodist Church in Buffalo, New York.	5,000
(10) To build a church, and to make over a house into a community house for our St. Regis Indian Mission, at Hogsburg, New York	12,000
(11) To build a church and neighborhood house for the mountain folk at Webb Creek, Tennessee	5,000
(12) To build a church for a poverty stricken Negro community at Locust Bluff, Alabama	5,000
(13) To build a church for our Filipino Parish in Honolulu, Hawaii	20,000
(14) To build a Chapel for Negro students of Wiley College, Marshall, Texas	10,000
	\$100,000
	\$200,000

DAILY VACATION BIBLE SCHOOL, ST. DANIELS M. E. CHURCH CHESTER, PENN.

This is the second year that a Summer Daily Vacation Bible School was conducted at St. Daniel's Methodist Episcopal Church, in Chester, Penn. The first year our attempt to run the school was rather a mere experiment to find out if such a type of school would be worth while among our Negro Methodist people in this city of manufacturing industry. We found that our experimental efforts were quite a success and the good work of the teachers was to our satisfaction.

The signs visible which the effort threw

upon the screen of our horizon expressing the opportunity for the church to give her young life a moral and religious training, and the anxiety of the pupils for the study of the Holy Bible convinced us that the money spent in the support of this christian soul development by learning the word of God is a very valuable investment.

Hence on June the 25th. 1923, this year, we opened our second Summer Daily Vacation Bible School with wonderful success, under the principalship of Mrs. Hattie S. Brown, one of our accomplished experienced public school teachers who planned the work. The associated teachers with her were Mrs. Ella Bailey, Mrs. Delea Andrews and Mrs. Elsie Swiggett, all of whom are accomplished educators teaching in the city public schools with one exception. The teachers are all members of our church, and as earnest consistent christians they conducted the Summer Bible School with the use of the

modern methods of the public school.

The success of the school this second year was such a marvelous improvement, in every way, over the first year that our purpose now is to make the Summer Vacation Bible School a permanent institution in St. Daniel's Methodist Episcopal Church, for the christian education of the children and youth of this city. It is, indeed, surprising to see how much scripture children can learn in five weeks.

Much gratitude is due to Dr. W. A. C. Hughes, secretary of the Colored Work, Board of Home Mission and to Miss Mary E. Sampson of the Board of Home Mission who gave freely, their counsel, their assistance and great encouragement to this very important work.

It is very certain that with such careful, wise and able leaders as these giving their moral support to this great religious movement our Methodism is safe in Chester, Pa.

OUR "OUTSTANDING LAYMEN"---NOTED SPECIALIST

By Jolley T. Harris

In a recent issue of the Southwestern Christian Advocate a sketch of the life together with the picture of a certain "outstanding layman" was carried.

It would require considerable space and consume a great deal of time to present and make mention (only in a casual manner) of the large number of "outstanding laymen" to be found within the bounds of the twenty colored conferences of the Methodist Episcopal Church; men who have worked hard and made almost inconceivable sacrifices in order that they might enter efficiently and proficiently upon a business or professional career. Many of these are now "making good" in their chosen line of endeavor and have cast their lots with the Methodist Episcopal Church where they are giving freely and gladly the benefits of their training and ability toward the promotion of the welfare of the church and Kingdom interest. It is too often the case that funerals are made the only occasion to extol to the sky the exemplary life and heroic work of some self-sacrificing "outstanding laymen" who's life has been crowded with good work and deeds in the interest of humanity and the Kingdom of Jesus Christ; and who have labored in practical obscurity except in the immediate community wherein they labor and finally "pass out" without any knowledge of recognition and appreciation by their fellows.

The Southwestern does well to cheer the hearts of these "outstanding laymen" by providing space in its columns in order that proper appraisal and appreciation by the race may be accorded these unselfish, unassuming, consecrated laymen. Thus other lives are stimulated on to greater efforts to do likewise.

In this connection we wish to respectfully invite attention briefly to one of the above type whom "Mother Zoar" is fortunate and proud to number among her communicants, and who, with the utmost reluctance consented to have anything said concerning the heroic and notable service which he is rendering humanity and the church.

We speak especially at this time of Doctor W. Harry Barnes. Doctor Barnes was born and reared in Philadelphia, Pa., and is a product of the mixed school system of the same city.

At an unusually early age he graduated from the Grammar School at the head of his class. He then entered the Central High School, graduating with high honors in 1907. After one year of post-graduate work he won a four year scholarship to the University of Pennsylvania, matriculating as a medical student from which institution he graduated in 1912.

He then served as Acting Assistant Surgeon in the United States Public Health Service being assigned to duty in Boston, Mass., during the influenza epidemic.

In 1921 he completed a post-graduate course in nose, ear and throat treatment at the University of Pennsylvania, and, since the beginning of the present year has confined his practice to this work exclusively. He is Chief Otolaryngologist to the Frederick Douglas Memorial Hospital, consultant to the Mercy Hospital and Clinical Assistant Otolaryngologist to the Jefferson (white) Hospital. For the last two years he has been President of the Philadelphia Academy of Medicine and Allied Sciences. Among his publications are the following books: "Prophylactic-Tonsillectomy," "Traumatic-Ethmoiditis" and "Tuberculosis-Laryngitis."

The Doctor is married and the proud father of four healthy-promising boys, thus assuring to the race the perpetuation of that type of leadership innate in their illustrious father.

It would seem almost inconceivable that one individual engaged in so many worthy and humanitarian activities could find time to devote to any other line of Christian work, but not so with Doctor Barnes. Soon after he joined Mother Zoar, the corporate membership discovered in him those extraordinary qualities of leadership and elected him a member of the Trustee Board. That body soon sensed in him those elements which characterize the pro-

(Continued on Page 12.)

DELAWARE AND WASHINGTON CONFERENCE SUMMER SCHOOL OF THEOLOGY

Convened at Princess Anne, Md., Princess Anne Academy, Prof. T. H. Kiah, Principal, August 6-14, 1923.

At its very successful closing, resolutions were unanimously passed: (1) Thanking the commission for helping the work in a very large and substantial way and especially for the personal presence and encouraging words of Dr. McRossie and (2) The Board of Examiners, Lecturers, Dean F. J. Handy, Manager Ernest Lyon for efficient service. (3) Emphasizing the general scope of the commission's work, particularly its religious educational and pastoral value. (4) Stressing the importance of the required written work and the new correspondence methods. (5) The school's helpfulness in increasing the undergraduates' effectiveness in the various phases of their ministry, such as the enrichment of their mind, the broadening of their vision and the strengthening of their faith.

The place of this meeting like Mt. Zion, is beautiful for situation, the joy of the Eastern shore where the Lord of hosts made unto all attendants a feast of fat things.

Union, Drew, Gammon and Lincoln Theological Seminaries, University of Pennsylvania and New York, Howard University, Morgan, Allegheny, Dookes and College of the City of New York were represented by the faculty and lecturers. The Rev. Dr. W. C. Jason gave three lectures on homiletics; Dr. J. H. Scott one on "The Preacher as the Leader of Public Worship," Dr. Julius S. Carroll one on an "Educative Ministry."

Rev. Dean Handy, Moses Thompson, D. W. Henry, William R. A. Palmer, W. A. T. Miles, T. H. Kiah, Ernest Lyon, George E. Curray, Abraham Jenkins, J. A. Scott, H. T. Johnson taught during the six periods daily of classroom instruction in the conference and post graduate courses of study.

Inspirational lectures were delivered each evening in the Metropolitan Church and the Chapel of the Academy alternately as follows: Dr. Bowen, Vice-President of Gammon Theological Seminary, (a) "Catholicity of Method," (b) "Organic Union Problems of Doctrine," (c) "New Race for a New Age." Dr. Butler, "Christ Enthroned in the Heart of the Youth." Dr. Lyon, "The Sovereignty of God." Dr. McRossie, "The General Program of the Commission the Course of Study."

Devotional exercises and music every morning under the direction of Rev. E. E. Parker with messages from the Rev. J. T. Fletcher, District Superintendent, George E. Curray, U. R. A. Palmer were largely attended and highly inspirational.

Among the distinguished visitors were: Dr. J. O. Spencer, President of Morgan College and his excellent wife; Superintendents J. W. Jefferson of the Easton District; J. E. A. Johns of the Salisbury District; T. H. Woodley of the Wilmington District and J. R. Brown of the New York.

Recreation under Professor Grigsby's direction, football, lawn tennis, croquet, baseball enlivened the occasion.

Sunday services were conducted under the direction of the dean. The Rev. Dr. J. R.

Waters gave the morning message "The Spiritual Outlook." Afternoon impressive consecration services. Dr. Bowen's message of the evening thrilled the hearts of his hearers "Obedience to the Heavenly Vision."

During the tolling of the bell fifty-seven times Friday afternoon, the national day of mourning for President Harding was observed in a fitting way by faculty and students. Hymn, "Nearer My God to Thee," Prayer, the Rev. J. H. Nutter, poem, "The Dirge in Cymbeline," Rev. Palmer. Address by Hon. Ernest Lyon, ex-minister and Consul General to Liberia.

Dr. Bowen's sermon on John was very popular. Fifty-five persons were in constant attendance throughout the session and went away saying, "We have never seen it on this fashion before," praying the commission to keep up the good work so much needed and so well begun in the Delaware and Washington Conference Summer School of Theology.

The Salisbury District Preachers' Meeting, the Rev. C. S. Sprigg, President, held its monthly session on Tuesday. A fine program was rendered. The Rev. W. J. Helm preached "Jesus the Truth, the Way and the Life." The Rev. W. T. Spellman read a paper on "The Divorce Evil," which was a live wire as shown by the many brethren who discussed the same.

We still wonder how Prof. Kiah managed to furnish such fine tableboard. Not only necessities, but also luxuries. He is in many respects Obadiah Ahab's secretary of state, who gave his annual feast to fifty prophets of the Salisbury District without money and without price.

Another year the Washington and Delaware Conference Summer School of Theology bids fair to be the greatest institution of its kind on the Eastern shore regardless of race or denomination.—William R. A. Palmer, reporter.

WOMAN'S HOME MISSIONARY SOCIETY, CHICAGO DISTRICT CONDUCTS SCHOOL OF METHODS

The Woman's Foreign Missionary Society of the Chicago District held a School of Methods, August 5-7, at St. Mark Church. Rev. J. B. Redmond pastor.

The School was conducted by Mrs. C. V. Stephens, Secretary of Colored work of the Lexington Conference. She discussed freely every phase of the work on the home and foreign field, and gave many useful suggestions, that will bring growth and success to any auxiliary adopting them.

The large attendance and interest manifested not only proved the School a success, but will mean more and efficient auxiliaries on the Chicago District.

The following district officers were elected for the ensuing year: Mrs. M. O. B. Mason, President; Mrs. E. Jackson, Vice-President; Mrs. J. H. Copeland, Recording Secretary; Miss M. L. Woolfolk, Corresponding Secretary; Mrs. L. Sharp, Treasurer; Mrs. M. Scott, Extension Secretary; Mrs. I. C. Smith,

Mite Box secretary; Mrs. M. B. Hill, Children's Secretary; Mrs. Lillian Russell, Supply Secretary; Mrs. C. F. Woolfolk, Literature Secretary; Mrs. R. L. Dickerson, Young People Secretary; Mrs. K. Brice, Special Work.

DISTRICT PARSONAGE PROPOSED

At the recent session of the Marshall District Conference of the Texas Annual Conference, held at Pittsburg, Texas, a resolution was adopted to appoint a committee to study the advisability of building a District Parsonage for the District Superintendent. The same committee is to look up a location and work out all details. The resolution follows:

Whereas, the Marshall District of the Texas Annual Conference is very progressive and forward looking in its movements and activities; and

Whereas, we are large in numbers and magnanimous in spirit and solicitous for the welfare of the District Superintendent and wish to enhance his sphere of usefulness and opportunity for greater service on the district;

Whereas, we are loyal to the spirit of Methodism and enthusiastic in our devotion to her advancement;

Whereas, the lack of a district parsonage handicaps district supervision and the annual rent paid out for one would easily make the payments on a building;

Whereas, such a building would greatly increase the pride and spirit of the district; therefore be it

Resolved, That we appoint a committee to study the advisability of building and also to look out for a location and make plans and specification for the same. Submitted by C. A. Barrett. The following committee was appointed to arrange for the provisions of the resolution: Profs. S. S. Reid, C. A. Barrett, Revs. K. S. E. Henry, M. Q. A. Fuller and Dr. M. W. Dogan.

THE WHOLE LINE MOVES FORWARD

80,000 New Church Members on Foreign Field in First Three Years of the Centenary

Reports reaching the Board of Foreign Missions from its outlying fields for the Centenary years 1919, 1920 and 1921 show:

—540 new missionaries sent to the field.
—612 buildings erected or properties purchased for churches and schools.

—35 buildings erected or properties purchased for hospitals and dispensaries.
—521 new parsonages and missionary homes.

—6,473 added to the staff of native workers.

—80,519 added to church membership.
—87,405 added to Sunday school enrollment.

—29,583 added to school enrollment (all grades).

—1,313 new Sunday schools organized.
—\$1,870,901 increase in annual giving of church members on field.

—\$9,359,599 increase in estimated value of all mission property.

THE McMILLIAN HOSPITAL

NASHVILLE, TENN.



Dr. J. A. McMillan, Medical Director



Mrs. J. A. McMillan, Superintendent

portions, she resigned her work in the University and became Lady Principal of the hospital.

This hospital was begun some eight years ago in a small cottage on Cedar Street, having three or four small rooms and a bed or so, and today it has become a great healing institution with nearly a half-hundred compartments and nearly so many beds. The building is a three-story brick, located at 709 Cedar Street, on a healthy elevation nearby the Tennessee State House. Dr. McMillan has associated with him a staff of able physicians, specialists, and trained nurses. Since the opening of this hospital, thousands of patients from all parts of the country with diseases grave and various, have been successfully treated and sent home healthy and happy. The mortality of this hospital has been remarkably low, less than one per cent.

And because of this fact and another one, that the hospital stands ready to assist in any way possible in the solution of what methods are best to be employed in arriving at difficult diagnoses, and rational scientific treatment of baffling diseases, physicians from various states bring their patients to Nashville, Tennessee, to the McMillan Hospital.

The Hospital Ideal

The McMillan idea of a hospital is not simply a place, but also a home for the sick where sympathy, scientific dieting with nour-

ishment by a group of intelligent physicians and nurses. Lectures and demonstrations of such nature are given not only in the city in which the institution is located, but also in other towns of the state.

Nurse Training Department

A nurse training department is operated which offers to a limited number of women opportunity to fit themselves for paying positions and to give much needed service to the race. No charge is made for tuition and board, only one's books and uniform must be paid for by the entrant. Representative young women from Tennessee, Texas, Alabama, Georgia, Kentucky, and New York are now taking this course, and graduates from it are now serving in different states. A charity ward is kept open for the unfortunate who are unable to pay for medical services.

Six Great Surgeons

While this hospital is owned and operated by a man and woman who have given their lives in the uplift of the race through the agency of Methodist institutions, it is in no sense denominational. Its records reveal that more patients of other denominations have been healed through its services than those of the church to which its founders belong. The high valuation placed upon the service and ability of its founder as a surgeon and



A Group of Teachers and Students

ishing food, careful and kindly nursing, and appropriate remedies bring cheer, comfort, and health to those who come within its walls. It is a conviction that a hospital should be a source of information on matters pertaining to community health, hence this hospital maintains a public health service through which lectures on hygiene, sanitation, and prevention of disease, are delivered

servant of humanity throughout the country may be indicated by a statement made by a representative visiting gentleman who was appointed on the hospital commission of the great Methodist Church, when at a conference held in this state. He said, "There are six great surgeons of the Negro race, and Dr. McMillan is one of them."

Ability and Vision of Its Founders

The McMillan Hospital of Nashville, Tennessee, is owned and operated by a Christian man and woman both of whom have labored their thus-far lifetime for humanity in Christian institutions—Dr. J. A. McMillan and his wife. Dr. McMillan is a graduate of Central Tennessee College, and Meharry Medical College, and has been a member of the Meharry Medical faculty for a number of years. He is a skillful surgeon of more than ordinary ability, of thorough training and broad experience, having served an internship in a hospital of our great government at Washington, D. C., and posted for several seasons in the great centers of surgery of the United States. He is a Christian gentleman with a high regard and reverence for life, and hence a careful, conscientious, and safe operator. His wife, a graduate of Rust University, has given her entire life so far to the training of the youth of the race. For a long time she has been a member of the faculty of Walden University, and has ever taken keen interest in the work of her husband. Lately, since the work of the McMillan Hospital has grown to such large pro-

REPORT OF DISTRICT CONFERENCES

ALEXANDRIA

The Alexandria District held its Thirty-Sixth Annual Session at Asbury Methodist Episcopal Church, Natchitoches, La., August 15-19, with Dr. G. C. Hayward presiding. He was full of smiles and information for his men of the district. He is an outstanding young leader of our Louisiana Conference. He is a man of thought, perseverance and he has a clear conception of his task on the district. Truly he knows how to lead men.

The election of officers was as follows: Rev. W. C. Haywood, Secretary; Rev. B. R. Jackson, Statistician; Rev. T. A. Brown, Treasurer and the writer as reporter. The election of district officers was as follows: Mrs. Lucy Davis, District President of the Woman's Home Missionary Society; Mrs. G. C. Hayward, Vice-President; Mrs. L. McGee, Secretary; Mrs. M. C. White, Treasurer and Mrs. Rosa Johnson, Chaplain.

Mrs. Emma Willoughby welcomed the ministers and delegates in behalf of the church; this address was full of thought and was verified by Asbury Church at large in the masterly way they cared for the conference.

Hon. J. H. Keyser, Mayor, delivered the welcome address on behalf of the city. It was truly a source of pleasure to receive such a welcome from this distinguished character. The following District Superintendents were present and addressed the conference with inspiring messages: Rev. J. W. Turner, Rev. T. A. Hampton, Rev. J. E. Rolax, Rev. B. J. Reddix and Rev. M. R. Walker. Fraternal delegates were present and brought greetings from the various districts, namely: New Orleans District, Rev. W. H. Lang; LaTeche District, Rev. A. L. Robinson; Shreveport District, Rev. R. A. Walmsley, and Lake Charles District, Rev. W. J. Hampton. The following ministers delivered timely sermons which were full of thought and logic: Revs. C. W. Reeves, W. C. Haywood, S. C. Williams, A. M. Taylor, B. R. Jackson and S. M. Gardner. Dr. G. C. Hayward, after a week of service to advance the program of the district, Sunday at 11:00 o'clock was at his best and preached as never before. His message was deep, full of enthusiasm and uplifting. Truly he is a man of God. The following pastors and laymen were introduced: Rev. W. Scott Chinn, Rev. T. F. Robinson, Rev. C. S. Stanley, Rev. Garfield Robinson, Dr. F. I. Spellman and Dr. A. W. Brazier. These are some of our leading men of the conference and spoke to the delight of their hearers. We were benefitted by having in our midst Dr. George Wright. We were lifted by his songs and music. The spiritual tide ran high and the claims of the district were not overlooked.

Thus the delegation left the City of Natchitoches, and went to their various charges full of enthusiasm and more determined to put over the program of the church. This conference goes on record as the best session in the history of the Alexandria District.—R. H. White, reporter.

MERIDIAN

The Meridian District Conference con-

vened in Pleasantgrove M. E. Church, Toombs, Miss., August 15, 1923, with Dr. B. T. McEwen in the chair. Devotional service was conducted by Rev. W. P. Ward. After which the District Superintendent read a part of 13th Chapter St. John, then making a timely comment on the same. This was followed with Holy Communion. The Conference was organized by electing Rev. E. A. Wilson as secretary, Rev. R. W. Jones, statistician and Rev. J. D. Wheaton, reporter. Several visitors were present and were introduced: Dr. Wm. McMorries, Dr. G. W. Smith, Dr. M. T. J. Howard, Rev. W. L. Marshall, Rev. N. W. Ross and Prof. R. H. McAllister, all of which made strong speeches. Among the other speeches that were made was the welcome address on behalf of the Churches by Rev. B. F. Whitehead, pastor of the Baptist Church. This was responded to by Dr. J. B. F. Shaw in very fitting words.

Dr. E. M. Jones was with us and made a strong speech in behalf of the Centenary. The roll was called and every one answered to his name. One of the main speeches of the Conference was the one made by Dr. J. B. F. Shaw in behalf of the School. As usual Prof. R. H. McAllister took every opportunity to bring the *Southwestern Christian Advocate* before the people. The spirit of the meeting ran high all the way through. The sermons were filled with the spirit. Those preaching in the Conference were Revs. E. A. Wilson, F. L. Williams, B. J. Cooper, R. N. Jones, J. D. Wheaton, A. L. Bohannon, R. B. Anderson, R. Howze, D. L. Morgan and Dr. B. T. McEwen. We wish to thank the pastor, Rev. E. W. Rodgers and members for the royal way in which they entertained the Conference. About \$5,000 was raised for all causes.—J. D. Wheaton, Reporter.

PINE BLUFF

The District Conference and Sunday School and Epworth League Convention convened in Peebles M. E. Church, Eudora, Ark., August 14, 19, 1923. Rev. A. S. Miller, District Superintendent, presided. After the routine of organization reports were made. The reports showed evidence that the men had given due attention to the different departments.

Among the distinguished visitors were: Revs. M. McCall, C. M. E. Church; J. T. Scott, Baptist Church; X. Jones, A. M. E. Church; Drs. W. S. Sherril, L. G. Hodges, and J. M. Cox, President of Philander Smith College. By their presence and speeches these gentlemen greatly encouraged the work. A letter from Mrs. A. C. Freeman was read.

Thursday was devoted largely to the work of the Sunday School and Epworth League Convention. Mr. H. Ingram presided. Miss Pearl Smith was secretary. The young people had good reports, and did their work in a commendable way.

The preaching was done by Rev. S. J. Brown, W. D. Lester, Dr. Brower, M. M. Wilbun, Dr. L. G. Hodges, J. W. Terrell,

and J. A. Brooks. Dr. J. M. Cox preached Sunday morning to a large and appreciative audience. The Holy Spirit was present and blessed the word.

The good people of Eurora took care of the Conference in a fine way. All reports amounted to \$758.15.

The District Superintendent knows men and they follow him gladly. Pastors present: Revs. J. M. Smith, J. S. Stokes, B. F. Young, J. W. Terrell, S. J. Brown, M. D. Giles, W. D. Lester, R. T. Tolbert, H. Albright, J. A. Brooks, H. N. Sanford, W. T. Bowers, John Olivier, M. B. A. Cain, and M. M. Wilbun. Rev. A. T. Stevens was absent. The next conference goes to St. Mark, Pine Bluff—M. M. Wilbun, Reporter.

PALESTINE

The Palestine District, Epworth League and Sunday School Convention, Methodist Episcopal Church, met in its forty-seventh session at Mexia, Texas, August 8-12, 1923. Wednesday morning, the Sacrament of the Lord's Supper was administered by the District Superintendent assisted by Revs. Fortson, Belcher and the Elders of the District. Organization at 9:35. The following were elected: Rev. G. L. Loud secretary; W. E. Hutchenson, recording secretary, J. E. Wilson statistician; S. M. Bolden, treasurer; W. M. McDonald, representative of the *Southwestern Christian Advocate*; C. L. Hill, reporter.

The reports of the pastors showed improvement along all lines. Especially Centenary, Conference Claimant, Episcopal Fund and Episcopal Resident. Rev. W. R. Robinson our new District Superintendent, was at ease in the chair, and presided with much credit. The following persons were introduced: Rev. J. O. Williams, District Superintendent of the Paris District, A. Wade Carr, District Superintendent Houston District, W. D. Lewis, District Superintendent Beaumont District, R. B. Reed, District Superintendent Navasota District, R. Hillary, L. V. Harrison, S. W. Johnson, E. W. Kelly, T. M. Jackson, W. A. Fortson, Dr. Willis J. King, Prof. Mason, G. W. Carter, C. S. Williams and others. The District Conference was graced with inspiring messages from these Divines. Deaconess Simpson was present and spared no pain in making the Conference a success. The District Superintendent announced that Friday the Conference would render a Memorial program in honor of the late President Warren G. Harding. The committee on resolutions offered for adoption the following resolutions:

Whereas the nation has suffered a great loss in the passing of its Chief Executive, the world has lost one of its greatest advocates for peace and justice and America one of her truest and noblest sons. Be it resolved that the District Conference, Palestine District, Methodist Episcopal Church, now in session at Mexia, Texas, at this hour mourn and pray for the entrance of the president's soul into the realms of Paradise. Committee, C. L. Hill, O. K. Manning and W. M. McDonald.

The following pastors preached during the conference: Rev. S. M. Bolden, W. M. Marshall, W. M. McDonald, M. C. Gillispie, G. W. Gill, G. L. Loud, C. L. Hill, and A.

L. Gabriel. The conference was well cared for by our good pastor Rev. E. W. Summers and his loyal wife and the good people of East Mexia. It was well said by those who constantly attended the District Conferences, that this was one of the best sessions ever held on the Palestine District. The conference adjourned to meet at Teague, Texas, 1924.—C. L. Hill, Reporter.

CHICAGO

The Chicago District Conference convened at Trinity M. E. Church, Gary, Indiana. The delegation was royally entertained by F. S. Delaney pastor in charge of said Church.

The star feature of the morning session of the first day was the opening address by our District Superintendent, Dr. P. T. Gorham. It was very inspiring and contained such principles of christian statesmanship that the delegation was made to feel that the time will come when the Chicago District, which is now in its infancy, will not only stand in the first class in the Lexington Conference but in the front rank in Methodism.

In the afternoon Mrs. C. V. Stephens, of the Woman's Foreign Missionary Society, gave a very able address on the foreign missionary work. She drew a picture of the entire heathen world and then told of the apportionment for which Methodism was responsible. We were made to see that Methodism of today was following in the spirit of Wesley when he said: "The world is my parish", because the one hundred and fifty millions of heathens, for which Methodism is responsible, are not confined to any one race, color or country but comprise portions of every race and color of men; nearly every country on the globe and many islands of the sea are represented on Methodism's foreign missionary program.

We saw that the problems both of a linguistic and religious nature were exceedingly difficult; that the demand for prepared and consecrated workers was far in excess of the supply and that the financial appropriations was so inadequate that rapid progress could not be made.

At the evening session a representative from the Board of Conference Claimant Fund, delivered a fine address on Conference claimants, in which he showed that the moral and spiritual influence of the local pastor was an economic asset because it greatly enhanced property values and thereby made possible a progressive community.

After a musical selection by the choir of Trinity M. E. Church we were favored with an address by Dr. D. D. Martin of Gammon Theological Seminary. It was soul stirring and full of prophetic vision. During these times of world revolution, turmoil and strife, to hear such a man sound forth such a great note of optimism and hope, makes one feel that doubtless "he came to the kingdom for such a time as this."

During the afternoon of the second day, the Sunday School workers, with Mr. R. A. Crolly, superintendent of Sunday School of St. Marks M. E. Church, Chicago, presiding, gave a very instructive program on methods of organization of Sunday School

work. Pamphlets treating on every department of Sunday School work were distributed which together with suggestions gleaned from the program will enable the various Sunday school workers of the district to organize their Sunday Schools more effectively. This was followed by a program of Epworth League workers, with Mrs. Mayne Higgins of St. Mark M. E. Church, Chicago, presiding, which was of equal worth and importance.

On Thursday night we were highly favored with a visit by the choir of the First Baptist Church of Gary which rendered the music for the service. At 8:30 p. m. Dr. N. D. Shamborguer, pastor of South Park M. E. Church, Chicago gave a lecture, the subject of which was: "The American Negro, His Treatment, His Development, His Destiny". It was a masterpiece. Dr. Shamborguer held the conference spell bound with his logic and oratory; when the audience was about to fatigue he would intersperse humor which not only gave rest and produced laughter but also simplified his profound thought so that we were led into higher realms of truth and greater depths of conviction.

On Friday morning the business of the conference was completed after which a brief but very impressive memorial service to President Harding was held.

When luncheon was over Rev. Delaney took the conference on a sight seeing tour around Gary. This outing had not only a recreational value but a cultural, a social and an aesthetic value as well.

Rev. Delaney has planned a most constructive community plant in Gary. It promises to be not only one of the greatest of its kind in Methodism but in Christendom. It will be a seven day church and will provide for worship, religious education, religious work, social life, clinical services, manual training and domestic science and recreation. It is an objective which cannot be realized in a day but with such a man as Rev. Delaney at the helm assisted by his queenly and most efficient wife, it cannot fail of accomplishment. Everyone wishes them every measure of success.

Early Friday afternoon the delegation left for their several homes with a greater inspiration, with renewed zeal and determination to make every link in the Chicago District chain, of a herculean nature in order that the kingdom of God might be realized among men—Robert M. Cheers, Reporter, Minneapolis.

TOPEKA

The recent session of the District Conference and Convention of the Topeka District Lincoln Conference Methodist Episcopal Church was held in Shepards Chapel, Manhattan Kansas, Aug. 1-5, 1923. The conference was voted by all the best ever held in the history of the district. The entertainment by the local committee was all that could be expected and was carried out without a hitch. The attendance of both the ministers and laymen was larger than that of any previous session. Some few ministers were absent unavoidably, and some by force of habit. Those assigned to places on the pro-

gramme evidenced careful and thorough preparation. Rev. Dr. Geo. H. Parkinson, of First Church, Manhattan, Kansas, delivered a very helpful address on "The Responsibility of the Pastor in the Promotion of Christian Stewardship." Dr. C. W. Hancher, District Superintendent of Pueblo District of Colorado Conference, delivered two effective addresses on the "World Service", the other on "Responsibility of District Superintendent in the Promotion of Christian Stewardship." He delivered a masterly sermon to the great delight and edification of the convention. The splendid service Dr. Hancher has rendered our work in Pueblo made his coming doubly appreciative. A letter of greeting was received from Dr. D. D. Martin of Gammon Seminary, Atlanta Georgia, also.

Some High Points

Asbury Church, Topeka, sent the largest delegation. Peoples Church, Colorado Springs, J. Blaine Walker, pastor, reported the largest number of subscribers on the Centennial Quarter, having secured twice the number asked for. Mt. Olive Church, Topeka, Alexander Tolbert, pastor, reported the largest amount of money raised on local budget. Alma Circle, Rev. R. G. Collins pastor, reported the highest per cent of Centenary quota raised for the conference year. Mason Memorial, Kansas City, P. A. Morrow, pastor, reported the largest amount of centenary raised for the conference year. Newman Church, Lincoln, Nebraska, G. W. Carter, pastor, reported the largest amount raised for the E. F., Conference Claimants, G. E. and E. Residence Annual Conference money. Bonner Springs, E. M. Madden, pastor, purchased largest number of World Service volumes. The Epworth League Chapter of Shepard Chapel, Manhattan, Kansas, by far and beyond reported the best year's work. It bargained and paid for a lot adjoining the church property which is used as a church playground. Rev. Jerry Allen of Grant Island, Nebraska, going to and from conference traveled over six hundred miles. Rev. J. Blaine Walker a little over eleven hundred miles. There are some great workers and great distances in the Topeka District.

The District conference unanimously endorsed the reunion celebration of the Lincoln and Central Missouri annual conferences to be held in Greater Kansas City, October 24th and 25th, 1923.

The District Conference passed complimentary resolutions in regards to the leadership and work of the District Superintendent. The next session will be held at Asbury Chapel, Topeka, Kansas.

CHARLESTON

The Charleston district held its third conference with John Wesley Church, Montgomery, W. Va., August 1-5. The District Superintendent Rev. W. A. English, delivered what he called a sermonet, but his hearers say that it was a full grown sermon. After the sermon the District Superintendent with the assistance of Rev. A. Hall Whitfield, B. D., and Rev. C. S. Harper, M. A., B. D., administered the Communion to a large number of delegates and visitors.

Miss Florence K. Williams was elected

Secretary and chose Miss Daily Hampton and Miss Mary Smith for assistants. Miss Alma Mae Cabell, Mrs. Nellie Wilson and the writer were chosen pianist, organist and chorister respectively.

Music selections: Miss Emma Ricks and Mrs. Clara Saunders, solos and a duett by Miss Susie Carpenter and Miss Daisy Hampton. Dr. Morris E. Swartz, Washington Area Secretary delighted the conference with his celebrated illustrated lecture on "The Tenth American."

The Conference was honored with the presence of ex-District Superintendent of the District, Rev. L. B. Miller of Baltimore, and wife of District Superintendent W. A. English.

Other participants in the program were: Rev. Ezra Williams, Rev. T. P. Thomas, Rev. E. M. Dent, Rev. J. G. Grant, Rev. Chalmers Robinson, Rev. R. M. Williams, Rev. M. L. McKinney, Rev. R. M. Williams, Rev. E. L. Lofton, Mrs. Mildred Carpenter, Mrs. M. E. Aldridge, Miss Mildred Kent, Miss Dennis Brown, Miss Gertrude Johnson, Miss Mayeal Neale, Prof. Driscoll and Dr. and Mrs. McCullum.

Welcomes were extended by the pastor, Rev. J. E. Tansy, Rev. R. J. Watson, pastor of the Baptist Church and Mayor B. C. Hooper. Rev. C. S. Harper in his response to these addresses of welcome make special reference to the carefully prepared address of the Mayor which was above the average of such officers appearing before the race group. After this service the conference was invited to the dining hall to a banquet that was given in honor of the delegates and visitors.

Sixteen of the 21 pastors of the district were present and others gave valid excuses for their absence.

Attorney J. H. Love, District President of the Epworth League, presided at the anniversary of the League. Addresses were delivered by Dr. W. A. C. Hughes and Dr. I. Garland Penn. One of the outstanding features was the morning watch each morning from 7 until 8 o'clock. These services were well attended and productive of spiritual power.

A resolution was adopted asking the annual conferences concerned—Washington and East Tennessee to petition the General Conference to organize into an annual Conference, the West Virginia and adjacent work east of the Ohio River that the work west of the Alleghany mountains may be better developed. West Virginia is a growing state and our own Methodism should be more securely established. Sunday was a spiritual feast day for Montgomery and nearby towns. Rev. W. A. English District Superintendent preached in the morning, Rev. T. P. Thomas in the afternoon and Rev. E. C. Holland at night.

Miss Florence K. Williams was elected President of the District League and Mrs. Nellie Wilson, President of the Home Missionary Society.

CLARKSDALE

The Clarksdale District Conference, Sunday School and Epworth League Convention convened at Shellmount, Miss., August 21-26,

1923, with District Superintendent J. M. Marsh in the chair.

Tuesday afternoon, Sunday School Convention, P. H. Jackson, presiding. The convention was organized by electing a secretary and treasurer. The work of the convention was dispatched with much ease. The reports coming from the several charges, notwithstanding the many drawbacks from rain and the exodus of a large number of members from the district to the North and West, there was a decided advancement over last year. There were signs of new life and activity in every charge. The young people took an active part in all of the services. We had not had more thoughtful papers prepared and read than at this session.

The District Sunday School and League choir headed by Mrs. M. L. Cole, as pianist, and Mrs. Emma B. Shepard as choister, rendered splendid music all through the session. Evangelistic services were conducted by the Rev. J. C. McGee, Annual Conference Evangelist, at the opening of each service of the convention. These meetings proved to be very helpful. The Rev. McGee has his work well in hand and is doing great good in this field. Every charge in the conference would do well to secure Brother McGee's services. At the close of each evening's service the Revs. H. L. Jones and Z. T. Powell, conducted the recreation and amusements, this was very helpful and was participated in by all of the young people.

Introductions—Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate, was introduced and made a splendid appeal for the paper; subscribers: seventy-eight.

Wednesday afternoon Epworth League Convention, President J. A. Graham in the chair. The young people manifested a great deal of interest in these meetings. The social and economic life of the rural community was discussed from every angle. Hygiene and sanitation, home making and domestic science, occupied a large place on the program.

It is not hard for a careful observer to see that there has been marked advancement along all lines, morally, socially and industrially. The young people from our many colleges and universities are making themselves felt in these mid-summer meetings. These meetings are not simply for enjoyment and a feast of good things, they are meetings where a deal of wholesome instructions are given, aside from the many blessings derived from the meetings as mentioned above, several hundred dollars are raised in these mid-summer conventions for the Centenary and other benevolent causes. The League Convention closed Thursday afternoon.

Friday and Saturday was given to the work of the District Conference, Rev. J. M. Marsh District Superintendent, in the chair. The District Superintendent's report showed the work to be in fine shape; the men were all on their job. The roll call showed all of the men present with the exception of two, Revs. A. E. Tyler and J. H. Herron.

In introductions—Prof. M. S. Davage, President of Rust College, was introduced and made a very strong plea for the school. He

also cited the marked advancement made in school work and also in attendance. Much improvement has been done on the building and yet more improvement is contemplated. Dr. N. R. Clay was introduced to the conference and spoke, subject: "The Forgotten man," meaning the conference claimant. Brothers B. W. Wynn and E. A. Mayes of the Greenwood District addressed the conference. The following ministers preached during the session: A. B. Bleuett, E. A. Mays, S. T. Walker, W. M. Brownridge, R. A. Simpson, A. Marsh, J. K. Halfacre, Sunday 11:00 a. m., F. H. Henry; 3 p. m., P. H. Jackson; 7:30 p. m., C. W. Butler.

Thus closes the First District Conference of the Clarksdale District, Upper Mississippi Conference.—F. H. Henry, reporter.

HOW TO CELEBRATE A BIRTHDAY

Father of Noted Correspondent Points Way in Special Centenary Gift

William Hard is one of the best known writers on political affairs in America. His articles, syndicated from Washington, are reproduced throughout the press of the country. Those who know the family from which Hard has come are not surprised at the recognition he has won as a clear thinker with high ideals of public service.

In Zion City, Illinois, Mr. Hard's father, the Reverend C. P. Hard, is resting after long years as a missionary in India. On a recent Sunday, that nearest his birthday, he attended church service and in accordance with time-honored Sunday school custom made a special offering. This he designated to be applied on the present Centenary emergency.

On account of his seventy-seven years, Mr. Hard deposited seventy-seven cents in the plate. Sixty cents recalled as many years of active service in the ministry. An added gift of sixteen cents marked the age at which he received his first local preachers license. Five cents more told of his conversion at that age. The total, one dollar and fifty-eight cents, is now being applied to help the mission boards solve one of the most serious situations in their history.

Let us have some more BIRTHDAYS!

OUR "OUTSTANDING LAYMEN"—NOTED SPECIALIST

(Continued from Page 7)

gressive leader. When the board was reorganized recently, the then president, who had held that post for approximately 35 years, stepped aside to give place to this young, virile, keen-visioned, courageous leader.

Under his leadership the board is planning the enlargement of the church and building a community house at a cost approximately of one hundred and fifty thousand (\$150,000) dollars.

In conjunction with the foregoing activities Doctor Barnes controls large real estate holdings, evidencing his acceptance of the Saviour's injunction: "First seek ye the Kingdom of God and His righteousness and all these things will be added unto you."

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---Luke, The Beloved Physician.

(Various passages from Luke, Acts, Col., and 2 Tim.)

SEPTEMBER 16, 1923

We know very little about Luke before he joined himself with Paul in his missionary labors. And we do not know anything like as much as we may desire to know about him after he became a companion of Paul. There are certain traditions concerning him. And we may conjecture more or less reasonably concerning him. But after all, traditions and conjectures, though their suggestiveness may be of some practical service, are but possibilities, or at best probabilities.

In the first place, it is reasonably certain that he was a Gentile. But the time and circumstances of his conversion we would love very much to know. In the second place, he was an educated man. And his education was not simply religious and literary, but scientific to the extent to which the rudiments of the biological sciences were developed in that day. He was a physician. And in the third place, he sacrificed such wealth as he had and the prospects of greater wealth, and consecrated his education and influence such as his professional training would naturally give him—he sacrificed and consecrated himself and his goods to the Lord's work in aiding the progress of the Christian gospel among Jews as well as among Gentiles.

That he made financial sacrifices for the cause of Christ we know from the fact that he spent several years with Paul in his missionary labors and as a prisoner. He first joined Paul at Troas, where the latter had that remarkable vision which resulted in his carrying the gospel into Europe. And from that time until Paul's death he remained faithful to Paul. He remained in Macedonia while Paul went down into Achaia and back to Asia. (Acts 16:9-15.) He joined Paul again in Macedonia, when Paul started his final journey to Jerusalem, which was a journey into imprisonment. (Acts 20:5-17; 21:1-13.) And when Paul went a prisoner to Rome, Luke went with him (Acts 27:1-28:16) and remained with him until he (Paul) was put to death (Col. 4:14; 2 Tim. 4:11). In the passages from Acts referred to above, the reader will observe that the author (Luke) throughout speaks of "we," which indicates that he was along with Paul.

Besides making the financial sacrifice of neglecting his practice to go around with the great missionary, Luke probably used his money also to help Paul along, especially during the latter's imprisonment in Rome. For Paul rented a rather spacious dwelling in Rome for upwards of two years. Besides, he doubtless rendered Paul professional service gratuitously. For we know that Paul was subject to a malady the exact

nature of which there is much speculation, but no certain knowledge. It was doubtless such sacrificial and devoted services as these on Paul's behalf that led Paul to speak of him as "the beloved physician" (Col 4:14.) Just how far he otherwise used his professional knowledge and skill in the interest of the Christian cause, we do not know. But we should not think of him as a missionary physician in the modern sense of the phrase.

His great service to Christianity is not in the sphere of a physician, but of a writer, and a Gentile writer with a Gentile's point of view. He is the reputed author of two books of the New Testament: the Book of the Acts and the Gospel going by his name. And he is the only known Gentile author of a Book of the Bible. To the average reader that last statement will hardly seem significant enough to be stated. He will think that it makes no difference who is inspired so long as he is inspired. But it is important. A Gentile's point of view on such a profound idea as Christianity in that age was not apt to be identically the same as that of a Jew, even though it should be a "converted" and inspired Jew. What religious man today can entirely escape all influences of his early religious training, even though his earlier ideas may now have undergone a tremendous change? Not so liberal a thinker as Paul could do it. To the average reader there will not seem to be any appreciable difference between this Gospel of a Gentile and the other gospels. But if the reader will take the time and trouble and pleasure to study these gospels comparatively and thoughtfully, he will find considerable differences.

Christ's biographers have by no means recorded for us everything that he said and did. Their purpose was to select from among his many reputed sayings and deeds those which they thought the more deserving of emphasis. The personal point of view determined to some extent what would be selected and what neglected. Luke wrote especially for Gentile readers. Nearly three-fifths and most of the material between chapters 7 and 20 of his Gospel is not to be found in either of the other Gospels. Were it not for him we would not have the parable of the Good Samaritan. And were it not for him we would not have that parable a greater than which there is none—the parable of the Prodigal Son. And there is the parable of the rich man and Lazarus, of the Pharisee and Publican, of the Rich Fool, and something like thirteen other parables which only he has preserved for us. Matthew gives us

the marvelous words of Jesus. Mark records the marvelous works of Jesus. Luke reveals the secret depths of his human heart. Matthew pictures the king, Mark the servant, Luke the brother-man.

And if we did not have the Book of Acts we would be practically without any first hand information concerning the history of the early Christian church during the age of the Apostles. Each Christian denomination likes to trace as much of its methods of church government and ritualistic services as possible back to the days of the Apostles who organized the Christian church. Each denomination must, therefore, be very grateful to Luke for having preserved these ecclesiastical origins for us.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Sept. 16, 1923

"Come over into Macedonia and help us"

(By Rev. D. D. Martin, D. D.)

The missionary appeal is the most thrilling voice on earth. It speaks of the greatest of human needs, in the soul language of the multitudes, who know not God, and yet are seeking by such impossible and often tragic ways to find him. The appeal is backed and enforced by the convicting light of Heaven, making it the one greatest duty of all who know Christ, to carry the Gospel message to all men. Then there is the specific call from definite fields, like the one from Macedonia asking for help for that field, and the appeal is so urgent and the vision so clear that it cannot be lightly treated. Straightway Paul set forth to go to Macedonia.

There were several reasons why this call came to Paul at this time. He was of all men well trained for the Macedonian work and could meet the people there and on contiguous territory with temperament and language adapted to them. He was also near them when the vision came and had not so far to travel as would others of the Jerusalem church to carry the message to them. He was racially akin and could sympathize with their philosophy and their viewpoint of spiritual matters, and knew how to effect a common understanding as a point of contact. There is no question but Paul was the man.

These are questions that should be studied by each of us. There are hundreds of appeals all along the line in Africa. Who should be best adapted to the work there from every possible viewpoint. Manifestly, the people of African descent. That spirit is dull indeed that does not hear the call, when to every missionary there comes dozens, if not hundreds, of appeals from tribes not yet reached, asking that missionaries be sent them. Our own Miss Hall says, concerning a sub-station on her great field: "The people there are asking that a missionary be sent them from America." Miss Hall is being overworked. The call there is immediate and urgent. May not someone studying this lesson get the vision and go at once, or if unprepared, make ready soon to answer this or one of hundreds or more calls to this great field.

GAMMON SEMINARY.

District Rounds

LAKE CHARLES DISTRICT

Fourth Round

Leesville, Sept. 29-30; De Ridder, Oct. 1; Spring Creek, 6-7; McNary and Oakdale, 7-8; Waxia Circuit, 11-12; Eola Circuit, 13-14; Washington, 19-21; Opelousas, 21-22; Eunice, 23; Ollierier, 25-28; Hubertville, 26-28; St. Paul, 28-29; Crowley and Gueydan, Nov. 1-2; Briggs, 3-4; New Iberia, 8-11; St. Martinsville, 9-11; Cade, 12; Lafayette, 13; Welsh Circuit, 16-18; Lake Arthur and Jennings, 21-22; Lake Charles, 25-27.

J. W. TURNER, D. S.

JACKSON DISTRICT

Fourth Round

Benton, Sept. 22-23; Pelahatchie, 29-30; Central, Oct. 5-7; Brandon, 13-14; Carthage, 20-21; Lamkin, 27-28; Yazoo, St. Stephen, Nov. 2-4; Yazoo Circuit, 3-4; Morton, 10-11; Pratt Chapel, 16-18; Jackson Circuit, 17-18; Wiseton and Double Springs Circuit, 22; Craig, 24-25; Couparie, Dec. 1-2; Canton, 7-9; Canton Circuit, 8-9; Tyler Chapel, 15-16.

My Dear Pastors, Local Preachers, Exhorters, Officers, Members and Friends of the Jackson District—This quarter leads us up to the annual conference in Central M. E. Church, Jackson, Miss. Let us all walk in with our heads up, backed by good, full and round reports. Remember, the third Sunday in October is finishing up day for the Episcopal parsonage. Who is going to fall on the Jackson District?

L. W. PRICE, D. S.

ATLANTA DISTRICT

Fourth Round

Ariel Brown, Sept. 16-17; College Park, 21-23; Marietta, 30-Oct. 1; Foss Chapel, Oct. 5-7; County Line, 13-14; Decatur, 14-15; Red Oak, 20-21; Battle Hill, 21-22; Oxford, 27-28; Fairburn, Nov. 2-4; Oakland City, 4-5; Palmetto, 10-11; South Atlanta, 18-19; Central Avenue, 25-26; Rockdale Park, Dec. 2-3; Edgewood, 2-4; Warren Memorial, 9-10.

Dear Brethren—Our district conference was a victory. Your reports were splendid. Thanks for hearty cooperation in the district program. The Lord he praised. Put the SOUTHWESTERN CHRISTIAN ADVOCATE in the home of every official member, if possible. The Clark Rally Day, October 29. Sept. 29-30 will be Young People's Educational Tag Day throughout the conference. You are requested to send monthly Clark endowment money to Bishop Richardson. Please be prepared to send through your quarterly conferences minute money, conference claimant, and all balances due on calls at the district conference.

(Continued on Page 14)

The Methodist Community Club of Orangeburg, S. C., earnestly solicits cast-away clothing, hats, shoes, etc., from any friend or friends who desire to help the poor in this manner. Respectfully, Mrs. Phyllis E. Gibbs, Claflin University, Orangeburg, S. C.

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Epworth League Department

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Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD

Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC,

September 16.

Subject; Breaking New Trails (Rally Day.)
(Heb. 11:8-10)

As an organization, the League has always been a sort pathfinder. This proposition is especially true as it relates to the Third and Fourth Departments. The First Department was seized upon at once and forthwith turned into an old time class-meeting—prayer-meeting affair. No appreciative difficulty was experienced at that point. But when it came to putting the church into a community program, having the Christians do something besides pray for the welfare of the people around them, well, that was something new. The people therefore, stood aloof and asked: "What new-fangled stuff is this?" When it came further, to the church's leading out in providing play for the young folk of the community, the "old timers" lifted their hands in holy horror and loudly croaked: "Worldliness! worldliness!" The League has had to fight for its program. Thank the Lord it is winning.

More Pioneering

Most of us know that the church is today emphasizing Individual Evangelism. The Epworth League led the way in this, thru its Win My Chum Movement. I can recall now the revivals of my boyhood. The preacher hurled his fire brands at the crowds; they got us down to the Mourner's Bench in crowds. The plan now is to win them 'one by one.' Some of us have known all along that this was the method of the Master. At last the church has become convinced, thanks to the pioneering work of the League.

Path Finders

Our League leaders need to be trail breakers. Now a trail breaker needs some special traits.

1. He must be a person of religious fore-sight rather than religious "hind sight." He must be able to visualize Kingdom possibilities, project Kingdom programs. We need, in these leaders, the ability to sense new religious combinations like Edison can sense new electrical combinations—spiritual inventors.

2. He needs to be a person of spiritual courage. He must not be afraid to attempt to realize his religious visions. In the League work, especially the recreational phase of it, we frequently have the whole church "push", including the pastor, against us. So many people who are dear, good people, think all fun originates with the devil. When it comes to your recreational work, only be

sure that God is with you. don't stop until you have "put the thing across." God thinks just as much of the right kind of play as He does of the right kind of prayer. Granted a leader with the traits we have mentioned above, the League will start something this year. Remember this, some times a new thing that is not worth much in itself, helps the church never the less. It often gives a shock which a lethargic church needs. I think it would be a good thing some Sunday morning when the pastor has preached a "corking-good" sermon, to have a bunch of the Leaguers who have the lustiest voices to come to the front of the church and give fifteen sky-splitting "rahs" for the pastor. It would at least give a good shock to some of the Amen-corner folks who sleep so complacently thru the sermon.

Suggestions

These are taken from the Quarterly. Make them this year's goals.

1. Ten per cent increase in membership.
2. Every League member a church member.
3. At least fifty per cent of the members, titheers.
4. Touch every stranger in the community, especially those that come to your church.
5. Every young person in the community a part of the social life of the League.
6. Every member of the League a subscriber to the Herald and The Southwestern Advocate, at least.

J. W. HAYWOOD.

Baltimore Md.

DISTRICT ROUNDS

(Continued from page 13)

Annual conference, Central Avenue Church, Dec. 12, 1923, Bishop Richardson presiding.

Brethren, let our purposes and aims be one. Stand together for putting over the whole program. The churches should rally for pastor's salary in full. He is the key-man and should have every dollar promised.

Thanking you in advance for the splendid reports, I am your brother,

I. W. QUEEN, D. S.

AUSTIN DISTRICT

Fourth Round

Hutto and Granger, Sept. 15-16; Georgetown, Sept. 22-23; Taylor, Sept. 29-30; Simpson Tabernacle and Austin Circuit, Oct. 6-7; Wesley Church, Oct. 13-14; Littig and Manor, Oct. 20-21; Burdett Well and Oak Hill, Oct. 25-26; Luling Circuit, Oct. 27-28; San Marcos and Ben Allen, Oct. 30-31; Lockhart Circuit, Nov. 3-4; Cedar Creek Circuit, Nov. 10-11; Winchester and Salem, Nov. 17-18;

Giddings and Leo, Nov. 17-18; Fayetteville Circuit, Nov. 24-25; Smithville and West Point, Nov. 29-30; La Grange Circuit, Dec. 1-2.

My Dear Brethren—You are aware that all of our district group meetings, institutes, conventions and district conferences have passed, but the annual conference is just ahead of us. This is the harvest season for the Lord's money. This is the season to test our stewardship, to collect every last pledge that has been made to the church. While our reports have been good up to date, if we fall in this last link of the race we have failed utterly. Let us report "over the top" or 100 percent on every item connected with your budget. Remember, you have let me fall hard in our rally for the SOUTHWESTERN. Brethren, do I have to make your canvass for the paper or may I depend upon you to do it. I have just secured ten subscriptions by holding two quarterly conferences. Put your quota over and be done with it. Get ready for the conference. Sing, pray, preach and work. Let's meet smiling over happy results.

Yours in His name,

A. D. JACQUES, D. S.

Quarterly Conferences

UNION GROVE CIRCUIT—We held our third quarterly conference July 21-22. All phases of the work were carefully looked after. This is Rev. A. E. Franklin, our beloved pastor's third year on this charge. We are far in advance of previous years. Raised in the quarter on pastor's salary and benevolence \$40; paid the district superintendent in full, \$25; paid pastor this quarter, \$240.85; benevolence for this quarter, \$48. Total raised for the quarter, \$368. Subscribers to the Southwestern, three. We enjoyed the lectures and instructions on how we should work for the progress of the church by our district superintendent, Rev. W. H. Golden, and Rev. H. E. Franklin, P. C.—Mrs. Sadie L. Crawford, Reporter.

LEXINGTON, MISS.—Our third quarterly conference was held August 4-5, by the late Dr. H. B. Hart. Many of the officers were present with splendid reports. On Sunday at eleven o'clock, the district superintendent preached with great power and stirred the hearts of all who heard him. Thirty-seven partook of the Lord's Supper. At night he preached at Springhill. This was the last quarterly conference, to our knowledge, held by him. Dr. Hart will be greatly missed for the great spirit and push he demonstrated in the conferences. Paid pastor \$77; District Superintendent \$36; Benevolence, \$25; Total \$137.—W. S. Leake, P. C.

LIBERTY HILL CIRCUIT—Unionville M. E. Church held its fourth quarterly conference August 18 and 19. Our district superintendent, Rev. J. H. Pinkney, preached a wonderful sermon Saturday from the 15th Psalms, text, "Who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" After which dinner was served. On Sunday, in spite of the rain, we had a large attendance

and everyone seemed to have been uplifted from the most heart-searching sermon that was delivered by our district superintendent, preached from the 14th chapter of Exodus. He used for his subject, "Go forward." Prayer by Rev. P. W. Collier. One member was added to the church. The stewards came forth singing, led by Miss Bessie White and others. Raised for district superintendent the sum of \$11. It was a source of pleasure for us to listen to an address by the superintendent, which was an inspiration to all who heard him; subject, "The Need of Education." We are few in number, but we hope to do great things for God this year.—Miss Bertha Gardner, Reporter.

ST. MARY'S CHARGE—The fourth quarterly conference of St. Mary's Charge convened at Carnegie Chapel with much success. Three joined the church. Amount raised \$72.75. The district superintendent, C. W. Prothro, preached at 11 o'clock. His sermon was a strong appeal for a progressive church, which would include both parent and improved environment. The full claim of the district superintendent was over-raised at 11 o'clock. At 8 o'clock the pastor preached to the satisfaction of his audience, as they all delight to hear him. He plans to raise his full claims and his quota to the SOUTHWESTERN CHRISTIAN ADVOCATE. Very few pastors serve the people with greater variety in service. And he is pastor of all the people, regardless of denomination.—Mrs. Clara Cato, Reporter.

WIGGINS, MISS.—Our third quarter was held at St. Paul M. E. Church, Bond, Miss., August 20, with Rev. P. H. Rembert in the chair. We only had a few officers present with good reports, but Rev. P. H. Rembert did not spare any pains in making the conference what it ought to be. He gave a grand talk in regard to Waveland, Miss., the summer home of our bishop. Money raised during the quarter, \$313.22. Rev. D. Ray is one of the most efficient leaders of his day. May God bless our pastor, Rev. D. Ray.—R. St. Griggs, Reporter.

EAST ST. LOUIS, ILL.—Our second quarterly conference was held August 25-26. The Rev. Leroy Woolrich presided. The officers presented fine reports, which called forth much commendation from the district superintendent. Rev. Woolrich preached a strong sermon Sunday morning, and Rev. T. D. Huff of the A. M. E. Church preached at 3 p. m. At the evening sermon the superintendent preached one of the best sermons it has been our good fortune to hear. Two precious souls were added to the church. During the quarter \$15 was raised for benevolence, \$27.50 for district superintendent, \$234 for pastor, and \$10.42 for trustees. H. T. Reeves, P. C.—C. L. Teer, Reporter.

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WHAT THE CHURCHES ARE DOING

FRANKLIN, N. C.—August 19 was a high day at New Hope M. E. Church. Our centenary rally was a success. The contributors are as follows: Mrs. Lula Mykle, \$2.25; Mrs. Ola Thomas, \$1.75; Mrs. Mauda Martin, \$1.25; Mrs. Carrie Stewart, \$1.00; Mrs. Mattie Ray, \$1.00; Mrs. Emma Dawson, \$1.00; Ladies' Aid Mrs. Carrie Stewart, president, \$1.00; Mr. C. S. Chamous, \$2.50; Mr. J. E. Stewart, \$2.50; Mr. L. Thomas, \$2.50; Mr. B. C. Martin, \$2.50; Mr. N. G. Gibson, \$1.25; Rev. J. Dunn, \$1.00; Rev. S. McDonnell, \$1.25; Rev. E. Brisson, \$1.00; Rev. Daniel Martin, \$1.00; Rev. Henry Wykle, \$3.00; Rev. A. S. McGowan, \$4.50. Total, \$66.34.—Miss Calle Stewart, Reporter.

WILLIS, TEXAS—August 12th. was a high day at St. Thomas M. E. Church. At 11:35 a. m., Rev. W. M. Mack. preached a most excellent sermon, his Text was, "What hast thou done," Subject: The voice of the blood of thy Brother crieth to thee from the ground. Every soul was made to feel glad. At evening, devotional and closing of a great revival St. Thomas has had on for the last two weeks. Rev. Mack preached another soul stirring sermon. Text for the evening service was selected from Duet. 37 Chapter, Subject, "The Stirring Eagle" Total amount raised for that day \$18.24.—D. Bryant, Reporter.

DUBLIN, VA.—Thq village camp and tribe rally from August 15 to 19. wee quite a success. The following preached able sermons: Revs. F. D. Thomss, J. F. Prigmore, J. M. Watson and W. B. Handy. The East Radford choir rendered excellent music during the day. The tribes reported as follows: Naphtali: Mrs. H. Page, \$2; Mannasseh: Mrs. Viola Garrett, \$21; Zebulun: Ella Hendrick, \$17; Stmeon: Mary Lewis, \$2; Joseph: Sophia Overtreet, \$8; Issachar: Johnie Andea, \$6; Judah, Mattie Eaves, \$27; Gad: Bessie Eaves, \$65; Reuben: Ida Hendrick, \$45; Asher: Ella Eaves, \$16; Levi: Hattie Johnson, \$16; Benjamin: Malinda Hendrick, \$16. Total raised, \$308.64. Many thanks.—H. G. Harrison, P. C.

WEISS, LA.—Andrew M. E. Church just closed its revival and we are glad to say, the Lord blessed us with one convert. Owing to the rainy season, we were greatly hindered. To correct a statement made in the district conference report, the parsonage of Franklinton, was built by J. H. Wise in 1922, after receiving \$100. from District Superintendent in the fourth Quarterly Conference whereby he was able to build the parsonage,

with a double chimney, center, a brick flue to kitchen and all other lumber needed to repair parsonage.—J. H. Wise, P. C.

COOKEVILLE, TENN.— On August 5 our pastor, Rev. W. M. Holden was present, having just returned from the district conference. After enjoying a grand day at Cainie Ridge on Saturday where the Sunday School picnic was held, and which all enjoyed, he filled the pulpit on Sunday at 11 a. m. and preached an inspiring sermon. He preached at Algood Sunday afternoon in the interest of the W. H. M. S. At 7:30 he was with us again. Raised for pastor during the day \$12.48. Algood and Cookeville raised for W. H. M. S. \$7.72. Deaconess Jennie Lowe was with us, and delivered a wonderful lecture on the W. H. M. S. We are still at work for the Master's cause. On July 15, we raised \$11.90 instead of \$1.90 as previously stated.—J. S. L., reporter.

HIERNANDO, MISS.—July 29, was a high day on this charge. The pastor conducted a Union Tub rally, in which all the churches were represented, with a sermon and collection. Reports are as follows: M. E. Church. Mrs. M. Flint, H. Belcher, \$6.15; Mrs. Daisy Jones, S. T. Starks, \$5; Mrs. L. Jones, M. Jones, \$4.16; total \$15.31. A. M. E. Church, Mrs. J. Hall, W. S. Williams, \$7.10. M. B. Church. Mrs. Lula Starks, J. McGee, \$6.10; Mrs. L. Matthew, W. M. Holmes, \$7.05, Mrs. A. Ollie, J. W. Mattingly, \$8.70, total, \$21.85. Committee reported \$15.10, grand total, \$59. Too much cannot be said of the good work being done by the women of this place. With only two weeks notice the women laid on the table the following amounts: Epworth League: Daisy Jones, \$19.79; Woman's Home Missionary Society, Maggie Hant, \$19.79; Ladies Aid: D. B. McCook, \$19.78. We are planning to begin our financial revival October 10-14.—D. Jones, Reporter, L. W. Washington, P. C.

BONITA, LA.—On August 16, the Mock Conference of this place organized to raise funds on our district parsonage in Monroe, La. On August 26th. the conference closed out with our Sisters acting pastors: Rev. Clara Jones, \$6.23; Rev. Cammie Hynes, \$5.00; Rev. Mollie Parson, \$7.85; Rev. Arrene Watson, \$12.15; Rev. Annie Smith, \$4.05; Rev. Rosetta Williams, \$5.00; Raised for Sick, \$3.03; Total for the Day, \$43.31. Our Lady District Superintendent Rev. Alice Carr, was on her job. Rev. Jefferson of the C. M. E. Church.

preached a wonderful sermon "Bishop" Rev. S. A. Davis pastor of this place preached also. We take great pleasure in thanking the good Baptist, A. M. and C. M. E. people for their kindness and appreciation. Lawson Chapel of Bonita is expecting to go to District Conference in Bastrop with good reports.—Napoleon B. Watson, Secretary and Reporter.

BOYCE, LA.—While the parsonage is being rebuilt at Boyce, Mrs. Laura Williams, the wife of our pastor, Rev. S. C. Williams will take up her residence in Baton Rouge, La., where she will enter the children in school for the coming school term.—Nat Dotson, Reporter.

also leaves a husband, a father, relatives, and many friends. She was a member of Union Memorial Methodist Episcopal Church. Daughter of A. P. Harper.—Reporter.

McGee—St. Paul M. E. Church, Craig, Miss., lost one of its best members, Lucy McGee on July 15, age 80 years. She was a member of class number 8 of which Brother Gus Jones is leader. Husband and two great grand children survive her. The funeral was conducted by Rev. D. K. Bently and the remains were laid to rest in Greenville cemetery, July 16.—Sam Woolfolk, Reporter.

ALLEN—Brother Tommy Allen, a local preacher of Kirby Charge and member of Beech Grove M. E. Church, fell asleep in Jesus on the morning of August 13. He was faithful to the end. Brother Allen was 50 years of age. Thirty-five years of his life was spent in the church. He fell sick while attending the district conference at Cary, Miss., July 28, and died August 13. He leaves to mourn his loss a wife and several children and a host of friends. "Servant of God, well done! Thy glorious warfare's past, the battle's fought, the victory's won, and thou art crowned at last." The funeral was conducted by the pastor, Rev. C. Nelson, assisted by Revs. Dyer and E. D. Hunt, by whom many prominent remarks were made.—A. Nelson, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

HAMILTON—Mary Hamilton was born April 28, 1884, in Aberdeen, Miss. She departed this life August 19, 1923, in St. Louis, Missouri. She was a loving mother of four children. She

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M. S. DAVAGE, President.

Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

Conferences	Place	Date	Superintendent
Washington-Fairmount Heights, D. C.		September 4-9	D. D. Turpeau
Brookhaven	Tylertown, Miss.	September 5-9	G. W. Smith
Philadelphia	Chester, Pa.	September 25-27	J. T. Fletcher
Easton	Easton, Md.	Oct. 16-18	J. W. Jefferson
Wilmington District	Dover, Del.	October 23-25	T. H. Woodley
New York	Brooklyn, N. Y.	October, 2-4	J. R. Brown
Salisbury	Princess Anne, Md.	October, 9-11	J. E. A. Johns

NOTICE

Woman's Home Missionary Society, Savannah Conference

To the President and members of the Woman's Home Missionary Society: Mrs. G. E. Backus, General Secretary of the Eastern Bureau of the Supply Department of the Woman's Home Missionary Society, is asking that each auxiliary raise at least \$5.00 toward the Silver and Linen Fund of the National organization. So far our conference has done nothing toward this worthy cause, and it is time that we show our appreciation toward the Society for the work being done for Negro girls and women by raising that small amount for this fund. I am asking each auxiliary to send this amount to the Annual Conference in Augusta by your minister or some representative to be turned over to me, and for which amount I will give him receipt. This receipt is to be carried to the Annual Convention in

Sylvania, and will be counted as cash in your report there. The amount sent to Mrs. Backus will be counted as cash credit for our Conference. Please do not fail to do this. Any information desired will be gladly given. Your for success. B. C. Daughtry, Supply Secretary, Savannah Conference.

CRESCENT CITY NOTES

HAVEN M. E. CHURCH—Mrs. A. Claudia Sims. The daughter of the late Rev. Eugene Baptiste. After spending some time with relatives in Donaldsonville and Napoleonville has returned to her post of duty as chorister of Haven M. E. Church.

WESLEY—Rev. C. Stanley left the city on the 22nd. for a week, visiting

the different Conferences and left the church in charge of officials. On the 23rd. Rev. R. J. Nash preached a strong sermon. On Sunday 26th. early prayer meeting was led by Brother Orange Thompson. At eleven o'clock and the evening services, Rev. Valcour Chapman, preached two inspiring sermons. Wesley is alive and moving along all lines—L. L. Harrison, Reporter.

MALLALIEU—The pastor and family of Mallalieu Church of this city take this method of thanking the members and friends of the church for the pleasing surprise that was tendered them on the 7th inst., leaving at the parsonage 140 pounds of groceries and refreshments to all present. It was a sneaking trick of appreciation and we are indeed grateful to all who contributed in any way. On Sunday night, August 12, our district superintendent, Rev. Walker, was present and preached to the delight of all. An infant was baptized and the "baby contest" was brought to a close on that night, netting quite a neat sum to the credit of the Woman's Home Missionary Society, of which Sister Adele Lannon is president. The Ladies' Aid Society, of which Sister Susie Wilson is president, presented the pastor with a neat leather suitcase. Mrs. Ophelia Mllo Silas made the presentation speech, which was heartily accepted by the pastor. The fifth Sunday in September (30th) is the day of our rally for interior decoration, and the membership seems aroused to the sense of their duty and we expect success. Asking the co-oper-

ation of our friends.—Arthur Booker, Pastor.

MARRIAGES

HUDSON-HARRIS—Mr. Raymond Hudson and Miss Pearl Harris were united in marriage at the parsonage of Newman Memorial M. E. Church, Alexandria, La., August 28. May the good Lord guide them through life. Rev. C. W. Reeves officiated.

SMITH-GOOSEBY—At the home of the bride, Eudora, Ark., Rev. Armstead Smith and Mrs. Lizzie Gooseby were joined in holy matrimony, July 20. Brother Smith is an ordained deacon and member of Mount Olive Church, Bastrop, La. We wish them a long and prosperous life. Rev. E. Mosely officiated.—T. P. Norris, Reporter.

HUDSON-BUSH—One of the prettiest weddings of the season was solemnized at Centerville, La., Thursday evening, July 19, at the home of Mrs. Penny Hunter, when Mr. John Hudson claimed as his bride Miss Rosa Bush. Both were members of Butler's Chapel M. E. Church. Miss Bush was organist of said church, while Mr. Hudson was one of the leading members. The bride was beautifully gowned in navy crepe de chine, with hat and shoes to match. Her little sister, Irene Bush, served as ring-bearer and wore a beautiful dress of white organdy. We predict for the couple a happy life. Rev. J. D. McCain officiated.—Olivia Verdon, Reporter.

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Editor

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THE METHODIST BOOK CONCERN,
Publishers



"I AM AMONG YOU AS HE THAT SERVETH"

THE CALL TO WORLD SERVICE

Unfolding in a remarkable human interest story truly fascinating and epochal in the march of Christian progress, the history of the Centenary movement with its significance for future world betterment, is strikingly set forth in Methodism's new Wonder Book, just off the press and entitled "*The World Service of The Methodist Episcopal Church*." We have called this a "Wonder Book" because in conception, in purpose, in scope of matter, in tone, in make up, in aptness of illustration, in sweeping conviction with which it carries the reader, this is the most ambitious and commanding volume gotten out through the co-operative effort of the church. It is an indispensable handbook of present and contemplated future activities of the church without which no member of the Methodist Episcopal Church can be intelligently informed. "In my judgment," says Bishop Nicholson, Chairman of Committee on Conservation and Advance, "no similar presentation of the worldwide needs and opportunities of the Methodist Episcopal Church has heretofore been made. For a statesmanlike view of our total task, for careful analysis of our problems, for inspiring suggestions as to the unparalleled openings for world service, no equally comprehensive and accurate document has gone out to the church."

In its seven hundred (700) pages, this "Wonder Book" gathers up the history of past Centenary achievements; of its gain of 540 new missionaries, 647 new buildings and properties, 6,000 native workers, 80,000 church members, 87,000 Sunday School pupils, 35 hospitals and dispensaries. But the book does much more! In its fascinating word pictures, its numerous photographs and fine illustrations of needy places and outstanding opportunities and possibilities, it visualizes in graphic form the inescapable task of every Methodist in copartnership with the Master for Kingdom Service.

Not what *was*, but what is *now* and *shall be*, is the glory of the Centenary movement. How it will yet terminate as a mighty moral force fostering and conserving and reinforcing the spiritual values of our world society will be the test of its worth to the church and society at large. In "*The World Service*" volume of the Methodist Episcopal Church is set forth the church's striking plan and program to encompass these results. Numerous forces are now at work in society for social regeneration on a world scale—Methodism's program of "World Service" now being inaugurated is the surest index to this desired consummation, and the most comprehensive effort yet put forth by any church looking in this direction.

To the question often asked, "After the Centenary, What?" Methodism now furnishes the courageous answer, "Forward, to World Service." To every member of the Methodist Episcopal Church throughout the world, this church calls, "Advance, Carry on." Standing in the midst of the church, in the center of the world with its crying need, is the Master who came not to be ministered unto but to minister and to give his life for many. His presence and example enhearten us to ad-

vance, and empower us to gird ourselves, as Methodists and followers of His, for 'World Service.'

Methodists everywhere must arrest and stimulate their spirits, prone, at the moment, to languish and hestiate; *there can be no retreat from Centenary levels*. Duty calls, "FORWARD!"

Methodists must anew enthrone *the service ideal and motive* as the basis and dynamic of a worthwhile character and life.

Methodists must envisage afresh the Master, the Advocate and Prototype of the sacrificial life. We must behold the cross.

With this renewed conception and attitude of soul, we must make a fresh, sustained approach to serve the world's needs stirred by an initiative born of a new purpose and impelled by renewed power.

THE BOY PROBLEM

Have you boys in the home? In your dealings with your own or somebody's else boy daily you are confronted with many problems growing out of your contacts with these young fellows. Every one of your problems converges in the one all absorbing problem of the boy's proper development—the normal natural unfoldment of the youthful nature and its flowering forth into an honorable and serviceable personality. As aids to this desired end, association and books are among the most effective agencies. By comparison, books may be regarded as the most potent factors in the formation of character of a normal boy. What he reads will very likely determine what he will be and how valuable will be his service to society.

While we are giving some attention to what the American boy is reading, and this is largely creditable, there is ample evidence at hand that much of the reading of American boys is of the trashy, demoralizing type of literature—what is familiarly known as the "Deadwood Dick" type of fiction. Mr. Edward Bok of Ladies' Home Journal fame has just announced a gift of \$100,000 as a prize for the best plan offered by any American for doing away with wars. Not a whit less significant, indeed of far more concrete and measurable value, is an offer just announced by the American Boy Scouts Headquarters, of a similar amount of \$100,000 given by a public spirited American for the sole purpose of waging a campaign of education against the habit of reading vicious books and literature. Since the war, no more hopeful plan of reconstruction has been offered than this project of seeking to reach the minds of the boys of the nation. It is planned to use this fund to develop a literature that will be safe for boys to read—safe from the standpoint of elders, and interesting from the boy's viewpoint. In making announcement of this gift, Executive James E. West of the Boy Scout movement says:

"Everybody who is in any way acquainted with the normal boy knows that he spends considerable time in reading. In the past much of this reading has been done away from home, or it has been done at home secretly. The

principal reason for the secrecy has been the fact that the sort of thing that the boy wanted to read was not available or acceptable at home. So the boy began the collection of his own secret private library. The general proposition on the basis of which we are working is that the boy is naturally a constructor—a builder. Moreover, modern science opens up vistas down which a clever writer can travel with the boy reader, encountering thrills enough to satisfy the most exacting juvenile audience.

"The time has gone by when writing for boys can be back writing. The modern boy spots things worthwhile instinctively. You cannot fool him about 'Treasure Island,' for example. He knows it is a good book. A perfectly obvious step in connection with the development of 'Boy's Life,' is to secure for it writing talent in every way equal to the talent that serves magazines designed primarily for grown-ups. We have already arranged with Arthur B. Reeve for a series of Craig Kennedy stories. 'The Radio Detective' is to be the title. For this series modern science will supply the facts, while Reeve and the boys will supply the thrills."

Besides, helpful literature for youth can be had from the several series of stories published by The Abingdon Press. It is indeed a noteworthy sign of social awakening that such a movement has been inaugurated to get hold of the minds of our youth that they may be directed into proper channels of inquiry for the fundamental data to be woven into their young lives while they are in the making. This is the task before us—this the boy problem—to properly direct the boy's thinking that the boy of today shall be society's useful, honorable man of tomorrow.

GOD IN HISTORY*

A little book of 68 pages bearing the above title has just been put out by the Rev. Dr. Elmer Ellsworth Helms, Pastor The First Methodist Episcopal Church, Los Angeles, California. The contents of the book are comprised within four chapters: God in the World War; God at Waterloo; God at Gettysburg; and God in American History. Bold, graphic, energetic in style and pervaded with evident conviction of the author's sense of the Divine presence and imperative in the affairs of men shaping them in conformity to His righteous ethical purpose, characterize the book as its main features. One's attention, on reading it, is gripped from the beginning and sustained until the last word thereof which is a stirring note of militant faith in the future of mankind. Concerning our own country, the author prophetically says, if we put our trust in God, "America will live on endured and endowed with immortal youth. So shall she ascend the mountain tops of the oncoming centuries, with the old flag in her hand—symbol of universal liberty, the light of whose stars will blend their radiance with the dawn of the Millennium."

*Orders may be sent with remittance of 50 cents to The First Methodist Episcopal Church, Los Angeles, Cal.

Of Course Not!

Answering your subdued question, WHETHER THE SEMI-CENTENNIAL ANNIVERSARY ACTUALLY CROWNED THE SOUTHWESTERN CHRISTIAN ADVOCATE WITH DIGNIFIED SELF-SUPPORT. However,

SOME VERY RARE ACHIEVEMENTS, RICHLY VALUABLE RESULTS, FOLLOWED the ANNIVERSARY—these will be detailed later, together with a complete tabulation to date of every subscription sent in, but

DIGNIFIED SELF-SUPPORT IS CONDITIONED ON EVERY CHURCH SENDING IN ITS ALLOTTED QUOTA

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Some Pastors and Churches, together with some District Superintendents, WERE NOT RESPONSIVE TO THE CALL,—not appreciating the tremendous issues involved.

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Southwestern Christian Advocate

LORENZO H. KING, Editor.

PUBLISHED WEEKLY

BY

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GLADNESS IN SERVICE:—

Serve the Lord with gladness. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto Him, and bless His name. For the Lord is good.—Psalm 100:2, 4.

Personal and General

Mr. E. P. Booze a successful dealer in general merchandise in his home town Mound Bayou, Miss., dropped into the Southwestern office this week, while in the city on very important business.

The Rev. Heber D. Ketcham, D. D., delivered the Dedication Address and conducted the Consecration Exercises at the opening of the Ebenezer Mitchell School Building at Misenheimer, North Carolina, September 2, 1923.

On Thursday evening, August 23, 1923, Mr. C. N. Nasby, Professor at Haven Institute and Conservatory of Music, Meridian, Miss., and Miss Bettie Davis, of Chicago, Ill., were happily married at the St. Mark Methodist Episcopal Church, Chicago, the Rev. J. B. Redmond, D. D., Pastor, officiating.

To aid Japanese sufferers in the present earthquake disaster an urgent call has been issued by Corresponding Secretary, Dr. W. S. Bovard of the Board of Sunday Schools of the Methodist Episcopal Church, to the 25000 Sunday School Superintendents of our Methodism to take a special relief offering in the Schools at the earliest practicable date, preferably on September 16th.

Dr. Chas M. Melden, President of New Orleans College, genuinely beloved by all because of his ability, and devotion to the task in hand and to which for a quarter of a century he has given his best energies lavishly, has just returned from a needed vacation on the Pacific coast, feeling much re-

invigorated for the coming year's work at the college, which opens on September the 19th.

Mrs. M. A. R. Camphor, wife of the late lamented Bishop Camphor is now in this country. Before her return to the States, on April 24, the first Methodist Episcopal Church of Monrovia, Africa, and the College of West Africa gave Mrs. Camphor a farewell reception, much deserved. Mrs. Camphor with her beloved husband went to Liberia in the nineties and there has spent the most of her life in continuous service to that country and to the natives. Her last duties there were as Treasurer of the Mission. She was knighted by the President of the Republic.

Announcement is made of the recent marriage of our efficient office Secretary, Miss Frances B. Cameron, of Brunswick, Georgia, to Mr. Edward J. Badgett of Georgetown, Miss. Mr. Badgett was formerly a member of the Faculty of Utica Normal and Industrial Institute, Utica, Miss. Mrs. Badgett is a graduate of Wilberforce University and was also a member of the Utica school community before coming to the Southwestern office. Our entire official force here wishes for this new and happy couple a long and useful married career.

Oliver Randolph, only Negro member of the General Assembly of the state of New Jersey, has just been appointed as Special Assistant United States Attorney, the first Negro also in New Jersey to hold such a high Federal position. The appointment was made on recommendation of United States Senator Edge. A beautiful co-incidence was his taking the oath in the presence of his mother, and father, Mr. John W. Randolph who is an attorney in Mississippi. Attorney General Randolph is the brother of President J. B. Randolph of Claflin College, a staunch Methodist, and was active as an Assemblyman in promoting anti-lynching legislation in New Jersey.

Wednesday, September 26, 1923, will be Registration Day at Drew Theological Seminary and College of Missions. It is expected that the new enrollment will exceed even that of last year. Classes will assemble for the first time at 9 o'clock Thursday morning, September 27, immediately following the opening Chapel service. At 4 o'clock in the afternoon, the newly-elected Professor of Home Missions, Dr. William M. Gilbert, will deliver the Matriculation Address on the subject "Specialized Training for Home Missionary Leadership." There have been other additions to the Faculty, and new courses are to be offered in both the College of Theology and the College of Missions.

Atlanta District Conference, Rev. J. W. Queen, Superintendent, at its recent session in Oxford, Ga., suggested for a Centenary Climax Campaign what is known as "Young People's Tag Day." The suggestion met with hearty endorsement of Dr. J. W. Moultrie, Area Secretary, and has now become the inspiring plan for the entire Area. All over Atlanta Area, September 30th will be observed by the children and young people of the five conferences in the Area as Young People's Tag Day—the young People's crown-

ing effort to assist in the great Centenary closing campaign. Thousands of tags will be distributed at 25 cents each throughout the Area and it is expected that everybody in the Area will co-operate to make this unique effort a notable success.

Bennett College, Greensboro, North Carolina, one of the Southern Schools sponsored by the Board of Education for Negroes of the Methodist Episcopal Church, is reminding the public of its existence during the summer lull in school activities by running a series of advertisements in the local press. President Frank Trigg has made up an attractive quarter-page layout, illustrated by two photographs of the college buildings and grounds. Accompanying the cuts are two short columns describing the school and giving a bit of its illuminating history. In the eighty-six years of its existence, Bennett College has been a distinct asset to Greensboro and to the entire South as well by providing for the Negro population a practical, moderate priced institution offering instruction in Junior High School, Senior High School, Teacher Training and classical studies. Its standard of scholarship is high, the twelve units in Senior High School work and four units in Junior High School work fitting a student for entrance into any standard college. Professor Frank Trigg who has been president of the College for six years is a man of unusual experience and training. He was educated at Hampton Institute and served for a number of years as supervising principal of the public schools at Lynchburg, Virginia. From this position he was called to the principalship of Princess Anne Academy and later was transferred to the Virginia Normal and Collegiate Institute at Lynchburg.

He is a fine disciplinarian, a successful teacher, and as an administrator is highly endorsed by the Board of Managers of the Board of Education for Negroes under whose direction Bennett College was founded in 1837.

IMPORTANT: CHANGE IN TOPICS

The Central Office of the Epworth League announces that a change has been made in the devotional topic for October 21.

That will be Centenary Climax Day in all our churches, and special material is now being prepared for use of the Epworth League in its devotional meeting of the evening.

Presidents, first vice-presidents, and leaders are urged to plan at once for special programs. Material for such programs will be supplied by any chapter on receipt of a request by the Central Office of the Epworth League, 740 Rush Street, Chicago, Ill.

The great results of the Centenary years have nowhere been more significant than in the Epworth League. The growth of the League, in every intensive way, since the Centenary began is little short of marvelous. Our recognition of the Centenary's on October 21. Will not every League achievements will make for a great program on October 21. Will not every League chapter in the world observe it?

FIRE DESTROYS CENTRAL ALABAMA INSTITUTE, AT BIRMINGHAM

Prompt and Adequate Plans Set Up For A Greater School

By the Secretaries of the Board of Education for Negroes

The readers of the *Southwestern*, including patrons, students and friends of Central Alabama Institute, are aware that the main building of the institution, known as Brainerd Hall, was totally destroyed by fire.

The fire originated from lightning which struck one end of the building during a severe electrical rain storm.

On being notified of the destruction, Secretary P. J. Maveety went to Birmingham for consultation with the Principal, H. H. Sutton, and such local trustees of the institution as could be assembled at once, also the insurance companies with whom policies were held upon the building, the amount being \$26,500 on building and contents.

After thorough consideration of all the elements involved in the destruction of the building, and the continuance of the institution for the session 1923-24, it was deemed impossible by the local trustees assembled and the Secretary that any school could be conducted during the school year of 1923-24. A report of the same was made to the Executive Committee of the Board of Education for Negroes, called in session Wednesday, August 29. The Executive Committee, after carefully considering the report and also a telegram received, urging continuance of the school in temporary quarters for the next school year, unanimously ordered suspension of the school for the year 1923-24, for the following reasons:

1. That any money spent upon temporary buildings would be wasted, in that such buildings could not be erected in time for the opening of the institution September 17. It was thought that temporary buildings could not be erected before November or December, and that patrons and students would not wait for such arrangement but would register with other schools for the next year.

2. Our Methodist Episcopal Church is without a church edifice in Birmingham that would accommodate any assembling of the

students, and no where in a centrally located place could class-rooms be secured for the conduct of the academic work of twelve teachers.

3. The Board was unwilling to assume responsibility for the conduct of a school where non-resident students, especially girls, away from parents, were housed in private residences.

4. Now that the main building housing most of the activities of the school was destroyed, and the permanent institution of the future is to be developed practically from the ground up, the question of location for the future must have serious consideration. Originally, when the school was located at the present site, street cars were promised to be operated convenient to the place, a good road was promised to the grounds, neither of which has materialized in the more than fifteen years the institution has been in operation. The inaccessibility of the institution is its handicap, so the Board thinks that all concerned should have time to consider these vital matters before expenditures of any sort are made upon the new Central.

5. If the institution is to continue in or near Birmingham, the Board thinks that adequate time should be taken to confer with all the interests, business and otherwise, centering in that city, who may be benefitted by the institution in any way, as well as the Bishop, ministers and laymen of the Central Alabama Conference, that the new Central may be a real school and nothing squandered in temporary makeshifts.

6. The main building which was destroyed was named Brainerd Hall, sacred to the memory of the son of Mr. and Mrs. Brainerd of Waterville, N. Y. Mrs. Brainerd, her children and grandchildren, still have an abiding and continuing interest in the institution. It is believed they will have interest in an institution in the future that will more largely repre-

sent an ideal educational institution of the modern-day type, with departments separate, indeed a physical plant that will conform to the latest educational requirements, and that the expenditure of a penny on temporary makeshifts would not receive their indorsement. There is time needed to consult and plan with these good people who are so vitally interested in the education of the Negro.

7. Some may say that decisions have been reached too hastily. To that we answer that hasty consideration and decision was necessary, in order to provide for the Principal and teachers in other institutions of the system. Besides, the Secretaries have Annual Conference engagements as members of the World Service Teams and will be away on itineraries during September and October, and what should be the future of Central could not be left unsettled.

Finally, let it be understood that the Board, after all, has not closed the institution, but it has closed itself in the unfortunate destruction of the one building which housed all the girls, provided the chapel and class-rooms, quarters for teachers, kitchen and dining-hall, leaving nothing but two other small buildings, one a small boys' dormitory, the other a president's residence.

The new Central should have separate buildings for dormitories, administration and class-rooms, chapel, dining-hall, so that when one building may be unfortunately destroyed, the institution is not put out of business.

In the light of what happened, it is difficult to see how those responsible for the administration of the institution could have wisely done anything except suspend operation for the next year. In the meantime, it is hoped that patrons and students will correspond with the Presidents of either Rust College, Holly Springs, Miss.; Haven Institute and Conservatory, Meridian, Miss.; or Clark University, Atlanta, Ga., and get located for the next school year.

THE CHURCH VACATION DAY SCHOOL IN PRACTICE

By the Rev. James C. McMorries, Field Representative of The Board of Sunday Schools, Atlanta Area

Recognizing the fact that more time is needed for systematic religious training of the young, we conducted Standard Church Vacation Day Schools in three cities of the Atlanta Area, with some degree of success. A school was conducted at each one of the following churches: South Atlanta and Ariel Bowen in Atlanta, Ga., Wesley and Centenary in Charleston, S. C., and Asbury in Savannah, Ga.

The Standard

We aimed to minister to the spiritual, mental, social, and physical needs of the child and to train workers in the technique of Religious Education.

We made use of the following means: First, a program of Worship—children's songs and prayers and training in giving. Second, a program of Study and instruction

—graded Bible stories, Missionary stories, and memory work. Third, a program of Expressional Activities—handwork in religious



GROUP AT WESLEY SCHOOL

education (not Manual Training) and graded service activities. Fourth, a program of Supervision and Training for Workers—in-

stitutes, personal conferences, and weekly reports. Fifth, a program of Supervised Play and Recreation—hikes, excursions, indoor and outdoor group games.

We measured results in terms of the following: increased attendance, interest, and



SOUTH ATLANTA SCHOOL

skill on the part of pupils; increased skill and definite life decisions for Christian service on the part of teachers, workers, and helpers.

The Calendar

The schools were conducted on the following dates: June 11 to July 16th—South Atlanta and Wesley, July 16 to August 20th Ariel Bowen and Centenary. July 20 to August 31st—Asbury. The Calendar of each school provided for the following: Registration Day, Weekly Workers' Conference, Parent's Visiting Day, Joint Picnic of Sunday School and Vacation School, Grand Demonstration of the work of the School, and Formal Closing.

The Daily Schedule

Morning Session—9:30—Greeting, arrangement of equipment; 9:40—Department: Worship; 10:00—Study and Instruction,



PLAY BALL

11:00—Recess; 11:15—Expressional Activities; 12:15—Closing Exercises.

Afternoon Session—4:00—Supervised Play and Recreation; 5:45—Closing Exercises.

At Ariel Bowen, the entire work of the school was conducted in the afternoon, beginning at 1:30 and closing at 6:30. The same order of work and play was followed, as stated above.

The Organization

The schools were conducted under the auspices of the Bureau of Negro Work, The Board of Home Missions and Church Ex-



HAND WORK EXHIBIT

tension, and the local churches in which the work was done. That is to say, the expenses of the schools were obtained from these sources.

The organization and direction of the entire work was done by the Field Representative of the Board of Sunday Schools in the Atlanta Area. The Principal of each school was chosen by the teachers, giving full time service, from their own number.

There were both paid and volunteer Teachers. The former were definitely responsible for carrying out the entire program of the schools with their respective groups of pupils. The volunteer teachers were supervised in their work by the paid teachers.

The paid teachers were as follows: Misses Francis Westbrooks and Willie Ruth Grissette—Senior College students of Clark University. Misses Gertrude Burroughs and Mattie Mouzon—Junior and Sophomore College students of Claflin University. Misses Blanche C. Dix and Lubirda Priester—the former is an A. B., Class, 1923, Wilberforce University, the latter is a Sophomore College student of Clark University. And Rev. C. H. Pierson, A. B., Senior, Gammon Seminary. Mrs. M. E. Fields—a very successful Sunday School worker—was added to the paid teaching force at Wesley.

There were three groups of pupils: Group I., pupils five and six years old; Group II.,



ARIEL BOWEN SCHOOL

pupils seven and eight years old; Group III., pupils nine, ten, and 11 years old. Children of the various communities were made welcome to the school without pay and irrespective of religious faith and denominational connection. The enrollment by churches was as follows: South Atlanta—186, Ariel Bowen—104, Wesley—181, Centenary—175, and Asbury 112.

The pastors, Sunday School Superintendents, together with the Director of the schools constituted a Council of Church Vacation Day School Work.



OUTDOOR GROUP GAMES

The Budget

A budget of \$1,290 was required to successfully run the schools. The following is a statement of the expenditures and income:

Expenditures for salaries of eight teachers \$1,220; Board and lodging for one teacher in Charleston, S. C., \$50; Paper, pencils, paste, etc., \$20. Income from the Board of Home Missions and Church Extension in Scholarship for seven teachers \$1,150; Income from local churches and interested friends \$140.

The Results

It is not possible to give an accurate estimate of all the results obtained through our schools. Indeed, most of the results

cannot be reduced to figures. Some of the results were immediate and others were distant. However, stated in figures the following may be seen. A total of five schools were conducted, each offering no less than 125 hours of religious training. On the basis of time spent, this is over twice as much time as the Sunday School offers in a whole year. A total of 758 pupils, 85 per cent attending regularly; 8 teachers, giving full time service; 18 volunteer teachers, giving part time service, and twenty-one other volunteer workers helping in one way and another, make a grand total of 805 persons who were directly reached by the schools. Twenty-five pupils who attended the schools were not members of any Sunday School. The following denominations and religious faiths were represented by the pupils: Methodist Episcopal, Baptist, African Methodist Episcopal, Central Methodist Episcopal, African Methodist Episcopal Zion, Congregational, Episcopal, and Catholic.

All of the pastors showed interest in the schools and contributed to their success, but Drs. M. M. Mouzon and J. D. Whitaker, pastors of Wesley and Centenary, gave full-time service to the work. The pastor and members of Old Bethel at Charleston joined in with Centenary. The teachers showed great enthusiasm and developed skill in their work. Miss Blanche C. Dix has a scholarship to Northwestern University where she will specialize in Religious Education and Social Service. But the children enjoyed the schools best of all. They literally begged us to return with our schools next Summer. Many of them actually wept because the schools closed. Children are anxious to come to the Lord and they will come, if mothers and fathers "forbid them not." The sad thing about our schools is the fact that there were so many vacant seats, in some instances, and not enough in others. We were seriously handicapped by the lack of equipment and the unfavorable physical conditions of basements and one-room churches. However, "necessity is the mother of invention" and our teachers devised all sorts of ways of overcoming their difficulties. But we were utterly amazed at the spiritual blindness of church leaders and the indifferent attitude which parents in general took toward the religious training of their children. "Let it be burned into the minds of our church leaders that a church which cannot (or does not) save its own children can never save the world." "More time is needed for Religious Education." That time is available in the Summer Vacation. Will the church use it?

ATLANTA WINS FIRST PRIZE THE SECOND TIME BY ITS CLEAN-UP CAMPAIGN

By Jesse O. Thomas, Field Secretary, National Urban League.

In order to stimulate rivalry in the various cities of the South in an annual clean-up effort a prize was offered in 1917 by the National Negro Business League, consisting of a loving cup to be given to the city that

(Continued on Page 8)

CONCESSION BUT NOT EVASION

By E. T. M. DeVore, D.D.S., President The New Orleans Dental Society

In a series of articles appearing in one of our local evening papers, much space and stress is given to encourage the Negro to remain South. The gist of these articles is substantially expressed as follows:

"Should you leave your happy sunny home in the South to face the hard comforts and high cost of living in the North?"

From available statistics it appears that more than 350,000 Negroes have left the "sunny south" during the past year "for the hard comforts and high cost of living in the North."

The railroad officials in the large terminal centers of the South make public the statement that this number is being augmented daily by other hundreds and thousands.

In view of the fact that cotton is more than \$3.00 a bale and other natural products are high in the same proportion it appears that something very alluring must be inducing the Negro to leave his "happy sunny home in the South."

The average Negro does not want to leave the South. The southern climate has a peculiar charm for him. However the southern white man's peculiar custom of lynching, burning and other mob violences has made his going inevitable.

Let the South not complain of what the Negro may suffer in the North, but yield to him his rightful place in civic, economic and educational life, and there will be no need of his going elsewhere.

This civilization is responsible for the protection of life, liberty and property of all its citizens, but under the very shadow of

the law and the court 6000 Negro men, women and children have been lynched and burned during the last sixty years. Civilization stands appalled at the spectacle.

The glaring discriminations in educational advantages have been discouraging and depressing. The injustices imposed upon tenants and laborers in rural sections have driven thousands of them to despair. Police abuse and legal injustices have all but destroyed hope of future protection. While I make mentally exceptions to a saving minority who would concede better treatment to the Negro here; they seem never-the-less powerless to remedy conditions.

It is deplorable to see thousands of acres of land lying fallow and going to waste which might be turned into millions and plenty through the stroke of the Negro's brawny arm.

All things being equal, I believe the Negro would prefer to remain south; but there are some positive advantages for the Negro in the North. He can vote; he has equal educational advantages; and a new and practically unrestricted industrial world has opened up to him; he is not taunted by the ever present advertisement to the world of jim-crowism, which like nothing else makes him a target of contempt for the world.

Only a changed attitude on the part of the South with reference to the fact cited above can check the onward march of Negro migration to the North. Concede these rights enumerated and he will remain; evade them and he will have what is desired by many—a solid white south.

WASHINGTON AND DELAWARE CONFERENCES SUMMER SCHOOL

By the Rev. B. F. Hall, Brookville, Md.

On Monday, August 13th, we came to the end of a perfect day, the closing of the Washington and Delaware Conference Summer School of Theology which was held at Princess Anne, Md., from August 6th to the 13th. It was real intensive training as ordered by the faculty. The Board made no error in selecting Drs. F. J. Handy, Ernest Lyon, T. H. Kiah, J. W. E. Boven and the others that constituted the faculty as our advisors and instructors. It is with a profound emotion that we say with inspired feelings, that this gathering will forever be to us a mark of high proficiency.

There were no promiscuous days or periods of study. Nothing was inexplicable, nothing so complex that it was not thoroughly explained. Thanks to God for those well equipped men, who so successfully led us to victory. We are looking forward to a yet greater Summer School of Theology between these two conferences. The notable lectures of our Dr. Bowen filled our lives with inspiration and enthusiasm; it was good to sit at his feet and listen while he talked by the way. We can not possibly forget the unequaled lecture of our Dr. Lyon upon the subject "The Sovereignty of God." It was within the comprehension of every one. Dr. J. S. Carroll, the District Su-

perintendent of South Baltimore District, also led us deep in the necessity of an educated ministry. These lectures and many others have been carved into the hearts of men who themselves are well versed in oratory.

Then Dr. T. H. Kiah spared no pains or expense to make this occasion successful; during our recesses he had provided means of social recreation, tennis, croquet and other games to add to the day, courage and vim.

The dining room played its part in the course.

On Monday at our dinner hour, we presented to our kind waitresses a purse with thanks for their fine service. Dr. Curry made the presentation; in response Miss Laura Mullens extended to us her thanks and expressed, in behalf of the waitresses, their greatest hopes of meeting again one day.

At the conclusion "God Be With You Till We Meet Again," was sung. We feel that this first year is but the morning of the great Theological School at Princess Anne.

ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY SOCIETY, LITTLE ROCK CONFERENCE

June 28—July 16, 1923

By Mrs. Anna Prather Sampson

The militant but melodious notes of "Onward Christian Soldiers" opened the annual session of the Woman's Home Missionary So-

ciety of the Little Rock Conference at Kynette Chapel Methodist Episcopal Church, Forrest City, Arkansas. Mrs. R. C. Childress, our most efficient president, had the meeting well in hand. All the conference officers save two, who were providentially hindered, were in their places and showed by their reports that they had not been idle during the year.

Thursday morning the 28th of June, the Forrest City District held its business session, presided over by Mrs. Z. R. Fields, District President. Thursday night, a pageant, "The Awakening of the Spirit of Missions" composed by Mrs. Anna P. Sampson, was presented to a very appreciative audience.

Mrs. Childress brought to us her annual message fraught with eloquent words and alive with information. Z. R. Fields, District Superintendent of the Forrest City District, came before us with a spirit-filled message. Rev. G. W. Thompson, our pastor at Caldwell, Rev. C. W. Sampson, our pastor at Marianna and a number of ministers from sister churches were present and assisted in administering the Holy Sacrament. Among the visiting ministers special mention should be made of Rev. Lounum, presiding elder of Forrest City District of the A. M. E. Church, who was with us in every session, until Sunday, and gave us so much encouragement by his optimistic personality and timely remarks, from time to time.

Friday night a program of welcome was held and the various churches of the city vied with each other in extending words of welcome. Miss Vic Thornton brought words of welcome from Kynette Chapel, in a very unique original poem. Mrs. Helen Irvin Jackson of Palestine, District Children's Secretary, delivered a welcome address in behalf of the district. Mrs. D. A. McArn of Van Buren, President of the Ft. Smith District and Conference Supply Secretary, responded in a very dignified way.

Our financial report did not come up to last year which was more than \$2,000.00, but we are proud that we were able to report a little less than \$2,000.00. Realizing that we are in the midst of a financial depression and unrest all over this Southland, we can but bow our heads and sing lustily, "Praise God from Whom All Blessings Flow."

Mrs. V. E. Gates, our most capable treasurer showed that she had placed every dollar in its right place. Mrs. G. T. Saxton, our corresponding secretary, showed that she is keenly alive to her work. Miss Rosa Mack, Children's Secretary, was at her post trying to lead the children to larger success. We regret that Miss M. B. Higgins, our Young People's Secretary was not able to be present. But this young woman, through her tireless efforts, has been able to secure the National Young People's Banner for our conference. Mention should be made of Mrs. E. J. Sherrill, Mrs. A. T. Stephen, Mrs. J. A. White, who are always faithful to their calling. In naming these leaders, we do not forget the vanguard of "privates" who make these meetings possible. "All glory and all honor" to the faithful auxiliary worker!

Sunday was gala day. Rev. B. F. Scott, the pastor, was at his best at 11 o'clock. Bro. T. M. Thornton, Superintendent of the Sunday

School was present and ably presided during the Sunday School hour.

Sunday afternoon the Mother's and Daughter's meeting was held. Mrs. N. R. Clay, wife of the Rev. N. R. Clay of Amory, Miss., Upper Mississippi Conference, was the principal speaker of the afternoon. We shall never forget Mrs. Clay or her message.

Mrs. J. H. Austin, formerly of this conference, but now of Starkville, Miss., was with us and seemed as ever one of us. Although this was Mother's and Daughter's meeting, the fathers and sons were not excepted. The sons were represented by Dr. R. F. Clay, the illustrious son of Rev. and Mrs. N. R. Clay. Dr. E. C. Clay, another son of this distinguished couple, was present and sang a very touching solo, "That's What God Made Mothers For."

Sunday night Mrs. Irene Hancox preached from the text, "Peace on Earth, Good Will Toward men." Bro. Scott and the good people of Forrest City left no stone unturned in making our stay pleasant.

The following were elected officers for the coming year: Mrs. R. C. Childress, President; Mrs. Julia A. White, First Vice-President; Mrs. Z. R. Fields, Second Vice-President; Mrs. G. T. Saxton, Corresponding Secretary; Mrs. Anna P. Sampson, Recording Secretary; Mrs. V. E. Gates, Treasurer; Miss M. B. Higgins, Young People's Secretary; Miss Rosa Mack, Children's Secretary; Mrs. D. A. McArn, Supply Secretary; Mrs. A. T. Stephens, Mite Box Secretary; Mrs. E. J. Sherrill, Literature Secretary and Secretary of Missionary Education; Mrs. M. F. Thornton, Evangelistic Secretary; Mrs. F. E. Darby, Stewardship Secretary; Mrs. D. H. E. Harris, Thank Offering Secretary; Mrs. J. S. Stokes, Lenten Secretary; Mrs. Brinker, Temperance Secretary; Mrs. A. T. Stephens, Secretary of Bequest and Device.

ATLANTA WINS FIRST PRIZE THE SECOND TIME BY ITS CLEAN-UP CAMPAIGN

(Continued from Page 6.)

presented the best organization for the purpose of cleaning up and beautifying the city during the National Negro Health Week. The contestants were confined to the Negro population of the several southern cities. Atlanta won the first prize the first time in 1917. The judges awarded Atlanta the first prize at the session of the National Negro Business League, at Hot Springs, Ark., August 17th. This prize is offered for the best organized machinery for a clean-up campaign and the one most successfully conducted.

The organization that has taken the lead in the Clean-Up Campaign of Atlanta is the Anti-Tuberculosis Association. This organization has a colored auxiliary whose chairman is Mr. J. A. Robinson of the Standard Life Insurance Company. The pioneer work was done by this organization with the cooperation of the Neighborhood Union, which covered a period of several years before they got recognition and support from the city. In 1920 and 1921 the business interests of the city carried on some publicity in the in-

AN OUTSTANDING LAYMAN

By the Rev. G. G. Logan, D. D.



Dr. B. A. Macklemore of Ft. Scott, Kansas, is not only one of the outstanding laymen of the Topeka District and Lincoln Conference, but of our country wide Methodism. He was born about sixty years ago near Nashville, Tenn. He attended the public schools for a number of years and later one of the leading colleges of his native state. He taught school in order to secure the money to carry him through the Meharry Medical College. At a very early age he was converted and united with the Methodist Episcopal Church. During all the years that have followed he has been a faithful member and ardent supporter not only of his local church, but has given of his time and money to the General Church. He graduated from Meharry with honors and shortly thereafter came to Ft. Scott Kansas, to begin the practice of medicine, more than a third of a century ago. For thirty-two years he has had his office in the same building. On the night he arrived in Ft. Scott, he had just two dollars.

terest of a city-wide clean-up effort. In 1922 the first city-wide movement promoted by the city as such was launched. This effort was repeated in the spring of 1923. Each year additional organizations have come into the clean-up campaign directed by the Anti-Tuberculosis Association until at present the following organizations are active participants: Neighborhood Union, Y. M. C. A., Y. W. C. A., Board of Health, Anti-Tuberculosis Association, The Service Foundation and the Business Men's League and the Atlanta and National Urban Leagues.

Work accomplished through this volunteer and independent effort on the part of the colored people through their various organizations under the leadership of the colored auxiliary of the Anti-Tuberculosis Association attracted sufficient recognition with the city government to have the city's Clean-Up Campaign to include the program of the organization mentioned above in one big city-wide effort to clean up and beautify Atlanta. Mr. Robinson was appointed chairman of a central committee, co-ordinating the work of the city and the various welfare organizations among the race group in such a

Arriving there in the night, being a stranger he gave a hackman one dollar and a half to take him to the outskirts of the city where lived an uncle. The next morning with the balance of his fortune, fifty cents, and his diploma from Meharry and faith in himself, he entered upon what has proven to be one of the most successful careers in the annals of medical practice. At that time our church had less than a dozen members. The other Negro churches namely the A. M. E. and the Baptist numbered their members by the hundreds. Dr. Macklemore would not barter principle or practice, he joined his own church of less than a dozen members, helped to reorganize the trustee board, united with the Sunday School and became its superintendent, organized the little band of followers to give the minister more able support. Today Dr. Macklemore has as large a practice as all other physicians in Ft. Scott combined. The large minority of his patients are white people of influence and wealth. He is today worth more than One Hundred and Fourteen Thousand Dollars, (\$114,000.00.) In 1904 the laymen of the Lincoln Annual Conference in recognition of his splendid services and liberality to the church, elected him a delegate to the General Conference held in Los Angeles, Calif. In 1920 the laymen have again elected him to represent them in the General Conference held in Des Moines, Iowa, but he declined the offer and gave his vote and influence to another. He was appointed by Bishop Chas. L. Meade one of the delegates of the Denver Area to the National Methodist Convention held in Detroit in 1921. Dr. Macklemore is a help to his church, and inspiration to his race, a blessing to his community, an honor to Meharry and a living example of what the Methodist Episcopal Church has been about in helping the Negro.

way as to give its official sanction and recognition and a relationship to the sanitary and other department of the city government which would make the work more effective, more far-reaching. Mr. Robinson in turn appointed a committee of social workers and public spirited persons to work with him, many of whom headed up certain committees.

Mr. Charles A. Shaw, chairman of the Publicity Committee; L. D. Foster, Stunt Committee; Mrs. A. M. Wilkins, Suggesting Committee; Mrs. J. T. Hill, Planting Flowers and Trees Committee; W. J. Faulkner, Speakers Bureau; W. T. Trent, Churches; Cornelius King, Vacant Lots; S. L. Lockett, Moving Pictures; J. A. Robinson, Streets, Sideways and Alleys; Dr. J. W. Burney, Health Laws; Mrs. M. A. Jones, Public Schools; J. O. Thomas, Public Buildings; Mrs. John Hope, Neighborhood Union; S. S. Abrams, Grocery Stores and Markets; Mrs. W. K. Harreld, Private Schools, Colleges; Miss A. S. Smith, Prizes; Mrs. H. R. Chivers, Institutions; Miss Katie Kelley, Field Workers.

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REPORT OF DISTRICT CONFERENCES

LAKE CITY

The Fifth Annual Session of Lake City District, Sunday School and Epworth League Convention convened in Bethlehem Methodist Episcopal Church at Mikesville, Florida, July 18-23, 1923. Thursday morning at 10 a. m., with Rev. Scott Bartley, District Superintendent, presiding. A large number of delegates from all over the district were present at the opening. The Superintendent conducted the devotional services and with the assistance of the pastor, administered the Holy Sacrament of the Lord's Supper. The convention organized as follows: The District Superintendent, President; Vice-President, J. W. Goodbread; Secretary, Rebecca Singletary; Treasurer, Miss Melvina King; Reporter to city and church papers, Rev. J. M. Deas. The musical department was in charge of Mrs. Ester J. Harper of Jacksonville, Fla. The accomplished daughter of our superintendent was introduced an impromptu choir was formed, and with song services, duets, quartets and solos the entire convention services were enlivened throughout. Most of the pastors were in attendance. Well prepared papers were read by the delegates.

The District Superintendent each morning brought a spiritual message of hope and love to the young leaguers and Sunday School workers. These sermonettes will be long remembered for their helpfulness.

The enrollment of delegates, Sunday School Superintendents and Presidents of Epworth showing an increased manifestation of in-Leagues was in excess of previous sessions, test through the district by the efforts of the superintendent; and the work of the district continues to prosper and expand under his care and superintendency. League and Sunday School reports showed large gains over the previous year though so many families are moving away going north and south. The convention was graced with some distinguished visitors: Former Superintendent Rev. S. P. Pratt, Rev. J. B. L. Williams, Secretary of the Florida Annual Conference; Lady Mary Washington, Evangelist; Sister Briney Williams, President of the Woman's Home Missionary Society, Lake City District; Hon. Mr. Geo. W. Perkins, Prof. W. W. Sullivan, Dr. F. A. Murray, were all introduced to the convention and at different times made excellent addresses for the cause they represented.

Rev. Scott Bartley, the District Superintendent, was patient and pains-taking in all the sessions. Everyone was pleased with his presidency.

The convention Treasurer, Mrs. King, reported total receipts nearly one hundred dollars (\$100.00) collected from all sources. A strong appeal for the Southwestern Christian Advocate in every home was made by representative of the paper. The Rev. Hamilton Hawkins, the pastor, and his active congregation had all arrangements complete and all delegates were easily cared for during the convention. Mikesville will linger in our memory for the hospitality shown us.

The convention came to a close with its

business session Saturday 12 m. The afternoon was given to recreation. All the delegates enjoyed themselves in the sport and amusements. Saturday evening a sacred concert was enjoyed by all, and a large attendance witnessed the renditions.

Sunday Services—The Sunday School opened the day services conducted by Mrs. M. King and Prof. Goodbread. Love feast was conducted by Rev. Hearst and Rev. Crawford. At 11 a. m. the Superintendent, Rev. Scott Bartley preached. His message was a Gospel one, edifying and electrifying to the many hearers. At the close of the sermon many came forward for prayers. The Pastor, Hamilton Hawkins, extended an invitation and several joined the church.

At 4 p. m. the Rev. J. M. Deas, D. D., was the preacher. The gathering during the day was immense, more than a thousand persons being present. At 6:30 p. m. the young people's mass meeting under the auspices of the Epworth League, with a very well arranged program was conducted.

At 8 p. m. the Rev. J. E. Taylor was the preacher for the hour. Thus closed the Sabbath day services.

Resolutions complimentary and commendatory, were read by the committee on resolutions, after which the district superintendent closed the convention.—Rev. J. M. Deas, reporter.

after which the District Superintendent closed the convention.—Rev. J. M. Deas, reporter.

BIRMINGHAM

The above named District Conference of the Central Alabama Annual Conference, convened in the Rising Star Methodist Episcopal Church, Hobson City, Ala., Rev. P. Y. Wofford, pastor, Aug. 1st, 1923, with Rev. C. L. Dunn, District Superintendent, presiding.

After the devotional services, which included the Sacrament of the Lord's Supper, administered by the District Superintendent, assisted by other elders, the conference was organized, various committees were appointed and the conference got down to business.

The reports of the District Superintendent and pastors showed that harmony prevailed throughout the district and that each charge and the district as a whole was thoroughly aroused to the task in hand.

The Centenary collections were several hundred dollars in the advance of those for the district conference last year and even beyond the same amount reported at the last session of the Annual Conference.

The pastors reported many of their members had migrated to the North and other parts, but in spite of this, the district showed a splendid increase in membership; pastors and District Superintendent had received an increase in their salaries and all other financial obligations had been kept up. Some churches and parsonages had been built and several old debts had been paid. At several points on the district successful evangelistic campaigns had been held.

The service among the young people on the

district through the Sunday School and Epworth League received large attention. Many young people were present and the District Superintendent and pastors gave them the right of way and encouragement.

An Epworth League and Sunday School Convention, separate and apart from the District Conference had been held in June at Oneonta; the fruits of which could be clearly seen at the district conference. Mr. John H. Redrick is president of this convention and is working untiringly for its success with his officers.

The Woman's Home Missionary Society also had already had their convention, but they were present in large numbers at the district conference and under the able leadership of Mrs. V. E. Moore, who was re-elected president, is doing efficient service for the Master.

A Ladies' Aid District Convention, to meet apart from the District Conference, was also organized; as was also a laymen's district convention.

By this it can readily be seen that the Birmingham District has taken a forward step. In the appointment of the various committees the Southwestern Christian Advocate and the Area Episcopal residence were carefully looked after.

Among the distinguished visitors were our princely laymen, W. J. Echols, W. C. Davis, President P. C. Parks of the A. and M. College, Normal, Ala., Prof. Ingram and Rev. B. R. Williams, District Superintendent of the Marion District. Representing Central Alabama Academy were Dean S. C. Walker and President Sutton. All of these distinguished visitors delivered excellent addresses.

The District Conference, through a special committee telegraphed Mrs. Warren G. Harding words of condolence and sympathy. Through this same committee an address to Alabama and the state legislature in particular on Negro migration was issued. This address called forth editorials from the daily white press commending the position of the Birmingham District Conference members.

The District Superintendent stressed the need of education for our young people and urged them to attend school. Two or three pledged to enter Gammon this coming session.

Dr. T. B. O'ville the pastor of Saint Paul, Birmingham, being a transfer and having never met the conference before, was presented to the conference. Dr. O'ville made a fine impression on the brothers and the district conference members generally. He preached a great sermon on Sunday at 11 a. m.

Hobson City is an incorporated Negro town and the Rev. G. B. Morgan, a member of the District Conference and our pastor of Gadsden Circuit is Mayor. Rev. Morgan presented to the conference his officers consisting of policemen and city clerk. Under the Mayoralty of Rev. Morgan, this strictly Negro town is making progress as never before.

The Rev. P. Y. Wofford and his good members and friends royally entertained the district conference, and too much praise cannot be given them. The preaching at 11 a. m. each day was indeed a spiritual benediction. The literary program each afternoon was helpful and inspiring. The visit of Rev. J. C.

Chuman, the great revivalist, was a treat to the conference.

We believe this to have been the outstanding district conference of the Birmingham District.—G. W. Lewis, reporter.

HUNTSVILLE

The Forty-Seventh District Conference was appointed for Guntersville, Ala., August 8-11, 1923. Owing to conditions thought to affect the success of the conference, the session was changed to Oakland, Ala., Oakland Methodist Episcopal Church, N. H. Redrick, pastor. This session was a live one from the beginning and the interest in it never waned during the entire session.

There are fifteen charges on this district, and every one was represented in person by its pastor.

On Wednesday morning, August 8th, the conference was called to order by the District Superintendent, Rev. J. L. Carr. R. H. Cox was elected Secretary, with Miss Milon Jordan and Miss Maggie B. Points as his assistants.

The report of the District Superintendent was fine. It was plain and practicable, placing flowers where they were deserved, censuring, admonishing where necessary.

The pastors' reports were very encouraging, they showed an increase along all lines, despite the migration, boll weevil and cotton leaf worm. The district is going forward to the goal.

The conference was blessed with a number of visiting brethren, among them Dr. Clark of Decatur; Rev. Drs. G. W. Lewis of the Birmingham District; C. L. Dunn, District Superintendent; S. C. Walker, Charles Coleman, H. J. McLin, W. M. Jones, Sunday School Field Agent. A rising vote of thanks was tendered Rev. G. W. Lewis for bringing greetings from Birmingham District to the Huntsville District Conference. We all enjoyed splendid sermons by the following divines: A. C. Ruffen, R. H. Cox, W. F. Dansey, A. W. McKinney, G. W. Lewis, C. L. Dunn, District Superintendent; C. H. Coleman, S. M. Tyee, J. W. Martin, and lectures by W. M. Jones, Field Agent, and S. C. Walker.

On Saturday evening, August 10th, the corner stone of Oakland Methodist Episcopal Church was laid by the Masons of Bellemina, Ala. The ministers and their respective congregations presented the District Superintendent, Rev. J. L. Carr, a fine suit of clothes at the district conference, a token of respect and love. Rev. A. W. McKinney presented the suit with brief remarks.

Mrs. Lottie L. Cox was elected President of the Woman's Home Missionary Society of the Huntsville District; Mrs. Jackson of Decatur was elected Treasurer; Mrs. Cora Burns, Center Grove, R. D. 5, Huntsville, Ala., Secretary.

SAN ANTONIO

The Forty-Ninth Session of the San Antonio District Conference of the Methodist Episcopal Church, convened at Jacob's Chapel, San Antonio, Texas, July 31-Aug. 5th, 1923, with the Rev. G. A. Deslandes, D. D., District

Superintendent, presiding. The pastors and quite a number of delegates and visitors were present. Devotional exercises were conducted by Rev. B. J. Easter, pastor of Beeville. Administration of the Lord's Supper by the District Superintendent, assisted by the Elders of the District.

The Rev. S. N. Harvey was elected Secretary; Rev. Thomas Moore and Mrs. M. V. Porter, assistants. The Rev. L. H. Richardson was elected Treasurer, with Rev. Geo. Waters, assistant. The Rev. Wm. Ellison was elected Statistician. Rev. J. H. Swann was elected reporter to the Southwestern Christian Advocate.

The opening sermon by Rev. Wm. Ellison of Gonzales, was a spiritual treat to all. The address of welcome, on behalf of the churches of San Antonio, was delivered by the Rev. L. H. Richardson, pastor of Saint Paul, San Antonio. Response by J. H. Swann of Cuero.

The local program Monday evening was of a high order, quite a number being present to witness the same. Mrs. C. S. Edmonds served as district pianist.

The following pastors delivered great sermons at 11:00 a. m. each day: Revs. Wm. Ellison, pastor at Gonzales; C. H. Anderson, pastor at Hoods; A. G. Russell, pastor at Yorktown; J. W. Stone, Sr., pastor at Seguin; Joseph Young, pastor at Hamilton.

Mrs. M. E. V. Hunter, State Demonstrator, of Home Economics, Prairie View, Texas, was with us and gave two demonstrations, one on canning and one on making flowers and beads, deep interest was manifested by the pastors and delegates.

Prof. A. L. Hammons, State Farm Demonstrator, Seguin, Texas, was present and made two practical talks on preparing the soil, cultivating and harvesting crops and poultry raising.

The following pastors delivered great messages at the night services: Revs. J. S. Medlock of Keerville, Geo. Waters of Hondo, C. H. Anderson of Hood.

Dr. R. N. Brooks, A. B., D. D., President of Samuel Huston College, was with us and told of the needs of our school and its achievements. Under the presidency of Dr. Brooks we have been granted state recognition by the Board of Education of Texas. We shall stand by the school as faithfully in the future as in the past. The Rev. D. C. Lacy, Field Secretary of the Board of Conference Claimants, was present and was given the right of way Friday night. His appeal on behalf of the retired ministers will not soon be forgotten by the large crowd that greeted him. Revs. L. H. Richardson and J. H. Swann, made strong talks on behalf of the retired preachers.

We have several local preachers on the district who are students at Samuel Huston College; they are making good in their studies in school and their examinations in the district conference.

The reports from auxiliaries were good. Each was given a prominent place on the program and was presided over by their respective president, while they made their reports. The District Superintendent made his report on Thursday morning which gave evidence of the fact that no phase of the work had passed

his observation. His report carried with it five timely recommendations. A committee of five pastors was appointed to consider the same, viz: Revs. J. W. Stone, D. C. Lacy, Wm. Ellison, C. H. Anderson and J. H. Swann, chairman. The committee and conference enthusiastically endorsed said recommendations.

The reports of pastors, local preachers and exhorters, showed advance in the spiritual work of the church all over the district.

On Saturday, August 4th, after receiving the sad news of the death of our President, W. G. Harding, the conference stood with bowed heads and was lead in prayer by the writer.

The following visitors were present and addressed the conference: Rev. J. W. Warren, D. D., District Superintendent of the Dallas District; Rev. Wm. Reed, Waco; A. Brown, Shiner, Texas; J. J. Hardeman, Denison, Texas; Mrs. R. N. Brooks, Austin, Texas; Dr. J. C. Collins, D. D., San Antonio, Texas; Rev. A. G. Gillis, New York; Rev. J. W. McDade, D. D., San Antonio; Rev. Thomas Rice, Prof. E. L. Gordon, Dallas; Prof. R. A. Adkins, Lockhart; Rev. W. W. Givens, and others.

The District Officers are as follows: District President of Sunday School, Prof. O. V. Walker; District Epworth League President, Mrs. M. V. Porter; District Ladies' Aid President, Mrs. G. A. Deslandes; District Junior League Superintendent, Mrs. E. S. Ratliff; District Woman's Home Mission President, Mrs. J. A. Pope; District Foreign Mission President, Mrs. M. P. Walker; District President of the Son's of the San Antonio District, R. S. White, Gonzales.

The pastors, delegates and all concerned are well pleased with the leadership of the Rev. G. A. Deslandes, our efficient District Superintendent.

Too much cannot be said in praise of the Rev. S. N. Harvey, the energetic pastor of Jacob's Chapel Methodist Episcopal Church and his loyal members and friends for the royal manner in which they entertained the district conference.

Sunday was a great day at Jacob's Chapel, 9:00 to 10:30 a. m. Model Sunday School, conducted by Rev. J. L. Evans; 11:00 a. m. sermon by Dr. R. N. Brooks, A. B., D. D.; 3:00 p. m., sermon by Rev. N. J. Johnson, A. B., D. D., D. D.

All of the night services were largely attended by Negroes, whites and Mexicans. The spiritual tide was high. The Rev. N. J. Johnson had just closed a ten days' meeting at Jacob's Chapel which resulted in a number of converts and accessions. Money raised at the District Conference for all causes, \$3,194.61.

Gonzales was selected as the seat of the next District Conference.—J. H. Swann, reporter

MEMPHIS

The doings of the Memphis District Methodist Episcopal Conference, the Sunday School, Epworth League, Ladies' Aid and Woman's Home Missionary Conventions which convened at Dyersburg, Tenn., Aug. 8-11, are now a matter of record. From every angle the meeting was a success. The pastor, Rev. Hughlett has labored hard at this place build-

ing the church with his own hands and without pay. His people are loyal.

The Conference was organized the first day, with most of the delegation present. Rev. Roberson was elected Secretary pro tem; Rev. Gordon was elected Treasurer; Miss Alberta Burns from Memphis, was elected Statistician; Mrs. Johnson of Warren Chapel, assistant. Rev. Gordon was elected as reporter to the Commercial Appeal; Miss Rosa Cook of Centenary, assistant; Mrs. Cox was elected reporter to the Southwestern Christian Advocate. Rev. Mr. Banks preached at 11 a. m. first day, and Dr. Thomas Davis, District Superintendent read a splendid report of the year's work.

The words of welcome of Dyersburg came to us from Rev. Johnson of the A. M. E. Church of that city.

The roll was called and reports read which portrayed to the listeners, that church work is on the upward march in the rural as well as the larger churches. Rev. J. C. Sherril spoke on constructive church work. He said the reason some men fail in soul saving is because they try to crowd the revival season, instead of urging men to accept of Christ all along. Prof. Mitchell also held the conference spellbound with his eloquence. Rev. Price preached a real evangelistical sermon at the night session. Prof. T. R. Davis sent a message regretting his absence.

Convention Session—Rev. Dowell, Chairman of the Sunday School Convention gave timely remarks. Reports from the charges were read and received. Discussion on the following subjects was opened; "The Reason for the Small Attendance in Our Sunday Schools"; paper on the subject by Mrs. Lula Johnson of Warren Chapel of Memphis. Miss R. A. Burns of Centenary presented a strong argument in her paper, "Why a Teachers' Training Class in Every Sunday School." Remarks by Superintendent Davis. Rev. Dent of the C. M. E. Church was introduced to the conference and made an address. We had a strong sermon that night by Dr. E. J. Cox, his subject "Robbers in the Highway of Everyday Life."

The third day opened with devotion. The District President of the Ladies' Aid Society, Mrs. Polly Wilcox of Burdett Chapel, held the chair. The report of the President was received and adopted. Discussion was opened by Rev. Cox on this subject, "The Benefit of the Ladies' Aid in the Local Church." Remarks by Rev. Davis and others. Reports from auxiliaries, paying dues, then the election of officers.

The District President of the Woman's Home Missionary Society, Mrs. E. J. Cox, took the chair. She made a report of work done in the district; reports of auxiliaries were called for and dues were paid. Paper was rendered by the Warren Chapel delegate, Mrs. Hoskins. Then Dr. Sherril was asked to introduce our Field Secretary of the Woman's Home Missionary Society, Deaconess Jane Lowe who is spending some time in the Tennessee Conference. She is one of the few women who are spending their time to help humanity. Her talk was inspirational, educational, and eloquent.

Rev. Price, President of the Epworth League took the chair. All of the charges did not report their Leagues in No. 1 condition. The following discussion was led by Rev. Price, Rev. Gordon and Rev. Cox, "The League, Its Place and Work in the General and Local Church." Paper by Miss Helen Heard on "An Ideal Epworth League"; paper "Immortality" by another delegate. Election of officers.

Dr. J. C. Sherril, our Area Field Secretary of Chattanooga, was presented by Superintendent Davis. Dr. Sherril spoke on "Centenary"; he is truly an orator. Every one who heard him left the house with a new determination to be workers together with Christ for the redemption of the world.

During the session of our conference we were favored with the following distinguished divines of the Nashville District as guests: Revs. D. T. Burch, J. H. Ellis, Irvin and Seabastain. Our hearts were made to burn as they talked.

Sunday was a high day; a fine audience, and Dr. Davis was at his best. When the conference adjourned we were fully convinced as to our welcome. The people having done all in their power to make things pleasant.

The next session of the Conference is to be held at Burdett Chapel, Capleville Charge, August, 1924.—(Mrs.) E. J. Cox, reporter.

AS SEEN AND HEARD AT THE THIRD SESSION OF THE PITTSBURGH DISTRICT CONFERENCE, METHODIST EPISCOPAL CHURCH

The third session of the Pittsburgh District Conference held at McKeesport, Pa., opened Wednesday evening, August 8, with the anniversaries of the Sunday School and Epworth League. Rev. R. W. Stennett, Sunday School Field Secretary for the Washington Conference, spoke briefly on "The New Emphasis in Kingdom Building," which emphasis he declared to be upon the place of Religious Education in the life and work of the church. Dr. Fred Butler followed with the address of the evening on the subject: "A New Movement Among Our Young People." Dr. Butler in his inimitable way disclosed the modern trend in our churches whereby the youth are more and more becoming the center of interest. Music was rendered splendidly by the local church choir.

Thursday morning the conference proper opened with the administering of the Lord's Supper by the district superintendent, followed by the organization of the conference. Rev. D. M. Pleasants was elected Secretary and Rev. E. A. Love, reporter. The report of the district superintendent, Dr. M. J. Taylor, was interesting and informing. The outstanding features of which were the following: First, the territory of the Pittsburgh District is preeminently industrial and has therefore received large numbers of migrants from the South. The problem resulting therefrom has been proper handling and proper churching these new comers among us. Second, the Pittsburgh District made an advance of 20 per cent in Centenary giving during the fiscal year while every other district in the area slumped. Twelve charges on the district made last year

the best year of the Centenary. The district has advanced during two years from the employment of ten ministers to the employment of twenty. Membership in the district has increased from 1,200 in round numbers two years ago to approximately 2,000. Financially the district supports its ministry fine. Only one church on the district with a full membership of 75 gives less than \$1,000 and parsonage. Seven of the twenty charges increased pastors' support from \$200 to \$500. The following organizations are functioning well: The Ladies' Aid, Woman's Home Missionary Society, Woman's Foreign Missionary Society, Sunday School and the Epworth League. Dr. Naylor closed his report with his hobby, "Christian Stewardship."

The morning session was closed with a paper: "How Shall the District Meet Its Evangelistic Responsibility?" ably presented and discussed by Revs. J. D. Brown, Nathan Minor, C. W. Burnett and C. A. Brady.

In the afternoon welcome addresses were delivered by the Mayor of McKeesport, George H. Lysle, and Dr. R. H. Morris of the A. M. E. Church. Rev. E. A. Love responded. Then followed one of the most interesting sessions of the conference, a Round Table Conference on "The Standard Graded Sunday School," conducted by Rev. R. W. Stennett. Rev. W. E. Jefferson, the Sunday School enthusiast of the district, gave a very splendid paper on "Religious Education," which was opened for discussion. Rev. E. A. Love led in the discussion.

Last but not least in the afternoon came the Woman's Home Missionary Society, Mrs. M. W. Clair, wife of Bishop Clair, presided. She gave a fine description of conditions in Liberia as she had been able to see them during her residence there. She told of Africa's need. She told of how one king had come every year for ten years for a teacher. She told of the thousands yet untouched even in small Liberia. Her plea was that we keep up our Centenary giving and also seek promising young people who will devote their lives to Africa's redemption.

Dean L. M. McCoy of Morgan College, and Dr. A. J. Mitchell, manager of the Washington and Delaware Conferences' Epworth League Institute, were introduced and each made an appeal for his respective work.

In the evening Dr. Frank Rhines of the Area office gave his splendid address and talk on the Centenary. His point of departure was: "Look on the fields for they are ripe already to harvest." Everyone present caught a new vision of the mission fields as he so vividly portrayed them and their needs. "The blight of the heathen world is summarized in five words," he said, "caste (particularly baneful in India), ignorance, poverty, vice and sin." Music was rendered by the Bethlehem Choir. A very palatable banquet was served following the lecture. Rev. J. E. Dotson, pastor of the entertaining church, presided as caster of ceremonies.

The second day's session opened with a Bible talk by the district superintendent. Then the pastors reported their work. Progress was shown along many lines, especially in Centenary giving, ministerial support, additions to

the church, and subscriptions to the Southwestern Christian Advocate. The following churches reported delegates to the Epworth Institute at Morgan College: Fairmont, W. Va., one; Wheeling, W. Va., one; Warren Church, Pittsburgh, one and Washington, Pa., three.

Dr. I. Garland Penn., Secretary of the Board of Education for Negroes, was presented and gave a very inspiring and informing address on the work of his board. The outstanding fact presented was that the value of our school properties had advanced \$2,000,000 in the last four years, making the total valuation now of these properties \$4,500,000. The rate of increase in point of students was also shown to be gratifying.

Dr. W. A. C. Hughes of the Board of Home Missions and Church Extension was introduced and told with telling effect of the advance the church had made in its Negro work during the four years of the Centenary. He carefully surveyed the work from Texas to Pennsylvania, and showed how the work had advanced. The Calvary Church in McKeesport in which the sessions of the conference were held, is a direct product of the Centenary. Its progressive and far seeing pastor, Rev. J. E. Dotson and his loyal and devoted people also have wrought well. In two years this church has advanced from the position of a Centenary project to the place where it is not only self-supporting but pays the second largest salary of any church on the district.

The anniversary of the Woman's Home Missionary Society was observed with a splendid paper by Mrs. Maybel Jefferson. Mrs. R. S. W. Thomas, the District President, presided. In the evening a very able sermon was delivered by Rev. I. L. Johnson, subject, "The Lost Sheep." It was a sermon long to be remembered. Music was rendered by the St. Paul A. M. E. choir.

Saturday morning after the devotions the reports of local preachers, exhorters and district stewards were heard. Mrs. Florence Gaither, a recent addition to the deaconess' force, was presented and addressed the conference. Mrs. Gaither is a daughter of the Washington Conference and has been assigned to that conference for work. Dr. Thomas and Revs. A. D. Brown and Nathan Minor then presented Dr. Naylor with a purse, the expression of appreciation from the ministers and delegates of the conference. The Epworth League, Mr. Wilbert Williams, District President, was given an hour and entered upon the reports from various chapters and the election of officers. Reports showed that the leagues of the district were far in advance of last year.

Sunday was the big day. 9:30 a. m. a spirited love feast led by James Propps and Floyd Miller was held. At 10:45 a. m. the district superintendent delivered an appealing and logical sermon. Music was rendered by the local church choir. At 3:00 p. m. Rev. C. W. Burnett, the Chesterfield of the district, preached a masterful sermon. His choir from Grace Church, Pittsburgh, rendered the music. At 8:00 p. m. Dr. R. W. S. Thomas, the scholarly pastor of Warren Church spoke in no uncertain tones of the "Power of the Gos-

pel." His well trained quartette rendered the music. Then the committee on resolutions made its report thanking the local pastor and members for their fine entertainment and voiced the sentiment of the conference in declaring that nothing had been spared by the local folk in their attempt to make the stay of the delegates pleasurable. Everyone reluctantly bade good-bye to the good people of McKeesport and went on their several ways feeling that it was good to have been there.—E. A. Love, reporter.

MARION

The Forty-Eighth Annual Session of the Marion District Conference met with the Mt. Moriah Methodist Episcopal Church. After devotions, Dr. R. R. Williams, the District Superintendent, called the conference to order. The conference was then organized. P. P. Wright was elected Secretary; B. J. Brook, Statistician; L. H. Zeigler, was elected reporter to the *Southwestern Christian Advocate*. The reports from the pastors and the various auxiliaries showed an increase along many lines. The spiritual tide ran high.

Good sermons were preached by the following brethren, viz: J. H. Jones, G. W. Washington, A. M. Knox, F. W. Williams, L. H. Zeigler, F. F. Owens, J. L. D. Knox, L. D. Daniels, R. R. Williams, District Superintendent, and P. P. Wright.

We were blessed with the presence of Dr. Wm. Jones, our Sunday School Field Agent, who conducted a Sunday School Institute during the session.

Dr. E. M. Jones, our Area Secretary, was present and gave us a strong appeal on crossing the line between the Centenary and the world's service program.

Rev. G. W. Lewis our pastor at Anniston, was present and spoke to us. Dr. Sanders, the District Superintendent of the Pulaski District, East Tennessee Conference, was with us and spoke. Prof. S. C. Walker of the Central Alabama Institute was at his best in delivering an address, subject: "Changes Show Progress." We can not forget the hospitality the pastor, Rev. G. W. Jones, and his good people showed us.—L. H. Zeigler, reporter.

ATLANTA WINS FIRST PRIZE THE SECOND TIME BY ITS CLEAN-UP CAMPAIGN

(Continued from Page 8)

Much of the success is due to the efforts of Miss Katie Kelley, educational Secretary of the Anti-Tuberculosis Association, the character of whose work through her daily contact of school children and many of the parents. A brief history as relates to the number of persons taking part is very important.

Number of Members of committee, 21; Number of meetings of general committee, 4; Teachers promoting campaign in the city, 250; Teachers promoting campaign in the county, 35; Neighborhood Union Work, 15; College Students, 60; Nurses working in the Field, 5; Students from Social Service School, 7; District Visitors, 5; Number of

people promoting campaign as Field Workers, 398; Number of children filling out Survey blanks, 11,000; Sixteen city schools and 18 county and 4 private schools participated; Number of homes planting shrubbery and otherwise beautifying premises, 1,702; Number of homes painted, 1,025; Number of vacant lots cleaned 1,743.

In addition to the newspaper articles including one article in the Associated Press. 200 posters were supplied by the U. S. Health Bureau, 2,500 tags with inscription on both sides in attractive letters, "BURN, BURY AND BEAUTIFY" was contributed by the Standard Life Insurance Company. An equal number of tags with wording "CLEAN UP ATLANTA" were contributed by the Pilgrim Insurance Company. 30 business men participated in the campaign dressed in overalls and carrying brooms assisted in the cleaning of the stores and business places on Auburn Avenue. The planting committee reported 30,000 packages of flower seeds distributed. Seeds were secured through Congressman W. D. Upshaw. In connection with the Better Baby Health Clinic during the campaign 450 pieces of literature were distributed. 500 pieces of literature were distributed relating to the care of the teeth. Including the literature on teeth, adenoids and tonsils the literature on flies, etc., there were 14,500 pieces of literature distributed.

Two prizes of \$25.00 and \$12.50 awarded to Yonge and Ashby St. schools, respectively. School prize for best poster for colored department was won by Mitchell St. School. Many beautiful attractive pictures were taken of the premises, including flower gardens, back yards and painted buildings to illustrate the results of the campaign as it affected the whole citizenry and also illustrated the influence of such campaigns on the permanent health of a community.

This is simply another instance, of how, through the co-operation and recognition on the part of the city government and public officials with the colored people, in their effort and yearning to make Atlanta a more attractive, a more wholesome, a more desirable city for "all the children of all the people" to live in, the attention of the outside world is called to the accomplishment and position that Atlanta occupies as a municipality in our national life. Some of the foremost citizens of the world, white and black, live in Atlanta. It also illustrates what would be possible in terms of a "city beautiful" not only during the National Health Week but the year round if the city fathers could be induced to recognize the wisdom of increasing the garbage removal facilities to the point where the garbage in the colored districts would be removed with such frequency as to make the foul and stagnating odor, that is so prevalent in many sections impassible. If the streets and lights and water mains and sewage system in the Negro section of our city would get the consideration that the Negroes' tax and esthetic taste entitled him to, the "ear-marks" of the Negro section would disappear from our municipality. We would have a happier, a more contented and a more permanent Negro population.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---Timothy, The Good Minister of Christ

(Acts 16:1-3; Philip 2:19-22; 2 Tim. 1:116; 3:14-15.)

SEPTEMBER 23, 1923

As we said was the case with Luke, so our knowledge concerning the life of Timothy is quite limited. If the Book of the Acts had been continued through to the death of the last apostle, probably Timothy would have stood out in the latter part of it as a great champion of the Christian faith. The time and circumstances of his conversion to Christianity is not told to us. It may be that he was one of Paul's converts at Lystra during his first or second visit there. But probably he was won to the faith by his mother or grandmother, both of whom were Christians before him. His father was never converted, and it seems that he was dead before the son's conversion. Judging from the reference which Paul makes to his mother and grandmother (2 Tim. 1:5), they were both very pious souls and loyal Christians. Being brought up under such motherly and grandmotherly influence, we are not surprised that he became the faithful minister of the Lord. His very name signifies honor or reverence for God.

Before Paul visited Lystra the third time, Timothy had already manifested considerable spiritual gift. So upon the recommendation of the Christians in his home church, Paul ordained him to the Christian ministry and took him along with Silas in his missionary tour of Greece. During all those years, when Paul was in Greece and Ephesus, Timothy was an ever ready and willing assistant in the establishment and consequent ministry of this and that local church, or was hastening hither and thither on an official mission for his spiritual chief. And in that capacity he served Paul and churches until Paul's martyrdom in Rome. The only sure information we have of him after this is that he was imprisoned somewhere at some time and on some charge, but was later released and was intending to visit Rome (Heb. 13:23).

Now it undoubtedly speaks very highly of Timothy that he was able to serve this great apostle in that capacity until the latter's death, and at the same time ever to increase and never to diminish in his love for Paul and in the love of Paul. For if the impression of Paul which I get from the study of his writings and the Book of Acts be correct, he was a man who was the most rigidly exacting in his expectations and requirements of Christ's ministers, and had but little patience with the slightest infection or weak-kneedness or moral weakness on their part. We think of others who worked at one time or another with him, but who never did maintain the high places in his admiration and love that Timothy ever increasingly held until the end. We think of Barnabas; we

think of Mark; we think of his colleague, Peter, and we think of others. Paul himself conscientiously tried, if ever man tried, to too the mark and hew to the line in all things, and he required and expected the same of every minister who was to remain highest in his estimation and esteem.

So, if John was the disciple whom Jesus loved, Timothy was the disciple associated with him in the actual work of the Christian ministry. Doubtless one reason for his great love of Timothy was the fact that he was a young man whom Paul had trained in the work of the ministry. He regarded Timothy as his son—shall we not say his only begotten and first born son in the ministry? Almost daily he could observe his influence on the increasing spiritual life of his youthful disciple, and in him he was well pleased. No other of his disciples bore this close filial relation to him. But this does not tell the whole story in accounting for his greater love for Timothy. Titus was his son also. We remarked a few weeks ago in discussing Paul that in him the Jewish and the Greek spirit met—the Jewish religious zeal and the Greek love of liberty. The same may also be said of Timothy. But in him also the Jewish and the Greek blood met—the Jewish from his mother's side and the Greek from his father's side. The chief reason for Paul's deep love for Timothy is the fact that they were one in mind and spirit. As Jesus said that he and his Father were one, so Timothy could well have said that he and Paul, his spiritual father, were one. Because of their oneness of spirit, whenever and wherever the occasion required it, Paul could send him on errands to churches, not only to take letters, but also to investigate the spiritual condition of the church and strengthen the Christians in the principles of Christianity as taught by Paul. And he could always feel sure that the work would be well done. For Timothy's sole interest was not in his own welfare, but in the welfare of the people whom he served. Whoever loved Paul must also have loved Timothy. And whoever disliked Timothy must also have disliked Paul. Humanly speaking, the relation between this spiritual father and son is quite suggestive of the relation between Jesus and his Father.

We know the end of Paul. But Timothy's end is not known. One tradition has it that a mob finally lynched him in Ephesus for protesting against the licentious religious practices of the worshippers of Diana. And another tradition has it that he was buried in Rome beside his great chief and spiritual father. These, however, are mere traditions, either

of which may or may not be historically true. But we may believe that, as he was one with Paul in spirit and knew something of the hardships, trials, sufferings and final execution which he valiantly underwent for Christ's sake—we may believe that he, too, unless he died early, became well acquainted with similar hardships and trials in life, and probably suffered martyrdom in the same cause. For the great Roman persecution of the Christians under Nero which brought Paul's violent end continued a year or so after Paul's death; and less than two decades later the second great persecution under Domitian took place. Such would be a fitting end for the son who was fathered in spirit by such a man as Paul.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Sept. 23, 1923.

"Him would Paul have to go forth with."

(By Rev. D. D. Martin, D. D.)

Only those who have been on the mission fields understand fully what it means to have good fellowship in the work. In early Methodism it was the plan to have a senior and junior preacher on a circuit, including many appointments. This plan is being continued in some sections under the parish plan of organization. It is still in some form very general in the mission fields. All new missionaries as a rule are given positions with older missionaries so that they may learn methods, language, and become experienced, under those who have been seasoned to the work. Such relations are so intimate that it is of greatest import that happy selections be made when two workers are thus thrown together.

Paul was now quite ripened in the work. He knew how to pioneer. He needed a companion, that they might be mutually helpful. He had had some unfortunate experience and must be careful in the selection. When he met Timothy he felt sure that he would prove a good "son in the Gospel," so that he proceeded to seal the bond between them, and until the end they were fast friends. This presents another matter requiring great care in the home church. When a missionary is sent out, with whom are they to work? Will they be congenial, can they do their best work under the conditions, and will there be no reproach because of unseemly relations between the workers? This is one of the important questions in sending any missionary.

The other side to this lesson is: Can we afford to leave overworked missionaries alone on the field when we have so many in the church at home that could be spared to go to their help? The age of our missionaries would be lengthened for service from ten to twenty-five years if we could give them relief, when they need it, from the strain of work and climate, as well as the unceasing pull upon their sympathies and human touch. It will pay the church in every way to send relief promptly to those at the front in the burden of the work. Who will say, "Here am I, send me?"

GAMMON SEMINARY.

Quarterly Conferences

BROOKMAN, GA.—Fourth quarterly conference of Haynesville Charge, held at Brookman, New Hope Church, was quite a success. District Superintendent C. W. Prothro was at his best in the pulpit. All the claims of Superintendent were, raised and a neat sum was left for the pastor. In addition to this, Mr. Piles, deacon of the Baptist Church solicited and presented to the District Superintendent a purse for which he was very thankful as it was something novel to him on his district. This church led by Mrs. Lula Wright never allow their part of the work to lag. Too much praise cannot be given to Mrs. Wright and the members of New Hope and her friends for the loyal way by which they make the cause of Christ and Church go. They have on plans to pay pastor in full and raise Southwestern subscriptions by conference. Notwithstanding the pastor has had illness in his home all the year, he is striving to bring a round report to conference.—Arethea M. Wright, Reporter.

SEALY CIRCUIT—The fourth quarterly conference of the Sealy Circuit was held August 25-26, with the Rev. R. B. Reid, district superintendent, presiding. The devotion was conducted by the district superintendent and the writer. Afterwards a few officers came in, and the business of the fourth quarter was taken up and despatched with every mark of ability and brotherly kindness. The superintendent expressed himself as being pleased with the work of the circuit, in that is a little in advance of last year to date. Sunday was a high day with us. The Rev. Reid preached two soul-stirring sermons, taking as his morning theme, "Work," (Matt. 20:4.) At night Matt. 24:12-13; theme, "Cold Love." He emphasized the necessity of an Episcopal residence and asked that we bring a good report to the annual conference for the same. While the superintendent was with us, we put on a plan that if worked out will put us "over the top" with all claims, which we are working hard to do. The superintendent is paid up in full for the year, the first and only work, he said, that had paid him in full.—T. H. Edwards, Reporter.

CARD OF THANKS

We wish to thank the members and friends of Warren Chapel M. E. Church, Lake Charles, La., for their kindness shown in the recent illness of our daughter and sister, Florence, and for the many beautiful floral offerings.

The Methodist Community Club of Orangeburg, S. C., earnestly solicits cast-away clothing, hats, shoes, etc., from any friend or friends who desire to help the poor in this manner. Respectfully, Mrs. Phyllis E. Gibbs, Clarin University, Orangeburg, S. C.

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} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

September 23.

Subject; Training For Leadership
(Luke 22:26.)

The whole purpose of the new and enlarged program of the League is that of putting at the disposal of the church an increasing number of people fitted by training and consecration to prosecute the tasks of the kingdom. The leadership need is by far the greatest need of the churches of our group.

Adequate Training

Negro people are the easiest in the world to lead. We follow leadership without very much regard to its kind or quality. This is especially true as regards religious leadership. We are so deeply religious that any kind of religious propaganda takes root easily amongst us. Now, for a people who are so prone to follow, the right kind of leadership is the only safeguard. The matter of leadership training is, therefore, one of vast moment for our group. For the last twenty-five years, Negroes have been investing large sums of money in church plants. In our large cities, these plants will in some cases reach as high as a half million dollars in value. That kind of an investment in a church raises at once a serious problem. Sometimes the only motive that prompts this sort of thing is that of having a better church than the other rival denominations, or, what is worse, the ambition of some preacher to get the reputation of being a great builder. We must keep in mind that it is possible for this sort of investment in church property to degenerate into sinful extravagance. I think, frankly, in many cases it has done so. A hundred-thousand-dollar church plant that merely furnishes a place for a few old people to meet once a week and talk of their 'ups and downs', may be of some service, but surely not enough to justify that large investment. A hundred-thousand-dollar church plant that merely furnishes a place for three or four hours of preaching service a week, or a place to hold thirty minutes of the old time Sunday School service once in seven days, such a church, so used, may be of some service but certainly is in no way giving service commensurate with the money invested in it. It is clear then, that unless such plants are in the hands of a leadership that knows what the church owes the community and knows further how to make the church pay its full debt to the community, these large investments are sinful extravagance. Now it takes more than a big stomach, a big voice and a Prince Albert to make

this kind of leadership. It takes definite, specific, protracted training.

Interest in Other People

This is the real heart of the leadership problem. The history of the Negro church in America is one of the "Wonder Books" of the Modern age. The pioneer Negro preacher, practically untrained in most cases, wrought marvels. I am inclined to think that this is explained by the fact that his lack in training was compensated for by his unselfish devotion to the interest of the people served. God can do mighty things with an unselfish man. If we can get training and unselfishness coupled up in our leadership, no one but God can tell what can be done. If on the other hand, we get training and selfishness; we owe unto the people! The church in its handling of the young people can do much to create in them a genuine interest in the welfare of other people. One of the fundamental defects in our religious training is its failure to make the big ideas of Jesus controlling in the conduct of young people. We become interested in other people the moment we begin to do something for them. Instead of preaching to children about the blessedness of giving, let them actually take gifts to the little fellows in the alleys. One act of that kind will be worth more than fifty-two sermons on giving. The only way to train for service is through service. No body ever learned to drive a nail by reading or hearing lectures on nail driving. One becomes expert in nail driving by driving nails. Similarly, one will become efficient in unselfish service of others by actually serving others. Our Sunday Schools and Epworth Leagues must become service laboratories instead of service lecture rooms.

Vision

John R. Mott says, Vision is (1) the ability to see WHAT others do not see; (2) the ability to see FURTHER than others see; (3) the ability to BEFORE OTHERS SEE. Our church leadership needs to do all these. Right G. Ingersoll once said that the Democratic Party was like a man riding backwards on the train—it never saw a thing until it had passed it. So many of us church leaders are like Ingersoll's Democratic Party. We never see a thing until it has passed us. Suppose the church had had the vision to see the tremendous power of the "movie" before the commercial agencies saw it. We have today an institution that parades the bedizined Salomes of our day before our boys and girls. We might have had, we could have had, an ally of the church preaching the gospel of help and good will to hun-

dreds of thousands daily. We lost our chance for lack of vision.

J. W. HAYWOOD,
Baltimore, Md.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

MAY—Rev. Haney May was born April 6, 1848. Died August 24, 1923, age 75 years. He preached 48 years and pastored 47 years. He added more than 3,000 members to the Mission at roll call in the annual conference. The following is a short sketch of this good man's pastoral work as a member of the Mississippi Conference of the Methodist Episcopal Church. In January 1875, he was sent to Meadville, Miss., where he remained three years and built one church; 1878, Brookhaven, there he plastered the church; 1879, Summit and Magnolia, were added to Brookhaven station and built an addition of fifteen feet to the church at Summit; 1881, he was sent to Liberty and built a parsonage; 1884, Bowerton, seated New Hope Church and added 400 members to the circuit; 1877, Pass Christian, built parsonage and painted church, purchased furniture to the amount of \$170; 1892, Handsboro, built parsonage; 1896, Crystal Springs, improved church and parsonage; 1898, Benton, enlarged parsonage; 1899, Ellisville, paid debt of \$150 and slated church at Laurel; 1900, Shubuta, paid debt of \$84. The following years he pastored at Zion Ridge, West Jackson, Benton, Peahatchie, Pass Christian and in 1916 was sent to Columbia. He was carried to Little Rock Methodist Episcopal Church, Rev. H. Holster is pastor. His funeral was largely attended. The following pastors and friends were present: Revs. J. H. Cook, W. H. Cain, Tom Watson; A. Holster A. M. Quinn, P. W. Baldwin, W. A. Oates, and Miss Sadu Holston. The funeral services were preached by Rev. P. W. Baldwin and Rev. W. A. Oates.—W. A. Oates, P. C.

WATKINS—Brother Dock Buntun Watkins, a faithful member of Dudley Chapel M. E. Church, died June 2, 1923, at Purvis, Miss. He was born in Neshoba county, October 11, 1858; joined the Methodist Episcopal Church in 1878. Age 64 years. He was a faithful worker in the church for over forty-five years and was a local preacher. He was at one time state president of the Epworth League. During his presidency he gained wide acquaintance. The funeral was attended by the pastor, Rev. J. E. Thompson, assisted by W. J. Thomas, president of the white school board, Hattiesburg, Miss., Mrs. E. J. Calhoun (white), Purvis, Miss.; and Dr. L. Bennet (white), Purvis, Miss. He leaves a wife, nine children and a host of friends to mourn his loss. "Servant of God, well done; thy glorious warfare past, the battle's

fought, the victory won, and thou art crowned at last."—Rev. J. E. Thompson, Reporter.

THOMAS — On Wednesday, June 27, Harry H. Thomas of West Carrollton, La., died in full triumph of faith. He was the beloved and youngest son of Philip and Bertha Thomas. He had been ill for many months, but his death was a great shock to his family. Many friends and relatives mourn his passing. The funeral services were conducted by Rev. J. A. Landry in Haven M. E. Church.—Reporter.

WHITE—Mrs. Mary Sanford White, the second daughter of Rev. Milton and Esther Sanford was born March 1st, 1873, Marshall, Texas, joined the Ebenezer church at the age of 11, was a zealous Christian worker from early youth till the time of her illness. Married to Lewis White, Nov. 14th, 1894, Ebenezer church. Since their marriage 10 children have blessed their home; five of whom survive her. She departed this life in full triumph of faith August 23, 11:35 p. m., 1923. She leaves a father, husband, five children, two brothers, five sisters and a host of friends and relatives to mourn her loss.

Very effective and appropriate services were held. The pastor, Dr. J. S. Wells, preached a very touching sermon, portraying the beautiful Christian life of the deceased. Resolutions were offered by the Woman's Home Missionary Society, Rebecca Sanctuary No. 232, Mallaleu Chapel, Mary Magdalene Tabernacle No. 1. The church was packed with loving and sympathetic friends. The deceased was buried at the Powder Mill Cemetery.—H. B. Pemberton.

SPECIAL NOTICES

NOTICE BATON ROUGE DISTRICT

An Epworth League Sunday School and Recreational Convention, will be held at Wesley, Wilson, La., Thursday, September 27-30. All Pastors Sunday School Superintendents, Epworth League Presidents, Recreational Life Presidents, with one representative from each Church are expected with their Pastors. All delinquents must report at this Convention as this will be the last on this side of Conference.—B. J. Reddix, District Superintendent.

To the Pastors and members of the Opelika District: You are cordially invited to attend the grand local Sunday School Anniversary which will convene at the Pleasant Grove Methodist Episcopal Church, Ashland Circuit, September 12, 1921, ending September 16, 1923. General

(Continued on Page 16)

CHURCH FURNITURE
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WHAT THE CHURCHES ARE DOING

ENTERTAINMENT AT RICHARDSON CHAPEL

HILL SIDE, LAGRANGE. — Mrs. Mollie Floyd of Savannah, Ga., recently gave a recital, "An evening with Dunbar," at the Community Center of Warren Temple M. E. Church. It was a very successful recital. Mrs. Floyd was ably assisted by local talent on Friday night, August 3rd. She gave a very successful entertainment at Richardson Chapel, the new M. E. Church that has been built in Hillside, a suburb of LaGrange. This community is composed of Factory and Mill workers. The company donated three thousand dollar (\$3,000) to this church and the great Centenary Movement of the M. E. church supported this amount. A beautiful modern church and parsonage have been erected.

Sunday, July 17, 1923, was ground breaking for this new structure, it was a very impressive service. Mayor Fuller Calloway and the Rev. E. D. Gidden, District Superintendent of the LaGrange District dug the first shovel full of dirt. The White and Colored met spading dirt for this church. The good citizens of this community are working hard to eliminate every thing that is not in keeping with good morals.

A Men's Willing Workers Club has been organized and is in a good working condition. Rev. John Glider is the wide awake pastor. He has won the confidence of both races and is destined to do a great and noble work among these people. A good school will be conducted here and a competent Christian woman placed in charge of the children. Rev. Glider is ably assisted in this good work by his consecrated wife. On the night of the recital this large and spacious church was crowded with both White and Colored, showing the high esteem of the community, toward the pastor and his wife, Mrs. Floyd left Saturday for Griffin, Atlanta and other points in North Ga. She is invited back to Richardson Chapel, and on her return will organize a Woman's Home Missionary auxiliary during her stop.

Richardson Chapel began her opening celebration Monday night with the following program: Opening celebration, Richardson Chapel M. E. Church, New Episcopal Church, Valley Waste Hill Community. Week, August 6th to 12th. Monday night, Sermon by Rev. C. W. Hansom, Tuesday night, Sermon by Rev. C. A. Hall; Wednesday night, Sermon by Rev. R. R. O'Neal; Thursday night, Sermon by Rev. M. M. Jefferson:

Friday night, Educational night, Mr. W. T. Quilliam, Prof. C. W. Coleman and Prof. L. S. Wingfield Sunday morning services, prayer meeting led by Rev. J. H. Glider and E. H. Hixon, 9 a. m. Model Sunday Prof. Wingfield; 10 a. m. Love Feast conducted by Rev. J. D. Jenkins and Rev. S. C. Crandel. 11 a. m. Sermon by Dr. J. W. Simmons, president of Clark University, Atlanta, Ga. Alternate, Rev. E. D. Gidden, District Superintendent, 3 p. m. address (White friends especially invited) Prof. Thompson, president, LaGrange, Female college. 8 p. m. Installation of officers Rev. E. D. Gidden. The Southwest LaGrange band has been invited to be present. Pictures of church and congregation will be taken Sunday afternoon 4 p. m. Mrs. Floyd was elected Reporter to the Savannah Journal.

LIBERTY, TEXAS.—We are quite sure that the president, faculty, and class of 23, Gammon Theological Seminary, also the many friends of our new pastor have watched the columns of our paper to see and hear something of your son, class mate, and friend, Dr. C. R. McKinney, who came to us immediately after Commencement, April 26 inst. We wish to say that he is alive and on the job. We want to express our gratitude to the Texas Conference for sending us this excellent man. As to his work and ability, he knows what to do and how to do, he is well acquainted with the latest programs of the church. Since his arrival, practically the entire membership has taken on new life. We feel that if it were possible to keep this great man one year the physical and spiritual condition and life of our churches on this circuit would be wonderfully improved. He has proven himself to be master of any situation. As to his pulpit ability, we have never had any to equal him, his sermons are instructive and inspiring speaker. Last week the St. James Church, Liberty, had the pleasure of having present at the weekly service, the tax collector, Mr. Simmons and his two children, at the close of the service he expressed himself to the pastor of the pleasure it gave him to be present, and the value and great need of just such gospel, as he had heard our pastor give. We are convinced that this our Pastor is deserving of the very best we can do and give him. The past three months service among us bespeaks a great future for him. He has an excellent wife, three very sweet children to cheer and grace the parsonage. The pastor and stewards wish to thank the members and friends

who made their contribution to the 3rd quarterly conference which was a success, \$33.94 was raised; \$3.94 above the required amount—Mrs. M. E. Sutherland, Reporter.

WASHINGTON, LA.—Our work is in first class shape. I wish to thank the members for their kindness to me during my illness. When in New Orleans, Brother Hicks sent \$6; Brother Willburn, \$5. The sisters sent \$8.40, and on my return they surprised me with 185 pounds of choice groceries and \$6.45 in cash. On going to the district conference, I was given a new hat, purse of \$4.80, and \$15.40 expenso money. We have on a drive of \$300 by October 21. One subscriber to the Southwestern—A. S. Harris, P. C.

COLUMBUS DISTRICT.—Parker St M. E. Church: Our Sunday School contest which has been on for ten weeks, closed August 26, 1923. The captains were Reed and Blue. Every visitor counted 3, every nickel, 2. It increased our Sunday School ten per cent, spiritually and financially. On the 26th, the collection amounted to \$51.31. Total raised in ten weeks, \$127.—Rev. S. W. Duncan, P. C.

HUNTSVILLE, TEXAS.—The first Sunday in September was indeed a day to be commemorated at Galliee M. E. Church, with our able pastor, the Rev. S. D. Hackett, at the helm. The pastor preached from Paul's letter to the Philipplans, 2nd chapter,

2nd verse. At 3 o'clock the Rev. Mr. Davis of the M. E. Church South held the congregation spellbound, speaking from Jeremiah 5-2. He pictured in a very vivid way the kind and class of men that God wanted and could use. The Rev. Mr. Nell, the Evangelist of the M. E. Church South, was introduced and in a forceful way left a message with us that impressed his hearers. The different clubs made their reports, as follows: No. 1, Sister Ella Hightower, \$6.50; No. 2, Sister Willie Johnson, \$11.79; No. 3, Sister Pet Thomas, \$25; No. 4, Sister A. L. Hackett, \$26.72. Total amount for the day, \$82.14.—J. W. Walker, Reporter.

CARD OF THANKS

We wish to thank the members and friends of Ward's Chapel M. E. Church for their kindness and friendly interest shown toward us. On the night of August 7, a great storm struck the parsonage. The dining table was laden with many pounds of select groceries. The storm party entered singing "At the Cross". They were greeted by the pastor and wife. The following is a partial list of the donors: Sisters A. J. Mills, M. Ward, L. McBeth, M. Thomas, L. Williams, D. B. Rivers, L. Lewis, and others. May God bless these people—Rev. H. R. Smith and wife, Angleton, Tex.

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Special Notices

ROSTER OF DISTRICT CONFERENCES FOR THE 1923 SEASON

Conferences	Place	Date	Superintendent
Philadelphia.....	Chester, Pa.	September 25-27.....	J. T. Fletcher
Easton	Easton, Md.	Oct. 16-18	J. W. Jefferson
Wilmington District.....	Dover, Del.	October 23-25.....	T. H. Woodley
New York.....	Brooklyn, N. Y.	October, 2-4.....	J. R. Brown
Salisbury.....	Princess Anne, Md.	October, 9-11.....	J. E. A. Johns

CRESCENT CITY NOTES

MOUNT ZION—Order of service: Rev. Cornelius Johuson, pastor in charge; Rev. Joseph Chapman, assistant pastor. Holy communion, second Sunday; prayer service, 5:30 a. m.; Sunday school, 9:30 a. m.; preaching, 11 a. m.; Epworth League, 6 p. m.; evening service, 7:30 p. m.; class, Tuesday, 7:45 p. m. On Sunday, August 12, we had an eventful day. There were 190 communicants and several admissions to the church. Our pastor, Dr. Johnson, was ably assisted by Drs. Val Chapman and our Joseph Chapman. It is needless to add that our choir acquitted themselves very creditably. On Monday evening our Sunday school entertained with a very classy concert, under the management of Mrs. Evans, whose resources as an instructor in

this line are inexhaustible and never fail her. Her resistless vigor and her extemporaneous power of going through the most intricate processes of thought with all the facility and familiarity of an ordinary training is indeed worthy of attention. Space will not permit giving the cast of characters. All in all, it was a successful affair and much credit is due to all who took an active part. One important fact is the necessity of renewing your subscription to the SOUTHWESTERN, and you will note the activities of Mount Zion.—E. J. Lacals, Reporter.

Mrs. J. C. King is spending awhile with her sister, Mrs. Rosa Gould in Biloxi, Miss. She will return to the city on September 9th.

The district meeting of the Woman's Home Missionary Society will meet at Thompson Church, September 19, 1923. All the officers and members of the local auxiliaries are requested to be present. Installation of officers by the district superintendent, Rev. M. R. Walker assisted by all the pastors of the city. Mrs. A. G. Jenkins,

District President, Lucy D. Walker, Corresponding Secretary.

WESLEY CHURCH.—The Pastor returned to the city on August 30, and on that day Mrs. Elizabeth Gasquet preached an inspiring sermon. On the 2nd of September, at 6 a. m., the pastor preached from 113 Psalm, 1st verse. After such a strong sermon the Sacramental Table was unveiled. A large number took communion. The trustees have just completed the wiring of the church at the cost of \$285.80. There was an addition of two more lights. The trustees are trying to make this year one of the best years, with Rev. Stanley in the lead.—L. L. Harrison, reporter.

SPECIAL NOTICE

(Continued from Page 14)

topics to be discussed: The Aim, Purpose and Value of the Sunday School, What it Means to the Community, What it Means to the Individual. Come and take a part in this great work. Saturday will be used as general social and recreational Life Day. Come and enjoy yourself. Mrs. Maud Steed, Superintendent; Miss Dora Snow, Secretary; Rev. Benj. Williams, Pastor. You are also invited to attend the Epworth League Anniversary, September 30, 1923. Anniversary sermon 3 p. m.—W. M. Steel, President; Rev. B. Williams, Pastor.

INQUIRY

I wish to inquire of my people

whom I left in Fort Valley, Ga., about 1875. My mother's name was Mimma Davis. I have three brothers, Albert, Pankle and Thomas Mitchell, and three sisters. Lucinda Camel, when last heard of was in Lagrange, Ga.; Manda was the name of the other, and I do not know the name of the third sister. They lived with Dr. Green, a white doctor and preacher at Fort Valley. My name is Sarah Everett. I am now with my oldest son, Jerry, having come here from Mississippi after my husband died. Any information concerning these relatives will be appreciated.—Sarah Everett, R. F. D. 2, Box 34, Moro, Ark.

I wish to inquire for my son Charlie W. Armstrong. He is about 26 years of age and when last heard of was living in Chicago, Ill. His parents live in Columbus, Miss., Moses and Mollie Armstrong. Any information as to his whereabouts will be gratefully received.—Mollie Armstrong, R. F. D. 3, Box 11 Columbus, Miss.

I wish to inquire for my sister, Alpha Williams, who when last heard of was in Muncie, Ind. Her maiden name was Alpha Buck. She left Bowling Green, Ky., and was married to Edward William, who has since died. Any information will be gladly received.—Mrs. Valley Richmond, Sparta, Tenn.

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NEXT SESSION BEGINS SEPTEMBER 19, 1923

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Southwestern Christian Advocate

LORENZO H. KING,
Editor

Vol. 50

New Orleans, September 20, 1923.

No. 39.

THE METHODIST BOOK CONCERN,
Publishers



The New McKinley Methodist Episcopal Church, Dayton, Ohio.
A Centenary Project—The Rev. J. W. Chinn, Pastor.

TROUBLED CONSCIENCES

In his accustomed positive, outspoken manner, Bishop F. D. Leete, speaking in reference to the best method of wringing a superbly victorious climax out of what threatens to become an inglorious defeat in winding up the Centenary Five Year Period, said: "There will be no such hot house measures of whirlwind campaigns as in 1922. The only thing that I can suggest, is that every man do his best to collect the subscriptions already made. Any who ought to pay and will not pay will become an unpleasant factor in our future work. His conscience will trouble him and he will not BE all he might."

The Bishop sent this message out to his men, the Pastors of the Indianapolis Area, but he is also President of the Council of Boards of Benevolence of the whole church to which organization the church is now looking to devise some successful way out of our present church-wide financial dilemma. This way out for the whole church is suggested by Bishop Leete's wise words.

No more whirlwind campaigns. These have been justified in the past but have been regrettably lacking in that which is most desirable for sustained Christian giving; they have not been the logical sequel to an educative process that develops adequate motive and moral choice yoked up with a will power that is necessary for co-operation with the church to the fullest extent in working out her exacting programs. The reaction from whirlwind campaigns is usually unsatisfactory if not positively harmful. The people usually stiffen themselves against succeeding campaigns.

What is far better as an incentive is to quicken the conscience. That must be done in the present emergency. Church leaders every where now must direct their efforts to the consciences of those upon whom we must depend for putting across our proposition to wage a successful Centenary Climax Campaign. This initial work of reaching the conscience may be a bit difficult but besides being the right way, it is the only permanent way, and will yield the desired results in the end. The emphasis must be put on impaired Christian manhood and womanhood that naturally follows one's failure

to perform any duty that confronts one in the process of Kingdom extension. We cannot be what we ought unless we do what we should. When one is enlightened as to his duty, a troubled conscience always follows in the path of Christian reflection, when that duty goes unperformed.

Methodists, Christians, who during these five Centenary years, have been brought face to face with the facts of the world's sore and crushing needs; and who pledged themselves or should have done so to help the Master relieve these human woes, and who now withhold their contributions in the two closing months of this need-meeting campaign, will certainly experience a troubled conscience and impaired Christian characters. It is simply impossible to be our best selves when we neglect to do what is our clear Christian duty. Troubled consciences are handicapping and holding back many Christians from the fulness of joy and the richness of experiences that are normally theirs but cannot be realized as long as they neglect obvious duties.

Troubled consciences will be the only harvest that some Methodists will reap as their individual personal returns from the Centenary Movement. Social service, our ministry to needy humanity, will be the measure of our reward at the hands of the just Judge of the earth who always does right. "Inasmuch as you did it NOT", will be the loudest voice heard by some souls in the great assize—the day of reckoning.

*In-as-much-as you did not pay your pledge;
In-as-much-as you evaded making a pledge of loyalty and succor to the Church trying to relieve the world's needs;*

In-as-much-as the world's needs made no appreciable impression upon you, so that you were not moved to contribute though you did not pledge, to meet the world's crushing needs that otherwise must go unmet;

In such facts of individual consciousness, a troubled conscience is born and a professing Christian must therein feel real spiritual mortification and deep restlessness. Such persons will be their own greatest burdens, the sources and objects of their own crushing dissatisfactions, men and women of troubled consciences.

VALUABLE FOR CHURCH WORKERS

By addressing the Rev. E. O. Watson, 937 Woodward Building, Washington, D C., and enclosing \$1.50, church workers who desire to be well equipped with data in the field of general church information will receive "The Year Book of the Churches," an up-to-date and compact Directory of American churches.

More than 250 pages of this book give a detailed history including main points of doctrine and polity of each of the religious denominations as well as the history and progress of various other organizations. Leading officials, boards, periodicals with their addresses of all denominations are also given. Educational institutions also are listed together with names of their executives.

Interchurch bodies, governmental and

social welfare agencies are listed under another section consisting of 175 pages. More than forty pages are given to statistics of all churches—Protestant and Catholic. A valuable analysis and comparison of statistics as they relate to total population of the country from 1890 to 1922 is given. Comparison is also made between the largest denominations within the Protestant group.

Another section gives a brief survey and statement of the Prohibition situation at present in the United States with tables showing how the states ratified the 18th Amendment, the effects of the Amendment, and how to render it more effective. An historical setting forth of the organization, scope and work, together with a bibliography of the Federal Council of Churches with all of its allied commissions, gives very valu-

able data, for those who have not familiarized themselves with the "Allied Churches in Council." Of no small value also is an "outline of church history" by Dean W. E. Garrison of the University of Chicago.

Every library public and private should be provided with this storehouse of necessary, workable, information in ample compass.

Personal and General

Cablegrams received from Bishop Welch, Resident Bishop at Seoul Korea, Wednesday, September 5th, indicate that all our Methodist Episcopal Missionaries in Japanese territory are safe.

Since the sudden and painful loss of Mrs. Mains, Dr. George P. Mains, Publishing Agent Emeritus of the Methodist Book Concern, will make his home with his daughter at Altadena, California. His address will be 2301 North Holliston Avenue.

The Rev. L. A. Greenwood our aggressive Pastor at Jefferson, Texas, was married September 5th at Columbus, Georgia, to Miss Nina Aline Thweatt, daughter of Mr. Milton Thweatt. Their home address is at Jefferson, Texas, after September 25th.

Among the recent delegates passing through this city enroute to the National Postal Clerks' Annual Convention in Fort Worth, Tex., and stopping for a brief visit to the Southwestern office were our old Atlanta friends, the Messrs. W. J. Arnold, W. H. Reeves and A. Glenn.

Centenary Climax Campaign means that the Five Year Centenary Period closes October 31, 1923.

Because of the urgency of the Centenary Closing Campaign now being carried on during September and October, Good Literature Day has been changed from October and set for November 18th. All Southwestern Semi-Centennial Quotas are expected to be sent in by that date.

"Growing A Christian World" is the title of the Sunday School Rally Day Programs which may be had from the Book Concern for \$2.00 per hundred including free supplements. Pastors and Superintendents should promptly supply their schools with the required number.

Cap the Centenary Period by paying your pledge made at the beginning.

Doctor and Mrs. Isaac W. Young of Langston University, Oklahoma, announce the marriage Wednesday, September 12th, of their daughter Miss Leonelle to Prof. S. L. Hargrove on the College Campus. Prof. and Mrs. Hargrove are at home at Langston University after September 15th.

Miss Wilbur E. Kight, only daughter of the Rev. E. J. Kight, our progressive Pastor at Carrollton, Ga., was among the recent graduates of Clark University. She attained the Bachelor of Arts degree and was valedictorian of her class. In addition to her regular course she graduated also

(Continued on Page 3)

MINISTERING TO THE MIGRANTS

Chicago is a desirable northern mecca for thousands of heartsore, trouble driven Negroes struggling upwards and out of the Southern slough of despond—victims here of unendurable ills of almost every kind.



The Rev. W. H. Wallace

The religious and social institutions of that city recognizing their splendid opportunity and strong obligation by reason of the very favorable atmosphere of their locations, are doing fine social service work for these migrants making it comparatively easy for the newcomers to adjust themselves to their new environment. So vigilant are these northern institutions and so keen is their sense of obligation toward these travellers from the South that there is hardly the slightest need of any one going North and failing to find suitable employment and favorable living conditions. Practically all of the newspaper talk about migrating Negroes having difficulty in getting settled in the North is professional propaganda put up by Southern interests that are trying to hold their profitable Negro labor in this section in order to continue to pile up huge southern fortunes for these interests while the laborers themselves are kept poor and ignorant and subservient.



Hartzell Social and Industrial Center

Ministering heroically to these Negroes seeking humane living conditions in the North, stand thousands of Negro Churches that are promptly adapting their program so as to care for these incoming thousands in an adequate tangible way. Our members and those of other denominations will act wisely, if they are planning to migrate, first to ascertain the name and address of Pastors of our Churches in these Northern cities; and then to write them seeking needed information as to housing, work, school and Church advantages. Or, should any go North before taking this step, one of the very first things to do on arrival in a city is to seek out the Pastors of our churches for advices and such aid as is necessary in getting adjusted.

Besides our awakened churches, there are quite a few purely social center communities and welfare workers having as their chief service the adjustment of new comers and lending a hand to relieve general community needs. These are in nearly every large Northern city. In Chicago located at 3758-3160 Indiana Avenue, is the famous Hartzell Social and Industrial Center. This institution is conducted under the leadership of the Rev. W. H. Wallace one of the leading Pastors of the Lexington Conference. Thorough and complete renovation of this plant has just been made at a cost of thousands of dollars in preparation for just such service. In fact the Hartzell Social and Industrial Center is making a specialty of locating and caring for our people going into Chicago from the South.

Types of service rendered are Employment Bureau, Auto Shop, Wet wash Laundry, Cafeteria, Courses in Stenography, Business, Millinery, Domestic Art, Domestic Science, Painting, Drawing, Music, Reading Room, Club Room, English Courses for those who have been deprived of an elementary education.

A strong corps of workers are assisting in making this an ideal place of assembly and help for all who apply there. Besides Dr. and Mrs. Wallace, are Mrs. M. C. B. Mason, Mrs. W. M. Higgins, Mrs. M. C. Coleman, Prof. W. M. E. Scott, Mrs. Bogan, Prof. Edward L. Morris, Miss Nanie Mae Strayhorn, Mr. Leon Smith, and others. It is to the advantage of those going North to Chicago that they make this Institution the object of their search, that through its helpful ministry they may the better be able to meet the exacting obligations of their new environment.

RAILWAY POSTAL CLERKS' CONVENTION

Gradually the Negroes of this country are learning the value of organization to attain certain values for the race that cannot be gotten except through collective bargaining, one of Labors most powerful weapons of defense.

A noteworthy illustration of this is the National Railway Postal Clerks Association which met in annual session in July at Fort Worth, Tex. The Association was organized at Chattanooga, Tenn., about ten years ago and at that time was composed of only sixteen members. To-day they are nearing the thousand mark. Its object then, which has been rigidly adhered to, was to promote the interests of its members generally; to carry a benefit feature for its members. In case of accident a member receives \$15 per week indemnity and should death ensue a death benefit of \$1000.00 is paid. This is easily possible out of a treasury that has grown in ten years from \$16 to \$20,000.00 excluding several thousands in Liberty Bonds.

Mr. A. L. Glenn of Atlanta, Ga., is President having been re-elected in Fort Worth for a second term. Mr. H. H. Reeves, familiarly known as "Bill" Reeves, also of At-

lanta, succeeds himself as Treasurer. This organization maintains a monthly periodical, "Postal Alliance", of which Mr. Ed Thompson of New Orleans is Editor.

While glorying in its achievements thus far the organization prides itself in nothing so much as the gain of the appointment of their number to a representative position



Mr. John D. Gainey

of high honor and trust in the postal service of the Country. Mr. John D. Gainey of Chicago bears with due credit and merit the badge of distinction as Chief Clerk-at-large. This fact has brought to this loyal, industrious and faithful group of employees of Uncle Sam hope and wide-spread satisfaction. Mr. Gainey for a number of years, was clerk at the big Chicago terminals. He is now at postal Headquarters in Washington, D. C. In his address to the recent convention at Fort Worth, chief clerk Gainey, representing personally the Postmaster General and the Post Office Department, spoke most enthusiastically of the good intentions of his Chief and the Department to see that a square deal is meted out to every employee in the service.

Already all Post Office clerks, carriers, truck drivers and others connected with the government's mail service have been admitted to the Postal Clerks' Association as a result of which the general tone and morale of this service has been materially improved. Also several employees that had previously been suspended from the service unjustly have had their grievances redressed and are now justly and happily re-instated in the service.

Members of the organization are predicting the most successful year in the history of the Association in point of numbers and growth of funds as well as general improvement in the service during 1923-4.

PERSONAL AND GENERAL

(Continued from Page 2.)

from the Domestic Science Courses and the Course for Sunday School Teachers.

Rust College graduates make good. This time it is Robert A. McEwen who has hung out his shingle as a dentist in suite seven of the Franklin Bank Building 3451 South Michigan Avenue, Chicago, Ill. After finishing (Continued on Page 4).

Southwestern Christian Advocate

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There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



ABUNDANT PARDON:—Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isaiah, 55-7.

PERSONAL AND GENERAL

(Continued from Page 3)

ishing Rust, he served as Second Lieutenant in the World War in France. On his return he matriculated in the Northwestern University Dental College from which he graduated last term. Now it is Doctor Robert A. McEwen.

Only two more months remain before the Centenary Five Year period will close. Pay your pledges before October 31, 1923.

One of the honorary pallbearers at the funeral services of Mrs. Cyrus H. McCornick, one of Chicago's most notable women and a benefactress whose activities extended into many branches of philanthropy, was President Judson S. Hill of Morristown Normal and Industrial Institute, in whose work Mrs. McCornick has always evinced a great interest.

Dr. Hill's work among the colored folk of the South during the forty-two years of his presidency at Morristown has been one of the biggest factors contributing to the progress of the Negro race since the Civil War. Graduates from this school have entered practically every field of activity, returning in two-fold measure the sum of their experience and training toward the betterment of their race. It is interesting to note that the first two graduates from the Institute have made a splendid record since their graduation in 1885. One of them, William Wolf, is at present Dean of a Theological Seminary in Bowling Green, Kentucky, and the other, Jerry M. Powers, is Superintendent of the United States Customhouse at Greenville, Tennessee.

Dr. Hill was born in Trenton, New Jersey,

and received his A. B. from Colgate (then Madison) University in 1874. He also holds degrees from Central Tennessee College and Walden University. In 1879 he was ordained in the ministry and in that same year became pastor of a Methodist Episcopal Church in Chattanooga, Tennessee. After two years in this post he became head of Morristown Normal and Industrial Institute, where he has the distinction of being the first and only president. His term as president of a Methodist secondary school is one of the longest on record.

Ganmon Theological Seminary begins its forty-second year Tuesday, September 25, with the largest entrance class in its history. Another interesting fact will be the completion of the new Administration Hall and Chapel. This superb building of offices, re-

METHODISM BUILDS IN DAYTON, OHIO

Sixty-five thousand dollars was never invested to greater advantage than this amount put into the stately New McKinley Methodist Episcopal Church

at Dayton, Ohio, cut of which appears on our front cover page. The picture fails to bring out the artistic beauty in tone and color of what is the most representative, imposing church edifice within the bounds of the Lexington Conference.

On the corner of Fitch and Hawthorne Streets in Dayton, the new church stands, in a most desirable location. Designed by Edward J. Monstevan of Dayton, the structure is of pressed brick with trimmings of beautiful Bedford stone. The stained art glass windows are of highly artistic design. All of the interior is hard wood in light oak finish. Besides a seating capacity of about five hundred in the main auditorium, the building houses the usual social service activities usually found in a modern, fully equipped church structure of this type. It was designed and dedicated not as a mere preaching point where people are expected to assemble on one day in the week to hear "preaching", but to be a temple of righteousness as well, open seven days in the week for the purpose of ministering to every legitimate human need, in recognition of the inter-dependence of the physical and the spiritual. Bearing the name of a martyred President of the Nation it, like him in character, is a structure stately, substantial, grand, with a guarantee against the wear and tear of a hundred years.

Bishop R. E. Jones, on June 19th, 1923, dedicated this temple to the service of humanity and the glory of God. That dedicatory service will ever be remembered by the inhabitants of Dayton. Neighboring churches and pastors from far and near came in the spirit of Christian fellowship to be present and contribute their influence and help to the en-



The Rev. J. W. Chinn.

terprise. Troy, Indianapolis, Louisville, Springfield, Columbus, Youngstown, Middletown, all had representatives present. The Rev. D. F. Smith led the Cincinnati delegation numbering one hundred enthusiasts. It was truly an historic and inspiring day for the forces of righteousness assembled there.

One of the chapters of interest in the history of this remarkable achievement is the story of the keen concern shown by white Methodists of Dayton over the successful outcome of the project. Our white brethren vied with Methodists of color in their contagious, continuous enthusiasm, and support for the enterprise. Co-operating with the City Missionary Society of the city, the local white churches contributed \$10,000 while their regular gifts to the Centenary also were included in a gift from that source of \$15,000.00. Former President E. C. Harley and the present President Mr. Pearl Seigler of the Dayton City Missionary Society, are due great credit for the way they supported their colored brethren in planting Methodism securely and in this representative way in Dayton, one of the great growing cities of the Central Northwest.

Others had wrought well in the undertaking. The site on which the church is erected was purchased at a cost of \$3,600 under the wise foresight of the Rev. J. E. Burton, now pastor at Youngstown, O., and Dr. W. H. Riley now at Paris, Ky., economized the funds enough to lay the foundation at a cost of \$6,000. The vast bulk of the work remained for the present pastor, the Rev. J. W. Chinn, to bring to its enheartening consummation. Dr. and Mrs. Chinn are industrious and consecrated to their task. We knew them in their Seminary days at Ganmon from which Bro. Chinn graduated in 1919; and from the sterling qualities exhibited there, we knew and predicted then their unqualified success out on the field was assured. Both the Pastor and the District Superintendent, the Rev. E. A. White, D. D., deserve the gratitude of entire Methodism for giving to the church one of her most desirable structures. Persons going North to Dayton, Ohio, should get in touch with the Rev. J. W. Chinn, 418 Norwood Ave., Dayton, Ohio. He will render every assistance possible in getting you advantageously adjusted in your new home.

THE EXPECTANT WORLD TRUSTS YOU.

By Bishop Fred B. Fisher, of India.

Several years ago I attended a vast Hindu festival, where two million yearning men and women crowded each other to suffocation. Women and children were trampled under foot by the unconscious hordes. They rushed with unthinking religious frenzy toward the Ganges river, expecting cleansing in its muddy water. Old men and women, young men and maidens, priests and pilgrims, outcasts and cripples, lepers and blind—hungry, needy, discouraged, defeated humans—seeking restoration and urged on by false hopes. Oh, how my heart yearned that day to halt them by some divine power. It had no voice strong enough, no authority great enough to arrest them. On they rushed like some mad mob without control or order. They had come from all parts of India. Families were separated in the march, but the individuals pressed on. "Such struggle, such hopeless hope, I had never seen before.

Then came disillusionment for thousands. After spending all their money and performing all the required rites, they went away empty-handed and hollow-hearted. Driven blindly back in poverty and despair, broken and dispirited and undone.

Now, I stand at the roadside and see thousands of other marchers. The youths have books under their arms, the women are dressed in clean white, the men have the tramp of vigorous hope. They have learned of Christ. His representatives have told them that He came to give release to the captives, sight to the blind, and salvation to the lost. The weary and heavy laden were to find rest in Him. Easier yokes were to be found in Christianity, and since all Christians are brothers in Christ the friendless would find true friends who would love them in the hours of persecution and separation from old human ties. Heedless of the suffering entailed, the crowd presses on, enthralled by this gleam of Christian promise and hope. What shall they find? Realization or defeat? Will we Christians keep our word? Jesus said, "Him that cometh unto me I will in no wise cast out." Can the church of Jesus Christ boldly say that any who turn to us will find a home? God give us power to sustain our program to the very end. What terrible loss we shall bring to millions if we fail them at the very end. It is the last step that counts.

During the war the world was electrified by that heroic and sublime challenge, "They shall not pass." Contrariwise, but in the same spirit, let the Methodist world take its stand unitedly and say to every expectant soul which has begun the march toward Christ, "You shall not be denied." We dare not arouse such hopes and then deny their fulfillment. Better any sacrifice than that this should happen.

It is said that we cannot have another special campaign. But we must! All campaigns are special. They may vary in character and intensity. We may not need a national, concerted, centrally directed campaign—but a crisis like the present cannot

be faced with indifference. To face a need like this and to fail to meet it means that we should lose our own soul.

Let each local church have its own campaign, originated and managed in an way it deems best. Forget apportionments and scales if necessary and just pour offerings upon the altar as a group of Jesus' disciples who will dare anything and go any length to give Him the victory and to receive every waiting, yearning heart. Have special prayer meetings in homes or church and hold up the bleeding heart of India, the groping heart of Africa, the broken heart of Europe before God in prayer, then act on the divine impulse to sacrifice and unprecedented generosity.

"THE EXPECTANT WORLD TRUSTS YOU."

In sending this heart-stirring message from India to the Church, Bishop Fisher, in a personal note, writes:

"Last night, in my bed, by the flickering rays of the little night lamp, my hands wrote in pencil at my heart's dictation these verses on the Outcaste. Have they not an appeal to the Church at this hour? They tell the real story of the Mass Movement."

THE OUTCASTES.

They come! the men of sorrows come,
Along the toiler's dusty road,
Forsaking superstition's load,
Escaping slavehood's bitter good,
In faith, they come.

They come! the care-worn women come,
From out the hovel's prison door,
The smoke-stained walls and mud-dung floor,
Bowed down in grief and sorrows sore,
In hope, they come.

They come! the naked children come,
Already weary, having toiled,
But eager, hopeful, bright, unspoiled,
Though born in squalor, souls unsoiled,
They, childlike, come.

They come! the waking millions come,
They see the Cross where Jesus died,
Behold the wound-print in His side,
They turn and follow this dear Guide,
Redeemed, they come.

They come! who greets them as they come?

Shall sons of God, touched from above
Like palsied priests, unworthy prove!
Oh, let us rise in Christ's great love,
And BID them come!

Ranchi, India, August 8, 1923.

Let families view the world in its need and make joint gifts. Let individuals determine in private prayer the share they should take and then volunteer it.

Let Pastors preach with burning hearts and glowing, prophetic lips the story of the miraculous missionary response and hope.

In this one last year of the Centenary period let us ignore the failure and faults of our gigantic machine. It needs change and adjustment. Next General Conference is only a few months away, and there we can reconstruct it to the present need and

desire. We must not cripple our world-wide work in this last moment because of any dissatisfaction with existing machinery.

Light the fires of Missionary revivals at every altar. You have the torch and the material to hand in every local church and home and office and heart.

We are in the Valley of Decision. "Multitudes, multitudes in the Valley of decision." Can you not hear the prophet's voice "come put ye in the sickle, for the harvest is ripe; come get you down for the press is full!" And God's promise through the same prophet Joel is this: "The mountains shall drop down new wind, and the hills shall flow with milk; and a fountain shall come forth out of the house of the Lord, and shall water the valley."

Brothers, the world awaits our decision. Make it full and complete, and immediate.

Behold the millions in their tears

Of slavehood, sorrow, sin and shame;
They grope through superstitious fears
Unloved, unknown is Jesus' name.

Gaunt women faint with loads of care.

Un-nurtured children fade and die
Nude Pilgrims spend their lives in prayer
Yet find no answer to their cry.

No cost too great to make them thine.

These hungry crowds, that seek in vain
Or, fill Thy church with power divine
The clamoring millions to reclaim.

OUR CENTENARY ROLL OF HIGH HONOR

One Hundred and Fifty-six Churches Oversubscribed Their Centenary Apportionment and Have Paid the Over Subscription — Loyalty to Benevolent Program Deserves Recognition

Here and there a Methodist Episcopal Church may be failing to measure up to the present demand for world thinking and world service. There are not many of them, and the number is balanced by the churches that have done everything asked of them in the effort to provide adequate support for the benevolent work of the church. There are one thousand five hundred and fifty-four churches that have met their Centenary apportionment in full.

But that is not all. It is not even the best news.

There are one hundred and fifty-six churches that oversubscribed their Centenary apportionments and have paid their oversubscription!

This is the kind of loyalty to Kingdom enterprises that is needed just now.

The Roll of High Honor of churches, that, on May 31st, were reported as having oversubscribed and overpaid to the Centenary, follows:

NEWARK CONFERENCE

Elizabeth District

Staten Island: Wandell Memorial.

Jersey City District

Leona.

Newark District

Newark: Roseville.

Patterson District

Passaic: First.

NEW YORK CONFERENCE
New York District
 New York: Chelsea, White Plains.

NEW YORK EAST CONFERENCE
Brooklyn North
 Long Island: Norwich, Northport.
New Haven District
 Connecticut: Ansonia, South Park, Simsbury, West Granby.
New York District
 Connecticut: Easton, Round Hill; Nichols: Bridgeport.

DELAWARE CONFERENCE
New York District
 Mount Holly.
Philadelphia District
 Chester: St. Daniels.

NEW JERSEY CONFERENCE
Camden District
 Haddon Heights.
New Brunswick District
 Ocean Grove.

PHILADELPHIA CONFERENCE
South District
 Lansdowne; Philadelphia: Calvary.
West District
 Downingtown.

WYOMING CONFERENCE
Binghamton District
 Johnson City.

CENTRAL NEW YORK CONFERENCE
Elmira District
 Elmira: Hedding, Oakwood Avenue, West Side; Towanda, Troy, Ulster and Milan.
Geneva District
 Penn Yan.
Syracuse East District
 Cortland: Homer Avenue.
Syracuse West District
 Syracuse: Lafayette Avenue, West Genesee Street.

GENESEE CONFERENCE
 Wayland.
Olcan District
Corning District
 Wellsville.
Rochester District
 Hilton; Rochester: Asbury; Victor.

NORTHERN NEW YORK CONFERENCE
Mohawk District
 Remsen, West Frankfort.
Ontario District
 Clarks Mills, Mexico and North Mexico.
St. Lawrence District
 Bombay, Tupper Lake.
Central District
 Eagle Mills.

TROY CONFERENCE
Eastern District
 Fairhaven, North Hoosick; Pittsfield: Trinity; North Graville.
Northern District
 Morrisonville, North Creek and North River, Plattburgh.
Southern District
 Albany: Trinity; Canajoharie, Chatham Center; Schenectady: Broadway, Carman, Grace, Stanford.

BALTIMORE CONFERENCE
Baltimore East District
 Gatch, Govans.
Baltimore West District
 Baltimore: St. Marks; Westminster.
Baltimore District
 Annapolis: Calvary; Bolto: Madison Avenue, Roland Park.
Fredrick District
 Brunswick.
Washington District
 Hyattsville; Washington: Calvary, Foundry, Lincoln Road, Petworth.

CENTRAL PENNSYLVANIA CONFERENCE
Sunbury District
 Mount Carmel.
Williamsport District
 Williamsport: Newberry; Woolrich, Chincotague.

WILMINGTON CONFERENCE
Salisbury District
Wilmington District
 Wilmington: St. Pauls.

ERIE CONFERENCE
Eric District
 North East, Union City.
Jamestown District
 Warren: First.
Meadville District
 Greenville: Second.

PITTSBURGH CONFERENCE
Blairsville District
 Black Lick, Johnstown: Calvary; Wadber.
Washington District
 Washington: First.

WEST VIRGINIA CONFERENCE
Huntington District
 Logan.

NORTHEAST OHIO CONFERENCE
Barnesville District
 Bellaire: Florence.
Canton District
 Alliance: First; Canton: Epworth.
Mansfield District
 Shelby.
Wooster District
 Funk and Lake Fork, West Salem.
Youngstown District
 Girard.

MAINE CONFERENCE
Augusta District
 Livermore Falls, Waterville.
Banger District
 Bangor: First Church.
Portland District
 Biddeford and South Biddeford.
 ? ? ? ? ?
 Palmyra.
 ? ? ? ? ?
 ? ? ? ? ?
 Malden: Center; Medford: Wellington.

WEST OHIO CONFERENCE
Cincinnati District
 Cincinnati: Avondale.
Defiance District
 Fayette.
Findlay District
 Dunkirk, McGuffey.

NORTH INDIANA CONFERENCE
Fort Wayne District
 Bluffton; Fort Wayne: Trinity; Orland.
Goshan District
 Ligonier, Nappanee.
Logansport District
 Kokomo: Grace.
Muncie District
 Anderson: First; Muncie: High Street.
Richmond District
 Cambridge City, Centerville, Parker; New Castle: First; Richmond: Grace; Spiceland: Ogden; Union City, Winchester.
Wabash District
 North Manchester.

NORTHWEST INDIANA CONFERENCE
Crawfordsville District
 Mulberry.
Greencastle District
 Rockville; Terre Haute: Fourth Avenue.
Fayette District
 Brookston.
South Bend District
 Hebron; South Bend Circuit: First Church.

DETROIT CONFERENCE
Flint District
 Tuscola.

MICHIGAN CONFERENCE
Grand Rapids District
 Grand Rapids: First.
Kalamazoo District
 Bradley: Salem Indian Mission.

CENTRAL ILLINOIS CONFERENCE
Peoria District
 Tremont.

Rock Island District
 Lacon, Osceola.

ILLINOIS CONFERENCE
Quincy District
 Griggsville.
Springfield District
 Blue Mond, Middletown.

ROCK RIVER CONFERENCE
Chicago, Northern District
 Epworth.
Chicago Southern District
 Deaf Mute Mission, Halstead Street, St. James.
Chicago Western District
 North Auslin, Forest Park.
Joliet-Dixon District
 Hinckley.
Rockford District
 Elizabeth, Polo.

DAKOTA CONFERENCE
Aberdeen District
 Selby and Bowdle.
Mitchell District
 Tyndall.
Sioux Falls District
 Sioux Falls: First Church.
Watertown District
 None.

MINNESOTA CONFERENCE
Mankato District
 Granada.

NORTHERN GERMAN CONFERENCE
St. Paul-Minneapolis District
 Hokah; St. Paul: Daytons Bluff, Salem.

NORTHERN MINNESOTA CONFERENCE
Litchfield District
 Delano and Armstrong.

WISCONSIN CONFERENCE
Janesville District
 Henoa Junction, Sharon.

DES MOINES CONFERENCE
Chariton District
 Millerton.

NORTHWEST GERMAN CONFERENCE
Charles City District
 Basswood and Richland, Flood Creek, Gladbrook, Mason City, Sherrill, Saint Charles, Stitzer and Livingston.
Sioux City District
 Crandon, Howard and Smithwick, Odeholt, Storm Lake, Tolstoy, Wilmot.

NORTHWEST IOWA CONFERENCE
Ida Grove District
 Wall Lake.
Sheldon District
 Laurence, Ruthven.

UPPER IOWA CONFERENCE
Dubuque District
 Waucoma.

ST. LOUIS GERMAN CONFERENCE
Peoria District
 Burlington: St. Paul; West Burlington.

KANSAS CONFERENCE
Atchison District
 Horton.
Emporia District
 Colony; Ottawa: First.
Manhattan District
 Junction City.
Topeka District
 Wamego.

NORTHWEST KANSAS CONFERENCE
Salina District
 Salina: First.

SOUTHERN GERMAN CONFERENCE
Brenham District
 New Orleans: Napoleon.

SOUTHWEST KANSAS CONFERENCE
Liberal District
 Greensburg.
Wichita District
 Wichita: Calvary, Harry Street.
Winfield District
 Douglas Center, Wellington; Winfield: First.

NEBRASKA CONFERENCE
 (Continued on Page 10)

PRESIDENT COOLIDGE ENDORSES MINISTERS' PENSION

Methodist Episcopal Church Leads All In Provision for Veteran Pastors—The President Sees Broader Consideration for Social Problems.

The West Ohio Conference anniversary of the Board of Conference Claimants, which has charge of the provisions for supporting in old age and disability the retired ministers and the widows and orphans of ministers of the Methodist Episcopal Church, was held at Marion, Ohio, on Saturday, September 1st. The Rev. Joseph B. Hingeley, D. D., Executive Secretary of the Board, chairman of the Interdenominational Secretaries Conference on Ministerial Pensions, which includes seventeen denominations, read the following letter from President Coolidge:

The White House, Washington,
August 24, 1923.

My Dear Mr. Hingeley:—

I am glad to have the opportunity to record my hearty approval of the movement to provide for aged and disabled retired ministers and their dependents. The co-operation of the large number of denominations in the Interdenominational Secretaries Conference on Ministerial Pensions and Relief is a testimony of the broader consideration which is being given nowadays to such subjects of large social concern. I will appreciate it if you will extend my greetings to the forthcoming conference at Marion and my earnest wishes for the most satisfactory results from it.

Most sincerely yours,

CALVIN COOLIDGE.

To Rev. Joseph B. Hingeley,
President Interdenominational
Secretaries Conference on
Ministerial Pensions and Relief,
820 Garland Bldg., Chicago, Ill.

Dr. Hingeley presented tabulations showing the present endowment for retired ministers held by the different denominations on September 1st, 1923:

Church—	Endowment	Amount Distributed
Northern Baptist	\$10,250,000	\$875,000
Southern Baptist	1,500,000	-----
Congregational	9,000,000	172,000
Disciples	480,000	88,000
Augustana Lutheran	920,000	42,000
Norwegian Lutheran	600,000	56,000
United Lutheran	160,000	150,000
Missouri Synod	2,500,000	164,000
Methodist Episcopal	17,200,000	2,586,000
Methodist Epls. (South)	2,206,000	529,000
Methodist Epls. (Canada)	2,500,000	475,000
Northern Presbyterian	8,815,000	689,000
Southern Presbyterian	1,500,000	64,000
United Presbyterian	482,000	30,000
Protestant Episcopal	15,259,000	470,000
Reformed (U. S.)	392,000	32,000
Reformed (Dutch)	501,000	45,000
United Presbyterian	100,000	25,000

The total endowment is \$75,000,000 and the total amount distributed to 22,000 beneficiaries, under the various plans of the several denominations, was \$6,500,000. The major part of the endowment has been secured during the last fifteen years, and while great progress has been made in all the denominations, an additional endowment of \$60,000,000 is needed in order that these sacred obligations may be fully met. As President Coolidge well says, this work is "a testimony of the broader consideration which is being given nowadays to subjects of large social concern."

GENERAL EXECUTIVE COMMITTEE WOMAN'S FOREIGN MISSIONARY SOCIETY

The fifty-fourth annual session of the General Executive Committee of the Woman's Foreign Missionary Society will be held in the First Methodist Episcopal Church, Des Moines, Iowa, Rev. Herbert Scott, pastor.

The Foreign Department will meet on October 19, to transact business pertaining to each. The first meeting of the General Executive Committee will be held with the missionaries of the Society on Thursday, October 25. On Friday, October 26, at 9 a. m., the public program will open with an address of welcome by Bishop Homer C. Stuntz, within whose area the meeting is held. A rich and varied program has been prepared which will continue until Thursday, November first.

Missionaries from countries in which the Society has work will be present representing their fields in Asia, Africa, Europe, South America and the Islands. They will bring news of great development under new conditions and of great need for workers and funds.

Several notable speakers are expected to be present, among them Bishop Thomas Nicholson, president of the Anti-Saloon League of America, who will discuss world aspects of the prohibition movement; Bishop Edgar F. Blake, recently returned from a

study of conditions in Europe; Dean W. C. Coffey of the University of Minnesota, who will speak on "Public Health and the Missionary Program"; also Professor O. H. Smith of Nanking, China, on "Modern Science and Missions"; Chaplain Edwin F. Lee of Batavia, Java, on "The Eyes of the World on America"; Dr. Y. Y. Tsu, secretary of the Chinese Christian Association on "The Student Movement in the East".

Accounts of recent official visits of members of the Board to the fields will be given by Mrs. F. I. Johnson, who will speak on "Some Products of Missions"; Miss Carrie J. Carnahan, who spent the last winter in South America; Mrs. J. M. Avann, who was several months in China observing the work of the Society; and Miss Ella M. Watson, who made a world tour, spending a year in India. Mrs. Francis J. McConnell will survey the work in the Island World. Mrs. Thomas Nicholson, president of the Society, a member of the International Missionary Conference, will report the recent meeting held in Oxford, England. Other speakers will be announced later.

Local committees in Des Moines, under the leadership of Mrs. Oner S. Dow, president of Des Moines Branch, Mrs. Randolph S. Beall, corresponding secretary and Mrs. W. M. Dudley, secretary of the Home Base, are at work making careful preparation for this important gathering. Mrs. George Cosson, 1599 East Ninth Street, Des Moines, Iowa, is General chairman and Mrs.

A. E. Read, 315 Thirty-fifth Street, chairman of Hospitality Committee.

Mrs. Charles Spaeth, Recording Secretary.

A PRINCE HAS FALLEN

By the Rev. B. F. Wynn,

It has been said: that death loves a shining mark. On August 9, 1923, death came into the Upper Mississippi Conference and took from us Dr. Harry B. Hart. He was placed at the head of the Greenwood District at the last session of the above Conference, February last by Bishop R. E. Jones, and was making good on the District. He was on the District, as in the pastorate a tireless worker, and always got good results. He worked hard to put his District in Class A. His knowledge of the Church fitted him for the responsible position which he held at his death. He left no stone unturned in his work for the Kingdom.

Wherever he held Quarterly Conferences, hundreds flocked to hear the strong Gospel sermons, which he preached. For he was a preacher who preached Christ and Him crucified and the people heard him gladly.

For several years he pastored successfully the leading charges in the Upper Mississippi Conference. Through his preaching hundreds of souls were brought to Christ. He showed men the way from the Kingdom of Christ. He was an administrator, a financier and a church builder. The churches that he built in Columbus, Miss., and Greenwood, Miss., are monuments that attest his ingenuity as such.

He leaves to mourn, an affectionate wife, three daughters, one son, hosts of relatives and friends. His funeral was preached by Dr. E. F. Searborough, District Superintendent of the Starkville District in Wesley M. E. Church, Greenwood, Miss., Sunday, August 12, 1923. At 3:00 p. m., the following named ministers of his Conference were present and gave eulogies: Dr. J. W. Golden, Dr. N. R. Clay, Dr. B. F. Woolfolk, Rev. J. H. Tolbert, Rev. F. J. Tolbert, Dr. E. R. Miller, Dr. W. H. Golden, Dr. M. C. Pulliam, Rev. G. H. Harvey, Prof. M. S. Davage, President of Rust College, Dr. J. H. Everett, Rev. Charles Maxwell, Rev. E. M. Byrd, Rev. E. A. May, Dr. C. W. Bntler, Rev. J. M. Walton, Dr. J. C. McGee, Rev. C. W. Evans, and Dr. W. C. Conwell, District Superintendent of the Muskogee District of the Lincoln Conference.

Ministers of other churches were: Rev. J. D. Brown of the A. M. E. Church, Rev. John Rankin of the C. M. E. Church and B. F. Bradford, and Albert Bryant of the Baptist Church.

Servant of God well done,

Thy glorious warfare's past,

The battle's fought, the victory won,

And thou art crowned at last

DEATH OF REV. JAMES QUICK

By the Rev. J. C. Gibbes

We pause here to tell the public of the passing of the Rev. James Quick, on July 15, 1923, at his home, Greenwood, S. C. Rev. J. Quick was in the Junior College department at Claflin University, Orange-

burg, S. C., and was to graduate from the four years course of studies at his Conference in December 5, 1923. He had accepted work in the Conference, and was making fine headway.

In June 1st, 1922, he married Miss Nora G. Green, an honored High School graduate of Claflin. Immediately they went to house keeping, and like many others, their fire side, and companionship were a perpetual satisfaction, and happiness until, He who doeth all things well, disconnected this union.

Brother Quick was a young man full of originality, ambition, zeal, and consecration. His calling clung to him, and he was never more happy than when he was declaring the "Word." Brother Quick was a preacher of the evangelistic order, with the storm, passion, grip, shout and spirit elements. Many souls have been converted by his fervent sermons, and have changed their lives' methods and are acclaiming His praises.

The Rev. W. S. Thompson, the Greenville District Superintendent, spoke highly of the qualifications and good life of Brother Quick, while the Rev. John F. Greene, pastor of Thompson Centennial M. E. Church, Anderson, S. C.; Revs. A. F. Lomax and Douglass pastors at Greenwood, S. C., delivered beautiful eulogies. The host of friends literally covered the casket with florals as tributes of their love for their once living and worthy pastor and friend. The last remains of Brother Quick were taken to Latta, S. C., the original home of his dear wife, and there buried.

Brother Quick leaves a faithful wife, a little baby girl, who came into this world a few days after her father had departed, affectionate parents, kind sisters, and brothers and friends to honor his memory, and to meet him in that land where his presence excludes the night, and sorrow and dying are felt and feared no more.

THE METHODIST REVIEW, SEPTEMBER-OCTOBER, 1923

By the first of September, subscribers to the **Methodist Review** will receive the fifth issue for the current year. It covers a tolerably wide range of subjects, some of which are very ably treated.

The first article, "Fundamentalism in History," is by **Professor Arthur W. Nagler**, of the department of Church History in Garrett Biblical Institute. He deals with the theme historically, tracing the conception from the New Testament to the present time.

There are two articles on Francis Asbury. The first, "The Influence of Methodism on the National Life" is by that able authority both on Methodist history and on religious statistics, **H. K. Carroll, LL. D.** The second is a reprint from the *Knickerbocker Magazine*, 1859, of an Anonymous article which the editor of the *Review* ascribes to that celebrated historian **Abel Stevens**. It is entitled "An Ignored Historical Character."

Two articles appear on the never dying Amusement question; one entitled "Shall Paragraph 280 be Retained?" is a vigorous argument in favor of the present law by **Frank Neff, D. D.**, of Kansas City, Kan. He will be remembered as probably its ablest

defender in the General Conference of 1916. The other is by **Bishop Edwin Holt Hughes**, on "Our Mistaken Legislation in Amusements," reveals vividly the real religious road for handling this problem. The editor announces that having personally requested these articles, no further discussion of the question will be permitted in the **Methodist Review** between now and next May. They are followed by a humorous paper from **A. P. Herbert**, of the *London Punch* pungently portraying the spasmodic character of the modern dance under the title, "On With the Dance."

The Missionary ideal of our Lord is demonstrated by **Professor Edmund D. Soper**, of Northwestern University, who conclusively answers in the affirmative that somewhat disputed question "Did Jesus Have a World-Vision." No one has more thoroughly analyzed the missionary message of Holy Scripture than Professor Soper.

That brilliant Philadelphia lawyer, **Dwight M. Lowrey**, disusses James M. Beck's London lectures under the head, "The Solicitor General and the Constitution." "The Corrective of the Cross" is a quite fresh discussion of the Atonement by **Professor J. Frank Reed, A. M.** of Cameron, Mo., and that vigorous apostle of social justice, **J. Stitt Wilson**, continues his valuable study begun in the July issue on "The Christ-Spirit in the Natural World."

The Editor of the **Methodist Review** contributes five editorials of varied length, the principal one's being on "Willing-Doing-Knowing", (an argument for basing the foundations of faith in the will rather than the intellect), and another on "Woman in an Ancient Church." He also issues an editorial "Papal Bull" on an important side issue connected with the Courses of Study. His "House of the Interpreter" contains three practical expositions on the eyes, wings and hands of Jehovah as pictured in the Old Testament.

The Biblical Research department is honored with a study by **Dr. Adolph Deissmann**, of the University of Berlin, on "Epigraphic Sidelights on the Name 'Jesus'". This leading New Testament scholar in our age gives us new vision from his knowledge of recently discovered papyri and inscriptions.

The Foreign Outlook contains a most interesting revelation of "The Outlook for the Christian Movement in Korea" by the **Rev. Victor Wachs**, a District Superintendent at Haiju, Korea, and a warmly human sketch of "Ernest Toreltsch", by the **Rev. Clarence E. Craig**, of Cincinnati.

Many books are reviewed in this number, a few of them of high value, such as the one in the Reading Course, Headlam's "The Life and Teaching of Jesus Christ." As a balanced ration for religious reading, the September issue touches a new standard of excellence. It ought to be an appealing number to those in the Fall Conferences who will be asked to subscribe.

GEORGE R. SMITH COLLEGE INSTITUTE

By the **Rev. O. A. Johnson**
Practically one hundred students and seven

instructors together with visitors made up the personnel of the third annual Institute of the Central Missouri and Lincoln Conferences held this summer on the ideal campus of George R. Smith College. This was the largest enrollment yet reached. All of the Conference districts were represented. President R. B. Hayes and the group of instructors were at their best and every person enrolled went away from the Institute greatly benefitted by the instruction received.

Other tangible results were seen in the registration of twenty six (26) life service decisions: four for the home field, three for the foreign field, two for the ministry, three for music, for social work four, for recreational two, one for commercial art, one for Y. M. C. A., one religious education, two for secretarial work, one for pastor's assistant and one indefinite. Fifty-five were granted certificates.

Dean B. F. Abbott was happy in his conduct of early morning devotions at the Institute. These will not soon be forgotten. Instruction by the teachers was of a high order. They stimulated our thinking faculties so that we are more efficient for our several tasks. Every evening the assembly met at 8 o'clock in Taylor's Chapel, **Rev. M. L. Mackey**, Pastor. The exercises were jubilant with good singing. Then **Dr. Coggin**, speaking on Temperance and Prohibition, **Dr. Butler** on Epworth League, **Dr. Webb** on Exegesis, took us to the highest peak of thought and spiritual experience. Space forbids mentioning the work of all the teachers but it was highly profitable, as was shown by a motion unanimously passed thanking all for their faithful services and requesting the return of each next year.

The Sedalia District Conference also met in Sedalia holding their sessions in the college chapel. We had the good fortune to witness the patience of **Dr. L. R. Grant**, District Superintendent. He is a fine Christian gentleman; he rules with diligence saturated with love. Most of their reports were excellent—better than last year. Sunday School and Epworth League conventions reports and those of the Ladies' Societies were also in advance.

BRISBANE BACKS FIGHT AGAINST BOXING

Arthur Brisbane has found something to praise in the Methodist Episcopal Church. Ordinarily, Mr. Brisbane sees little good in churches or their activities, although he was at one time a youngster in a Methodist Sunday School. But now, at the very time when certain newspapers are boosting the prize-fighting game, Mr. Brisbane says editorially to several million readers:

"The Methodist Episcopal Church has started a war on prize-fighting, attacking especially brutal exhibitions given under sanction of the highest officials in the army and navy.

"You are told that boxing develops courage. But you didn't notice it in the war. The percentage of boxers that did NOT go to war was higher than in any other line of effort.

(Continued on Page 12.)

A NOTE FROM THE GOLDEN WEST

By Dr. Charles M. Melden, President New Orleans College

California is a place of big things—big trees, lofty mountains, deep valleys, fertile plains and, it must be added, of wide expanse of desert. But there is room enough for all these various phenomena. It is not strange that the citizens of this empire state of the west are inspired to undertake big things. They vote millions for road building and other public improvements with the non-chalance of a boy buying a penny worth of candy.

In harmony with this general spirit the churches dare to attempt enterprises which would astound more conservative peoples. It was the writer's privilege to be present at the dedication of the new edifice of the First Church, Los Angeles. It is a magnificent plant, valued at \$1,500,000, built and paid for by the members and friends without any outside help. Its beautiful auditorium will seat 4,000, all within sight and hearing of the pulpit. The other developments of church activities are as adequately provided for.

The First Church, Pasadena, is also engaged in a new building enterprise. Their old structure of stone and costing \$100,000 has been given to a new and struggling society outright, and an additional \$25,000 to remove and re-erect it on the new site. Its place will be taken by a \$750,000 building. Mrs. George O. Robinson of Pasadena has recently given her beautiful estate valued at \$100,000 to the Woman's Home Missionary Society and to the Board of Conference Claimants. The plan is to use the property as a rest home for missionaries and deaconesses, and to build several small bungalows for retired ministers.

These are examples of the way our Methodist folks are doing things in this state of big things.

I was glad to meet at the San Francisco Preachers' meeting Rev. Albert L. Scott, one of the former students of New Orleans College. Brother Scott spent seven years in Boston, Mass., as pastor of our Fourth Church. He is now leading a new enterprise in Oakland, California. It was my privilege to preach to his congregation. At that time they were worshipping in a hall but were expecting to take over one of the white church buildings. In the congregation were the mother and sister of our Rev. Arthur Obee.

"THE HARVEST TRULY IS PLENTY, BUT THE LABOURERS ARE FEW."

Brief Sermon By the Rev. W. H. Polk, Grottoes, Va.

My heart goes out with joy when I hear of those that are winning laurels in the educational, business and professional world. I delight in walking in the footsteps of the heroes and seeing that their pathway is well filled with the flowers that they so much deserve.

Somehow I feel that it is not wise to spend much time however with those higher

Almost everywhere one goes he meets men and women who have migrated from the South. Upon inquiring I found that our people as a rule are prospering. They find work at reasonable wages. Some of them go into business. A young man, a former graduate of the Flint School of Pharmacy, is now doing a good real estate business.

A great responsibility faces our Christian people in these centers to which great numbers are coming. There is no loneliness like that of a crowd. A stranger alone in the midst of a multitude of strangers is more solitary than Robinson Crusoe before the advent of his man Friday. The temptation is strong for such a lonely soul to find relief in any kind of a way open to him. Alas: doors which lead downward are always gaping wide. Wide is the gate and broad is the way that leadeth to destruction and many there be which go in there at. It is for our church to be alert, to watch for and to throw around these strangers an atmosphere of warm hearted welcome which shall drive away homesickness and start them on the upward way.

Our local pastors ought to keep careful track of their migrant members, to learn when they leave and whither they are going and notify our pastor in the new locality. If you, brother, know of any of your people who are coming into this city notify Rev. A. L. Scott, No. 832 34th Street, Oakland, Calif.

While in the southern part of the state I met Rev. S. B. Danley of the Tennessee Conference who for many years has been a reader and friend of the Southwestern. Our work in Los Angeles is enjoying a good degree of prosperity. Brother Kitchen's ministry in the city is remembered gratefully by a good number of his former parishioners. We also met and were entertained by Rev. I. S. Leavitt, D D, who in 1872 was president of New Orleans College. Both he and his wife still maintain a lively interest in the institution and annually send a donation for its support.

We have enjoyed a pleasant summer in this far western country but we find the homing instinct strong and shall be glad to turn, as we shall in a few days, our faces eastward toward the crescent city.

The Southwestern has been a welcome visitor and has kept us in touch with the home folks. Through it now we extend to all its readers our heartiest greetings.

up for we will not desire to come down and work in the needy places. I am afraid when we dwell so much with the successful men and the prominent characters we are more than apt to feel that the world is nothing but success because we are surrounded by that environment. It is worth while to associate with the common people.

In the first place because they are in the majority. I am sure that any sort of statistics will show that the ordinary man in any line of work outnumbers the specialist. The man with the common education overwhelms in numbers the college men, the man who gains his living by the sweat of his brow is

a vast army compared with the owners of the factories and mills. I could continue to make the comparison in every field of endeavor and I am sure you will agree that the common or ordinary people are in the majority.

My second reason for recommending that we associate with the common people is that they need and will appreciate the help of those who are able to help. The rich are certainly satisfied with themselves, the brainy think that they can speak with authority the talented think that the need no help, but the poor are saying in the language of the publican: "Have mercy upon me, a sinner." Therefore as I see it the person who makes his appeal to the common man will reap the greatest harvest.

The greatest teacher in all the world did not confine his attention to scholars, nor used the classic language of His day. He did not cater to the desires of the wealthy or court the admiration of the men of authority. He arranged his messages so that the common people heard Him gladly.

I have been forced to associate among the common people. I use the word forced with regret. Of a truth if I had the power of choice I would have selected the place where I could have the advantages that come with the associations of the wealthy and learned. Circumstances said not so, come with me and I will show to you the Kings and Queens of the earth who need to know the story as you know it, who need to appreciate the great church as you appreciate it, who need to see the great world as you see it, who need to love the Saviour as you love Him. I repeat I was forced to associate with the common people. I must say here the harvest truly is ripe but the laborers are few.

I regret that many college men who graduate think that the common people do not need them, when as a truth the people are crying for this knowledge in the small towns and villages and in the open country where the people will learn how to love God and the great church and do its will.

My heart is touched when I read of the failure of the great program of the church but I am persuaded to think it is due to the fact that the common people do not know the program. The untrained preacher and the supply preacher can not tell what they do not know.

The Kingdom will soon come when men will seek for their glory the lifting of the people lowest down instead of striving to occupy the places of honor and wealth.

Jesus wishes the masses for His kingdom, Jesus wants the crowds, of course he would not object to the aristocrat, but He loves the fisherman and the tax gatherers and the farmers and a host of the common people. In other words Jesus wants the majority, and if we are to get for Christ just what He wants we must go where the crowds are and mingle with them and save them.

I wonder how Christ felt when He was on earth? I know he had many a lonely moment because He was not with the people He liked to associate with. But He had

(Continued on Page 12)

OUR CENTENARY ROLL OF HIGH HONOR

(Continued from Page 6.)

Beatrice District
Pleasant View.

Holdrege District
Minden, Stratton.

Kearney District
Gibbons.

COLORADO CONFERENCE
Colorado Springs District
Colorado Springs: Trinity.
Denver District
Denver: University Park.
Pueblo District
Pueblo: Italian Mission.

NEW MEXICO CONFERENCE
English District
Santa Fe.

WESTERN SWEDISH CONFERENCE
Eastern District
Concord, Harcourt, Oakland.

WEST GERMAN CONFERENCE
Lincoln District
Centerville and Highland, Palmer, Payllion.

GEORGIA CONFERENCE
Atlanta District
Ponce de Leon Avenue.

ST. JOHNS RIVER CONFERENCE
Miami District
De Land Miami.

NORTH DAKOTA CONFERENCE
Fargo District
Wahpeton.

Grand Forks District
Grafton.

OREGON CONFERENCE
Salem District
Cornelius.

CALIFORNIA CONFERENCE
Sacramento District
Auburn (Pioneer.)

SOUTHERN CALIFORNIA CONFERENCE
Long Beach District
Redondo.

Los Angeles District
Los Angeles: Chesterfield Square.
Pasadena District
Eagle Rock, Encanto and Inwood.
San Diego District
Fullerton; San Diego: Mission Hills; Santa Ana: First.

ATLANTA CONFERENCE
Atlanta District
Atlanta: South Atlanta.

SAVANNAH CONFERENCE
Savannah District
Savannah: Palen and Speedwell.

LEXINGTON CONFERENCE
Indianapolis District
Cincinnati: Park Street.

CENTRAL ALABAMA CONFERENCE
Birmingham District
Gadsden Circuit.

Huntsville District
Albany: Beulah; Sheffield Mission.

MISSISSIPPI CONFERENCE
Jacksonville District
Jackson Circuit.

Meridian District
Chunkey.

TEXAS CONFERENCE
Beaumont District
St. James, Orange.

Marshall District
Marshall: Ebenezer.

DELAWARE CONFERENCE
New York District
Mount Holly.

Philadelphia District
Chester: St. Daniels.

WESTERN SWEDISH CONFERENCE
Eastern District
Concord, Harcourt.

WEST GERMAN CONFERENCE

Lincoln District

Centerville and Highland, Palmer, Payllion.
NORTHWEST GERMAN CONFERENCE

Charles City District

Basswood and Rheinland, Flood Creek, Freeport,
(Continued on Page 12)

REPORT OF DISTRICT CONFERENCES

GREENWOOD

The Greenwood District Conference met on the Lexington Charge in the Poplar Springs Methodist Episcopal Church, Lexington, Miss., August 14, 1923, at 9 o'clock a. m., with the Rev. J. H. Everitt conducting song and prayer services.

After having heard the reading of Bishop R. E. Jones' letter expressing his sincere regret of the loss by death of the late Dr. H. B. Hart, District Superintendent of the Greenwood District, and citing the 99th paragraph of the 1920 Discipline, the Conference proceeded to the election of a chairman. The Rev. F. J. Talbert receiving all the votes without a single protest, was declared elected chairman by the Superintendent of Evangelism, J. W. Golden.

On motion of G. W. Weatherly, D. E. McNair was elected Secretary by acclamation and he nominated and the conference confirmed Mrs. Lillian P. Rogers, and Rev. F. P. Leonard his assistants. Revs. H. F. Cook, J. H. Everett, and G. W. Weatherby were elected Statisticians. When the Secretary called the roll and the name of Doctor Harry B. Hart was read the conference stood with bowed heads and sang "Blest be the tie that binds." Prayer offered by Rev. Mrs. Mary E. Jones.

On motion of D. E. McNair the conference ordered that Thursday 16th, 4:30 o'clock p. m., memorial services would be held in honor of Dr. H. B. Hart, District (deceased) Superintendent, and the much beloved Warren G. Harding the late President of the United States.

Sermons preached by Revs. E. M. Byrd, S. S. Brown, D. E. McNair, Emmett A. May, M. J. Stalling, B. W. Wynn, F. P. Leonard and J. H. Talbert, District Superintendent of Aberdeen District, were inspirational and instructive.

Epworth League Session.—President E. R. Redman being absent, the Vice-President Miss Mary E. Fluker, took the chair, and appointed the Rev. F. J. Talbert, Mrs. Eddie Gee, Treasurer, and Miss Carlean Talbert, Secretary, as Financial Committee.

Collection for morning and evening sessions amounted to \$234.50.

Drs. N. R. Clay, J. W. Golden, Superintendent of Evangelism and Mrs. S. K. Philips, President of the Woman's Home Missionary Convention of the Upper Mississippi Annual Conference were introduced and each made short speeches.

Woman's Home Missionary Session.—The President, Mrs. Etta Brown, delivered her annual address which was heart thrilling, and met the high expectations of the convention. The Chairman, Rev. F. J. Talbert, then made urgent demands to each pastor and delegate to see to it that all claims be paid in full. Mrs. S. K. Phillips made a very interesting explanation as to the paying of the general funds

to the Woman's Home Missionary Society. Little Miss Henri Ida Cook, and little Miss Etha Mae Bains, became life time members of said societies by their representatives paying one dollar each for their joining fee.

Ladies' Aid Society at this time paid \$221.00 and League \$241.50, making a total of \$462.50.

Mrs. Mary Shaw of Chicago, was introduced and made very helpful remarks along the line of Woman's Home Missionary work. Mrs. Shaw is also a social worker in locating our transient members as they move in her city.

Doctor N. R. Clay was introduced by the Superintendent of Evangelism, J. W. Golden. Then entered upon his great theme "The Forgotten Man and Woman," and showed in his scholarly way what great per cent of over fifty year old men who will soon be on the retired list and getting not over \$71.00 to the oldest man, and he added, that he, too, was on his way to this list.

Thursday—The evening and hour having arrived for memorial services, Doctor M. S. Davage, our President of Rust College, having just arrived, was introduced, and was asked to take the lead in the services, which he did to the delight of all who heard him, and in fact was the principal speaker on the life and death of the President of the United States, Warren G. Harding.

The Rev. J. W. Golden then came forth with eloquence and eulogized the life of the late Doctor Harry B. Hart, our sainted and beloved District Superintendent. Then many followed with impromptu speeches.

The Woman's Home Missionary Society again took up the unfinished business of the evening, and the different topics were discussed by many of the delegates which won the applause of the congregation.

Dr. M. S. Davage was then presented to the house and made his masterly speech as he usually does, which held our congregation spell bound from beginning to end, and climaxed inviting our youth to Rust College.

Dr. J. W. Golden, Superintendent of Evangelism of the New Orleans Area, responded with eloquence that created much enthusiasm.

Mrs. Lillian P. Rogers was introduced to the conference, and recited a very beautiful poem which captivated the minds of all who heard her.

Grand total of all money that was paid for Centenary and benevolent causes was \$803.00.

Friday night was a high night when Dr. L. H. King, Editor of the Southwestern Christian Advocate was introduced, and made his famous speech which so beautifully characterized the duty of one knowing his church, that all could not know unless he reads the literature of his church; therefore, one hundred per cent Methodists must read the Southwestern Christian Advocate.—D. E. McNair, reporter.

LAGRANGE

The LaGrange District Conference of the Savannah Conference M. E. Church convened in Simpson Memorial M. E. Church, Columbus, Ga., August 23-26. The Rev. P. B. Roberson, our efficient pastor, and Dr. E. D. Giddens our wide awake District Superintendent President. The following pastors were present and rendered excellent reports, viz: Revs. M. M. Jefferson, R. R. Oneal, J. Robertson, I. T. Griner, S. P. Bryant, S. Shuman, S. D. Bankston, W. M. Melton, A. M. H. Evans, B. J. Floyd, J. M. Rickland, J. H. Gilder, H. L. Crawford, J. Maddox, P. B. Gibson. Distinguished visitors present, Dr. J. W. Moultrie, D. D., our efficient Atlanta Area Centenary Secretary. Dr. Moultrie is the right man and in the right place. His address on Thursday 8 p. m., will long linger in our minds and rest in our hearts. Then next came our own Dr. J. W. Simmons, President of Clark University. He came, He Saw, He Conquered. On Thursday night also Rev. J. F. Robinson preached a great sermon with Rev. S. D. Bankston, alternate.

Our conference was organized by electing the following officers: vice-president, P. Bryant; secretary, J. F. Roberson; assistant, Miss Corean Griner; treasurer, J. C. Towns. Brother H. H. Harmon was recommended to the Annual Conference for nomination on trial and Brothers for license to preach, Henry Towns, P. Burden, O. P. Boone, W. W. Woodward. Brother P. C. Briggs was recommended for Deaconess orders. The seat of our next District Conference was unanimously voted to Richardson Chapel.

Our District Superintendent's report showed that in the face of our Immigration slump of 25 per cent we have made an increase of 100 per cent over last year. The Clark University rally October 29, was pressed and each charge was asked to bring its full quota and hold our place as leaders.

Also each pastor was urged to bring to the conference their full Southwestern Christian Advocate semi-centennial quota in annual cash subscribers. Also our district superintendent urged that our full Episcopal Fund, General conference expenses and Conference Claimants be raised in full. The new Richardson Chapel where our district superintendent secured from the LaGrange Hill Sides and Valley Waste Factory, \$4,000 as a donation to the Methodist Episcopal Church and Centenary \$3,000, thereby building a neat new 5-room bungalow parsonage and a new church whose plans and blue prints and specifications cost \$75.00. This project is worth \$10,000 and has 60 members. Leete Hill built last year a parsonage worth \$1,000, and Warren Temple surveying for an institutional church to cost \$50,000, with new church in West Point, to cost \$10,000 and Columbus' new parsonage and church repaired, Woodberry new parsonage and church repaired with contemplated surveyed new churches and parsonages, viz: Culloden, Yatesville, Russellville, Manchester, Springs Chapel, Stoval, covered now, new top on Louise Chapel,

North LaGrange, Hanis, Chipley, Mt. Airy finished ceiling, improvements, \$20,000, doubled Centenary report over last year, also ministerial support 25 per cent ahead of last year. The District reported the best cotton crop and corn in five years and hence God's one tenth will pull his church out of the hole. One hundred fifty accessions with many revivals to be held.

Rev. A. D. McClendon had died since Conference, and suitable Memorial services held in his honor. The Literary papers added honor and dignity to the occasion, especially papers from West Point, Leete Hill Memorial, Columbus, Greenville, Stoval, Chipley. Able sermon were delivered by the following ministers: J. F. Robinson, I. T. Griner, S. D. Bankston, H. L. Crawford, R. R. Oneal, M. M. Jefferson, with strong and inspiring addresses and lectures from our able District Superintendent Dr. Giddens, whose leadership can't fail. The LaGrange district has grown by leaps and bounds under Dr. Giddens leadership, which our statistics will show. The Woman's Home Missionary Work and Ladies Aid and all auxiliaries were greatly helped. Our District Superintendent's slogan was "organize and work, and work and organize," and organize with ginger in your organization. The lay men were urged to greater activities. Rev. Gibson and wife are growing by leaps and bounds.—Reporter.

SHREVEPORT

The Fortieth Session of the Shreveport District Conference was held in Johnson's Chapel Methodist Episcopal Church, (Stoner Hill), Shreveport, Louisiana, August 22-26.

The Conference was called to order by the Rev. J. E. Rolax, District Superintendent, at 10 a. m. The Sacrament of the Lord's Supper was administered by the District Superintendent, assisted by Revs. J. O. Richards and S. S. Earles.

Organization—The Rev. J. O. Richards was elected secretary with Rev. T. A. Bailey and E. Nox, assistants; Rev. I. B. Henderson was elected statistician, with Brother Hutchinson and Mrs. I. M. Goins, assistants. S. S. Earles was elected reporter for the Southwestern Christian Advocate and T. A. Bailey was elected reporter to the daily paper.

The different papers assigned to the brethren were very ably discussed. The entire literary program was carried out to the letter and each person gave evidence that they had made special preparation for the work assigned him.

The welcome address by Miss LeElla Russ was quite a treat, as also was the response by Brother Chas. Thompson. The first Gospel Message of the session was brought to us by the Rev. Z. A. Smalley, and was a spiritual feast. Brother Smalley is among the coming young preachers and bids fair to become one of Methodism's great preachers. From the first sermon by Brother Smalley to the last sermon by Dr. W. S. Chinn and Rev. R. A. Walmsley, were veritable masterpieces, to say nothing of the annual sermon by the District Superintendent, Sunday at 11 a. m., which was a spiritual feast.

The District Superintendent's report showed that improvements had been made along all lines.

Introductions—The Rev. B. J. Reddix, District Superintendent of the Baton Rouge District, Rev. T. A. Hampton, District Superintendent of the Monroe District, M. C. Harrison, Fraternal delegate from the Monroe District, J. O. Brown, Fraternal delegate from the Baton Rouge District, T. A. Brown, Fraternal delegate from the Alexandria District, Dr. C. S. Stanley, member of the Board of Epworth League, were introduced and thrilled the conference with their messages. The Rev. A. Hughes, Pastor of the St. Mathew A. M. E. Church; Rev. W. M. Jones, and Rev. H. Daniels of the Monroe District were introduced and addressed the conference.

Evangelistic Services.—After each sermon at the night sessions invitation was extended to the sinners and several came forward for prayer and two joined the church.

The Rev. John McKee and his kind people deserve much credit for the way they cared for the conference. No stone was left unturned by him, his members and friends to make everything comfortable for the attendants at the conference. Thus ended one of the greatest sessions ever held on the Shreveport District.—S. S. Earles, reporter.

VICKSBURG

The Vicksburg District Conference met in Clark Chapel, Cary, Miss., July 25 to 29; Rev. J. C. Hibbler, District Superintendent, called the conference to order at 9 a. m. devotion conducted by the superintendent. J. C. Smoot was elected secretary; G. W. Hawkins, Statistician; I. C. Rucker, Treasurer; M. P. Johnson, collector for Southwestern Christian Advocate; P. W. Baldwin elected reporter.

The District Superintendent read his report, which showed the work to be in advance of last year in spite of rain, boll weevil and migration of our people north. The pastors were in good spirits, having confidence in their superintendent who is a big brother to everybody. The afternoon was given to the discussion of topics. The welcome address was made by Prof. C. J. Carson in behalf of the citizens of Cary; Rev. Richardson, in behalf of the Baptist Church; Rev. C. R. Weathers in behalf of public school. These addresses were responded to by Dr. J. M. Shumpert, who knows no failure.

The report of pastors showed the work to be spiritually alive; also reports from Sunday School Superintendent, President Ladies' Aid, Woman's Home Missionary Society and Epworth League Chapter presidents showed the benevolent collections in advance of last year, which brought commendation from our District Superintendent. The following visitors were introduced and spoke encouragingly to the conference: Rev. Richardson of the Baptist Church; Rev. C. R. Weathers, Principal of Public School; Mr. R. H. McAllister, Business Manager, Southwestern Christian Advocate; Hon. L. K. Atwood, Dr. J. B. F. Shaw, President Haven Institute and Conservatory of Music; Revs. M. T. J. Howard, D. L. Morgan, N. W. Ross, G. W. Smith, Miss Ne-

braska Robinson of Cary read a fine paper. The district raised one hundred dollars on Episcopal residence. I. H. Thomas was recommended for recognition of orders; H. L. Davis, R. P. Carn, A. L. McFall, T. Allen, were recommended for orders. The following brethren preached during the conference: Revs. G. W. Williams, M. P. Johnson, R. Berry, R. H. McAlister, C. Nelson, J. C. Smoot, G. W. Hawkins, B. W. Robinson, Rev. W. E. Rucker, and the good people spared no pains to make our stay pleasant; the people know how to care for a district conference. After adopting resolutions of thanks to the pastor and people of Cary, the conference adjourned to meet in Meadville, 1924.—P. W. Baldwin, reporter.

ROME

This District Conference, Sunday School and Epworth League Convention, was one of the best in its history. It was held at Menlo, Ga., Summerville Circuit. Dr. Joseph Griffith made some timely remarks concerning Dr. J. D. Lovejoy, District Superintendent of Rome District, who was ill and unable to be present. Dr. Griffith asked the conference to bow in special prayer for Dr. Lovejoy and his family, after which Dr. Griffith made a few timely remarks and then the conference was organized.

Dr. H. W. B. Wilson preached the opening sermon. It was filled with thought. Wednesday night Dr. J. C. N. Coggin preached a stirring sermon. After this great message, Rev. J. H. Davis of Douglasville, made a short lecture. He laid the great program of the church upon our hearts. Thursday morning all pastors, with exceptions of a few, were present. Their reports gave evidence that no phase of the work had passed their observation, but on the other hand that great results had been accomplished. The pastors are really on the job.

The conference was pleased to have addresses from Dr. J. N. C. Coggin, Mrs. L. D. Patterson, (white), Missionary from China; O. L. Clecker, (white); Mr. S. Cunningham, Drs. R. H. Brooks, C. I. Cain, Rev. N. J. Crawley, Sr., Rev. N. J. Crawley, Jr., Rev. J. W. Queen, Rev. D. H. Stanton, Prof. M. T. Young, Dr. A. M. Wilkins, Prof. J. C. Arnold, Dr. J. W. Simmons of Clark University, Rev. D. H. Kelley, P. L. Hendrix. Names of a few of the other visitors: Mrs. J. W. Simmons, J. J. Hughly, Rev. J. F. Demery, Rev. C. L. Johnson, Prof. A. T. Atwater, Rev. Ferguson, Prof. R. B. Nicholas and others from Atlanta and other districts were present.

The following preached appreciated sermons during the conference: H. W. B. Wilson, Dr. J. N. C. Coggin, J. H. Davis, J. H. Brandon, R. B. McPherson, E. W. Barnes, Dr. Joseph Griffith. Prof. Robinson, District President of Epworth League made his report. In spite of migration the report showed a marked improvement on all lines. Sunday was a high day. Dr. Joseph Griffith preached a wonderful sermon to the delight of all that were present. The pastor, Rev. E. H. Lee, and his good people and friends of all the community churches, spared no pains in taking care of the conference. Cedartown, Ga., was selected as the seat of the next district conference.—Mrs. R. L. Montgomery, reporter.

NEWMAN

The Annual Session of the Newnan District Conference, Sunday School and Epworth League Convention of the Atlanta Conference, convened at Tallapoosa, Ga., August 1, 1923.

The opening session was characterized by an impressive devotional service conducted by Rev. M. M. Alston, D. D., District Superintendent, assisted by Revs. C. W. Adams, R. B. Laster, J. W. Swain and the writer, E. W. Rakestraw, was elected Secretary, with Rev. R. T. Jackson, assistant, and Rev. C. W. Adams, reporter.

Rev. M. M. Alston, D. D., District Superintendent, made his report which was plausibly received by all. This report showed that under his efficient leadership the district has made remarkable strides along all lines.

The welcome address on behalf of the town of Tallapoosa, was delivered by His Honor, Mr. J. M. Strickland, Mayor. He spoke in very complimentary terms of the Colored people of Tallapoosa and extended to the conference a most cordial welcome. This address was responded to in a graceful and dignified manner by Dr. L. H. King.

The welcome address on behalf of the church was read by Miss Ruth Williams of Tallapoosa, who gave all the immediate assurance that our stay in Tallapoosa would be enjoyable. Rev. C. W. Adams in fitting words, responded to this address.

The annual sermon was delivered by the writer. Other sermons delivered during the conference were by Revs. N. J. Crolley, J. N. Swain and the writer. Among the visitors whose presence and speeches gave dignity and inspiration to the conference were: Revs. J. W. Queen, C. L. Johnson, D. D.; H. W. B. Wilson, R. T. Weatherby, D. D.; J. N. C. Coggin, D. D.; L. H. King, D. D.; D. H. Stanton, F. M. Gordon, J. F. Dorsey, N. J. Crolley, K. D. Hough, P. B. Gates. Laymen: Dr. A. M. Wilkins, Mr. J. C. Arnold, C. E. Arnold, S. E. Cunningham, A. M. Carter. Dr. L. H. King on Friday spoke to the delight and inspiration of all on the subject, "A First Class Methodist." This address was eloquent and powerfully delivered.

On Sunday morning at 11 a. m., Dr. L. H. King preached a great sermon to a receptive audience. Rev. Gray and the good people of Tallapoosa are to be congratulated for the singular entertainment of the conference. They reserved no efforts in our highest comfort and pleasure. The conference adjourned to meet next year at Grantville.

Special Resolution—Resolution of thanks to Mrs. S. E. Leigh of Grantville, Ga.:

Whereas, Mrs. S. E. Leigh through her kindness and beneficence in the gift of a piece of property to the Methodist Episcopal Church for the erection of a home to shelter the retired ministers of God who have spent their lives in unstinted devotion to the work of God's Kingdom. Being cognizant of the fact that this act of benevolence is pleasing and acceptable to God,

Be it Resolved, That we members of the Newnan District Conference within whose confines this property is located, express our gratitude to Mrs. Leigh, and assure her that we, as a District, shall do all within our power

to turn the mind of the Atlanta Annual Conference to the materializing of this project,

Be it further resolved that a copy of these resolutions be spread on the minutes of this conference and a copy be placed in the hands of Mrs. Leigh. Respectfully submitted, E. W. Rakestraw, C. W. Adams, R. T. Jackson, E. J. Knight, R. B. Laster.—E. W. Rakestraw, reporter.

"THE HARVEST TRULY 'IS PLENTIFUL, BUT THE LABOURERS ARE FEW."

(Continued from Page 9)

a master passion to make them like unto Himself and He found joy in mingling with sinners and even dying for them.

True, the crowd is ignorant, the common people are poor, the vast host is dirty not fit associates for a college diploma but Jesus wants them. Must we disappoint Him. The harvest is plentiful but the laborers are few.

OUR CENTENARY ROLL OF HIGH HONOR

(Continued from Page 10)

Gladbrook, Mason City, Saint Charles, Sherrill, Stitzer and Livingston.

Sioux City District

Crandon, Howard and Smithwick, Odebolt, Storm Lake, Tolstoy, Wilmout.

ST. LOUIS GERMAN CONFERENCE

Peoria District

Burlington: St. Paul; West Burlington:

NORTHERN GERMAN CONFERENCE

St. Paul-Minneapolis District

Hokak; St. Paul; Dayton's Bluff, Salem.

SOUTHERN GERMAN CONFERENCE

Brenham District

New Orleans: Napoleon.

Centenary Climax Campaign is now on. It means that every subscription to the Centenary Fund must be paid before October 31, 1923.

BRISBANE BACKS FIGHT AGAINST BOXING

(Continued from Page 8)

"Fighting with fists develops courage they say. In these days when men must face the sharp end of a bayonet, keep the nerves when bombs explode and shrapnel flies, to call boxing a preparation for war is preposterous.

"In old days of fighting with fists, men used to bite off each other's ears and noses.

"Why not start, in the army and navy, ear and nose biting contests under the superintendence of admirals and generals, make our boys 'brave'?"

"The Methodists are to be congratulated on a fight that a dozen churches should have started long ago."

FALL ANNUAL CONFERENCE VISITATIONS 1923

Name	Date	Place	By
Atlanta	Dec. 12	Atlanta	Richard
Central Alabama	Nov. 7	West Point, Ga.	Jo
East Tennessee	Oct. 3	Morrisstown, Tenn.	Stu
Little Rock	Dec. 5	Little Rock, Ark.	Br
North Carolina	Nov. 7	Lexington, N. C.	Br
Savannah	Nov. 8	August, Ga.	M
South Carolina	Dec. 5	Spartanburg	Richard
Texas	Oct. 31	Houston, Tex.	Jo
Tennessee	Oct. 18	Memphis, Tenn.	Br
West Texas	Dec. 5	Ft. Worth, Tex.	Jo

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---Great Men And Women Of The New Testament.

SEPTEMBER 30, 1923

During this quarter we have studied together fourteen of the great men and women of the New Testament. Some of these characters, however, were not great in the sense in which we usually use that term today; that is, as having accomplished some outstanding work of permanent worth such as but few men could accomplish in the service of race, nation or the world. Some of them were great in that sense. But from the standpoint of popular usage, the others may more appropriately be classed as "good," "of commendable character," "very serviceable," and the like. Some of them have been well worth our most serious and thoughtful study simply as men who did things of importance which the ordinary could not have done, even if they had not been men of the Bible. Their life has been worthy of our study as the biography of great leaders throughout the world in every age is. But the reverent study of others has been worth while, chiefly because they are Biblical characters of characteristics worthy of emulation.

Many methods of review of these lessons are available to the teacher. Some teachers will use one method and others another. But whichever method is used, we think the controlling aim should be to see that the students appreciate the qualities of these characters that make them worthy of our study and emulation. If I were reviewing these lessons with advanced students, and were limited with respect to time, as I certainly would be, I would give some of these less important characters only a passing glance and center my attention on the other more important ones. Probably I would request the students to pass judgment on their relative importance and give reasons for their decisions. As a summary I would try to get the students to appreciate something of the problems and difficulties which confronted the Christian church in its beginning, and the contributions made by these men whom we have studied toward their solution. And also I would try to get them to analyze the major problems and difficulties which confront the present-day church and discuss the chief qualities needed in men today to solve these problems and meet the demands placed upon the church by the present conditions of society and the world. Remember, the "church" must do absolutely nothing. It is the men and women composing the church and working through the church or side by side with it who must do things for God, society and the world. If it is true, as it is, that "an open confession is good for the soul," a frank, conscientious dis-

cussion of these matters is not the worst possible thing for either the soul or the cause of Christ which these great men of the New Testament served and which we today as their successors are serving.

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION Lesson for Sunday, Sept. 30, 1923

"Seeing we are compassed about with so great a cloud of witnesses."

(By Rev. D. D. Martin, D. D.)

This quarter has been a study of the great men and women of the New Testament. The human element in the Bible makes it the book of interest and sympathy that it is. The story of these heroes of the early church, some of whom were with our Lord in his earth ministry, is the inspiration of the church throughout the centuries. They were of like passions with us. Much of their experience of faith's testing does not differ from the modern hero of the cross. These were all missionaries appointed to the work of spreading the Gospel throughout the world. This is our work and we are under the same commission which gave them authority. A fellow feeling makes the spirit of kinship realized.

If there is any meaning to our doctrine of immortality, they are living witnesses compassing us about today. We have received the work from the worthy of all the centuries and must behave in a way that will make us honor their memory and respect their presence. Then all the people now living are watching the church to see if God's plan of world redemption is to be carried out. The truth and power of the Gospels being judged by the interest which Christ's followers take in the work he came to earth to accomplish. If as his followers we are indifferent, then the rest of the world will lose interest and the heathen world will declare that missionaries do not believe what they teach.

There are following us unborn generations to whom those now living owe a debt. We must leave them the heritage of a sound faith and high purpose if the interests of the kingdom shall go forward in the world. Then above us there are witnesses, for we are never from under the eye of Him who has called us to this work. So that from before us, about us, and back of us, and above us, "we are compassed about with so great a cloud of witnesses" and should conduct ourselves in the great work of saving the world as though accountable to all of these for what we do.

GAMMON SEMINARY.

District Rounds

MONROE DISTRICT

Fourth Round

Bastrop (Mt. Olive), Oct. 5-6-7; Mount Nebo, 12-13-14; Casper, 19-20-21; Bonita and Gallon, Nov. 2-3-4; Lake Providence, 9-10-11; Wlsner, 14-15; Washington and Vaughn, 16-17-18; Mount Sinai and Beulah, 23-24-25; Jones and Fairbanks, 29-30-Dec. 2; St. Paul, Monroe, 16-18; St. James, Monroe, 16-17.

October 17-8, Woman's Home Missionary Convention and Ladies' Aid will convene at Mount Sinai Church, Sterlington, La. Each auxiliary will send a representative.

Dear Brethren—Come prepared to report all your conference claimant, Episcopal funds, Episcopal residence, General Conference expense, and balance of your SOUTHWESTERN quota.

Yours for success,

T. A. HAMPTON.

ST. LOUIS DISTRICT

Third Round

Clarksville, Oct. 10-11; Elsberry, Oct. 13-14; Buffalo, Oct. 17-18; Springfield, Oct. 21-22; Peoria, Oct. 21-22; Jacksonville, Oct. 27-28; St. Charles, Nov. 3-4; Webster Grove, Nov. 10-11; Howard Place, Nov. 11-12; Kinlock Park, Nov. 17-18; East St. Louis, Nov. 24-25; Union Memorial, Dec. 2-4; Gratiot St., Dec. 1-2; Poplar Bluffs, Dec. 6-7; Fredericktown, Dec. 8-9; Farmington, Dec. 9-10; De Soto, Dec. 15-16; Festus, Dec. 15-16; Samaritan, Dec. 22-23; Asbury, Dec. 29-30; La Salle, Jan. 5-6; Quincy, Jan. 8-9.

Dear Brothers—This is the third quarter for this conference year. Let us put on a soul-saving campaign, raise all of our centenary quota, and do our whole duty in making the SOUTHWESTERN self-supporting.

Yours in His name,

L. WOOLRICH.

GAINESVILLE DISTRICT

Fourth Round

Haynesworth, Sept. 26-30; Bell and Willerford, 27-28; New Newbell and Brookes, Oct. 6-7; Lacross and Newbell, 6-7; Burnett's Lake (St. John), 13-14; Alachua (Paradise), 13-14; Sanpulaski (Nebo), 20-21; Jonesville, 27-28; Newberry, 28; Liberty Hill, Nov. 3-4; Bennington, 3-4; Texan, 4; Arredondo and Newnan's Lake, 10-11; Otter Creek and Gulf Hammock, 11; Cedar Key, 17-18; Pineville, 24-25; Archer and Longpond, 25; Sand Hill and Morriston, Dec. 1-2; Montbrook and Williston, 1-2; Gainesville, 14-16; Meredith and Bronson Mission, 22-23; Clyatt Mission, 29-30.

Dear Brethren—You see from the dates above that before half of the fourth quarterly conferences are held we shall have to report our work and the collection for centenary to the Bishop in the district superintendents' council, Atlanta, Ga., Oct. 25 and 26, Thursday and Friday. You will please send your centenary rally collection to me at least by the 23rd of October. Do not fall in this task of the church. The church is depending upon each pastor, each office, each member and each friend on the Gainesville District to do his whole duty in giving the centenary money. Pay at least the minimum, five dollars and twenty cents this

year, each of you. May I ask each pastor to pay \$5.20 to the credit of his church. Do as I have done—lead in the rally of your church, pay first, then see that each officer and each member pays. This effort is not to be neglected for anything else, and your centenary collections or money will not interfere with your other church duties. Put the SOUTHWESTERN into the homes of our people and this will help you very much. Revs. Miles, Welch and L. C. Hall told me as they increased the list of subscribers on their charge this year they found it easier to do the other things of the church. Say, brethren, this centenary rally must be a success. Let's do the task now and be ready to report to me by October 23 and I will report to the Bishop October 25-26. May the church depend upon us at this time.

Most sincerely yours,
J. S. TODD, D. S.

GULFPORT DISTRICT

Fourth Round

Sumrall and New Augusta, Sept. 22-23; Richton and Beaumont, 25-27; McLain, 29-30; Lumberton, Oct. 13-14; Gulfport and Mount Pleasant, 20-21; Merrill and Bendale, 25-26; Baslin and Vernal (Donovan), 27-28; Gulfport (St. Mark), 31-Nov. 1; Biloxi, Nov. 3-4; Handsboro, 10-11; Pearlinton, 17-18; McHenry, 22-23; Bond and Wigglus, 24-25; Kiln and Dellsie, 27-28; Ocean Springs, Dec. 1-2; Three Rivers, 4; Escatawpa, 5-7; Moss Point, 8-9; Pass Christian, 15-16; Bay St. Louis, 22-23; Waveland, 29-30; McNeil, Oct. 1-12; Stillmore, 17-18.

Dear Pastors—The annual conference is drawing near. Please raise every cent of your centenary and other claims. We must bring up everything on all lines. Please don't fail to bring up your SOUTHWESTERN quota to the Sunday School and Epworth League convention at Gulfport, Miss., Oct. 4-7, 1923. We must put the SOUTHWESTERN over the top on October 5 in our great rally. Pastors and delegates are asked to bring three or more subscribers each to the convention. Don't fail to collect your Episcopal residence money and report it at the convention. Our district conference at Ocean Springs was said to be one of the best in the history of the district. We are grateful to the brethren for the great sermons preached, and to the ladies for the most excellent and inspiring papers read, and more than thankful to God for the souls saved. The financial report for all causes was more than \$13,000. This was splendid, but we must do more.

P. H. REMBERT, D. S.

HATTIESBURG DISTRICT

Fourth Round

Bay Springs, Oct. 17-18; Stringer, 19; West Enterprise, 20-21; Paulding, 22-23; Heidelberg, 24-25; Mallaleu, 26-28; Laurel, Wesley, 27-28; State Line, Nov. 3-4; Shubuta, Mission, 7-8; Shubuta Circuit, 10-11; Salem, 9; Matherville, 13-14; De Soto, 17-18; Qultman, 19-21; Enterprise, 24-25;

(Continued on Page 15.)

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Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

September 30

Subject; To Serve The Present Age
(Luke 22:27)

Our topic suggests an important question, viz: What is the main purpose of the Christian church? Let us briefly consider the question, first negatively, then, positively.

What Is Not Its Purpose

To most of us, the church is an agency for getting people to heaven—sort of Bureau of Eternal Salvation. Well, there is no doubt that, all of us want to go to better things in the hereafter. All good social agencies, the church included, ought to help us on towards these better things. But it is a grave error to conceive of the future bliss of its members as the chief objective of the church. I like to think of salvation as having two parts, temporal and eternal. Temporal salvation is a precondition of eternal salvation. The church can do little towards saving anybody's soul if it does nothing towards saving his body. Bread and clothing, medicine and coal are often more effective agencies of salvation than are prayers and sermons. We preachers have often fussed and cussed because our people put the lodge before the church. There is a perfectly rational, natural explanation of this situation. The lodges have a program of present practical help for its members; most churches give prayer in the present and the promise of everything in the distant future. Most people would rather have corn bread and cabbage now than milk and honey by and bye. The church is not an institution whose task is that of giving spiritual thrills to a few select, esoteric folks. It is not a group of people whose only occupation is that of clapping their hands and smacking their mouths in anticipation of future supernal joys.

What The Purpose Is

The Great Head of the church summed up His program and that of His followers thus: "I am among you as He that serveth." Present practical service is the objective of the church and of the individual Christian. If your church is only known in the community as an institution that has a revival once a year, and, begs for money for rallies all the year, be sure Jesus is disappointed in it. By the sheer power of its community in all of its ramifications. It can do it by really serving folks; it can't do it if it merely promises something in the future.

To serve the present age,
My calling to fulfil.

That is the battle hymn of the Christian Church. There is a distinct specific call to you, to me. How are we answering that call.

Look all around you, find some one in need.

Help somebody today,
Let it be little, a neighborly deed,
Help somebody today.

J. W. HAYWOOD,
Baltimore, Md.

Woman's Column

DESOTO, MISS.—The Woman's Home and Foreign Missionary Society held its district meeting at St. John M. E. Church, August 17, at DeSoto. The district president, Mrs. E. L. Smith, presided. The meeting was opened with prayer meeting, led by Madams S. L. Ross and D. A. Houston. We are glad to say that this is one of the best meetings we have ever held, spiritually and financially. Our pastor of Bay Springs, Miss., preached an inspiring sermon at 11 a. m., from Matt. 28:18-20. The women of the Hattiesburg district are doing real mission work. The following officers were elected: Woman's Home Mission—Mrs. E. L. Smith, President; Mrs. S. S. Mack, 1st Vice President; Mrs. Annie Woods, 2nd Vice President; Mrs. M. A. Mills, 3rd Vice President; Mrs. D. A. Houston, Recording Secretary; Mrs. L. G. Coleman, Corresponding Secretary; Mrs. Pinkie A. Hugh, Mite Box Secretary; Mrs. S. L. Ross, Secretary of Young Peoples Work; Mrs. Clara Haines, Secretary of Education; Mrs. M. V. Halls, Secretary of Temperance; Mrs. E. Murrell, Evangelistic Secretary; Mrs. M. C. Thompson, Treasurer; Mrs. H. Lindsay, Secretary Children Work. Foreign Missions: Mrs. S. K. Trigg, President; Mrs. M. L. Husband, Recording Secretary; Mrs. L. J. Hall, Corresponding Secretary; Mrs. Annie McDonald, Treasurer; Mrs. Jennie Brown, Mite Box Secretary—D. A. Houston, Reporter.

MINTER CITY, MISS.—The Ladies' Aid Society met July 15, with the president in the chair. Scripture lesson was read by the president, Revelations 14. Prayer by L. McCoy. Next followed the discussions of topics. Paper by Miss Ida Namros, subject, "What it takes to make a strong leader." Paper by Miss McCoy, "Responsibilities of a Sunday school worker." The same subject was discussed by Brother L. Knox.—Miss H. Johnson, President, Mrs. Mary McGuire, Reporter.



WHAT THE CHURCHES ARE DOING

HUBBARD-DAWSON CIRCUIT—Bennett Chapel M. E. Church: Rev. J. W. Stone, Jr., is a live wire on this circuit and has the work in fine shape. On August 12 the services were splendid and dinner was served on the grounds. The choir from Hubbard was with us and rendered valuable service. Our good friend and brother, Rev. H. B. Clark, pastor of the M. E. Church South, kindly preached for us at the night service. Many of his members came with him, and were only too glad to help us out. He has been requested to preach the dedication sermon when the new church is built. This rally was for the purpose of remodeling our church and we are hoping to begin work soon. Total amount raised to date, \$80. May God bless these faithful workers.—Annie Watson, Reporter.

CHILHOWEE, MO.—Sunday, Aug. 5, we had a great day at Quayle Chapel. Under the leadership of our pastor, Rev. E. T. Carrington, we celebrated our annual anniversary with a successful rally and basket dinner in connection with our second quarterly conference. Our efficient district superintendent, Rev. L. R. Grant, was with us and warmed our hearts with a message telling of the "New Life." We raised \$44.80, which with cash on hand we paid \$50 on our church debt. The closing sermon by our pastor, "Sowing and Reaping," animated our spirits.—E. T. C., Reporter.

GEORGETOWN, MO.—Sunday, August 12, was a high day at St. Mark's M. E. Church. By the direction of our beloved pastor, Rev. E. T. Carrington, we are moving forward with our work. Our rally and basket dinner was a success. Our collection was \$41.36. Rev. M. L. Mackay, pastor of Taylor Chapel, Sedalia, Mo., preached in the afternoon at 3 o'clock. His message, "What Think Ye of Christ," inspired our hearts. Our pastor preached at both morning and night service. Each message was full of fruitful thoughts.—E. T. C., Reporter.

BREWTON, ALA.—We are closing one of the most agreeable years of church work during our history. The fourth quarterly conference has just closed and District Superintendent Carson commended our work to the highest. He preached two most instructive sermons. One on the subject of "Mother." We will never forget that sermon. Congregations were good all day. We are pledged to stand back of the SOUTHWESTERN and all causes. We are endeavoring to raise our whole quota. Our pastor, Rev. Green, is a good man and

is doing his best. We love him.—Harry Cheatham, Reporter.

COMMERCE, GA.—Warren Chapel M. E. Church is getting along splendidly, both spiritually and financially. The first Sunday in August was a high day. Our pastor, Rev. E. C. Nowton, preached at 11 a. m. After the sermon he administered the Lord's supper to a large number of members. Our pastor is certainly doing his bit to make the church go forward to success. The pastor has succeeded in getting some new subscribers for the SOUTHWESTERN. We had a successful revival and also a rally on August 5. The membership was equally divided between Sister Cora Hayden, representing the Reds, and the Rev. Mrs. Newton, representing the Blues. Reds, \$204.28; Reds, \$236.79. Total, \$441.07. The women of the Ladies' Aid and Home Missionary Societies are doing great things to advance the progress of the church. We are going to help our pastor go over the top. This rally was for the indebtedness of our new church.—Mrs. Gertrude Richardson, Reporter.

BILOXI, MISS.—July 22 was rally day at St. Paul's M. E. Church. The total amount raised was \$1,156. The captains reported as follows: No. 1, Mrs. A. B. Pittard, \$124.00; No. 2, Mrs. E. G. Clay, \$110.05; No. 3, Mrs. M. Hambal, \$100.91; No. 4, Mrs. Emma Smith, \$70.15; No. 5, Mrs. E. Johnson, \$101.35; No. 6, Mrs. E. Jones, \$57.03; No. 7, Mrs. I. Gains, \$116; No. 8, Mrs. E. Goss, \$42.70; No. 9, Mrs. A. Bell, \$41.50; No. 10, Mr. E. Harris, \$26.61; No. 11, Mrs. C. L. Brown, \$81.17; No. 12, Mrs. N. L. Patterson, \$51.47; No. 13, Mrs. M. Williams, \$75; No. 14, Willie Ward, \$47.70. This money was raised for building purposes.—J. A. Patterson, P. C.

CHARLESTON, GA.—Rev. J. Brown conducted a revival at the

\$31.50 ALL WOOL SUIT FREE

The Bell Tailors, Dept. 1133, Chicago, Ill., will make a fine tailored measure suit or overcoat free for one man in each locality who will show and recommend their high grade made-to-measure clothes to a few friends. Simply send them your name and address and they will send you a large assortment of wool sample style book, self-measuring chart and their free suit offer.—Adv.

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South Atlanta, Georgia

charge from July 20 to 30. It was a soulstirring revival in which 39 souls were happily converted. Amount raised, \$54. Sixteen children were christened. Rev. J. W. Brown also conducted a revival at Springheat from July 15 to 20. It was full of power and spirit. Rev. D. A. Holmes assisted him. Twenty souls were brought to Christ, sixteen children were christened. Amount raised for pastor, \$24.08—Rev. J. W. Brown, P. C., W. M. Kent, Reporter.

COOKEVILLE, TENN.—August 19 was our pastor's day here. We had service in the afternoon and had a splendid sermon, with a good attendance. Added one to the church. Collection \$8.19. Our aims are for good, our hopes are strong for a greater success in the future than in the past. We ask all the churches at large to help us with their prayers that we may reach the topmost round of success. Our Sunday school is in bloom at this time under the leadership of the new superintendent, W. L. Buck, who is filling the place of his deceased father. He is a bright young man and is worthy of the place. Brother John H. Devlen is in charge of class No. 1; No. 2. Harry Betty; No. 3, Sister Vaille Stone. The Sunday school is well attended by old and young.—J. S. L., Reporter.

DISTRICT ROUNDS

(Continued from Page 13)

Shubuta, 27-28; Ellisville, Dec. 1-2; Laurel, St. Paul, 8-9; Collins, 11-12; Hattiesburg, Mission, 13; Hatties-

burg, St. Paul, 14-16; Bentley Chapel, 15-16.

My Dear Pastors of the Hattiesburg District—Let me say to you that we have run well this financial race, but the race is not over yet. Let us renew our strength, everyone of us, and do our level best to put over every financial requirement for the district by the annual conference; also remember we must go over the top with the SOUTHWESTERN. Brothers, don't leave a stone unturned. Our fall convention will be held in Matherville, October 26-28. Come prepared to make, through your Young People's Society, a good centenary report. Let each of us bring one new subscriber.

W. H. SMITH.

DALLAS DISTRICT

Endowment Funds—Itinerary.

Waxahachie and Lancaster, Sept. 16; Milford and Italy, Sept. 23; Corsicana, Sept. 30; Sherman and Pilot Point, Oct. 7; Peiham, Oct. 14; Mexia, Oct. 21; Hubbard, Oct. 28; Denison, Nov. 4; Ennis, Nov. 11; Wichita Falls, Nov. 18; Fort Worth, Nov. 25; Dallas, Queen City, North Dallas, Dec. 2.

To the Laymen and Pastors of the Dallas District—Greetings: We are marching to the battle field. The sounding message for Endowment Funds for our retired ministers of the West Texas conference must be the pass-word given by every member of the Dallas District. Our slogan: \$350.00 before Dec. 5, 1923. Can we raise this amount for our faithful

servants of Jesus Christ? Yes, we can, if we will go at it with a spirit of confidence. I am appealing to every member of the various charges of the Dallas District of the Methodist Episcopal Church that has done so much for the Negro and Christian civilization to put their souls and hearts into the retired Ministers' Endowment Fund by liberal contributions, to assure them of our love, loyalty and a reward of happiness as they wane to the setting sun to be-

hold the eternal happiness of their immaculate services. The laymen must challenge the cause for our ministry, so let us push the battle to the front.

Yours for success,
WM. M. GORDON

30 DAY TRIAL
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September 19, 1923

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M. S. DAVAGE, President.

SPECIAL NOTICES

STOVALL, GA.—My Dear Co-Laborers and Friends—This comes to say that on Tuesday evening, Sept. 4, while I was en route to Colloiden to assist the Rev. J. M. Strickland in a revival, my family being off from the parsonage, everything that I had was destroyed by fire, leaving my wife and five children and myself practically without clothes, shoes, hats, bedding, books or anything. I am appealing to you and your congregation for help. Will appreciate anything collected or raised and sent in to me at Stovall, Ga. Please let me hear from you. I also solicit your prayers. Yours in Christ, Wm. F. Melton. E. D. Giddens, District Superintendent.

(Editor's Note:—It is our hope that there will be widespread and liberal response to this pathetic appeal. The cause is most deserving. Gifts may be sent to this office.)

BROOKHAVEN, MISS.—The Sunday School and Epworth League convention and Young People's Conference of the Brookhaven District will meet in joint session. These meetings will be divided into two parts. One group will meet in Hazelhurst, Miss., October 24-25. The other will convene at Columbia, October 18-19.

I wish to urge a full attendance of pastors and delegates the first day of the meeting.—G. W. Smith, D. S.

MARRIAGES

JONES-HARRIS—Miss Able Harris, a member of Kynett M. E. Church, Boyce, La., was happily married to Mr. Davy Jones at the home of Sister Addie Thomas in Alexandria, La., August 28, 1923, by our pastor Rev. S. C. Williams—Nat Dotson, Reporter.

WHITE-CAMPBELL—Mr. Will E. White and Miss Anna Campbell were quietly and happily married in Jackson, Tenn., June 5, 1923, at the C. M. E. parsonage. Her sister, Mamie Campbell, and several friends witnessed the occasion. We hope for them a long and happy life. Rev. R. W. Spearman performed the ceremony.—Reporter.

BRADLEY-JACOBS—Mr. McKinley Bradley, son of Mr. and Mrs. Calvin Bradley, and Miss Merina Jacobs, daughter of Mr. and Mrs. Porter Jacobs, of De Lisle, Miss., were joined together in holy wedlock at the home of Mr. and Mrs. Jacobs at 7 p. m., August 25, 1923. May God's blessing ever be upon them as they journey through life. Rev. J. J. Ford officiated.

ANNOUNCEMENT

Mr. and Mrs. Jules Sumner of Harvey, La., announce the marriage of their daughter, Miss Ellnetta, to Mr. Douglas Blake of Harvey, La. The ceremony was performed at the home of the bride Wednesday, Sept. 5. They are enjoying their honeymoon at our great hotel at Waveland, Miss. We pray God's blessings on them as they journey on life's voyage. The Rev. Charles Simmons officiated.

CRESCENT CITY NOTES

To all the Pastors, Epworth Leaguers and Sunday School workers bear in mind the coming Epworth League Institute and Sunday School

Convention held September 24-29, 1923, at the People's Church. All phases of the work of the Epworth League and Sunday School will be discussed. Drs. F. H. Butler and Wm. Jones each representing the work of the Epworth League and Sunday School will be directors of the meeting.

HAVEN—On Thursday, Aug. 30, the No-Note choir of Haven Chapel M. E. Church went on their annual outing at Milneburg. Two truck

loads went and everything was well managed, with Rev. G. W. Forest and Sister Violet Scott as managers. There was an abundance of ice cream, cake and lemonade. It was a glorious day for all who went.—J. A. Landry, Pastor.

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Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co., Dept. 62, Greenville, Ill.

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(SOUTHWESTERN CHRISTIAN ADVOCATE)

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LORENZO H. KING,
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Young Women And An Open College Door

By Joseph R. Harker, President Illinois Woman's College

Young woman and an Open College Door! Seventy-five years ago this juxtaposition of ideas would have startled attention. For the grandmothers of present-day young women there was no such thing. Some were dreaming of it, a few were fighting for it, but for very few of them was it a realizable possibility. Most of them "died in faith, not having received the promises, but having seen them afar off."

For the mothers of present-day young women there were "open college doors", but only in a guarded way, and attended with discussion of possible drawbacks and dangers. There were few standard colleges for women, and these only in the Eastern States, and still regarded by many as a doubtful experiment. It is true that many of the colleges founded for men had opened their doors to women, but the women were not very welcome, and many prophets predicted that surely some evil would come of it in time.

But for the young women of 1923 there is an open college door on every hand, and from every door there is an urgent call for her to enter. What response will she make?

The fact that the attendance of young women in college is increasing each year shows that many of them are taking advantage of their new opportunity. But it is still true that there are thousands of young women who have not yet seen the "open door" or heard the voices calling them into the larger and fuller and richer life to which college leads.

There may be some who hear the call and yet cannot enter because of lack of means to pay the necessary expenses. But for every such young woman, if there is a determined will a way can be found. She can work her way through in part; she can herself find friends who will help her in part; the Board of Education of the Methodist Episcopal Church will help her in part by a friendly loan, and for the rest, the College President will see her through if she proves herself worthy and has the necessary grit and perseverance.

A college is not alone a place of education. It is a place of health. Many years' experience proves that young women have better health at college than at home. Her life is enriched and broadened, and filled with higher and nobler aspirations.

The college is a place of education, of society, and of religion, and no young woman may expect to take any position of great influence or responsibility or leadership in any of these wide fields who has not availed herself of the advantages of college training and discipline. Young women need to go to college to get this "vision" of womanly possibilities and to prepare themselves for its realization.

YOUNG WOMEN AND THE COLLEGE

Many considerations might be argued in support of the acceptance by young women of the challenge offered by the "Open College Door." But what argument could possibly carry more weight to the mind of young womanhood than the fact of the sympathetic social atmosphere in which the present day young womanhood finds itself in striking contrast to conditions of other days when it was against the canons of good breeding to send women to college.

As President Harker says, a generation or two ago, "there were open college doors but only in a guarded way. There were few standard colleges for women and these only in the Eastern States, and still regarded by many as a doubtful experiment." Conditions have changed so that today there are literally hundreds of Colleges and Professional Schools for women distributed in every state of the Union. And these are supplemented by numerous other schools for men that have thrown wide open their doors as co-educational institutions. The existence of these beckoning institutions of learning registers the radical change of public opinion in respect to the education of women.

But the open college door is one of society's methods of preparing the young woman for the exactions of the present industrial and economic struggles into which she has been plunged by the liberalizing processes that are clearly operative in the sweep of social evolution. Her enfranchisement in the political arena has made of woman a competition and a growing factor in the economic and industrial world. She is found in the industries, working side by side with the men; she rightfully demands equal pay for equal work. And efficiency and equality in work argue better preparation for her chosen work. As brawn must more and more be supplemented by brain among all classes of labor in the future, it is obvious that the open college door is the sure road to efficiency for the nation's young womanhood.

It is true, moreover, that womanhood likes a challenge. Whenever a door is opened or a challenge is offered to young womanhood, it always is an appeal to womanly pride and sense of honor. Thus women have been crowding of late years, and will continue going, into the open college doors to prove to

the opposite sex their capabilities for taking their places as citizens in their respective communities in harmony with the moving spirit of the times.

But young womanhood needs the open college door for the sake of its cultural no less than for its practical and immediate economic value. There is to the credit of culture that it cannot be cashed in on the basis of monetary value always. This is its least valuable characteristic. Young women need to develop in their lives that capacity for, and appreciation of, the larger, richer realm of intellectual values which find no adequate expression in physical terms or industrial equations; to become heirs of those intangible values of all ages and of the great and good of earth who have striven to apprehend the truth, that in the knowledge thereof, the truth would make them free. "Culture for culture's sake" is a corollary with "culture for service". The two are supplementary.

The "Open College Door" as a preparation for womanhood's leadership should be a sufficient incitement to forward-looking thinking young women to enter college and seek therein the highest endowment of culture and character. With striking force should this consideration appeal to the young colored woman. Her's is a long, steep climb up the ascent of racial progress. She must come speedily to a keener perception of her handicaps and responsibilities in the tremendous task of her race's upbuilding. Only as she climbs can the race ascend. She must lift her own. Thousands of race women will never rise higher than they are lifted, or directed upward, by their ebony sisters. Intelligent, cultured, consecrated womanhood is needed to inspire, inform, direct and lift the masses who are not looking up, or who lack the moral enthusiasms and urge to go forward themselves. Herein is the sublimest task of the young Negro womanhood of the present time—to inform, to inspire and to help forward their belated, exploited sisters in this task of racial advancement. For such service, adequate preparation is necessary. Such preparation must be gotten in the Christian Colleges of our country. To such young women who will offer themselves to society for this high and holy service, there are colleges with open doors beckoning them in to the feasts of culture.

HE SHOWS THE WAY OUT

With reference to the difficulty which the government is experiencing in enforcing the Prohibition, Eighteenth Amendment to the Federal Constitution, Henry Ford, perhaps the most talked-of man in the nation, said, "They should put the Army and the Navy onto it."

And Mr. Ford has thereby expressed the logical solution of the problem. The Eighteenth Amendment is a decree of the government and expresses the almost unanimous will of the several states. This corporate consciousness and deliberate sovereign will of the government is as integral a part of the supreme organic law of the land as is any other section of our sacred

Constitution. If the government experiences difficulty in inducing respect for and obedience to its decrees, it rests logically and prudentially within the sphere of its powers prerogatives and duties to enforce by whatever powers it commands its decrees being infringed upon. How else can government perpetuate itself. In its last analysis, it is for this very purpose—the safeguarding of her integrity against infringements from foes without and enemies within—that the government maintains this strong arm of defense. The enforcement program needs be a vigorous and an uncompromising one.

It is on the rocks of leniency and temporizing that this government has already come so near to grief. In the uniform and sus-

tained policy of tolerating lawlessness as practiced against a certain group of its citizens the government by indirection has encouraged not so much individual acts of law-breaking as it has fostered the spirit of lawlessness that contaminates the atmosphere of the nation. By permitting a section of the nation to school itself during the last sixty years in the art and technic of evading and nullifying **OTHER** Constitutional Amendments, the government has been brought to an abrupt realization that it is difficult to enforce **ANY** Amendment to its Constitution. Such a situation is a growing menace to constitutional government and leads at last to a state of civil strife in which all forms of lawlessness express themselves.

This disrespect for, and lynching of, law is expressed by one of our current exchanges in the following paragraphs:

"Of a piece with the disrespect for the law manifested by bootleggers and Chinese runners is that shown by the mobs that have committed depredations lately in so many states. In a way, these mobs are worse than the other law-breakers, because they frequently cover their vicious deeds with a cloak of hypocrisy.

They allege, for instance, irregularities or "un-Americanism," or whatever best suits their purpose, on the part of their victims, and then, posing as upholders of "morality" and "Americanism," go forth in gangs to attack one or two men at a time. Obviously there is no "morality" or "Americanism" in this, and it is a singularly twisted sort of mind that would even contend there was. Mob law has no place in America, whether the mob be composed of illiterate aliens or whether it be the "broadcloth mob" of "best citizens," who dragged William Lloyd Garrison through the streets of Boston."

And it might well be added here that the Prohibition Amendment will be difficult to enforce until the government becomes conscientiously consistent enough to insist with no less emphasis on the strict enforcement in every village and city and civil community of those Amendments guaranteeing to all of its citizens security in life, suffrage rights and citizenship rights. This nation can **NEVER** settle down to peace until there shall obtain herein the enforcement of justice for its twelve million Negro citizens.

We believe all the powers of the nation rightfully should be brought into ploy to enforce the Prohibition Amendment. Mr. Ford is quite right.

By the same tokens of logic, inspired by the same sentiments of patriotism and having in mind the health and perpetuity of the nation, and

Reinforced in our conviction by the moral sanctions of justice and the teachings of the Christ,

The Constitutional Amendments guaranteeing 12,000,000 American citizens their citizenship status ought be enforced by all the powers at the disposal of the Government. Mr. Ford shows the way out. May the nation follow speedily.

A JUST OCCASION FOR PRIDE AND THANKSGIVING

Centenary Giving in the Negro Conferences, Passes Million and a Half Dollars—High Per Capita Payments Denote Devotion.

By Charles Morris Barton.

The 31st day of May just past marks the close of the fourth Centenary year. A statement issued by the Committee on Conservation and Advance shows that—including in the reckoning all amounts paid since November 1st, 1918—the twenty Colored Conferences, with 332,525 full members of the Church, are credited to May 31, 1923, with the payment to the Centenary and Apportioned Benevolences of \$1,650,667. This is equivalent to the payment per member of \$1.24 each year for four years—almost five times the payment, 25.2 cents per member, of these same Conferences in 1918; 7 cents more than the average payment per member, \$1.17, of the whole church (United States only) in 1918.

The Washington Conference, second in membership, 35,717, ranks first in the total amount paid to date, \$207,379. The Delaware Conference ranks third in membership, 31,295, and second in the total amount paid, \$201,553. The South Carolina Conference, the largest among the twenty with 51,368 full members, is third in the total amount which it has paid, namely, \$170,999.

The largest payments per member are credited to the South Florida Mission Conference, \$1.95 annually; the West Texas Conference \$1.71 annually per member; the Louisiana and East Tennessee Conferences each \$1.61; and the Delaware Conference, \$1.60 per member.

Two hundred and seventy-three Negro churches—fifty-two Charges in the Louisiana Conference, forty-three in the Mississippi, and forty in the Upper Mississippi Conference—are credited with the payment in full to May 31 of the amount due for four years on apportionment.

Forty-eight Negro churches—eight in the Washington Conference, seven in the Delaware Conference, and five each in the Atlanta, Lexington and South Carolina Conferences—are credited with a total benevolence payment in each church equivalent to \$1,000 or more per year for four years. Notably large total payments, in each congregation equivalent to \$2,000 or more per year, have been made by the following churches:

\$26,124 East Calvary, Philadelphia, Delaware Conference, 3,314 members.

\$14,156 Ebenezer, Washington, Washington Conference, 1,400 members.

\$13,214 Zoar, Philadelphia, Delaware Conference, 1,400 members.

\$13,034 Shary Street, Baltimore, Washington Conference, 1,187 members.

\$10,829 Metropolitan, Baltimore, Washington Conference, 1,597 members.

\$10,593 Saint Mark's, Chicago, Lexington Conference, 2,200 members.

\$10,175 Union Memorial, St. Louis, Central Missouri Conference, 2,785 members.

\$9,545 Saint Mark's New York, New York Conference, 2,138 members.

\$9,352 Ezion, Wilmington, Delaware Conference, 601 members.

\$9,297 Trinity, Houston, Texas Conference, 512 members.

9,295 Park Street, Cincinnati, Lexington Conference, 900 members.

\$9,048 Salem, New York, New York Conference, 1,200 members.
\$9,007 Asbury, Washington, Washington Conference, 1,528 members.

\$8,630 Warren, Atlanta, Atlanta Conference, 1,120 members.

\$8,137, First, New Orleans, Louisiana Conference, 900 members.

\$8,031 Ames Memorial, Baltimore, Washington Conference, 1,701 members.

\$8,011 Saint Paul's, Winston, North Carolina Conference, 552 members.

Of the above seventeen churches all but two, it will be noted, are in cities of 200,000 population or more, and all but four are north of "Mason and Dixon's line".

The New Orleans Area, on the other hand, with few large cities, has paid \$578,668, 92.5% of the amount due to date upon apportionment, equivalent to \$1.37 each year per member, 13 cents more than the average payment per member of all twenty Colored Conferences.

Other churches credited to May 31 with a total payment of \$5,000 or more are: Germantown, Philadelphia; \$7,923; Central Avenue, Atlanta, \$7,540; Saint Paul's, San Antonio, \$7,127; Wesley, Greenwood, Mississippi, \$7,044; Mount Zion, Washington, \$6,984; Saint Daniel's, Chester, Pa., \$6,948; Cory, Cleveland, \$6,720; Simpson, Indianapolis, \$6,488; Asbury, Annapolis, \$6,302; Saint Paul's, Birmingham, \$6,251; South Atlanta, \$6,237; Wesley, New Orleans, \$5,637; Wesley, Austin, \$5,511; Atlantic City, \$5,448; Bowman, Tampa, \$5,378; McDonough, Ga., \$5,217; Haven, Philadelphia, \$5,215; Sunter, S. C., \$5,086; Wesley, Galveston, \$5,025.

Of the nineteen churches in this second list eleven are in the lower South and nine in cities of less than 100,000 population.

The well merited recognition which this report pays to the share that Negro Methodists have had in the Centenary and benevolent giving of the church is incomplete, like a broken sphere, until it is rounded out by the story of what the Church, through the Centenary, has done and is doing for her Negro members.

Limiting our statement to the two Boards which contribute the largest sums for work among Negroes in America, the Board of Home Missions and Church Extension expended last year, 1922, in providing pastoral service and in gifts toward the erection of churches and parsonages in Colored Conferences \$285,315. The Board of Education for Negroes, having received from the Centenary \$648,785, expended 1922 in schools for Negro youth \$672,731. (The twenty Negro Conferences paid, 1922, to the Centenary \$335,023.)

During the four years in which Negro Methodists have paid to benevolences a total of \$1,650,000, the Board of Education for Negroes has received from Centenary funds more than \$2,400,000, making possible a total expenditure for new buildings at educational institutions for Negro youth of about \$200,000. The investment in the twenty Negro Conferences of the Board of Home Missions during the same period, also made from Centenary funds, has been more than one and one-quarter million dollars (to October 31, 1922, \$1,148,403).

Surely this story of giving and receiving affords abundant reason alike for pride and for gratitude and, more than either, for thanksgiving to God.

MEXICO EMERGES

It brings general satisfaction to Americans that our country has resumed diplomatic relations with our neighboring republic, Mexico. This recognition of the Mexican Republic comes as the result of a series of conferences conducted between American-Mexican representatives extending from May to August; however, disputes keeping two countries in bad mood toward each other have been threatening for more than a dozen years.

Our traditional national policy is to give disinterested help to friendly countries whenever and wherever the rights of American citizens are duly recognized. As soon as Mexico assured us of her good faith in this regard we were ready to take her into our confidences, without further parley.

In the present adjustment quite a number of clauses are yet to be disposed of but provisions have been made, confirmed by both governments for the final adjudication of all such by specially appointed commissions; meanwhile normal formal diplomatic relations will now be maintained by the exchange of ambassadors.

Resulting from this friendly attitude of the two governments, considerable economic advantages will be forthcoming. Last year Mexico's exports of all products to us were greatly in excess of previous years. Her cotton export being \$3,000,000 annually; her

hemp \$4,000,000 quarterly. Moreover she is experimenting more extensively than we in air service both passenger and freight. Her vast landed values and valuable oil interest are too well known to comment on here.

Most marked and noteworthy is the progress made by our southern neighbor in matters of education. Two hundred rural schools have just been founded and her training schools have increased within one year from 30 to 1,100. All in all it seems that the nation is undergoing political transformation; that a national consciousness is being born that is impelling Mexico towards a position of permanence and stability in the family of world nations.

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of the paper.

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AN END TO WORRY:—Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4:6, 7.

A PROPHET OF THE NEW DAY

In his Matriculation Day address at Boston University School of Theology the other day, Bishop William Fraser McDowell made two significant utterances. They should be accorded wide and intelligent consideration by the respective groups involved.

The one referred to the attitude which the young minister must take toward the progressiveness of the times as it affects religion. "You young men must preach the gospel to your own age, to an age which has its own atmosphere and ideas. If we are to interpret Jesus Christ, we must interpret him to the 40 years which now lie ahead of us, not to the past nor to the far future."

The significance of this advice for the present generation of preachers cannot be overestimated. On its observance rests well-nigh the whole success of the preaching enterprise and religious propaganda for the present and next generation. The preacher of today must present Christ with an appeal and in terms of the life of today. Each succeeding generation brings to the task of interpreting the facts about Christ and the Christ himself, new experiences. Christ is to any age what the mental furnishings of the best moral and spiritual characters of the age portray him to be. He is the same today, yesterday and forever, but each age sees him thro its own mental perspective. In this sense he cannot be to us what he was to preceding generations nor can he be to coming generations what he is to us. For

each age is characterized by its own ideas, its own atmosphere.

It was orthodox and up-to-the-minute advice that the Bishop gave the young aspirants for the ministry when he said "Do not allow yourself to be defeated by the scientific tone of the age in which you live. Adapt yourself to it. Become a leader of the age." Whatever men may argue, their final attitude in matters of religion as in most matters of vital experience and social progress, will be taken under the dictation of the truly scientific method and spirit of the age in which we live. The minister who does not realize this fundamental element in the progress of human culture and life will soon find himself doing ineffective preaching and lacking in a substantial following of virile minds.

In the field of racial as well as religious adjustment Bishop McDowell also spoke as a prophet. "If racial contacts are not redeemed by the Christian spirit," said he, "they will destroy the world." No more solemn portentous truth could be uttered or one more apropos the present world situation threatened by the surging and lashing of the currents and tides of racial ambitions and passions. All that is left us now in the world to quiet the din and clashing of rival racial strivings is the spirit of the Christ that sanctifies essential human relationships into a universal brotherhood through the person and service of Jesus Christ. Eliminate that spirit and no constructive integrating factor remains. Fail to foster that spirit and the redemption power of society is gone. The sooner pride and vanity of races gives place to a solemn and sacred conception of the value of human character and the inestimable moral dignity of the human race, the sooner will this world settle down to respectful righteous attitudes of man to man and group to group.

The preachers of the present and coming generations are they to whom such a task is entrusted. This is their only business—to convert this world into such a unit of social righteousness as that racial contacts, instead of being occasions for race explosions, will be veritable links or channels through which the spirit and power of brotherhood and peace shall be diffused throughout the world. Then shall be dominant in the earth that ideal social commonwealth, descended out of Heaven from God as a bride adorned for her husband, in which men do justly, love mercy and walk humbly before their Father—God.

Personal and General

Gracing the parsonage home of the Rev. and Mrs. T. H. Edwards of Sealey, Texas, is master "T. H." Jr., a seven and a half pound arrival who came September 9th, Sunday.

The Lovinggood family gratefully acknowledge the expressions of kindly sympathy extended them in their bereavement occasioned by the loss of their loved one, Miss Beulah, who died in New York, August 27th and was buried in Austin, Tex.

Wallace Hall and Kenwood Refectory, a

part of the group of splendid buildings that compose the magnificent plant of Morristown Normal and Industrial College which was visited last year by a disastrous fire, will be dedicated Thursday afternoon, October 4th, 1923. Doctor Hill is to be congratulated on the rapid strides made in rehabilitating this institution which means so much to our Methodism and to the Negro.

Number sixteen, volume one, of the St. Mark Enterprise, official organ of St. Mark Church of Chicago, has just reached our desk, reflecting the enterprising, aggressive spirit that characterizes the new Pastor's efforts and program. Dr. J. B. Redmond is Pastor. The editorial staff consists of Atty. J. Ernest Wilkins, Editor; Miss Leonora Webster, Mrs. Lucile Wilkins, Mr. Roger Johnson, Mr. William Higgins, Associate Editors; Mrs. Dayse Worthington, Business Manager.

Mrs. D. A. Bryant, widow of the late Dr. J. E. Bryant of the West Texas Conference, is now serving as Girls' Matron at the State Normal School, Fayetteville, N. C. Enroute to her new field of labor, Mrs. Bryant enjoyed a stopover with friends in Atlanta, Ga., whom she had not seen since the days spent with her lamented husband while taking his Seminary course in Gammon. From North Carolina, she writes of the flattering reception accorded her by the Principal and his wife and Faculty also of the promising set of young women for whom she says she will do her "best to be a real mother in God's name."

AGED VETERAN GIVES SECOND TITHE

Follows Example of Bishop Under Inspiration of Advocate Story.

It is hard to read a letter like this without misty eyes. It came to the office of the Committee on Conservation and Advance early in August, inspired by a brief article that had appeared in the Advocates the previous week. It read:

My dear Brother Wade:

In the Christian Advocate for August 8th I read the letter from a bishop who is giving a second tithe. I too have been a Christian Steward for many years. I subscribed (and have overpaid my subscription) as much as I thought I could afford to the Centenary. The present situation is so alarming that I have decided to pay during the next three months an additional ten per cent of my income into the Centenary treasury. The amount will be small. I am past four score and five year and fourteen years retired."

The writer of this letter did not expect his name would be made known. It seems unfair to a Church possessing such servants not to let them be recognized. This veteran in the ministry who takes this stand beside the bishop is the Reverend J. B. Walsh of the Kentucky Conference.

First the Bishop; then the veteran; who next?

CENTENARY CLIMAX CAMPAIGN

VICTORY AHEAD

By William F. McDermott

The hosts of Methodism are gathering themselves for a glorious victory in the Centenary Climax Campaign, according to reports which have begun to filter in from the field. The signs point to a magnificent culmination of what Bishop McConnell calls "the greatest crusade known in the history of Protestantism". The closing hour of the Centenary, which will be the opening hour of the still vaster World Service program, will be written into history to the honor of our church and to the glory of our Lord.

From midget congregations in drought-stricken Montana, where in one conference we have sixty church organizations without a single bit of property and where the sod school house is often the place of worship; from the deserts of Arizona and Utah; from the sun-lit valleys of California; from the vast prairies of the middle west, noted for corn and wheat; from the picturesque mountains of the south, where the people dwell in log cabins and live by the ox team and spinning wheel; from the cotton and cane plantations of Dixie, where slave descendants worship in the ram-shackle clapboard buildings which their shackled forefathers used before them; from the prosperous churches of country, towns and cities of the north; from the settlement houses, the missions, the institutional churches and our great foreign-speaking centers — in brief, from all the vast field of cosmopolitan Methodism, there comes the ringing cry, "VICTORY AHEAD!"

The heart of the church is touched to the quick. The pathetic calls from the mission fields in the forty countries around the world where Methodism is engaged, that hospitals caring for the sick and the suffering shall not be closed; that schools where children of darkness and paganism and superstition are learning the joy of Christ, shall not be abandoned; that missions and colleges and churches and dispensaries and the myriad other centers of Christian influence shall not be deserted are stirring the church to action in a way that thrills us with the realization that the missionary spirit of Methodism is still aflame. The church is being further quickened to action by the knowledge that a slump in the closing days of

the Centenary means not only serious harm in the present missionary program, but also possible disaster to the great World Service program. Failure now means a loss of faith for the future.

Here are some illustrations, picked at random, of how the churches are responding to the call:

A district superintendent in New York

"It is certainly enheartening to find such loyalty in a society whose church has been closed for nearly three years. I have a similar errand to ——— where the church has disbanded and hope to find a like sympathy. ——— city church has been without a pastor since May, and I am looking after collections there.

"I have held about 18 quarterly conferences, the last for the year. In each I have asked for free discussion of the Centenary program and concluded by asking if they felt that the financial load had been too heavy. In a few instances the reply has been affirmative, but in most cases I have been surprised to find them ready to carry at least the same load in the future. To be sure this is not an official pronouncement, but it certainly shows the temper of the people."

Only those who have fought the battle of the plains can know the hardships of recurring drought on the frontier. Montana has been stricken for five consecutive years with crop failures and hard times. Many people have given up in despair and moved away. What can be expected of the church amid such disaster? "Nothing", we might say. Get the thrill, then, from these words at the close of a letter from the west:

"Dr. R. C. Edgington, District Superintendent of the Yellowstone District, Montana Conference, said today that he expects a twenty-five per cent increase on the district total of Centenary giving for this year."

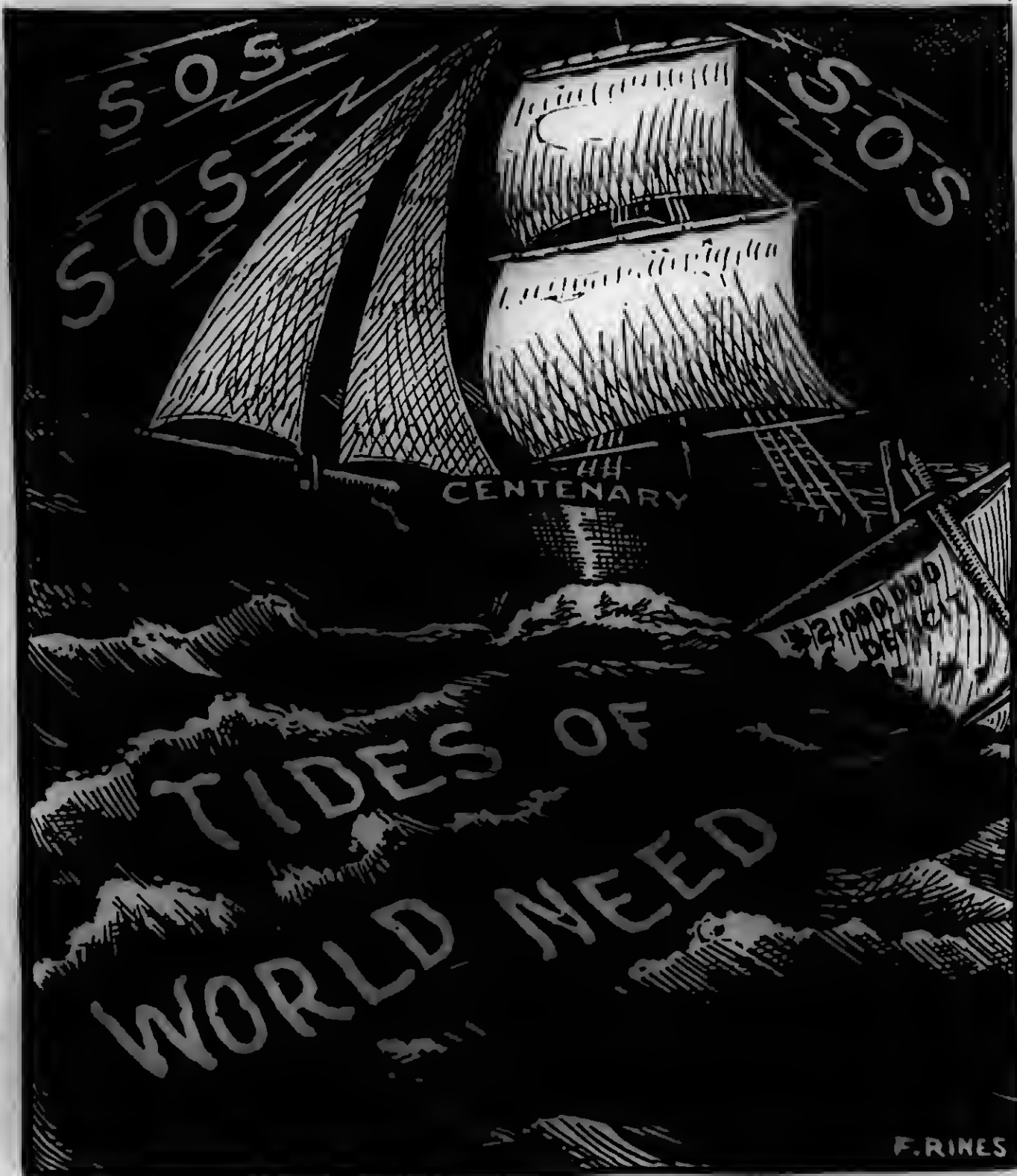
From Ohio, in some respects the greatest Methodist state in the union, is received this encouraging word from a member of the Area Staff:

"My impression is, as I come in touch with ministers and laymen, that the whole situation of the Centenary is in better shape than it has been since the first years of the Centenary."

A strong hint how other churches and districts might attain notable success in winning a 100% Centenary victory during the closing days is contained in a story from the mid-west.

A day was set apart for a canvass of supposedly uncollectable Centenary pledges. The district superintendent, the Area Secretary

(Continued on Page 6)



The Winds Are The Winds of God But We Must Furnish The Sails

The appeal of Methodism's World-wide work to-day is not the appeal to save a sinking ship. It is the opportunity to send an efficient ship to meet the world's desperate need.

Centenary receipts for August, 1923 were \$655,041.70, while for August 1922 they were \$615,543.99. The gain thus registered this August over last August is \$39,497.71. This is the first time during 1923 that the receipts of any one month exceeded those of the corresponding month a year ago.

It is of added significance that this increase was registered during the slackest month of the church year. The treasurer's office feels a distinct encouragement in this change in the trend of giving, and believes that the church will respond.

Slight though the gain is, it should spur us as a united church to a successful climax for the Centenary. The crisis is desperate, but the church's vitality is unimpaired.

Brethren, we can bring the Centenary to a triumphant close by fervent prayer and by sacrificial giving! But the TIME IS SHORT and every moment must count if we succeed.

Morris W. Ehnes, Treasurer, Committee on Conservation and Advance.

State recently visited a parish in which the church had been closed for three years. Some Centenary pledges had been kept up, some had been allowed to lag, some paid immediately at the District Superintendent's request. All the others, with one exception, promised to pay in full. Here is a quotation from the District Superintendent's letter with regard to this and other charges:

and the local pastor, each accompanied by a layman, divided the notes into quotas and went forth to meet the subscribers and effect settlements as far as possible. Let the pastor tell the rest of the story:

"We met practically the same conditions and heard the same stories as elsewhere. Some had forgotten. Some would not believe they had signed for five years until shown their notes and signatures. One woman said she had received a notice every year from the Centenary treasurer, and each year it made her madder and madder. Some had had reverses. Out of all the interviews, three or four compromise settlements were made, but in the majority of cases settlement in full was or will be made. It was conservatively estimated that at least \$1,500 was saved to the Centenary by the three or four hours work done by each team. Misunderstandings were corrected, wrinkles ironed out, cash collected, embarrassment removed and a general good feeling established."

Their success so stirred the workers that they were inclined to philosophize upon the situation. Their conclusion, which is well worth the consideration of the whole church, is as follows:

"With one day's time on the average charge, with district superintendent or pastor leading in the movement, most of the overdue paper can be collected in whole or in part, and 1923 may be the greatest Centenary year in cash receipts, of any of the period thus far."

Is it not possible that many of the supposedly "dead" Centenary pledges remain unpaid, due to the carelessness or neglect of pastors or church officials? It would seem so, at least, from the experience of an Area Secretary in one of our fertile mid-west sections. He visited thirty charges on seventeen different districts where the Centenary situation was the most serious. He stressed the sacredness of the pledges and the disaster that was threatened by failure in their payment. Here are two experiences out of many which he had, which indicate that possibly millions might be collected if the field were cultivated as thoroughly as an ordinary business concern would:

"A farmer came forward at the close of a Sunday morning appeal and said, 'I am one of those delinquent subscribers you spoke about. I pledged \$250 and haven't paid a cent. Haven't heard the Centenary mentioned since I made the pledge. Haven't been asked by anybody to pay, and did not know where to send the money.' The next morning he was seen at his farm and his \$250 note was exchanged for a check for the same amount."

"In another state, on a city charge, the maker of a note for the same amount, upon which no endorsements had been made—a manufacturer—was interviewed. He cited that he had been told several years ago that the Centenary movement went bankrupt, and that all subscriptions were null and void. He added that the fact that he had never been approached upon the subject of his pledge since he gave it, convinced him of the truth of the statement. Upon assuring him that the Centenary was very much alive and that he had it confused with the Inter-Church movement, he

turned his swivel chair and wrote his check with apparent pleasure."

Here are further interesting experiences and observations from this Area Secretary's efforts:

"There are many losses to the Centenary treasury because of failures to report to headquarters upon the death of subscribers. Too often the local officials conclude there is nothing to be done and charge off the account upon the debit side of profit and loss. This secretary has had many profitable interviews with the heirs in such cases. One, where three payments had been promptly made, followed by death, the heirs, upon being approached, gladly paid the last two installments and received the cancelled note, thus, as they believe, carrying out the will and wish of the subscriber. In another instance, the widow, upon interview, preferred to carry out the wish of her husband, and wrote her check for \$160."

"The personal interview is the only way these misunderstandings can be met and cleared away, or compromised with in some way."

"It is a great satisfaction to report that there is almost no purpose on the part of subscribers to repudiate their pledges. Patient, persevering, tactful, personal work will save millions to the Centenary cause between now and October 31, 1923, and should make '1923 Better than the Best.'"

In a far western city the part time services of a minister, not now serving a church, were secured for personal solicitations of persons behind in their Centenary pledges. He averaged over \$100 per day in collection on supposedly "dead" pledges.

Thus, the story might go on. But a whole issue could not tell more than a fraction of the story of Methodist sacrifice and devotion as it girds itself for its great task. These little items, picked from here and there, are not told to make a record, but to stir those groups which may still be dormant in regard to the great need of the hour.

Methodism is rousing itself without a doubt. If there is any question at all, it is this: *'Will our church rouse itself in time?'*

To the millions of Methodists everywhere we would say, "Brethren, *THE TIME IS SHORT.*" Heroism and sacrifice reveals that Christ still reigns in our church. Honored by His call, blessed with His power, rejoicing in His love, saved by His Grace, let us bestir ourselves to lightning speed. The midnight hour of October 31 closes the Centenary pages forever. After that will be the time for shouts of praise or tears of remorseful regret. The Centenary is still in the making. Let us make it a grand and glorious achievement by straining our utmost now to win. Let our faith and our activities cry "Victory Ahead!"

THE CENTENARY SOLVING OUR PROBLEMS

By the Rev. D. D. Forsyth, D. D., Corresponding Secretary Board of Home Missions

The most staggering problem facing Protestantism is that of keeping pace in the development of the Church with the changes taking place in our cities. One change is a very rapid growth of cities. In 1800 only

4 per cent of our population lived in cities. Now more than one half of America's population is in its cities. 97 per cent of the population of Massachusetts is to be found in the cities of that State.

Another change is in the character of the cities' population. For example, the Negro migration north has brought to all northern cities a large population of Negro people. The Negro population in Chicago has increased 150 per cent in ten years, 200 per cent in Cleveland and 300 per cent in Youngstown Ohio. Every city in the north now has a Negro problem. The Negro missionary problem in northern cities is more serious than is the Negro missionary problem in Mississippi or Alabama. The Negro in the South has his church ties and even with poor leadership he can be held to the church at least for a time, but in the Northern city his ties are broken and it will take the very best leadership and churchmanship to meet his needs.

In Pittsburgh, when the war broke out, we only had a small group of Negro people and we had only one church, but when the war closed we had enough Negro neighborhoods in and around Pittsburgh to constitute an entire District Superintendent's district and the Bishop of the Washington Area organized a new Negro District to meet the needs in the Pittsburgh section.

The migration north has now begun anew and 150,000 Negro people have gone north since January first. 500 are coming to Chicago every day.

One of our most important rural fields is the Negro field in the Southland. Eighty-five per cent of our Negro people live south of the Mason and Dixon line and a very large majority of them in rural fields. One-third of the Negro farmers in America own their own farms and two-thirds are farm tenants. Milsap states that these Negro farm tenants live in unspeakable conditions. They have very inadequate schools and more inadequate churches. The average Negro preacher among these Negroes is an untutored farmer and an absentee preacher visiting his various preaching places only occasionally.

The Board has endeavored to improve this situation and by its larger appropriation for ministers due to Centenary income, much has been done to improve the character of our Negro ministry. For example, in the delta of the Mississippi where prior to the Centenary period we had almost no resident ministers, today a very large majority of our ministers are resident men.

The average church building found among rural Negro people is the typical old one room shack, often with no windows and no door and only a few rude benches around the outside walls. One of our Church leaders stated that we had not more than a dozen good churches among Negro people in the South prior to the Centenary. It is encouraging to know, however, that during the Centenary assistance has been given in the construction of something like 700 churches, a large per cent of which have been in rural Negro communities.

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METHODISM AND THE NEGRO IN THE UNITED STATES

By Bishop J. C. Hartzell

From The Journal of Negro History: Vol. VIII, No. 3, July 1923.

The first converted Negro Methodist was baptized by John Wesley. November 29, 1758, he wrote in his diary: "I rode to Wandsworth, and baptized two Negroes belonging to Mr. Gilbert, a gentleman lately from Antigua. One of these was deeply convinced of sin; the other is rejoicing in God, her savior, and is the first African Christian I have known. But shall not God, in his own time, have these heathen also for his inheritance?" Eight years later (1766) the first Methodist congregation of five met in the private house of Philip Embury, in New York. One of that number was Betty a Negro servant girl.

In 1816, fifty years after that first service in New York, the Methodists in the United States numbered 214,235 communicants. Of these 171,931 were white and 42,304 or nearly one-fourth were Negroes. Two interesting facts are, that of these 42,304 Negro members, 30,000 or nearly three-fourths were in the South, and gathered principally from the slave population.

These figures indicate the faithfulness of early Methodism to the Negro, whether bond or free. These words and spirit of Freeborn Garrettson only illustrate those of Coke, Asbury, and their associates. Under divine guidance, Garrettson had freed his slaves. He says: "I often set apart times to preach to the blacks, . . . and precious moments have I had, while many of their sable faces were bedewed with tears, their withered hands of faith stretched out, and the precious souls made white in the blood of the Lamb."

In 1786 Ashury organized the first Sunday School in the United States in the house of David Crenshaw, Maryland. Both Negro and white youth attended. One of the first converts in that school was a Negro, John Charleston, who afterwards became a noted preacher. Four years later the Conference provided for Sunday Schools for white and black children, with text books and volunteer teachers; and all ministers were directed to use diligence in gathering the sons and daughters of Ham into societies, and administer among them full discipline of the church. In 1800 the ordination of Negroes was authorized. Where the colored membership was large, and it was desired, especially in the cities and larger towns, separate services and churches were provided. The policy of the church, as to the association of the races in worship, is indicated by the following from the report of the Board of Missions in South Carolina, in 1832: "As a general rule for our circuits and stations, we deem it best to include the colored people in the same pastoral charge with the whites, and to preach to both classes in one congregation, as our practice has been. The gospel is the same to all men, and to enjoy its privileges in common promotes goodwill." There were many eminently successful Negro local preachers, whose services were very acceptable to white congregations. During these first fifty years all the Negro societies or classes were under the direct care of white churches and pastors.

At the close of the first half century of Methodism in America what is known as African Methodism had its beginning. Difficulties arose as to church seating and pastoral service, and in New York there was dissatisfaction concerning proposed legislation on church property. The outcome was a distinct and successful movement in favor of separate Negro Methodist denominations. At Wilmington, Delaware, in 1813, the Union American Methodist Episcopal Church was organized. In 1815 the African Methodist Episcopal Church had its beginning in Philadelphia and five years later the African Methodist Episcopal Zion Church was organized in New York. The conviction underlying these separate Negro denominations is, that there is less opportunity for friction on account of race prejudice, whether among white or blacks, and freer and better opportunities for the development of self-help and racial capabilities.

The organization of African Methodism, independent of white control or association, in the North, was the most striking event previous to 1844, when the white Methodist hosts, North and South, were to be divided. In the South the chief event of interest, outside of faithful work of itinerants in preaching to the slave population in connection with regular pastorates, was the successful founding of plantation missions. Thus far the converts had been chiefly among the more favored or house-servant class. Beyond these were vast multitudes, probably four-fifths of the two million slaves of that day, where intellectual and moral paganism reigned. Philanthropists, both in and outside of the various churches, saw and recognized the necessity of some movement beyond the regular church work, to carry the blessings of Christian civilization into the gloom of this darker Africa in America. Methodists led in this important work.

The plan adopted was to send missionaries to the plantations, to be supported by the planters themselves, who were friendly to the work. Doctor (afterwards Bishop) Capers was the apostle of this forward movement. The importance of these efforts of this churchman are attested on a modest stone over the grave of the Bishop, at Columbia, South Carolina, by these words, "Founder of Missions to the Slaves." Under his guidance heroic itinerants were found to brave the dangers of disease and bodily discomfort, and go into the swamps and plantation cabins on a mission as holy as that which sent Cox to Africa and Carey to India. Not a few of them died as martyrs, but the places of those who fell were quickly filled. Volunteers would arise in the annual conferences and say to the Bishops, "Here are we, send us." This language is one of a sample of all: "We court no publicity; we seek no gain; we dread no sickness in going after the souls of these blacks for whom Christ died. If we may save some of them from going down to the pit, and succeed in pointing their steps to the heavenly city, all will be well."

The greatest success was in South Caro-

lina, where, in 1839, at the end of ten years, seventeen missionaries were employed. There were 97 appointments, embracing 234 plantations and 6,556 church members, to whom preaching and the sacraments were regularly given. They had also under regular catechetical instruction 25,025 Negro children.

In 1844, when the division of American Methodism became inevitable, these plantation missions were in the full tide of success. They were maintained and rejoiced in by the whole Methodist Episcopal Church. Their chief support, however, came from Methodists and other friends in the South. In the year mentioned there were 68 missions in nine of the Southern States, with 80 missionaries and 22,063 members. In that year, white southern conferences paid \$22,379.25 to this work. It is estimated that the conferences in the South gave for this cause \$200,000 during fifteen years, up to 1844.

The "Brother in Black," however, brought the republic an irrepressible conflict, ending in frightful civil war. So, too, it must be said, that in Methodism, for nearly a century Negro slavery was the occasion of discussion and legislation, and at last of division, which Calhoun considered the beginning of the dismemberment of the Union. Methodism grew with the colonies, and at the close of the American Revolution had 84 preachers and 15,000 members in its societies. It was the first organized American church that officially gave its benediction, through Washington, to the young republic. Its spirit and itinerant system kept its organizations on the front wave of every movement of population. Its mission was salvation to rich and poor alike, regardless of race. Its only test of membership was "a sincere desire to flee from the wrath to come." Peoples of every station in life, bond and free, educated and illiterate, rich and poor, political friends and antagonists, were alike attracted by the impassioned appeals of her apostolic missionaries. Her form of government brought into annual and quadrennial conferences all questions of polity or principle involved in administration. Other churches might relegate important questions of discipline to individual societies; Methodism could not. Every important matter must be settled by a majority vote of representatives of the whole church.

On doctrines there were no divisions. Not so as to questions relating to African slavery. As to the abstract right and wrong of that institution, for many years there was but little division among Methodists. Later some in the South talked of the "divine institution," and occasionally a Northern man claimed that a Christian might buy and sell slaves without sin. The legislation of the church, however, was clear and explicit to this effect: "Slavery is contrary to the laws of God and man, and wrong and hurtful to society." All buying and selling of slaves then, was forbidden. Gradually the irrepressible conflict began in the church. The Northern section more and more taught that slavery was wrong, and could in no way be excused or tolerated by the church of Christ, without partaking of its sin. The

(Continued on Page 11)

NEW PARSONAGE BUILT AND DEDICATED IN FIVE MONTHS AT FOREST, MISS.

Concerning this very laudable achievement Rev. R. N. Jones, the Pastor, writes:

The entrance service of the second new parsonage was carried out in full July 29th, 1923. The first parsonage was destroyed by fire February 18, 1923, and we all started to work the next day making preparation to rebuild. The contract was given to one of the trustees, Brother Silas Lacy, who started to work with his helpers and turned the keys over to the building committee

and trustees for inspection, and the pastor moved in the new parsonage June 16, 1923. The faithful members and friends of this church deserve all the credit for this great work which has been accomplished for the Master.

We want to thank our white friends for their loyal support, who donated through the men's prayer meeting \$210.00; also we want to thank the three mill companies for their liberal contributions.

The following ministers rendered valuable service preceding the entrance day: Dr. J. M. Shumpert of Vicksburg, Miss.; Rev. N. W. Ross of Yazoo City, Miss.; Dr. J. C. Hibbler of Vicksburg, Miss.; Dr. B. T. McEwen, District Superintendent of the Meridian District; Dr. D. L. Morgan of Meridian, Miss.

Sunday, July 29th, was a great day in the history of the church. At 11:30 o'clock Dr. E. M. Jones our efficient Secretary of the New Orleans Area, preached. Dr. Jones is a great preacher.

At 3:30 o'clock p. m., Rev. J. I. Garret of Yazoo City, one of our retired ministers, preached a strong sermon which was enjoyed by all; after which the trustees presented the parsonage for dedication to Dr. E. M. Jones, who dedicated this home in the name of Christ to the ministers of the Gospel. This solemn service was impressive to all. At 8:30 o'clock p. m., Dr. Jones preached another soul-stirring sermon; several came forward for prayer when the invitation was extended.

The captains of the clubs reported as follows: Mrs. Nancy Broadfoot Club No. 1, N. Broadfoot, \$5.00; Bro. M. Whittington, \$5.00; Sister Ann Graham, \$1.25; Sister S. Crudup, \$1.00; Sister Emma Boddie, \$1.00; friends, 40 cents. Total, \$13.65. Club No. 2—Mrs. Addie Thomas, \$6.00; Mrs. E. Early, \$2.00; Mr. Will Odell, \$1.00; Mrs. M. Jackson, 50c; Mrs. G. Hood, \$5.00; Mrs. F. Hughes, \$5.00; Mrs. S. Peyton, \$1.00; Bro. A. Boddie, \$4.00; Mr. S. Nealy, 90c; Mrs. K. Jefferson, \$2.50; Mrs. Monta M. Harness, \$2.00; Mr. Geo. Earby, \$5.00; Miss A. Banks, \$1.00; friends, 80c. Total, \$38.29. Club No. 3—Mrs. V. S. Williams, \$4.10; Mr. Jake Tillis, \$5.00; Mr. M. Evans, \$5.10; Mrs. Anna Evans, \$2.20; Mr. A. Sterling, \$1.00; Mr. Will Cook, \$1.00;



THE NEW PARSONAGE

Mrs. M. Freeman, \$2.65; Miss A. Thomas, \$1.15; Mr. S. May, \$2.00; Mrs. M. C. Houze, \$2.50. Total, \$37.50. Club No. 4—Mrs. R. N. Jones, \$6.00; Mrs. M. E. Borks, \$6.00; Rev. R. N. Jones, \$5.00; Mr. J. O. Williams, \$5.00; Mr. B. Wammuch, \$5.00; Mrs. M. Gresham, \$5.00; Mrs. E. Coleman, \$5.50; Mr. L. Harvey, \$5.00; Mr. Jennings, \$5.35; Mr. Will Simmons, \$2.00; Mrs. L. Tillis, \$2.75; Mrs. L. Hill, \$1.10; Mrs. M. Harper, \$4.13; Mrs. F. Strong, \$1.35; Mrs. F. Johnson, \$1.25; Master Son Harper, \$1.00; Mr. James Hunter, \$5.00; Mr. L. Flowers, \$5.00; Rev. S. L. Williams, \$7.25; Dr. J. M. Shumpert, \$1.00; Mrs. M. Lovelady, \$1.30; Mr. A. Peyton, \$1.00; Dr. J. B. F. Shaw, \$1.00; Rev. B. T. McEwen, \$1.00; Mr. F. F. Myers, \$2.50; Mrs. E. M. J. Ray, \$1.00; Mrs. E. Grandberry, \$1.50; friends, \$14.28. Total, \$103.28. Club No. 5—Miss M. Bickham, \$3.00; Mr. S. Lacy, \$7.00; Mrs. I. V. Toals, \$5.00; Mr. W. Thames, \$5.00; Mr. P. Peyton, \$5.50; Mrs. F. Peyton, \$3.00; Mr. I. Williams, \$2.25; Rev. A. M. Houze, \$4.00; Mrs. R. Smith, \$1.50; Mrs. Robinson, \$1.00; Mr. P. Halbert, \$1.00; friends, \$4.31. Total, \$42.56. Club No. 6—Mrs. M. Nunley, \$3.50; Mr. A. Freeman, \$5.00; Mrs. N. Garret, \$5.00; Mr. Baker Nunley, \$5.00; Mrs. F. Whittington, \$2.00; Mrs. Nannie Pruitt, \$1.00; friends, \$4.20. Total, \$25.50.

A beautiful cement sidewalk 173 feet long, in front of the church and parsonage has been laid by the trustees.

THE REV. C. H. HARLESTON GOES TO HIS REWARD

The demise of the Rev. C. H. Harleston of the South Carolina Conference occurred in Charleston, S. C., on the morning of August 8, and eulogistic services took place at Old Bethel M. E. Church on Calhoun Street, at 2:30 p. m., Friday the 10th. The Rev. A. Howard, district superintendent of the Charleston district presided over the solemn services. Scripture lesson was read by the Rev. J. T. Pendergrast. The 116th Psalm was read by the Rev. E. F. Tobin. Hymn No. 597 was lined by Rev. H. H. Matthews. The Rev. A. R. Howard selected as his subject, "Life and Death, Time and

Eternity" The Rev. N. S. Smith selected for his subject, the 1st and 2nd verses of Isaiah, 3rd Chapter and made an impressive and touching discourse. The Rev. J. D. Whitaker was next called upon by the district superintendent, who spoke in a tender manner of the Rev. C. H. Harleston. Dr. Whitaker said all that he has ever heard of Rev. Harleston was that he was a Christian gentleman, a true preacher of the gospel of the Lord and Savior Jesus Christ. The Rev. Dr. Sandy Simmons, president of the Interdenominational Ministers' Union of Charleston, was called upon and spoke touchingly and commendably of the Rev. C. H. Harleston as a true Christian minister of the gospel, fearless in expounding the word of God to the flock. Rev. A. E. Lomax of the A. M. E. Church lined Hymn 460. The Rev. J. H. Wilson of the Mt. Holly Charge, made a very touching and appropriate prayer indeed.

Rev. Harleston served at Bethel Church five consecutive years, very satisfactorily. He also served the Denmark charge and the following charges agreeably: Orange Circuit, Pineville, Barnwell and Pinopolis. Rev. Harleston has given fully 32 years in the Christian ministry. His death is a distinct loss to old South Carolina conference, but Heaven's eternal gain. God bless his widow, two sons and three daughters, who stood by him to the end.

The Rev. M. M. Mouzon making the closing remarks, spoke feelingly to the relatives and acquaintances of the deceased. The following ministers of the gospel were the pall bearers: Revs. J. Whitaker, T. J. Pendergrast, Sandy Simmons, M. M. Mouzon, E. T. Hobin, A. E. Lomax. The body was committed at the cemetery by the District Superintendent, Rev. A. R. Howard.—H. H. Matthews, Reporter

DEATH OF REV. JAMES JACKSON, SAVANNAH CONFERENCE

Rev. James Jackson died at his home in Savannah, Ga., Monday evening, September 10, at 9:45. The late Rev. Jackson had been a member of the Savannah Conference for forty-three (43) years during which time he gave his life unselfishly to the upbuilding of God's kingdom. He was a noble character who eagerly and untiringly made personal sacrifices and set noble examples in the cause of Christ.

His funeral was held at Asbury Methodist Episcopal Church, Thursday afternoon at 2:30 p. m., September 13. Rev. J. A. Richie, pastor, preached a beautiful sermon as a tribute to the deceased. The following ministers from out of the city attended his funeral; Rev. W. R. Stripling, Rev. W. H. Hamilton, Rev. W. R. Dixon, Rev. E. J. Kimball, Rev. W. A. Holmes. Rev. C. W. Prothro, District Superintendent, presided at the funeral services. Many of the ministers were given the opportunity to make some brief testimony of the sterling character and magnanimous deeds of this Hero of the Cross. Rev. J. S. Stripling spoke of him as a District Superintendent; Rev. W. A. Holmes spoke of him as a pastor and Rev. B. S. Hanna of the African Methodist Church spoke as representative of the ministers

Union. Rev. F. R. Bridges of Palen also assisted.

Rev. Jackson was sick for more than four (4) years and during all this time he bore his afflictions like a hero and his sufferings like a Job. He died with a full consciousness of his acceptance with the Lord. His family mourns a loving husband and father, his church mourns a wise and faithful leader, and the Christian world mourns a diligent workers.

METHODIST LOSSES HEAVY IN JAPAN EARTHQUAKE

Cablegrams Announce Destruction of School and College Properties—Both Board of Foreign Missions and Woman's Foreign Missionary Society Suffer Large Losses in Calamity \$30,000 Needed for Relief and Immediate Necessities

Cablegrams received from Japan by the Board of Foreign Missions and the Woman's Foreign Missionary Society of the Methodist Episcopal Church indicate that the property losses suffered by the Methodist missions in the earthquake area have been very heavy. These cables were the first word that had been received regarding the effect of the earthquake on our mission property. A cablegram to Dr. Frank Mason North, Corresponding Secretary of the Board of Foreign Missions, signed by President Ishizaki of Aoyama Gakuin, the Methodist College in Tokyo, Dr. A. D. Berry, President of the Theological School and Professor E. T. Iglehardt, Secretary, was read before the Joint Committee for Consultation of the two Missionary agencies of the denomination. It said:

All Aoyama Gakuin buildings damaged. Some irreparably. Reopen October first. Immediate need \$20,000. Earnestly appeal for help.

Mission property of the Methodist Episcopal Church in value of more than \$1,000,000 was badly damaged.

Aoyama Gakuin with its three departments has a total enrollment of 1,600 students and an estimated property valuation in buildings of \$500,000 gold. Aoyama Jo Gakuin, the woman's college on the same campus, under the Woman's Foreign Missionary Society, is believed to have suffered in like measure. The Methodist Publishing House on the Ginza in the heart of the business section of Tokyo, which was given up for lost some time ago, was not mentioned in any despatches.

Because of its proximity to the Episcopal Hospital, supposed to have been destroyed no hope is entertained for its safety. The valuation of property of the Board of Foreign Missions in the devastated area is nearly \$1,000,000. Personal losses both of missionaries and Japanese church members must have been great.

A cablegram from Bishop Herbert Welch, resident Bishop of Tokyo, stated that the damage to buildings of the Woman's Foreign Missionary Society would reach \$250,000 according to estimates. The total valuation of the Society's property in Tokyo and Yokohama is \$400,000 which means that more than half of the woman's establishment has been wiped out.

For relief to missionaries and to reopen the girls' school in Tokyo, Bishop Welch asked that \$10,000 gold, be sent at once. The despatch seemed to indicate that seven school buildings have been lost, one with an attendance of 900 and a faculty of fifty teachers, damaged irreparably. The Woman's Society maintained schools in the devastated area for 5,000 pupils. Seven kindergartens in rented quarters are also believed destroyed. No word has been received of the fate of the Woman's Christian College in which the Society participates.

This sad news destroys the hopes which had been entertained that the Aoyama Gakuin buildings and other property in the earthquake area had escaped damage.

The blow is an exceedingly heavy one to Methodist work in Japan and the calamity lays upon the heart of the Methodist Episcopal Church in the United States as a tremendous appeal both for the relief of the immediate suffering and necessities, and for the rebuilding of the destroyed plants and reopening of the work which has been halted and crippled.

The first immediate need which must be met is to send the \$30,000 which has been specified in the cables as urgently necessary. The appeal to the church is a double one both for the work of the Board of Foreign Missions and of the Woman's Foreign Missionary Society. In order to facilitate the most swift and effective handling of the funds, it is agreed by the officers of both the Board and of the Woman's Society, that the funds for the time should be transmitted through one agency—that of the Board of Foreign Missions.

All contributions for this immediate relief of our work in Japan should be sent to George M. Fowles, Treasurer, Board of Foreign Missions, 150 Fifth Avenue, New York City. If it is so desired, funds can be designated either for the exclusive use of the Woman's Foreign Missionary Society, or the Board of Foreign Missions. Funds which are not designated, but simply sent in for Japanese relief, will be administered in co-operation by the two agencies and put where the need seems to be the greatest. This emergency is one which will, it is confidently felt, meet with an instant and generous response from the Church.

MORE BISHOPS FOR CHINA

There seems to be rather a general opinion in the United States that there are no more bishops needed in China. One of the Advocates recently remarked: "One of our foreign bishops has died but his foreign area is provided for." Part of that foreign area included West China which has recently been divided into two conferences. During all of my missionary life in China there have always been two bishops in China, but West China never was provided for. The other parts of China took the bishops' time and attention, and rightly so. West China being far away and inaccessible has been neglected, and that was most natural. We blame no one.

President Hixson of Allegheny, in a recent communication said, "Clearly no new bishops are needed in China." The only reply to which is that "clearly President

Hixson does not understand the situation in China." A little better knowledge of geography and one trip to Chengtu and back would help his thinking.

Clearly Fukien with its four conferences and its various dialects needs a bishop. Central China and North China might be administered by one bishop though most people would agree that Peking and that wonderful North China area ought to have a bishop resident in the capital city. West China, considering its remoteness, vast distances, and the growing importance of its work certainly cannot be cared for by a bishop living from two to three weeks distant and having already tremendous burdens resting up him. If West China does not have a resident bishop, because of difficulties of river travel, it means that for about half of the year, and that half when most of the work is going on, they can have no help from any of the bishops.

I should say, then, that China needs four bishops, and that clearly she cannot get along with less than three.

FOREIGN LANGUAGE COMMISSION OF SEVEN TO HOLD HEARING IN NOVEMBER

The Foreign Language Commission of Seven which is making an exhaustive study for report at the next General Conference will hold its next meeting in New York City, November 12 and 13th.

In order that individuals or representatives or groups or societies may have opportunity of meeting with the Commission, bearing before it information bearing on the study in hand, November 12th has been designated as "hearing day." Those desiring to come before the Commission should get in touch as soon as possible with the Director of the studies who has charge of the appointment schedule. Address C. W. Blaupied, 1701 Arch Street, Philadelphia.

For the benefit of those who are not familiar with the work being undertaken by this Commission, it may be recalled that the last General Conference asked for the appointment by the Board of Home Missions and Church Extension of a Commission of Seven to report to the next General Conference the following items:

"First, Concerning the work among foreign-speaking people in our midst; what has been done in the past, what the present situation and needs are; and,

Second, As to the best and most effective methods of promoting and organizing the work of our Church among foreign-speaking people, and what changes, if any, may be needed by our foreign language Conferences in America."

The members of the Commission are: O. W. Auman, F. C. Eiselen, W. H. G. Gould, E. J. Helms, C. O. Holmes, E. J. Lockwood and A. P. Sloan.

FALL ANNUAL CONFERENCE VISITATIONS 1923

Name	Date	Place	Bishop
Atlanta	Dec. 12	Atlanta	Richardson
Central Alabama	Nov. 7	West Point, Ga.	Jones
East Tennessee	Oct. 3	Morristown, Tenn.	Brietol
Little Rock	Dec. 5	Little Rock, Ark.	Stuntz
North Carolina	Nov. 7	Lexington, N. C.	Brietol
Savannah	Nov. 8	August, Ga.	Mead
South Carolina	Dec. 5	Spartanburg	Richardson
Texas	Oct. 31	Houston, Tex.	Jones
Tennessee	Oct. 18	Memphis, Tenn.	Brietol
West Texas	Dec. 5	Ft. Worth, Tex.	Jones

ECHOES FROM CAMP WAVELAND

Blessed is he who can dream, but more blessed is he who can realize his dreams. When the idea of taking fifty colored girls on a camp to Waveland was first mentioned, some thought it a mere fancy, others thought it a splendid idea but had little faith in its accomplishment. But there were those energetic, far-seeing leaders who said:

"It can be done, it should be done, it must be done." Every preparation was made, concerts were given, and the dream realized. Too much praise cannot be given Miss V. G. Harrison, the adviser of the Girl Reserves, her efficient staff, and the parents and friends who co-operated with the fifty girls in making the camp worth while and in every way a success. The results

can best be seen by the article which follows, which was written by three of the little Girl Reserve members.

On Wednesday morning 10:15, August 1, 1923, fifty bright and light hearts boarded the train for "Camp Waveland". The morning was a beautiful one and it seemed that nature aided us to a great extent. Blue knickers and white middies were the colors worn that day and throughout the stay.

All the way from New Orleans to Waveland we had a joyful time and every body became immediately interested in what had never before been opened in the history of Louisiana or Mississippi, "a camp for Colored girls."

On arriving there Rev. T. F. Robinson was so kind as to have our baggage sent to the hotel as we could not succeed in carrying it ourselves. As all were anxious to find the hotel, we lost no time in hiking from the station to Gulf Side.

Immediately after reaching the hotel every body seemed very anxious to find where they should spend their first night camping. After receiving such information as was necessary for that day, every body rushed down stairs to get their cots and was then told to retire.

After resting a short while we were served dinner, in which all were glad to participate. After dinner we went back to rest and this time orders were given that sleep must be the punishment of all. Following this sleep we had recreation for awhile and supper was served. Like dinner, every body enjoyed it.

There were some girls as well as advisors who longed to have an opportunity to sleep on the sleeping porch in order to enjoy

the good salt air. They of course, were given permission to carry their cots on the porch. Like the man of old the motto of these persons seems to have been "pick up your bed and walk." Truly this was enjoyable as well as healthful, for many mornings a number of girls would pile in the bed next to their own to keep warm.



A GROUP OF GIRL RESERVES

The schedule for the next seven days was as follows:

At 4:45 the girls were awake awaiting the whistle of their advisor, although the whistle was not to be blown until 6:45. It was known throughout the hotel when we awoke, for our enthusiasm for the water would not let us sleep nor anybody else. 6:45 the whistle was blown and gee, how everybody would be rushing for bathing suits, caps, shoes, etc. After a few moments were lost in dressing the 7:00 o'clock whistle was blown, then everybody marched down to the beach. It was indeed a beautiful sight to behold, to see the girls lined up in their bathing suits ready for the morning dip.

At 7:45 everybody had to be dressed and ready for "setting up exercises" which lasted for fifteen minutes. The breakfast bell would ring and we would march to the table and stand until the grace was said. This was done by Mrs. C. Brown, after which we were seated.

Immediately after breakfast came cleaning up hour and everybody tried to make their rooms look more attractive than the other. At 9:00 the inspector came around while everybody stood in front of their beds like soldiers.



TAKING THEIR MORNING CALISTHENICS

In rear is Old Jackson House—Watering place of President Andrew Jackson

After inspection all rushed out on the porch to see what room would have the honor of wearing the Girl Reserves' color for that day. The rooms were so neat and attractive that straws were drawn in order that justice would be given all.

10:00 o'clock was Bible Class hour, which all enjoyed very much. Mrs. Carry Crowley very beautifully led the song service daily. We considered ourselves blessed as well as honored, for each day some of our best talent of the Race would be present. Among them were Prof. J. B. F. Shaw of Haven Institute, Meridian, Miss.; Prof. Howard, Prof. Clark of Southern University, Baton Rouge; Rev. T. F. Robinson of First Street Church and Miss M. S. Williams of St. Louis, Mo. Miss Williams spoke on more than one subject, therefore we thought it in perfect order to mention her subjects.

She was a passenger on the boat and I don't think she left one detail concerning the boat unmentioned. When she had finished all present felt as if they had really been on this boat also. She also spoke on the "Passion Play" as it was played in Europe. This, too, was interesting.

After Bible Class was over we dressed and had recreation period; we were then permitted to play volley ball, straddle-ball, tennis, croquet, baseball, and all kinds of outdoor sports. Some of the girls would go for long walks, while others played flinch, rook, pit and Bible games. By this time you may rest assured that when the dinner bell rang, everybody was glad to hear it. After a very appetizing dinner, rest was needed.

Although we were really in need of rest; oh, how we did dread the quiet hour which came right after dinner. Some of us tried to get around it, but it just had to be done. To us that hour was more than an hour at first, but before time to return home, it became shorter and all were very happy to go to sleep when quiet hour came.

2:45 the whistle blew for the evening dip, which was quite amusing after the quiet hour. After our evening dip we dressed for supper but had recreation until the bell would ring. Some of us went crabbing and one night we had crab stew and another we had crab gumbo. We got as much pleasure eating them as we did catching them.

After supper everybody was seen carrying a piece of wood out to the beach for "Camp Fires." We would have three fires very bright indeed, and around these fires we would play games, sing songs, and one night we had a concert. It was also around these fires one night that Bishop Jones spoke to us. He told us how happy he was to have us there and also told us the entire history of the place. At 9:00 o'clock we would all march in singing "Home Sweet Home." On the nights it was too damp to sit on the beach, we would have stunts "pulled off" by each room; these were very amusing for everybody had something very funny.

On Sunday we had our Sunday School, conducted by Rev. T. B. Echols, who made the lesson so very interesting and so very plain. On Sunday afternoon at 5:00 we had vespers and this time Bishop R. E. Jones spoke to us from the 13th chapter of 1st Corinthians. We

enjoyed his talk as usual. After vespers we were served ice cream and cake, which was very delicious.

The last day we were there we had dinner in the woods which consisted of toasted wieners and hot chocolate. This was enjoyed like everything else for it was great fun to stick a stick in the wiener and hold it over the fire. We never had anything equal to it. In a few words it was great fun. We, the Girl Reserves, can never forget that noble, large hearted, unselfish man Bishop R. E. Jones.

The rocks and mountains may divide us;
Lakes and rivers may depart

Other Bishops have given us knowledge,
But he has given us his heart.

There is another person we owe a great deal of thanks and appreciation in the person of our dear Adviser, Miss V. G. Harrison. She worked day and night that our stay over there might be a pleasant one. We the Girl Reserves know best how to love her for we know she is one that you just can't help but love.

We know that God above,
Picked her out for us to love.
He picked her out from all the rest;
Because He knew she was the very best.
Reporters of the Girl Reserves.

THE CENTENARY SOLVING OUR PROBLEMS

(Continued from Page 6)

Julius Rosenwald became interested in school houses for Negroes in the South and had a part in building 1000 such buildings. One of the bi-products of that movement was the marked improvement in school teachers.

It has been stated that what Rosenwald did in building new school houses in rural Negro neighborhoods, the Methodist Episcopal Church should do in the matter of church buildings. It is not possible to improve our leadership in such fields until better homes can be secured for our ministers and better churches in which they are to work.

Perhaps the most interesting story connected with the Centenary is the relation of the Negro church to that movement. The Board gave to the Upper Mississippi Conference during the first three years of the Centenary period \$12,000 for maintenance and \$25,000 for churches and parsonages. This Conference, which gave during the three years prior to the Centenary \$12,000 to all of our benevolent causes, under the inspiration of the help given to it for the maintenance of its ministers and the construction of its churches gave during the first three years of the Centenary period \$89,000 to the Centenary.

The most sensitive and serious problem which we face in America is the Negro problem. The nation is looking to the Christian Church and the Christian school more than to any other agency for the solution of this problem. A shrinkage in the income means that we must retreat from positions we have taken in our missionary program for Negro people.

METHODISM AND THE NEGRO IN THE UNITED STATES

(Continued from Page 7)

South held that slavery was a civil institution, approved by the word of God, and that the church was not responsible for its existence or its abuses. The duty of the church in its relation to slavery was taught to be loyalty to civil government, as represented by national and State laws, and to give the gospel as far as possible to both master and slave.

For more than half a century the largest growth of the church had been in the South-

ern States, and Southern views as to slavery modified legislation in relation to that institution. On the other hand, with the development of the West and Northwest, the balance of legislative influence shifted northward until in the historic General Conference of 1844, Bishop Andrew of Georgia, having become related to slavery by marriage, was requested by a vote of 111 to 69 "to desist from the exercise of his episcopal office so long as this impediment remained." Then followed the inevitable division, and the organization of the Methodist Episcopal Church, South. Only seventeen years later the Civil War began and Southern Methodist hosts gave their sympathies, prayers, votes, money and sons to the Army of Gray; while Methodists in the North, to quote the words of Lincoln, "sent more prayers to heaven and soldiers to the field" for the Army in Blue, than any other Christian church. Thus may people of God of like faith have diverse consciences and differ, first, in sentiment and policies, then in conviction and duty, and at last prayerfully face each other at the cannon's mouth in deadly combat.

The years from 1844 to 1846 were indeed momentous in the history of the American Methodism in its relation to the Negro. That little company of five in New York in seventy-eight years had in 1845 come to be a multitude of 1,139,583 communicants, whose presence and spiritual energy were felt in every community of the republic, North, South, East and West. Of that membership 150,120 were Negroes, chiefly in the South, and mostly gathered from among the slave population. But now there was to be division, the North to be more and more anti-slavery and the South to be more and more pro-slavery.

Then followed three Methodist divisions as related to the Negro: First, the African organizations already mentioned, with their chief strength in the Eastern States; and second, the Methodist Episcopal Church South, with a total membership of 447,961 in 1846. Of these 118,904 were Negro slaves with few exceptions. This church occupied all the territory of the Southern States exclusively, except along the border. Methodists in Maryland, Virginia, Delaware and the District of Columbia, including the Baltimore and part of the Philadelphia Annual Conferences, and also many members along the border farther west, did not join in the Southern movement. In the third place, then, there remained in the Methodist Episcopal Church still (1846) a total membership

of 644,558. Of these 30,516 were Negroes, of whom about 20,000 were slaves.

(To be continued in next issue)

A SHELF OF GOOD BOOKS

Of The Methodist Book Concern and The Abingdon Press it may be said that—modifying the remark of an Ancient Wise Man a little,—of the making of many good books there is no end. The Methodist Book Concern began making good books about a century and a third ago. And that's a very long time. There is no publishing house in the United States that is older. Since 1789—the year that the Federal Constitution was adopted—a steady stream of good books has been pouring from the presses of The Methodist Book Concern. Not a volume has been published in all that time that has not merited and born the stamp of high approval, not a volume that has not been like "the tree of life which bare twelve manner of fruits" and whose "leaves were for the healing of the nations." With the expanding years and changing ideas and ideals the same high standards of the early days have been maintained, and the products of the presses of The Methodist Book Concern are today as rich and as varied, and at the same time as wholesome and as attractive as they ever were. The ideals of the fathers of The Methodist Book Concern were high and true, and they have never been departed from; and the same worthy motive that actuated them and that made of the publishing house a channel of noble ministry still holds sway in the councils and activities of the oldest publishing house in America.

A glance over the list of new books will disclose some very delightful surprises. For instance, there is that perfectly charming book by Harold Speakman, "Hilltops in Galilee". As a piece of bookmaking it is a gladness to the eye and a rapture to the spirit. As a story of adventure in the country made sacred by the Presence and Services of the Master of Men it stands quite alone, for it is a work of such exquisiteness that you can allow nothing else to stand beside it. As a work of art it is entitled to all the high praises it has received from those who know art values, and who can fully appreciate the eight illustrations made from oil paintings executed by Mr. Speakman on the spot. It is not at all strange that so many critics have gone into ecstasies over this unique record of the author's wanderings and unusual experiences in the Holy Land. The book is an acceptable and congenial companion of Mr. Speakman's other very delightful volume, "Beyond Shanghai", and will make a holiday gift of the most acceptable sort.

Then, there is a new Boreham book,—the fourteenth of the justly famous Boreham Series. It bears the rather intriguing title, "Rubble and Roseleaves." Those who have been reading and absorbing Boreham need not to be told that this new volume of essays bears all the rich values of its predecessors, and that another rare treat awaits them. The number of regular and persistent readers of Boreham is increasing rapidly, and they will be keen to seize upon this new volume from his prolific pen.

Professor Eiselen of Garrett Biblical Institute has brought his part of the Biblical Introduction Series to a close. The final number of the Series is in two volumes under the title, "The Prophetic Books of the Old Testament, Their Origin, Contents and Significance." The first of these two final volumes is now ready, and the second will come along in due season. The completion of this great Series will be hailed with satisfaction by those who have learned to value the volumes as presentations of the latest and best scholarship relating to the Old and New Testaments. Professor Hayes of Garrett Biblical Institute is the author of the New Testament volumes of the Series. The characteristics of Professor Eiselen's concluding contribution to the Series are its clearness, thoroughness, impartiality, accurate scholarship, and acknowledged capacity for sincere statement and sound interpretation.

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Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gannon Theological Seminary.

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Without a doubt the key note of this lesson is the latter part of the third verse of Genesis 12—the Golden Text. What a tremendous conception for a formerly insignificant man in that far-off age!—that he is to begin a new race of men in the world, and that that race is to be a blessing to the whole world. How few men even to-day think in world terms! How remarkable that a mere shepherd in that barbarous age, when men were thinking only in personal, racial or national terms, should lose sight of himself and his own immediate needs, be able to get a vision of the world's needs, and decide to do something with firm hope that thereby he would be a blessing to the world! And how more remarkable that he should have decided to take this step even though he was aware that its benediction would come upon the world only after the lapse of many centuries!

Whether Abraham heard the voice of God speaking thus to him there has been some question. The question is based partly on the fact that his seed did not become a missionary nation until near the close of its national history. And it is based partly on the fact that the meaning of this verse is equivocal. The Hebrew verb here translated "be blessed" may also be translated "bless themselves", that is, it may be reflexive instead of passive. And the reflexive idea is fundamental while the passive idea is only secondary in the very stem. The question here does not concern the truth of the statement, but only the idea which the author rather than the translator meant to convey. But we do not need to bother ourselves here with such technical matters. The more important question is whether God spoke thus to or about Abraham. And this question we may all answer decidedly in the affirmative when we remember that God's speaking to a man only means that He causes the man to conceive certain ideas or decide certain decisions, and that His speaking about a man only means that He decides certain things that He is going to have this man do. We believe in a God who is far-seeing, who sees or conceives an end to be realized far in the distant future, and who brings successive events to pass which progressively tend toward the realization of that end until it shall have become fully realized. If that belief is sound, then God certainly spoke either to or about Abraham. For Abraham's seed has

certainly been a blessing to the families of the earth—though not to all of them. That all the world shall be blessed through his seed is still our hope, our dream, the object of our prayers, and, may it be, our earnest endeavors. But it is not yet a glorious realization. However, it is a hope which is gradually (some say "rapidly") being realized. It is being realized. It is being realized through Christianity. The Jews are Abraham's seed. And the Jews gave the world Jesus Christ who is the founder and foundation of Christianity.

Fifteen hundred years passed between Abraham and Jesus. But these fifteen centuries were not lost to God in the progressive realization of his purpose. The whole history of Hebrew religious thought was a preparation for Jesus! Let the reader reflect on that statement. He will not use his time in explaining the truth of it. But suppose Jesus had come in Abraham's day. Suppose he had come in Moses' day. Suppose he had come in Isaiah's day. Suppose he had come in Nehemiah's day. Just what his influence on the world would have been we are unable to say. But of this we may be certain: his religion would not have had the same history that Christianity has had. Short-sighted people are apt to think of God as short-sighted: as only seeing immediate needs as they arise and either inactively lamenting them or making much feverish ado to meet them. But far-sighted people are apt to think of God as far-sighted: as conceiving an end thousands, yea, it may be millions of years ahead and eternally working thoughtfully toward its realization. Such a view fills one with a deeper sense of God's awful majesty and power and intelligence. Many things seem insignificant or reserve and cruel when seen out of their relation to God's world-purpose. But when seen in their relation to this purpose they are very meaningful.

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fense of social and civic righteousness, who think of the preaching of Christ on the foreign fields by one set of Christians and the more eloquent practice of Beelzebub on the same fields by another set—when these men hear it said that Christianity has been a great blessing to the families of the world, they are apt to say secretly and confidentially at least, Lord, increase our faith! But I think the Lord would reply, "O ye of little faith!" We have said again and again on this page (for it is self-evident fact which no thoughtful person conscientiously can gainsay) that Christianity has not yet saved even the Christian world. Salvation is a process and is never accomplished through a fiat—that is, if we are to think in social terms, the terms in which social being ought most to think. Christianity has not fully saved the Christian world; but it has been a great blessing to that part of the world that has come under its influence. And our bounden duty to-day is as much to endeavor to bring ourselves and our society fully under the influence of Christianity as a principle of social living as it is to endeavor to bring the heathen under its influence. Only thus will we help God fully to fulfill the promise which he made concerning Abraham of old.

J. LEONARD FARMER,
Rust College.

District Rounds

MUSKOGEE DISTRICT

Third Round.

Oswego, October 20-21; Chetopa, 21-22; Coffeyville, 27-28; Independent, 29-30; Okmulgee, November 3-4; Macalstio, 10-11; Eufaula, 17-18, Chelsea, 21-22; Porter, 24-25; Grand River, 28; Tulsa, December 1-2; Newoka, 8-9; Welectka, 11-12; Bolcy, 15-16; Supulpa, 19-20; Muskogee, 22-23; Huro, 29-30.

Dear brethren: The District Conference will convene at Oswego, Kans., October 16-21. Remember, I am expecting every pastor, local preacher and exhorter on the district present with full reports. Come with all of your Centenary and full quota of subscribers for the Southwestern Christian Advocate. We cannot afford to fail; be present the first day and come prepared to stay the session through—W. C. Conwell, District Superintendent.

SHREVEPORT DISTRICT

Fourth Round

Longatreet, October 26-28; Logansport, 28-29; Hayes and Curtis, November 4-5; Belcher, 9-11; Lake End, 13-14; Gehegan, 15-16; Thomas and Mount Carmel, 18-19; Bayou Lachute and Scharher, 23-25; Grand Bayou, 25-26; Asbury, 29; Vanceville, December 1-2; New Light, 23; Keithville Circuit, 6-9; Fairfield, 9-11; Jewella and Flournoy, 13-16; Johnson and Dixie, 16-18-19; Daniel and Round Grove, 23-25; Mansfield, 30-31; Frier-son, 27-30; St. James, January 6-8; St. Paul, 6-10.

Dear Brethren: It was said by all concerned that the District Conference just closed was the outstanding one of the District. We have held our

own fairly well for four years. We must not fall now. Our Fall Convention will be held at St. James No. 522 Lake Street, Shreveport, La., October 18-21. Let each Pastor come prepared to report in full his Centenary, Episcopal and Conference Claimant Fund, Southwestern Christian Advocate Quota. The program will be made up of members of the Sunday School, Epworth League, Woman's Home and Foreign Missions and Ladies Aids of the District Directors of Religious Education and Social Recreational life.—J. E. Rolax, District Superintendent.

GAINESVILLE DISTRICT

Fourth Round.

Suwanee, Sept. 15-16; Duluth, 22-23; Norcross and Buckhead, 30-Oct. 1; East Atlanta, Sept. 30, Oct. 2; Commerce, Oct. 6-7; Lawrenceville, 12-14; Haschtion, 13-14; Covington, 19-21; Union Grove, 20-21; Elberton, 27-28; Buford, Nov. 3-4; St. Luke, 4-5; Lavonia, 10-11; Fort St., 16-18; Athens, 17-18; Gainesville, 23-26; Gillsville, 24-25; Leo, Dec. 1-2.

Dear Brethren: We have just closed a very successful District Conference. Your reports were fine under the condition which we had to work. I do not think they could have been better. I therefore thank you most heartily for the zealous work you have done in pushing the claims of the church. But brethren, the race is not yet won. Therefore let us continue even at a more rapid pace that the desired goal may be obtained.

The Clark Endowment Rally Day October 29th, will be the greatest event of the year. Please let every pastor with as many laymen as possible be present with big reports. September 29-30, are set apart as special Rally Days for the Endowment. The young people are requested to sell tags and adult members are requested to pay \$5.00. Those who can't pay five dollars, please pay as much as possible. Let no member fall below one dollar.

The pastors will please make a list of all who pay one dollar or more that their names may be published in our church paper. Bishop Richardson requests that endowment money be sent to him as fast as it is raised and he will account for same on Endowment Day. Brethren please raise your Episcopal fund, Conference Claimants funds Minute Money and other unpaid claims and be ready to pay them over in your fourth Quarterly Conference.

The Annual Conference will be held in Central Avenue Church, Atlanta, Ga., December 12-16, 1923. Bishop E. G. Richardson, D. D., L.L. D., presiding. Please raise your full quota of subscriptions for the Southwestern Christian Advocate.—Very sincerely yours for the Master's cause, J. F. Demery, District Superintendent, 16 Martin Avenue, Atlanta, Georgia.

Communion Service Outfits

Individual, the present-day method—cleanly and sanitary. A more impressive service. Beautiful sets at reasonable prices. Write for catalog.
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MUSKOGEE DISTRICT

Third Round,

Oswego, October 20-21; Cbetopa, 21-22; Coffeyville, 27-28; Independent, 29-30; Okmulgee, November 3-4; Macalstio, 10-11; Eufaula, 17-18; Chelsea, 21-22; Porter, 24-25; Grand River, 28; Tulsa, December 1-2; Newoka, 8-9; Weleetka, 11-12; Boley, 15-16; Supulpa, 19-20; Muskogee, 22-23; Huro, 29-30.

Dear brethren: The District Conference will convene at Oswego, Kans., October 16-21. Remember, I am expecting every pastor, local preacher and exhorter on the district present with full reports. Come with all of your Centenary and full quota of subscribers for the Southwestern Christian Advocate. We cannot afford to fail; be present the first day and come prepared to stay the session through—W. C. Conwell, District Superintendent.

SHREVEPORT DISTRICT

Fourth Round

Longstreet, October 26-28; Logansport, 28-29; Hayes and Curtis, November 4-5; Belcher, 9-11; Lake End, 13-14; Gebegan, 15-16; Thomas and Mount Carmel, 18-19; Bayou Laehte and Scharber, 23-25; Grand Bayou, 25-26; Asbury, 29; Vaneville, December 1-2; New Light, 23; Keitbville Circuit, 6-9; Fairfield, 9-11; Jewella and Flournoy, 13-16; Johnson and Dixie, 16-18-19; Daniel and Round Grove, 23-25; Mansfield, 30-31; Frier-son, 27-30; St. James, January 6-8; St. Paul, 6-10.

Dear Brethren: It was said by all concerned that the District Conference just closed was the outstanding one of the District. We have held our

own fairly well for four years. We must not fail now. Our Fall Convention will be held at St. James No. 522 Lake Street, Shreveport, La., October 18-21. Let each Pastor come prepared to report in full his Centenary, Episcopal and Conference Claimant Fund, Southwestern Christian Advocate Quota. The program will be made up of members of the Sunday School, Epworth League, Woman's Home and Foreign Missions and Ladies Aids of the District Directors of Religious Education and Social Recreational life.—J. E. Rolax, District Superintendent.

GAINESVILLE DISTRICT

Fourth Round.

Suwanee, Sept. 15-16; Duluth, 22-23; Norcross and Buckhead, 30-Oct. 1; East Atlanta, Sept. 30, Oct. 2; Commerce, Oct. 6-7; Lawrenceville, 12-14; Haschton, 13-14; Covington, 19-21; Union Grove, 20-21; Elberton, 27-28; Buford, Nov. 3-4; St. Luke, 4-5; Lavonia, 10-11; Fort St., 16-18; Athens, 17-18; Gainesville, 23-26; Gillsville, 24-25; Leo, Dec. 1-2.

Dear Brethren: We have just closed a very successful District Conference. Your reports were fine under the condition which we had to work. I do not think they could have been better. I therefore thank you most heartily for the zealous work you have done in pushing the claims of the church. But brethren, the race is not yet won. Therefore let us continue even at a more rapid pace that the desired goal may be obtained.

The Clark Endowment Rally Day October 29th, will be the greatest event of the year. Please let every pastor with as many laymen as possible be present with big reports September 29-30, are set apart as special Rally Days for the Endowment. The young people are requested to sell tags and adult members are requested to pay \$5.00. Those who can't pay five dollars, please pay as much as possible. Let no member fall below one dollar.

The pastors will please make a list of all who pay one dollar or more that their names may be published in our church paper. Bishop Richardson requests that endowment money be sent to him as fast as it is raised and he will account for same on Endowment Day. Brethren please raise your Episcopal fund, Conference Claimants funds Minute Money and other unpaid claims and be ready to pay them over in your fourth Quarterly Conference.

The Annual Conference will be held in Central Avenue Church, Atlanta, Ga., December 12-16, 1923. Bishop E. G. Richardson, D. D., L.L. D., presiding. Please raise your full quota of subscriptions for the Southwestern Christian Advocate.—Very sincerely yours for the Master's cause, J. F. Demery, District Superintendent, 16 Martin Avenue, Atlanta, Georgia.

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EPWORTH LEAGUE TOPIC

October 7

Subject; The Naturalness of Prayer
(Acts 17: 22-28)

1. The practice of prayer is well-nigh universal.

In one form or another prayer is found everywhere and among all peoples. The religion of a group of "heathen" may seem crude and low—many times degrading. But the lowest religion known to man is not so repulsive if we discover in it the desire to communicate with higher powers. They pray! Confucius may have told his early disciples not to have much to do with the gods, but his followers have been unable to keep the millions of disciples from worshipping him as a god and offering prayers to him. Prayer is present in Buddhism and where not? It is universal.

2. Men never outgrow prayer.

It seems adaptable to all stages of culture, from the most savage to the most intelligent and civilized. A little child begins to pray with a simple, "Thank you," to the Heavenly Father, and the same inspiration to commune with God may be in the heart of the most learned philosopher. The history of prayer is the history of religion. In fact, the more civilized a people, the more developed a race, the more able are men to pray intelligently, spiritually, and magnanimously.

3. Man has a latent desire to pray.

It may be an impulse which lies dormant in the life. It is there nevertheless, and at the most unexpected moments man will act on his impulses rather than on his opinions. If there is an instinct to pray in every man and has always been, can it be that all men in all ages have been "talking forever to a silent world from which no answer comes"?

If we are talking about the naturalness of prayer we mean the prayers which come from the heart, laying bare the hunger of the soul. It is a desire for God. The simple petition, "Lord help me," in a critical moment of life is worth more than informing the Lord about the present condition of the world which, by faith, we believe he runs. A "God bless you" spontaneously given is more of an expression of the prayer instinct than a verbal essay ten minutes in length. The collects in our communion ritual are the accurate expressions of a

sincere soul and can be prayed with a depth of meaning that makes us feel in the divine presence.

If we have nurtured our prayer instinct, it never will be found difficult to feel the nearness of God. Men who have practiced the presence of God were much in prayer. Nicholas Herman of Lorraine, a lowly and an unlearned man, later known as Brother Lawrence, said that when an occasion of practicing some virtue came, he addressed himself to God, saying, "Lord, I cannot do this unless thou enablest me." Whereupon he received strength more than sufficient.

If I am making the most of my innate desire to pray, the attitude of prayer will pervade my whole life. My petitions may be for many things but our chief desire will not be for things, but for God himself.—Epworth Herald.

Woman's Column

ST. LOUIS, MO.—The LaSalle Methodist Episcopal Church, "the baby in Methodism" in St. Louis, Mo., was organized February, 1923, just eighteen months ago, with Dr. T. E. Vincent, Pastor, who served until conference of that spring and the Rev. J. H. Boone was appointed as pastor. Under the pastorate of Dr. L. E. Vincent a Ladies' Aid was organized with an efficient Christian President, Mrs. M. E. Vincent. It has a membership of thirty Christian workers, willing to do all they can that the church may stand out as a prominent factor in Methodism. This aid has been a great stay to every department of the church, especially the trustees. Since its organization it has raised and expended over 200.00. This same aid presented the pastor \$10.00 in appreciation for his faithfulness and co-operation in what ever project they were putting over, which was credited to the stewards. Then just before the conference this aid presented the pastor with a \$5.00 hat, which was much appreciated. Notwithstanding the expenditure of over \$200.00, the treasury has never been depleted, and have now nearly \$40.00 on hand, waiting to help life whatever burden may arise. We ask the prayers of all Methodism for this baby, that as it grows in age, it may grow in grace and strength and be a great monument for Jesus Christ.—Rev. J. H. Boone, Pastor; Mrs. Georgia Boone, reporter.



WHAT THE CHURCHES ARE DOING

STURGIS, MISS.—Rev. C. A. George held his revival at New Light M. E. Church, August 19, through the 24th. He was assisted by Rev. Henry Gaston, pastor Liberty Hill Church. Every Christian was benefitted. Raised during the week, \$31.—Mrs. J. P. High, Reporter.

CENTERVILLE, LA.—The work on the Centerville Circuit is prospering nicely under the pastorate of Rev. J. D. McCain. Every phase of the church work is being looked after. A new stove has been installed in the parsonage and the quota for all purposes has been raised up to date. We wish to thank the entire membership for their support, especially Mrs. Gilmore, Olivia Verdon, Patience Gwinn, Ella Manderling and Rachel Vernon for over 80 pounds of choice groceries and a small purse. Miss Lillian Angelia McCain, the talented daughter of Rev. and Mrs. J. D. McCain, pastor at Centerville, La., who has been touring Louisiana and Texas giving Dunbar and other readings, is now at her father's home resting ere she takes up her work as primary supervisor of the Venton school, Venton, La. Mrs. J. D. McCain, wife of our pastor at Centerville, who has been spending several months visiting friends and relatives in Alexandria, La., is home again.—Miss Olivia Verdon, Reporter.

NASHVILLE, TENN.—Under the leadership of our beloved Pastor, Dr. C. K. Brown, a new day has dawned upon us and we are now closing up one of the best years in the history of this old historic church.

More than \$7,000 have been placed on God's altar by the members of this church within the last ten months. Our Centenary quota of \$722 has been paid in full. Our church has been beautified and we have installed one of the finest pipe organs to be found in any of the churches of this city. A new heating plant has been installed and today our church is a place of beauty and an inspiration to all who worship there. Under the direction of Mr. Ossian Crockett we have one of the best choirs in the south, and their singing, added to the most able sermons delivered each Sabbath by the pastor, bring us into closer touch with God and gives us a better understanding of the real Christian life.

Notwithstanding this great material progress, the spiritual side has not been neglected. Several precious souls have been added to the Kingdom. However these have been small, yet the result has been far reaching. On September 9th will be our final big drive before the An-

nual Conference. Our goal in this rally is \$2,000. The special numbers on progress for this day will be the sermon by Dr. Moultrie, Area Secretary of the Atlanta Area and a duet by Mr. Ossian Crockett and Mrs. H. J. Johnson, two of Nashville's leading singers and members of our choir.—Reporter.

YAZOO CITY, MISS.—St. James Methodist Episcopal Church of the Yazoo Circuit has been painted and looks like a snow ball. We have just closed our revival service, but owing to the inclemency of the weather, we did not have much success.

Under the leadership of our efficient pastor, Rev. J. B. Campbell, we intend to raise our benevolence, and our Southwestern Christian Advocate quota. Pray for us, that we may go over the top.—A. Hooper, reporter.

BATON ROUGE, LA.—Wesley M. E. Church: Sunday, August 26, marked one of the greatest days in the history of dear old Wesley. Our Class Leaders' rally was quite a success, both spiritually and financially. Our hearts were made to burn throughout the day. At 3 p. m., Revs. M. L. Baldwin, our pastor, of Litcher, La., and P. Heedly of the Progressive Baptist Church preached to us soul-stirring sermons, which were enjoyed by all. At 7:30 p. m., the Rev. Dr. W. G. Alston, district superintendent of the La Teche District, and Rev. R. A. Taylor, state Evangelist, carried us to the top of the mountain and our souls were spiritually benefitted. Wesley, through the leadership of our beloved pastor, the Rev. Cornelius Spears, is going on to perfection, and the entire membership is truly grateful to our Bishop Jones for having sent him to us. Class No. 1, J. W. Jones, leader, \$34.40; No. 2, A. Moran, \$128.25; No. 3, Josephine Jordan, \$28.50; No. 4,

ADVANCE NOTICE

Ready October tenth. Two new books by Bishop R. A. Carter: "Feeding Among the Lilies", a book of sermons and addresses, and, "Canned Laughter", a book of selected anecdotes for all public speakers, and for those who wish to enjoy a good laugh under the shadow of the evening lamp.

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A. A. Pinkney, \$110.55; No. 5, Joe Mach, \$87.62; No. 6, A. A. Nelson, \$131.51; No. 7, John Smith, \$87; No. 8, G. Johnson, \$33.55; No. 9, A. Parker, \$84.93; No. 10, H. A. Hunstock, \$67.90; No. 11, S. A. Montgomery, \$35.66; No. 12, James Evans, \$76; No. 13, Mary Gaines, \$34. Total raised by class leaders, \$939.87. We are proud to say that our church is entirely clear of debt. "Wesley owes no man." May God bless our broad-hearted leader, Rev. Dr. Spears. A beautiful hymnal was awarded to Brother A. A. Nelson, leader of Class No. 6, for having raised the highest amount. Presentation speech was made by Mr. George Johnson. Grand total for the day, \$968.07.—A. A. Nelson, Reporter.

MANSFIELD, LA.—We are glad to report that the Shady Grove and St. Matthew Circuit conducted a group meeting for 3 days beginning July 29. On July 29, devotion was led by D. H. Brown after which the welcome address was gladly given by Miss Frances B. Taylor and followed with a solo by Miss Ada B. Henderson, organist. Rev. Hayward preached an able sermon. Collection for the day \$25. On July 30, Rev. W. C. Hayward, of Trenton, La., was present with us. Collection \$4; third day July 31, Shady Grove, Jr., League rendered what was known as an annual convention, and were divided into 4 groups. Collection \$10. Rev. Taylor of Campiti, La., preached at 7:30 p. m. Collection \$3.71. We pray God's blessing on our church and pastor.—Rev. S. M. G. Taylor, P. C., D. H. Brown, Reporter

FLEMINGSBURG, KY.—Strawberry M. E. Church: We have just closed a ten days' camp meeting. Efforts are being put forth to raise \$1,000 with which to remodel our church building. We were successful in raising \$700 of said amount, under the rainy conditions throughout the ten days of our meeting. The members and friends are highly elated over the work of our pastor and the trust he has already shown in Flemingsburg. We had with us at our meeting some of the most noted pastors: Rev. E. W. Kinchen, Rev. D. R. Hickman and other neighboring pastors; also Mrs. M. R. Randolph of Lexington, president of the Foreign Missionary Society, and Mrs. A. E. Hickman, president of the Home Missionary Society, and our most worthy district superintendent, Rev. H. M. Carrol, who gave some wonderful sermons. The meeting was well attended and we were wonderfully blessed. The pastor organized the membership into four groups and each group worked with much interest, and we are hoping to accomplish great work for the church this year. We commend ourselves on having such an excellent pastor and leader as Rev. H. M. Marbley and wife, who really believe in doing things and going over the top. We as members and friends of Flemingsburg cannot express our thanks to our district superintendent, Rev. H. M. Carrol, in securing for us these outstanding leaders. We are sure to put the program over this year. With Christ before us we are going forward.—Mrs. J. S. Brown, Reporter.

CRESCENT CITY NOTES

WESLEY—Thursday, September 13, Brother Gaino preached a strong sermon Sunday, September 16, early prayer meeting was led by Orango Thompson and D. S. Smith, and at 11:00 a. m., Dr. J. Gordon McPberson, known as "Black Bliiy Sunday preached an inspiring sermon. At 3:30 Aid No. 1, under the leadership of sister Evelina Epps, had a local preachers' rally for the benefit of the new pipe organ; it was a grand success. At 7:30 Leland Lodge No. 119, Ladies Knights of Honor of America held their Anniversary; sermon, preached by the pastor. On Monday, September 18, bazaar for the benefit of the new pipe organ, every auxiliary at their post.—L. L. Harrison, reporter.

THOMPSON CHURCH—On Sunday, September 16, under the able leadership of our beloved pastor, Rev. W. H. Lang, Thompson, indeed had its greatest rally the church has known for a number of years. The funds were raised as follows: Stewards, \$119; Ladies Aid, \$170.58; Ladies Home Mission, \$12.56; Sunday School, \$56; Trustees, \$191.30. Total Total, \$782.97. At 3 p. m., we had the presence of the District Superintendent Rev. M. Walker and also the following ministers: Rev. T. F. Rob-

inson, D. Sioans, C. Stanley, T. R. Harris, J. A. Landry, C. C. Landry, Rev. Lucius and A. Booker. At 7:30 p. m., we were blessed by the presence of Bishop R. E. Jones, who gave out instructions which were highly appreciated.

Our object for raising funds is to build a new church. This being the first to be raised for said purpose.—Hattie Joseph, reporter.

MT. ZION—On Sunday, September 2nd, Mt. Zion very fittingly celebrated its Fiftieth Anniversary "A Golden Jubilee." Quite an extensive and interesting program was rendered to an overflow attendance; the idea from its very inception, originated with Mrs. C. Farris, ably assisted by a corps of diligent co-workers; however, Mrs. Farris' success was not won or achieved by mere talk alone, for whatever is undertaken by her, with that impulsive will-power success is always assured and is made worth-while. The program in part was as follows: Welcome address by Miss Stella Warden; History of Mt. Zion by Dr. Valcour Chapman; Solo by Mrs. M. R. Stump. Address by Miss Naomi Peterson, was well received. Recitation by Miss Daisy Davis. Our choir was very much in evidence, as of yore.

(Continued on Page 16)

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SPECIAL NOTICES

CADDO GAP, ARK.—The Sunday School and Epworth League Convention will convene at Caddo Gap, Ark., October 4-7, 1923. Buy tickets for Caddo Gap, change at Gurdon. Ask to be put off at Hills Crossing. Don't forget the *Southwestern Christian Advocate*. All mail will come in care of Rev. W. H. Hanna, Caddo Gap, Ark.

KENNER, LA.—I take this method to invite all the city pastors and members out at Kenner. Big times, friends, don't miss it. Old fashion basket meeting. Get off the Orleans and Kenner Car on Webster Street, one block from our church. Round trip fare, 30 cents.—S. J. Jackson, pastor.

LAKE CHARLES, LA.—Dear Brother Pastors: Sunday, October 28, is the day fixed by the District Conference to raise our quota for the Episcopal Residence; let us do our bit, I am depending upon each one to do his part. Don't forget the *Southwestern Christian Advocate*. Be prepared to report your full quota, we will meet at Hubartville to report October 30th. I am expecting every one to meet and report no excuse, I am expecting each one to be present. Brother Coleman and members will be prepared to take care of us.—J. W. Turner, District Superintendent.

McKEHEE, ARK.—To the members of the Little Rock Conference: We are nearing the close of another Conference year, and we have pledged at our last annual Conference to care for a mission station in Africa under Bishop Matthew W. Clair. I don't know how much each one has paid, but let us send in our pledges to the Rev. W. H. Simpson, 1715 North 9th St., Fort Smith, Ark., the treasurer and drop a card telling me the amount sent. Bishop Clair is depending on us. Up to this writing I have not learned what has been sent in to the treasurer. We cannot afford to go up to the next annual Conference behind with our promises. Let us get busy and pay up. Waiting to hear from all. I am yours for the cause, J. W. Terrell, Secretary of the Fund, Box 575, McGehee, Ark.

CRESCENT CITY NOTES

(Continued from page 15)

Mr. J. Howard Lunon (our little David), master of ceremonies, was quite majestic. Ushers: Messrs. B. A. Flemmings, Richard Coleman, E. J. Lacals, N. J. Dennis, Edw. Moore, Fr. Tally.

Mt. Zion extends heartfelt thanks and gratitude to all friends who helped in this most worthy cause. Don't fail to keep your promise by renewing your subscription to the *Southwestern Christian Advocate*, getting all church news and event.—E. J. Lacals, reporter.

THOMAS—Sister Dolly Thomas a member of Thomston Chapel Methodist Episcopal Church, passed from labor to reward August 25. She was a member of several societies but she never lost sight of the church. Her wish was that her society's annual sermon be preached in her church and she lived to see this wish granted. The funeral was very largely at-

tended. Two brothers and one sister survive her. Rev. W. H. Lang, pastor, assisted by Brothers W. H. Isadore and R. D. Lindsay, conducted the services—Miss A. B. Williams, reporter.

INQUIRY

I wish to inquire of my brother, Adam Batts. He has been gone since 1917 and was last heard of at Sumrall, Miss. Our father's name was Alex Batts and our mother's name

was Josephine Batts. All pastors please inquire for him in your congregations. — Elene Batts, Philadelphia, Miss.

This is to inquire of the whereabouts of Ben Clifton Caldwell, who left Memphis, Tenn., in June. When last heard of he was in Detroit, Mich. His mother is very sick and wishes to see him. Her name is Savannah McVey Fox. Any information will be gladly received by L. Moseley, Box 295, West Point, Miss.

CARD OF THANKS

To Mrs. Rosie Gibbs and friends for a surprise party during our revival meeting, also for a neat purse. The welcome address was made by Mrs. Bennie B. Gibbs, response by the pastor. The meeting closed with a success, 13 conversions, and 22 children were baptised. On Sunday an old fashioned basket dinner closed the meeting.—Rev. A. B. Venable, Longstreet, La.

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(SOUTHWESTERN CHRISTIAN ADVOCATE)

Southwestern Christian Advocate



LORENZO H. KING,
Editor

Vol. 50

New Orleans, October 4, 1923.

No. 41.

THE METHODIST BOOK CONCERN.
Publishers

Peace Through Justice

There is a clashing incongruity between the terms "a Christian society" and "a Christian nation" and the strife that characterizes our corporate relationships. Unless the Gospel is merely a life-line and the Church a rescue station, strikes and strife and wars ought not to be. In the measure that the Gospel becomes a leaven to transform society into the kingdom of God, they will not be. It has not been tried as a reconciler in social relationships. The task is difficult, but in no other way can the kingdom of God take possession of the earth. Until we can be brothers across lines of class and color and language, there can be no universal brotherhood.

* * *

Merely to cry peace, peace, does not bring peace. "You cry agitator, agitator," said Sir Charles Napier; "imbeciles, there is but one agitator—that is, injustice." There is no sweet, other-worldly spirit of peacefulness that will still the war cry so long as men feel themselves deprived unjustly of that which others possess. So long as there is human aspiration it will be impossible for men of one color or culture to make bondsmen of those of another. As the spirit of democracy, which is the spirit of brotherhood, percolates over among the child peoples, out into the areas of arrested development and down into the hearts of the depressed classes, there will be unrest; and unless those of better fortune turn to emancipate rather than stay to exploit, there will be rebellion. What those who possess will not bestow, those who do not possess will seize by main strength. Rebellion and the use of force will ever be the last resort of men wherever an enthusiasm for humanity fails to make the

strong and wise big brother and best friend to the dispossessed.

The spirit of Christ is an inextinguishable force of unrest in the hearts of those who feel themselves bound by the arbitrary bonds of status, custom, ownership or law. That spirit is a germinating and creative force in the hearts of men, and it is at eternal enmity with all that which compels men to bow as inferiors or take orders as underlings. It is at war with egotism and all self-assumptions of superiority. It is the spirit of equality and of an independence that seeks, not dominance but interdependence. Therefore, the strong modern nation can only take a mandate to teach and coach the weaker peoples into a culture equal to its own; it can become a schoolmaster to lead its smaller brother into independence and equality but never an over-lord and exploiter.

So, too, is it with the strong and cultured race. Assumptions of inherent and permanent superiority can only outrage the soul of the lesser breed as it comes to a realization of inherent human worth and of its capacity to even begin to enjoy the good things of civilization. There will be rebellion wherever the road to freedom is blocked by arbitrary assumptions of superiority. We will not prevent racial clashings by force of numbers or by power. It is of little use to cry peace, peace, to aspiring peoples if that peace means subservience and lack of equal opportunity. The spirit of Christ does not make slaves; no more does it make masters, except schoolmasters. It does make for reconciliation on the basis of justice and brotherhood. And the only way to keep peoples from aspiring to freedom and self-expression is to keep them out of the currents of modern democracy.—Alvo Taylor in *The Christian Century*.

IDLE PLOWS

Idle plows represent an economic loss to any section that depends upon the hoe and the plow for the sinews of economic strength. Here in the South we are confronted with an acute situation in which the idle plow is playing the major part.

One who knows, Jas. S. Peters, President of the Georgia Bankers' Association, after a careful survey of the situation in Georgia alone, says that state is cumbered and cursed with more than 50,000 idle plows representing a loss to the state of at least \$27,000,000.00. These plows are idle as the result of the withdrawal of hardworking, underpaid society-forsaken Negro laborers from Georgia to the more generous North where they can eke out a better living and find humane conditions for their wives and children out of the more than 45,000 farmhouses they have left vacant behind them. As these humble folk leave, the land becomes a wilderness of weeds, and commands no price on the market.

The migration of Negroes from the State of Georgia is thus not only bringing to the state a dead loss of more than \$27,000,000 annually in fall off in production, but the loss in land values is staggering. And what is true of Georgia is more or less true of all the Gulf-Atlantic States. A widespread revolution in industry is actually taking place in the South and nobody knows with what tragic consequences to the hitherto rapidly rising fortunes of this section.

And why this precipitate rushing of Negroes from the South. One hint at the reason is made by the prominent Georgian. He says indirectly, that Georgia might have retained her labor supply if in each of her 155 counties she had invested \$175,000 for colored schools. But Georgia Pharos-like, was hard-hearted and did not believe in Negro schools, or Negro education, and Negro safety, and Negro citizenship, and Negro rights, and Negro health, and the protection of Negro women, etc., etc., etc. And the Negro believing increasingly in these and making these a part of his religious creed, has decided to go to other sections where these values are held as sacred for him as for his white neighbor. He does not care if his going away does leave 45,000 vacant farm houses, and 55,000 idle plows, and reduce the fertile land value from \$75.00 to zero per acre; and does withdraw from the currents of commerce in the state more than \$27,000,000.00. He went, he goes, he will go until he is convinced that here in the South he will be treated as a human being and given every right that belongs to all men in a modern democratic society.

Concerning this going of the Negro from the Egyptian section of the Nation there are two currents of opinion worth notice. E. T. H. Shaffer, writing in the September Atlantic Monthly on "A New South—The Negro Migration," represents that group who undertake to reassure the South that there is no danger of injury to her economic progress likely to result from the migration. "The Negro," says Mr. Shaffer, "has never played any part in Southern industrialism;

"the old system of cotton-growing, where he seems to have been essential, will soon be as

dead as indigo culture on the coasts of Carolina; in those new methods of scientific and intensive farming which constitute the one hope of the agricultural South he has shown neither willingness nor aptitude to assume a share.

"In that older South the Negro found an ideal home and congenial occupation. Cotton brought him to America; and so long as the large cotton-plantation existed, he was content to jog along in a shiftless, servile status but a step removed from actual bondage. But there is no place for such a class either in the new scientific warfare required to grow cotton under boll-weevil conditions or in the intensive struggle which it takes to bring to success a modern diversified farm."

And Mr. Shaffer summarizes as among the advantages that the South will gain by the Negro migration, these: the continued and complete disfranchisement of the Negro citizens that remain here; and the desirable perfecting of the crass caste system which he regards as the sine qua non of Southern civilization. And closes his rather confused logic with this significant paragraph: "Such current tendencies cause some to question seriously the ability of agriculture as a calling to maintain its ancient station of dignity and worthiness—whether it can continue to offer an attractive field for ambition and an adequate reward to labor."

Then why should not the Negro, goaded by the inhuman and indefensible farm systems characteristic of the South, seek employment elsewhere in a section where labor is dignified and receives a more adequate reward.

The other and contradictory idea finds its exponent in the press of the South typified by two representative editorial utterances in the TIMES-PICAYUNE and the ATLANTA CONSTITUTION. The former says:

"In its net long-run result the 'Negro migration' should prove helpful. The Northern white and the Southern black have learned by mass contact more about one another, and in shorter time, than they could have been taught by any other method. The Negro who returns South cured of his illusions regarding the North is apt to be better contented and a more useful citizen. Of the tens of thousands of Negroes who were lured to the Northern adventure, many will 'come home' cured of wanderlust and completely undeceived regarding racial feeling in the North."

The editorial containing these paragraphs was headed "Coming Back." Evidently the PICAYUNE is deceiving itself into thinking that the Negroes are coming back in large numbers "cured of wanderlust," and "undeceived regarding racial feeling in the North," and "cured of illusions," and will be "better citizens."

So the ATLANTA CONSTITUTION in similar vein:

"The Negro belongs in the south; and he belongs to work. He fits in in southern activities, and is deserving the southern white people are his best friends. He is finding it out—even if the lesson has been painfully administered.

"Certain it is when their dream-idols have been fully shattered, the influence of a 'better understanding' will be a general steadying of conditions along the paths that the Negro travels."

Continuing, in its wonted zeal to instill in the Negro the futility of striving like other

human beings to better his condition and the fear of even attempting to find a better home, the CONSTITUTION adds this ridiculous little paragraph:

"Quite true it is that the bodies of hundreds of Negroes have been brought back for burial in the south in which they were born, within the last twelve months, pneumonia, small pox and other fatal diseases demanding an enormous toll."

To these, must be added a word of observation on the ingeniousness of the NEW ORLEANS STATES that seeks to drive home its propaganda by means of whole page advertisements bringing to bear the power of the pen and the imagination of the artist to visualize to the Negro why he should "Stay in the South and work for its development; the South is the Negro's best place for health, wealth and happiness." Reinforcing this plea the STATES tells a tame little story of some "Prince Madarikan Deniyi of West Africa, who delivering and address at Bristol, Va., said:

"The South is the best place in the world for the Negro. In the North the Negro finds more tribulation than hostility and favor. Don't hate the hand that feeds you. Many of those who pose as your friends and induce you to move to the North, get \$2 per head for the Negroes who act upon their advice. Many of the black 'suckers' who have gone North with promises of better conditions have returned to their homes in the South disillusioned."

The advice of this princeling provokes hearty laughter. Immediately the STATES seeks out this type of leader to advise Southern Negroes in this matter, it prejudices its case. The Negro in the South has always felt that the South thought him incapable of thinking for himself. And here the South has erred. Such men as are usually held up and depended on by this section to advise the Negroes are a discredited bunch whom thinking Negroes would not hear if their advices were delivered from the moon. They speak for pelf and personal profit. *There is not a reputable Negro in the nation, who knows the unvarnished Southern conditions under which Negroes here are forced to live, who would dare speak out openly to the Negroes of the South advising them unqualifiedly to desist from their migration.*

The NEW ORLEANS STATES labels its full page propaganda, "the ninth in a series of frank talks and presentations of facts to the Colored race by prominent leaders thereof." To which statement we issue a challenge that the STATES disclose the names of these self-constituted, would-be "prominent leaders" if it wants us to respect their preachments.

By this method of dragging in foreigners from dark Africa to advise us; and hurling full page broadsides from incognito "prominent leaders"; and by the effort to inspire in the ignorant masses of our group fear of death in the North by calling up the dry bones of dead Negroes who went North, the Press of the South will not stop the Negro migration. *The Negro migration is a phase of the world-wide liberalizing process fomenting everywhere throughout the civilized world in the interest of world democracy, and may temporarily pause, but will be swept on finally in and by the operation of the laws of the universe—the*

flow of divine intention. It is the aspiration for fullness of life.

Finally, the STATES urges, "Do not forget, Colored people, that in the South you will find the greatest opportunities for your progress, wealth and happiness." To the truth of which assertion there are no sanctions of an industrial, political or even religious character. The total group consciousness of the Negro; his experience three centuries old, the guiding genius of his nature; all argue the opposite. For the Southern Negro forced for three centuries and fooled for nearly three-quarters of another, knows that 'tis not his wealth and happiness that the South seeks; it is to avoid the thousands of idle plows in her fields that prompts the press to fight the battles for the South.

Hence the Negro feels that what Mr. Shaffer says above is a sufficiently suggestive reason for leaving the South and the plow (which are synonymous terms of Negroes) and settling in the North, the proven section for the nurture of his insatiable stimulated human ambitions and where he can share the rewards of his labor. And this migrating Negro is finding employment. We keep in touch with the most trustworthy students of social conditions in this field and they assure us that Northern industries are absorbing practically the whole number of Negroes going North as laborers. The U. S. Census and governmental reports confirm the same.

During the years from 1910 to 1920, there had gone into the Nation's industries 1,493,110 Negroes, an increase of 357,899 during that ten year period. The laborer from the plow entered the factory, the furnace, the mine and the major industries of the North, thus bringing about a more satisfactory distribution of the labor supply throughout the Nation. The idle plows in the South reflect vividly the glowing furnaces, the whirling wheels of Northern factories, the whistle-blast of the foundries and the lighted torch of the mines all of which have benefitted by the Negro migration. The hundreds of millions of dollars thus added to Negro wealth in the North go to strengthen our business and professional men, our churches, in buying and building of homes, and in other activities that bespeak our real "health, wealth and happiness." The syndicated ready recitation by the Southern Press of the Johnstown episode doesn't make a dint on the fringe even of the thinking Negro's mind so far as stopping the exodus from the South. Where ONE Johnstown appears in the North there are in the South TEN THOUSAND Johnstowns that haunt the Negro's waking thoughts and drive him forth to seek a more goodly land. For his highhanded expression of his Southern proclivities, Cautel of Johnstown was voted out of his job by good Northern white citizens and black combined. *No Mayor or official in the TEN THOUSAND Johnstowns of the South ever lost his job as a corporate rebuke for maltreating helpless Negro citizens.*

The idle plow is an indictment of every wrong suffered by the race here in the South. It is the first effective step taken on the Negro's own initiative to deliver himself from unspeakable human tortures. Being interpreted

in other terms, the idle plow represents the Negro's advance from serfdom to citizenship, his progress in industry, in politics, in religion, in general social culture.

"Come, clear the way then, clear the way;
Blind creeds and men have had their day;
Break the dead branches from the path.
Our hope is in the aftermath;
Our hope is in heroic men,
Star-led to build the world again.
To this event creation ran;
Make way for brotherhood; make way for man."

AGAIN, THE BLACK MAMMY

Tennessee white women are reported to be showing an awakened interest in the welfare of the black mammy type of Negro womanhood. This time, this human relic of yesteryear is to be nurtured by the Tennessee Federation of Women's Clubs which through their President, Mrs. George A. Washington, have launched a movement to establish for this type of women a home in each of the ten Congressional districts of that state.

The clubs contemplate themselves promoting a campaign to create state-wide public sentiment to favor the erection and maintenance of these homes by the several county and municipal governments. What fine sentiment is herein exhibited. It argues conclusively that there is still in the people of Tennessee a residue of the milk of human kindness. And such an expression of human sympathy and sense of social responsibility will go a long way toward mollifying harsh racial feeling between the two race groups of the state. These black mammies served well the interests of their white overlords in the days of servitude. Their lives are deeply interwoven into the whole social fabric of the white South. The black mammies were largely the moulders of the characters of the youth of the past and present generations. They nursed them, protected them, gave them training in religious education, taught them lessons in courtesy, obedience, cleanliness, and godliness. They were rare souls, these Negro mammies of other days, and the South's most trusted teachers. Such a debt of gratitude as the South owes them will never be discharged this side of the Judgment Bar.

It is but a belated and beautiful tribute to their faithful and worthful services that these servants of that diseased social order of the past two centuries are just now about to receive at the hands of the Tennessee public. Is not such a recognition and reward of services due the black mammies throughout the South? It is a just tribute and the time is opportune that a similar program of rescue from the ravages of age and hardship should be initiated by every one of the Southern states whose fortunes were so largely built up by the faithful services of these black mammies. For every large estate, every worth while fortune in the South, the black mammies of the South were put under tribute. If a bit of these fortunes could revert to these deserving creatures in the form of charitable homes such as are contemplated

by the Federated Clubs of Tennessee, it would be a practical demonstration of good will such as the Negro would appreciate at its face value.

Personal and General

The Rev. T. A. Brown, our pastor at Natchitoches, La., is confined with severe illness at Flint-Goodrich Hospital, this city.

Miss Hattie P. Jones, A. B., the daughter of Dr. E. M. Jones, will teach English and History in the New Orleans College this year.

The Rev. R. L. Hickson, pastor of our Emmanuel Church, Sumter, S. C., was recently given the degree of Doctor of Divinity by Morris College, Sumter, S. C.

The Rev. E. H. Crampton, S. T. B., our pastor of White Plains, N. Y., "the Live-Wire Church", publishes an enterprising little weekly calendar of events and announcements in his church.

The Rev. J. W. Hill, retired member of the Jackson District, Mississippi Conference, passed from labor to final reward on September 17, 1923, at Ofahoma, Miss.

Mrs. A. Jones Young of Montgomery, Alabama, and daughter of Dr. E. M. Jones, is teaching Domestic Art in the Haven Institute and Conservatory of Music, Meridian, Miss.

Warren, the oldest son of the Rev. R. R. Williams, District Superintendent of Marion District, Central Alabama Conference, died September 24th, after an illness of several weeks. He was buried Wednesday, September 26th, 1923, from St. Paul Church, Tuscaloosa.

Mrs. Amelia Turner, Conference President of the Woman's Home Missionary Society of Louisiana, and Mrs. Ophelia Turner, the daughter-in-law of Mrs. Turner, will attend the National Meeting of the Board of Managers of the Woman's Home Missionary Society which will meet in Sioux City, Iowa, October 10-16th. They will spend a few days in Chicago, Ill., with her brother Jonas Williams.

Mr. E. L. Gordon, after serving almost five years as State Y. M. C. A. Secretary for the state of Texas, has resigned his position to accept the Executive Secretaryship of the Y. M. C. A. at Gary, Indiana. Judging from his record as State Secretary we are satisfied that the work in the Gary field will result in great accomplishments. Mr. Gordon assumed his duties the 17th of this month. The Southwestern wishes him well.

The first definite word from Bishop Welch as to the property losses of the Board of Foreign Missions in Tokyo and Yokohama confirms the early apprehension here as to the completeness of the disaster. A cablegram sent by him from Karuizawa, Japan, on September 13, but not reaching the Board's offices until September 22, reports the loss upon the properties of the Board in the two cities as \$640,000. This together with the \$250,000 known damages to the property of the Woman's Foreign Missionary Society, indicates

(Continued on Page 4).

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LORRENZO H. KING, Editor.

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



THE ONLY HELP:—For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isaiah 41:13.

PERSONAL AND GENERAL

(Continued from Page 3)
that the Methodist losses so far ascertained, reach \$890,000.

It is hoped that this covers our share in the necessary reconstruction of the many destroyed churches of the Japan Methodist Church, but it is regarded as probable that it does not. In the Tokyo and Yokohama districts there are nearly a hundred churches and Chapels of which forty are believed to be in the area of the most violent destruction. If the assistance which these churches will need, is to be included together with the continuance of relief for church and mission personnel and the cost of restoring the active work, the estimated need of a million dollars is a minimum.

Bishop Weich urges the immediate forwarding of \$95,000 to make such temporary repairs as are needed to permit the schools to be opened on October 1st and to replace the destroyed personal effects of the Missionary and School Staff of the Board of Foreign Missions and the Woman's Foreign Missionary Society. Of this the Board has already advanced by cable \$30,000 in anticipation of contributions. It is clear that large sums should be in the hands of Dr. George M. Fowles, Treasurer of the Board of Foreign Missions, 150 Fifth Ave., New York, N. Y., promptly to meet the immediate needs and the urgent processes of reconstruction. Gifts may be designated for the Board or the Society exclusively, if desired. Undesignated funds will be administered in co-operation where the need is greatest.

The Stork visited the home of Rev. R. T. Adams, Superintendent of the Griffin District, Griffin, Georgia, September 27, 1923.

and presented the family with a fine bouncing girl, to the delight of the family. At the last account the mother and the young Miss Adams, were doing fine. Just another Southwestern reader

We acknowledge a gracious invitation to attend at "Dunwalton," the Fiftieth Anniversary of former President and Mrs. Duntton's wedding day. The event will be fittingly celebrated Monday, October 15th, from two to nine o'clock p. m. The hostess will be Miss E. R. Bowler. Mrs. Mary S. Thompson will serve the refreshments.

Mrs. G. H. Lennon, wife of the pastor of Stewart Memorial M. E. Church, Daytona, Fla., has undergone about eight weeks and more serious illness including an operation. Although her case has been very serious, she is now showing permanent signs of speedy recovery.

TWO SCHOOLS MERGE

The Board of Education for Negroes has recently announced the completion of the merger of Cookman Institute in Jacksonville, Florida, with the Daytona Normal School at Daytona, the new institution becoming, thereby one of the regular schools of the Board.

The Daytona Normal School has been built up as an independent institution under the guidance of Mrs. Mary McLeod Bethune and with the loyal backing of white friends. It has a property valued at \$300,000 and a student body of 350. The property at Jacksonville will be sold and the proceeds used toward the erection of a boys' dormitory at Daytona, as the school is to be made co-educational.

The merger of these schools means much for the future of Negro education in Florida. It sets before the Board of Education for Negroes a very great opportunity and at the same time places upon its shoulders an increased financial burden. The expenditure involved is, however, a most worthy one. This is the only school of the Board in Florida.

Boylan Home, a school for Negro children conducted by the Woman's Home Missionary Society is in Jacksonville, so that city will not be left without a school of the church.

BREAKING DOWN THE BARRIERS

By the Rev. James B. Crippen, District Superintendent, Tallapoosa District, Georgia Conference

One strong argument against the white work of the Methodist Episcopal Church in the South has been that it created friction with the Methodist Episcopal Church, South. It probably has sometimes done that among the leaders but not among the people. After thirty years in the South the writer believes that if our Church had not developed a strong work among Southern whites, there would not have been any opportunity to vote on unification at our next General Conference, or for several more quadrenniums.

In support of this statement let us take one case, that of Marietta, Ga. On account of having been the center of Sherman's operations for several battles before the fall of Atlanta,

Marietta has been strongly prejudiced against any organization that seemed to be connected with the North. Keeping this fact in mind lets us see what has happened.

Two or three families who were members of the "old Methodist Church," as they call it, had moved in and near Marietta. They wanted their own Church and made a request for it to Dr. E. J. Hammond, at that time District Superintendent. He investigated and found in addition to these people a very large section of the city where the industrial classes lived that was being almost entirely neglected by the city churches.

Before anything was done openly, Dr. Hammond, with the aid of Bishop Leete, purchased property three-fourths of a mile from the Southern Methodist Church. A tent meeting was then held, at which there were seventy-five conversions, and a church was organized with a membership of seventy-five. At once violent opposition by the Southern Methodists broke, out, the pastor carrying it so far in the newspapers that his own members told him to stop.

For over a year the church worshipped in a small two-room tenement house and only held its own. But with the aid of a generous donation from the Centenary, a neat brick-veneer church was built; and after a hard struggle on the part of the people to get it seated and furnished, the church began to grow. Revivals and steady work added to the membership, a fine Sunday School was built up and workers were trained. The membership is almost entirely made up of newly converted people who had to be taught how to carry on a church. For example; of the twenty-one members of the official board only two had had previous experience as church officers.

As the church went steadily ahead doing the Lord's work, the prejudice grew less and less until last year after one of the most remarkable revivals ever held in the city, it seemed to be completely overcome. One of the leading members of the Southern Church came to our pastor after this revival and said, "We are going to let you have this part of the town. We will not bother you any more, but will do our mission work in another part of the city and then when the churches come together, we will have the whole city."

Last spring the present pastor of the Southern Church, a very brotherly man, had to postpone his revival meeting. When he found that this date conflicted with the date for ours, he postponed again, and asked our pastor to assist them all he could, which, of course, he did.

To day we have a good working church of one hundred and eighty members, a Sunday School averaging over a hundred in attendance, and the church and pastor are thoroughly respected by the whole town. The church has created a strong sentiment for unification all through that section.

If you are coming South about November 8th, stop of at Marietta for the session of the Georgia Conference and see for yourself what the Centenary has done. It is worth many, many times more to Methodism than the amount expended.

SECRETARY BUTLER, OF THE EP-
WORTH LEAGUE, MAKES COM-
PREHENSIVE, INSPIRING AN-
NUAL REPORT TO EP-
WORTH LEAGUE
BOARD

This is really our first opportunity to render a report of a year's work although it is my third report to this Board. My first report was for eight month's work, my second report was for a similar period because of the change of the Annual Meeting of this Board from November to June.

Our work for the past two years has been more of a study than an achievement. This has been because of the aim to build upon a solid foundation that will tell in the years to come. Our program of religious education needs to be woven into the warp and woof of our church life. Our progress may be slow but this is because our processes are educational rather than inspirational.

Some have suggested a changing of the standard for the work of our division,—that this will work for quicker growth because of its better adaptation. In this we do not concur. We are not the members of a different army. We are the members of a division of the same army. Whatever the standards to make a soldier in that army, should be the standard of each division. We do not think it to be the spirit of our Methodism to have a group within the church having a different standard from that of the connection at large and it would be extremely unfortunate to encourage such among our youth. We ask that our leadership be helped to bring our constituency nearer the standard and not that the standard be lowered to them. The League motto is Look Up! Lift Up!

Institutes

The most effective agency to promote the League is the Institute. Three new Institutes have been held this year. At Philander-Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss., and Central Alabama College, Birmingham, Alabama. The Institutes at Wiley College, Marshall, Texas; George R. Smith College, Sedalia, Missouri; Bennet College, Greensboro, N. C.; Morgan College, Baltimore, Md., and Clark University at Atlanta, Georgia, were up to the usual standard and in many points in advance of the year previous. Our new Institutes were very successful and are already established as annual events in the lives of their adherents. The responses to the calls for life service were more definite than ever before. The Leagues that had representatives at the Institutes have been charged with new life because of the new vision, inspiration and enthusiasm for the new League program obtained at these gatherings.

Rust College gave the largest attendance because through the kindness of the faculty we had the whole student body of 450 at our classes. Morgan College still maintains the supremacy as our premier summer Institute. Seven states were represented in this gathering.

Membership

Losses in Junior League membership have been sustained in the Central Alabama, Central Missouri, Lexington, Lincoln, Louisiana,

North Carolina, Savannah, Texas, Atlanta and Upper Mississippi Conferences.

Increases in Junior membership have been recorded in the Delaware, South Carolina, Little Rock, Washington, East Tennessee, Tennessee and South Florida Mission Conferences.

In Senior League work losses are recorded in the Central Missouri, Lincoln, Louisiana, Texas, Upper Mississippi, Savannah, North Carolina and West Texas Conferences. Increases in South Florida, South Carolina, Lexington, Delaware, Washington, Atlanta.

Our decreases in Junior Membership figure 2,066, and our increases 1,821, making a net loss of 245. Our increases in Senior membership figure 4,743, and our decrease 1,875, leaving a net gain of 2,868. Deducting the 245 loss in Junior League membership we have a net increase of 2,623.

Organization

In organization there have been started 103 new Senior organizations and 45 Junior organizations against a loss of 39 Senior chapters and 40 Junior chapters, making a net increase of 69.

The District organization is meeting with favor in parts where our work is compact enough to give it a workable basis. In some districts because of the wide expanses of territory this is impractical. In such instances we are recommending sub-divisions into group organizations. This is being tried out with some measure of success by the Lexington Conference which has work in six states.

The New Immigration

Last October the tide of travel of the Negro to the North and West began to assume large proportions. The increase of this movement has become so large that an investigation on the part of the United States Department of Agriculture is now on. In some parts of the South the license fee of the labor agent has been increased to \$2,500. Still the movement goes on. In five months 68,590 have immigrated from Georgia. From Alabama over three and one-half per cent of the farm population. From Arkansas a similar percentage. Mississippi will probably lose one hundred thousand.

This movement will play havoc with our membership statistics in these states. Within the past two years our membership in the three large border conferences namely, the Lexington, Delaware and Washington, is nearly as large as the membership of the six conferences of the New Orleans Area. At the close of another quadrennium at the present rate of increase it will be greater. The Epworth League and Sunday School membership in these three conferences already surpasses that of the New Orleans Area.

	Sunday School Enrollment	Epworth Leaguers
Lexington	16,418	4,387
Washington	29,782	9,510
Delaware	28,458	10,104
	74,658	24,001

Our New Orleans Area Sunday School enrollment 68,129, Epworth Leaguers, 17,745.

To affect the decreases that are bound to occur in our membership in the south because of this immigration, it is necessary to increase

and intensify our activities in the sections to which these people are going. Our church is awake to the situation. Three new missionary districts have been recently formed in our colored work, namely, the Hannibal District in the Central Missouri Conference; the Pittsburgh District in the Washington Conference; the New York District in the Delaware Conference. It is our purpose to follow up the organization of new work in these parts with the organization of Leagues so that our young life may be taken care of. In these industrial centers of the north a large opportunity is given to work the program of the Third Department in deeds of social service, instruction in good citizenship and other lines of community welfare so necessary to a people living in a new territory, especially those belonging to a group that has had many limitations and handicaps.

The Negro is ceasing to be a sectional habitant, and is becoming a resident all over the land.

The distribution of our membership at present is as follows: Atlanta area, 9,998; Chattanooga Area, 5,501; New Orleans Area, 17,345; St. Louis Area, 3,322; Indianapolis Area, 4,477; Philadelphia Area, 10,104; Washington Area, 9,510; 26,045 in Northern Border Conferences; 34,019 in Southern Conferences.

Our League membership is 26.9 per cent of our Sunday School membership, 18.2 per cent of our church membership.

The question of League finance as far as our group is concerned, is not one of raising the money, but of placing the money. At least 75% of our League organizations are raising moneys for the support of the Centenary and the majority, including district superintendents and pastors, totally innocent of the knowledge of our financial method, believe they are thus supporting the League; they are but only on a pro rata basis. If the amount that I have good reason to believe was raised in one area alone by the Leaguers was directly applied to our work, it would more than cover the amount of budget of this division.

A few months ago in conference with Dr. Guthrie on this matter, we suggested the sending of an apportionment to each district superintendent in our work upon the basis of the equivalent of the 24-hour-a-day plan. This was done in the early spring. The word apportionment was not used but instead "Minimum Expectations." In the majority of cases the superintendents have received these quotas and promised to help.

Our young people need the Epworth League. I have faith in them that they will take care of its support. What they need is the understanding as to where to place the support money so that they may get the larger benefit from it, and not a pro rata share.

Field Work

We have spent 19 days in the Atlanta Area. 14 days in the Chattanooga Area, 2 days in the Denver Area, 20 days in the Indianapolis Area, 54 days in the New Orleans Area, 1 day in the St. Paul Area, 2 days in the New York Area, 24 days in the Philadelphia Area, 22 days in the St. Louis Area. Attended and addressed 18 annual conferences; nine institutes, 7 district conferences, 10 district conventions

(Continued on Page 12.)



We Can Do It If We Will

WITH the end of their financial year less than six weeks away, our missionary agencies face a cut in their work that may equal \$2,500,000 at home and abroad. If this loss is not made up before October 31, the work next year must be cut by that amount. The law of the church requires it.

Can we retrieve this disaster? Easily, if we will.

There were 3,864,205 full members of the Methodist Episcopal Church in the United States last year. Suppose they had an average income of \$500 each, a figure considerably below the average for the country as a whole. That would mean that they received a total of \$1,932,102,500.

For all church purposes—local, national and international—these Methodists spent \$86,828,013. Local expenses took \$66,138,181 of this.

The Centenary received \$14,180,414, or less than one per cent (one tenth of the tithe) of the total Methodist income.

The average Methodist took \$14.56 from his income in 1920 to pay his local church expenses. Last year he took \$17.12. In other words, he increased his support of his local church by \$2.56.

The average Methodist took \$4.18 from his income in 1920 to pay his share of the world enterprises of his church. Last year he took \$3.67. In other words, he decreased his support of the work for others by 51 cents.

Face these figures. See them summarized in the picture. Then ask yourself if our church can keep its missionary program going.

Of course we can, if we will.

How Many "World Minutes" Are Yours?

Centenary Climax Clock Makes it Easy for Every Methodist to Bear a Definite Part in Supporting the World-Wide Program of Our Church

IS the Centenary Climax Clock climbing toward noon in your church? It should be. In every congregation in the Methodist Episcopal Church this clock, which spells the fate of our missionary work for next year, should be traveling toward twelve.

The Centenary Climax Clock is already familiar to most Methodists. All of us will come to know it intimately before Centenary Climax Sunday, October 21. It is the simple device whereby every congregation, Sunday school, Sunday-school class, Epworth or Junior League can mark its gift to the final effort toward Centenary success.

The clock really grew out of the whimsical wish of a youngster out in California. Robert Coen, of Monrovia, wanted to pay the entire benevolent bill for the Methodist Episcopal Church for one second. Mrs. C. H. Anson, the missionary secretary of the Sunday school at Monrovia, obtained the information from the area office that enabled Robert to do it, and enough others joined with him to carry the world work of the church for 53 seconds!

Dr. L. T. Guild, the secretary of the San Francisco area, first gave Robert Coen's story prominence in an area publication. The suggestion it contained has now been passed on to the church at large. It is based on the simple fact that it costs 50 cents a second, \$30 a minute to run the world work of the Methodist Episcopal Church as it is now conducted.

To every congregation in our Methodism a poster-clock, with movable hour, minute and second hands, has been sent. These clocks are to be displayed throughout October, the Centenary Climax Month.

The facts as to the Centenary situation are known by the entire church. It is plain that, unless a great deal more benevolent money is received during this month of October than is now in sight, the missionary work of the church must be drastically reduced next year. The law of the church prohibits the mission boards from appropriating for more work next year than is represented by this year's giving.

The present work of the church on its mission fields, for example, is based on what the church gave last year for benevolences. But if this year's gifts fall below last year's, there must be a corresponding cut in next year's program. And at present our benevolent giving is at a point that will bring us out about \$2,500,000 below where we came out last year.

People have grown used to seeing figures. Even when they tell such a tragical story as do these, they make little impression on a lot of us. This impending loss in the work of the church must be made clear in other terms before many Methodists will grasp it. This is what the Centenary Climax Clock attempts to do.

A minute's figuring with that impending loss of \$2,500,000 will show that, in terms of the world-wide work of the church, at 50 cents a second, it means the cutting out of five million seconds of missionary service! Or of about 83,333 minutes. Or of about 1,388 hours. Or of about 57½ days. Somewhere, somehow, next year, if this impending loss is not made up before October 31, the missionary service of the church must be lessened by

an equivalent of 57½ days of its present program!

In an effort to help the church to see this, and to inspire our Methodists to assume the task of providing the missing five million seconds, these Centenary Climax Clocks have been sent out.

Each church is to "set" its own clock. There is to be no dictation from anybody as to the point at which it is to be set. But each pastor and official board is to study the world situation of the church prayerfully, and then "set" the clock at the point that they believe represents the number of missing minutes that church should supply during October.

The calculation of the spot at which these clocks

are "set" is easy. After it has been determined what the goal for giving during October should be, the total sum is divided by 30 (because the world program costs \$30 a minute) and the hour hand "set" back from noon by the number of minutes in the quotient.

Four classes of people are asked to take a part in moving the hands of the Centenary Climax Clock up to noon. These are:

1. Those on whose Centenary pledges money was due up to October.
2. Those on whose pledges money is due in October.
3. Those who made no Centenary pledges but will now bear a part in the Centenary work.
4. Those who have paid their Centenary pledges in full but will give further "as God has prospered" them to help meet the present emergency and "protect" their earlier investments.

Centenary credit will, of course, be given for all gifts that help move the clock. And all cash received by the treasurer of the Committee on Conservation and Advance, Morris W. Ehnes, at 740 Rush Street, Chicago, will help to move the clock's hands, provided it reaches Dr. Ehnes before midnight, October 31.

As these clocks strike twelve all over the church, report should be sent to the Committee on Conservation and Advance, accompanied by the cash that proves the report true. Long before the end of this Centenary Climax Month it is believed that the church will, as a whole, have struck twelve, making this most successful of all benevolent enterprises close with its prestige and power unimpaired.

Where does the clock in your church stand to-day? Have you your world minute?

Maintain Without a Campaign!

DISTRICT Superintendent C. X. Hutchinson, of the Genesee Conference, has struck a note that should echo through the church during these critical days between now and October 31.

Writing to the pastors on the Buffalo District, Dr. Hutchinson says:

There will be no "I Will Maintain" campaign this year. But, by God's help, Will Not You and I Maintain Without Any Campaign?

Maintain without a campaign! That puts it up to us.



The Call from the Big Field

Dr. Bovard Tells the Story of What Happened on the Farm When Dinner-Time Came—
Mother Used the Horn When the Boys Were Far from Home

I GREW up in a big family. There were eleven of us brothers, and we had a sister apiece. But there were only twelve of us, all said. You see, one sister goes a long way.

But when you consider eleven boys in one family, you can imagine the parental concern for their food, clothing and schooling. So my parents, in addition to whatever native ability they had, were obliged, in order to eke out a living from a meager hill farm of less than one hundred acres, to develop much executive ability.

Father was quiet, efficient, but not much of an executive. But executive was mother's first name. (She used to execute on me quite frequently.)

And now, across the years, comes to my mind the breakfast table in that old home—the huge stack of buckwheat cakes, quartered so that we could not reduce the stack too fast, and the great platter of ham and gravy. Neither Swift nor any of his compeers ever cured ham to such a degree of palatability. The remembrance of that sassafras-smoked ham on that boy-surrounded breakfast table is one of the over-powering emotions that lives through the years.

Breakfast over, the big Bible, a song, and a prayer. Then from mother: "Well, boys, what's the day's lay-out?"

Some hesitancy on our part, and very often on father's part also. Then, in a softened staccato, mother would give us a clear announcement of the day's program, something like this:

"George and Charles will work here in the garden. Abner and Morton will build fence around the pasture. Melville and your father will cut briars and brush in the orchard, while Freeman and

Marion will go over to the *big field* and grub out the bushes and stumps, making it ready for the plow."

Now this "big field" did seem big to me in my boyhood days. Since I have spent much time on the prairies and in this Montana country I have returned and viewed that field, and find it has dwindled slightly. But to us it was the "big field," and

it lay out of sight of our home and over a hill so that the workers in that field were shut off from the home view.

Two and two, out to our various tasks we went, and wrought until luncheon time without seeing each other or knowing the difficulties each of us confronted. Myself and brother, who were assigned to the garden patch near the house, fared differently from the others. We frequently had an encouraging look and word from mother as she watched us at our task. Sometimes she gave us knick-knacks, but never enough to spoil our appetites. When she saw we were weary she counseled moderation in our labors. But the others worked and were wearied with heat and toil, and nobody was the wiser.

By and by the luncheon hour came. I am going to imagine a possible way that mother might have acted. Having seen how the boys who were nearby had worked and how weary they were, she might have forgotten the others who were sent to their tasks and have called those at hand to come to the luncheon and enjoy it. She might have gone to the window and said, "Now, boys, come in and enjoy yourselves," and thus have spent all her love and care on those of us who had been working near home.

But are there any such mothers as that? If there are, I am sure that mine was not that kind. When mother called her boys to luncheon she blew a din-



"Mother never let the workers on the big field, out of sight of home, go hungry," says Charles L. Bovard, secretary of the Helena Area. And Dr. Bovard holds that "our workers on the 'big field' are our brothers and sisters, the brightest and best from our homes and colleges. It is disgraceful for us to forget them when we sit down at the table."

ner horn (there were no dinner bells in those days), and she blew to the east, to the west, to the north, and to the south, wherever any of her boys were working. Nor did any of them sit down to the table to eat until all had come in.

If the wind was contrary and those in the distance failed to hear the horn, she sent those nearby into the fields to bring those laborers to share in the food. When all were together, all sat down, and all shared alike in the meal that had been prepared.

* * *

Since I became an area secretary I have had much to do with the attitude of people toward Centenary subscriptions. There are many excuses that are raised against paying these, but the one heard most frequently is to the effect that until all local obliga-

tions are out of the way, one should not be expected to have money for the foreign field.

I like to tell these people this story of the big field back home.

The only time the inference of the story has ever been questioned was in one of our most drouth-stricken regions. A man asked, "What if your mother had nothing to put on the table?" And, of course, that makes no difference. For the only plea of this story is that we treat all alike, whether we have much or little.

Our workers on the "big field" are our brothers and sisters just the same, even though they have toiled out of our sight. It is easy for us to forget them, but it is disgraceful to do so after having sent them forth, our own brightest and best young people from our homes and colleges. At least, that's what they agree with me in saying here in Montana.

Twenty Per Cent Cut in Foreign Field will Mean—

CHINA

At Chungking, West China the closing of several rural circuits and the abandonment of Chinese Christians in the villages. Definite postponement of the institutional church, the site for which has been purchased and the slow decline of the work of the institutional church in Chungking, now being done in old rickety native buildings on the new site, in the heart of the city. The indefinite postponement of the building planned which is a necessity to the continued existence of this church plant, the kernel of Methodist mission work in this region.

At Tzecho, West China, twenty-five little children in the mission school there must be sent away, reducing the number from over a hundred to seventy-five, all that can be taken care of by stretching the already-stretched funds. From a first-class school, it must become a second-class institution, with inferior teaching ability employed. Even then there must be fewer teachers by several.

At Chengtu, part of the hospital must be closed and many of the sick and suffering turned away. Reduction in staff of native teachers and workers.

Similar closing down of a large part of Methodism's magnificent mission work will take place in every station throughout China.

INDIA

At Bareilly, twenty-five pupils must be sent away from the Budaon Training School; another thirty must go from the boys' school and twenty primary schools must be closed down entirely. Twelve faithful native preachers must be dismissed.

This is a district where a month's campaign netted 9,900 baptisms, 87,000 Bible portions sold, and 562 heathen idols destroyed, while 1,100,000 people heard the Gospel of Jesus Christ!

AFRICA

In Rhodesia, Africa, some ten native pastors-teachers will be dismissed after long preparation and faithful service. They have survived three years of famine there, on pittance, but the decline in Centenary giving in America rings down the curtain on their hopes, founded upon the same simple faith that has moved their poverty-stricken people to give of their very food that the work might go on. Some of these pastor-teachers have studied for ten and fifteen years that they might serve Jesus.

Students must be sent away from the Central Training School at Old Umtali where they have been in training for the work of the Master. Other boys and girls, eager for education that they may serve, must be turned away from Mutambara and other stations. The Old Umtali district, with its hundred outstations, the pride of the field, must close down one fifth of its work of extending the

kingdom of Jesus Christ among the helpless heathen peoples of Africa. This as a sequel to the last conference which 2,000 native Christian folk attended, where more than one hundred native pastors-teachers told the story of their respective charges. And the school at Mutambara has increased from twenty to one hundred boys in two years.

JAPAN

In Japan, two or three high schools will be closed at a total saving of \$25,000 and the destruction of work built up through a decade of sacrifice. From ten to twenty Japanese teachers and pastors will be dismissed, half the evangelistic work discontinued and three or four missionaries recalled, or a disastrous reduction in educational mission throughout.

KOREA

In Korea where educational and evangelistic work go hand in hand, a nation eager for Christian education, circuits must be abandoned, chapels closed, hospital work curtailed, and boys and girls sent away from the schools. The Pai Chai Mission School, Seoul, 1,200 boys took entrance examinations last year, competing for space which could accommodate only 250. Think of it: 950 boys, eager for the education that is the birthright of every child, turned away from a school operated in the service of Jesus Christ! And yet many who now look forward to education for life of Christian usefulness and service for which they and their parents are making heavy sacrifices, are to be turned out to face a future of ignorance and superstition, of broken high ambitions, of bitterness, perhaps, toward the Christ they sought to serve.

If You Should Read

In the Newspaper a Heading Like This:

153,000 Members on Foreign Field Abandoned by Methodist Episcopal Church

or

Methodist Church Recalls 237 Foreign Missionaries

or

Methodists Close 600 Churches and Chapels Abroad

or

Methodists Close 2,131 Sunday Schools on Foreign Field

or

Methodists Dismiss 679 Ordained Native Ministers in Foreign Lands

you would be deeply distressed. The above figures represent just what might happen if the cut now imminent, were expressed in terms of human beings and places of worship in the foreign field.

METHODISM AND THE NEGRO IN THE UNITED STATES

By Bishop J. C. Hartzell

(Continued from Last Issue)

The following twenty years were crowded with far-reaching events in church and state, as affecting the Negro. Each of the three divisions of Methodism had its place according to its convictions during that twenty years of agitation and war. The distinctly Negro organizations in the North, while having slaves in their own communions, were, of course, anti-slavery in principle, and sought in every way to advance the cause of abolitionism. Outside of Maryland and Delaware they had no churches in the South, except one in New Orleans and one in Louisville. A church organized in Charleston was driven out, after an attempted Negro insurrection. Permission was given by the Mayor of St. Louis to one of its ministers to preach in that city, but the permit was afterwards recalled on learning the sentiments of his church.

During this period of twenty years the Methodist Episcopal Church had wonderful growth throughout the North and West in membership, church buildings, publishing interests, educational institutions, and in social and moral power. Her entire membership rose from 644,294 to 1,032,184. Her Negro membership, however, steadily declined. In 1846 it numbered, as we have seen, 30,516, while in 1865 at the close of the Civil War there were only 18,139. Shut away from the large Negro populations of the South, and confronted with aggressive African Methodism among the smaller Negro population in the North calling for separation from the whites in ecclesiastical organization and government, the field of operation of the Methodist Episcopal Church was necessarily proscribed among Africa's sons and daughters. She was, however, faithful to her trust and retained her Negro membership in church and conference relations, and, as the years went by, became more and more permeated with sentiments of antagonism to slavery, both as related to the church and the nation.

To this branch of Methodism, moreover, belongs the honor of establishing the first Methodist institution of higher learning for the education of colored people. In 1855 the Cincinnati Annual Conference appointed the Rev. John F. Wright as agent "to take incipient steps for a college for colored people." In two years Wilberforce University, near Xenia, Ohio, was established, with fifty-two acres of land and large and commodious buildings. The next year the Visiting Committee of the Conference reported the school in a flourishing condition, and said: "The examinations showed conclusively that the minds of the present class of students are capable of a very high degree of cultivation." Under the presidency of Rev. R. S. Rust the school was successful until financial embarrassment compelled suspension in 1863. One reason given was the war, and the consequent difficulty of obtaining funds from the South. From the beginning, the friendly co-operation of the African Methodist Episcopal Church was encouraged and received. Fortunately the leaders of that denomination were able to assume the indebtedness which was a nominal sum as com-

pared with the value of the property. The lands and buildings were transferred with the good wishes and prayers of the Methodist Episcopal Church, ministry, and people, and Wilberforce University became; and continues to be, the chief educational center of African Methodism in the United States.

Freed from all embarrassments from connectional relations with abolition sentiment the Methodist Episcopal Church, South, prospered in its way. Her territory was rapidly extending westward and southwestward, population and wealth were increasing, and slavery being embedded in the national and state constitutions, pro-slavery sentiment prevailed without question. Her total membership from 1846 to 1861 advanced from 449,654 to 703,295. This was, in fifteen years, an increase of 162,749. Dividing this increase by races, we find that among white people the growth was from 330,710 in 1846 to 493,459 in 1861, being an increase of 162,749. During the same period the Negro membership went from 118,904 to 209,836, being an increase of 90,932. Efforts to increase the slave membership in connection with the regular charges were continued with encouraging results, and the plantation mission work among the slaves was prosecuted with gratifying success. The largest figures were reached in 1861, when there were 329 Negro missions throughout the South, with 327 missionaries and 66,559 members. It is estimated that the Methodist Episcopal Church, South from 1844 to 1864, when freedom came, expended \$1,800,000 in plantation work among the slaves.

The sudden emancipation of almost 4,000,000 Negro slaves meant new and tremendous responsibilities for the loyal and philanthropic people of the Northern States. The churches and benevolent organizations of the South had all shared largely in the demoralization caused by the Civil War, and were without financial resources. Neither was it reasonable to expect that the Southern people would do for free Negroes what they had done for them when slaves, much less enter upon the absolutely necessary missionary movement, to prepare the newly enfranchised for the responsibilities incident to freedom.

For more than half a century, outside of what the general and state governments have done or attempted to do, the tide of philanthropic and Christian aid for the Negro has gone Southward, and will continue as long as needed. How many million dollars have been expended by churches, educational boards and individual philanthropists has not been computed. Neither has anyone attempted to measure the results of the work of the many consecrated men and women, who have given and are still giving their lives for the uplift of the Negro race since emancipation. The results are manifest. Already the advance of this people since freedom in morality, intellectual development and economic success has no parallel, in the same time, in the history of any other race.

The Methodist Episcopal Church and the two large branches of African Methodism

were in the fore-front of this movement from the beginning. The African Methodist Episcopal Church had at first its chief increase in the South along the Atlantic Coast, especially in South Carolina and Florida. Bishop Arnett, the statistician of that denomination, estimates that 75,000 of the Negro membership of the Methodist Episcopal Church, South, transferred there church relations to that denomination. The African Zion Church as a factor in the South had its beginning in North Carolina and Alabama. It is estimated that at least 25,000 of the Southern Negro members united with this branch. Both of these sections of African Methodism have continued to prosecute their work of evangelization and education throughout the South, as well as the North, and continue powerful factors in the evangelistic forces of American Methodism as related to the Negro. In 1921-22 the membership of the African Methodist Episcopal Church was 550,776; and that of the African M. E. Zion Church was 412,328.

The policy of the Methodist Episcopal Church, South, toward the Negro Freedmen took definite form in 1866. At the General Conference held that year at New Orleans, provision was made for the organization of its remaining Negro membership into "separate congregations and district, and annual conferences." If the colored people should desire, and two or more Negro annual conferences be formed, a separate ecclesiastical autonomy would be granted. The reasons for the organization of this new separate Negro Methodism are given in its Book of Discipline over the signature of its first four Bishops. They say that the Southern Methodist Conference "found that, by revolution and the fortunes of war, a change had taken place in our political and social relations, which made it necessary that a like change should also be made in our ecclesiastical relations." The result was that, in 1871, the Colored Methodist Episcopal Church of America was organized to be composed exclusively of Negroes, and officered entirely by members of this race. Here we have the beginning of a third large section of African Methodism. The new organization started with 80,000 members made up of nearly all who still remained in the Methodist Episcopal Church, South.

It would be very interesting to speculate as to the probable results, could the Methodist Episcopal Church, South, have continued its work among the Freedmen, which it had for years carried forward with such excellent results among the slaves. But it is no part of this paper to criticize or philosophize. This branch of Methodism, second in numbers and influence in the nation, with all but 30,000 of its members in the South, now has 2,239,151 members, a few of whom are Negroes.

Commencing with 1883, the Methodist Episcopal Church, South, took definite and forward steps for the education of the Negro. A Board of Trustees was appointed in co-operation with the Colored Methodist Episcopal Church. In 1884, Paine Institute was founded at Augusta, Georgia, and contributions of over \$90,000 have been contributed to that school. Lane College, Jackson, Tennessee, has also been aided. The Colored Methodist Episcopal Church has seven schools with an

enrollment of 2,509 and an annual income of \$113,830. Fifty-seven students of theology are taught in two schools and college courses are offered in several of their institutions.

We have yet to speak of the work of the Methodist Episcopal Church. When freedom came, as we have seen, this church had (1864) 18,139 Negro members principally in Maryland, Delaware and adjacent territory. The Negro membership in this branch of Methodism now (1923) in the United States is 385,444.

As the way opened during and following the Civil War to reach the masses of the South both white and Negro, the Methodist Episcopal Church extended its work of reorganization southward among both races. Her Bishops and other church officials organized missions and conferences and opened up schools. Each benevolent society of the church aided financially. The support of pastors was supplemented by the Missionary Society; the Board of Church Extension aided in building houses of worship; the Sunday School Union and Tract Society gave their co-operation, and the Freedmen's Aid and Southern Education Society, now the Board of Education for Negroes, and the Woman's Home Missionary Society developed the educational work. In 1864, the Negro work in Maryland, Delaware and adjacent territories was organized into the Washington and Delaware Annual Conferences. In the other border states where the Negro membership was small, the preachers with their congregations were admitted into white conferences. With unwavering and magnificent purpose for over half a century, with fraternity and co-operation for all other churches in the same field, and impelled by a conviction of duty to needy millions irrespective of race, this branch of Methodism has gone forward with its work of education and evangelization irrespective of race. The results have been very remarkable. The white membership has grown on what was slave territory from 87,804 in 1860 to 475,641 in 1922; while the Negro membership in the same territory has increased from 18,139 in 1864 to 370,477 in 1922.

Following the wishes of both races the policy of separate conferences, churches and schools has been carried out in the South. There are several strong Negro churches in white conferences in the North. The New York Conference elected Dr. W. H. Brooks, one of its Negro pastors, a delegate to the General Conference in 1920. The Methodist Episcopal Church has thirty-seven annual conferences in the Southern States with properties in parsonages, churches, schools of different grades, hospitals, and the like valued at \$63,495,130.00. In 1856 the property of this church of all kinds in the same territory was less than \$2,000,000. Seventeen of these conferences include the work among white people, and nineteen, the work among Negroes; and each group of conferences covers the Southern States from Delaware to Texas.

The twenty annual conferences in the South among Negroes have properties in parsonages and churches valued at \$19,767,430. There are also thirty-two Negro institutions of learning in these twenty conferences with enrollment of 8,868 and lands with buildings and equipment

valued at \$6,522,642. The outstanding professional and collegiate institutions for Negroes are Gammon Theological Seminary, Atlanta, Meharry Medical College, Nashville, and colleges in several of the principal cities of the South. The total church properties named above, in Negro Methodist Conferences of the Methodist Episcopal Church on former slave territory, is \$25,218,230.00. These conferences raised \$1,500,000 during three years from 1870 to 1872 for general church work at home and in foreign fields outside of pastoral and other local church expenses.

There is no separation on account of race in annual conferences, churches or schools in the Methodist Episcopal Church, except as desired and requested by those interested. As the result of many petitions and extended discussions the General Conference, which met in 1876, in Baltimore, passed a law that the annual conferences in the Southern States which had both Negro and white members could separate, provided each group voted in favor of it. Under this action with few exceptions the division was made, where desired. The same policy prevails in reference to churches and schools. The nineteen Negro conferences have ninety-two delegates in the General Conference, the law-making body for the whole church. These delegates have representation in all legislation. One or more Negro ministers or laymen are on each of the general boards of the church—publication, education, missions—home and foreign, Epworth League, and the like. Nearly a score of able and effective Negro men and women are official representatives of the general church boards in their work among the Negro conferences.

Six Negroes have been elected Bishops in the Methodist Episcopal Church. Four were missionary Bishops, with full episcopal authority on the continent of Africa. Of these Bishop Scott remains and is on the retired list. In their fields these Bishops were not subordinate but co-ordinate with general superintendents. Their episcopal work was of the same type as that of William Taylor, James Thoburn, Oldham, Warne, and Hartzell, white missionary bishops in Africa and India.

The General Conference in 1920 elected Robert E. Jones and Matthew W. Clair general superintendents. The former has his episcopal residence in New Orleans and the latter in Liberia. They preside in turn at the semi-annual conferences of the Board of Bishops and will preside at the General Conference in 1924.

The great mass of Negro Christians in the United States will continue to prefer churches made up of their own race. This is natural and on the whole the best for many reasons. On the other hand, the door of every church of Christ should be open for all. At present in twenty-nine white Protestant churches in the United States with a total membership of over 4,000,000, there are 579,690 Negro members. Nearly three-fourths of that membership are in the Methodist Episcopal Church.

The total Negro Methodist Church membership in the United States is 1,756,714. Of that number 1,330,409 are in the African Methodist Episcopal, the African Methodist Episcopal Zion and the Colored Methodist

Episcopal Churches; 385,444 in the Methodist Episcopal Church and 41,961 in seven smaller African bodies. If we multiply the total membership by $2\frac{1}{2}$ we have 4,557,117, which represents, approximately, the enrolled membership and constituency of Negro Methodism in the United States.

NEWS FROM NEW YORK

Dr. J. W. E. Bowen Noted Scholar and Preacher Gives Series of Addresses in New York; Discusses "To Be or Not To Be"—T. S. Stribling Author of Birthright, Studying Negro Problem in New York—Mrs. Eloise Bibbs Thompson, Noted Race Woman and Playwright to Study at Columbia—Mrs. Sylvia Ward Olden, Formerly of New Orleans, to Give Song Recital in New York.

By Cleveland G. Allen

Dr. J. W. E. Bowen, one of the outstanding leaders of the Methodist Episcopal Church, for many years a member of the faculty of Gammon Theological Seminary, and one of the most scholarly men of the race, has been passing several weeks here in New York. During his stay in the city he has done much to touch the life of the race here, and his helpful advice in the many addresses that he has given has made his stay here one of much help. He received many invitations to preach and lecture while in the city, and his lecture before many of the lyceums of the city on "To Be or Not To Be" will long be remembered by those who heard him. For several weeks he preached at the evangelistic services of the Mt. Calvary Methodist Church, held under tent, and large gatherings were present at every service. He brought to his sermons finish, a fine literary background, a thorough knowledge of Biblical lore, and an interpretation which gave a vivid modern application. In his lecture on "To Be or Not To Be" Dr. Bowen brought out the value of consciousness and said that no man or woman would amount to anything unless he was conscious of his powers. He said that it took precedent over all other elements. He said that Japan's rise in the world and its place among the nations of the world was brought about because of Japan's consciousness of its powers.

Speaking further Dr. Bowen said: "Until the Negro race get an idea that it can make a contribution to the civilization of the world it will not amount to anything. We must become a personality." Dr. Bowen deplored the lack of business enterprises among colored people in New York, and said that one of the reasons for this is the lack of opposition in New York. He said that it was opposition that drive races together. He cited Atlanta where the Negro did not have privileges of those in New York, as evidence of what the Negro can do when on his own resources. He said that one of the things that kept the Negro down, was that he had no definite idea. "He is bent too much on pleasure. When conditions of ease are thrust upon a people it disintegrates them."

Dr. Bowen said that the Negro must resolve to be a man or not a man. He called attention to the value of the home as being the

great leveler of civilization. While in New York Dr. Bowen lectured and preached at St. Mark's Methodist Episcopal Church, Salem Methodist Episcopal Church, Mother Zion A. M. E. Church, Grace Congregational Church, and the Abyssinian Baptist Church. Dr. Bowen has long been one of the foremost men of the race in this country. He enjoys a national reputation both as a preacher and professor, and is a man of fine personality.

For many years he has touched the life of the young men who have become leaders along all lines affecting the interest of the race in this country. His leadership is safe and progressive, and he has long been associated with the great national movements of the country.

T. S. Stribling, the southern writer, and author of "Birthright", which depicts social customs of the two races in the south, has come to New York where he is passing several weeks inquiring into the race problem here. His observations will form the basis of what he hopes will be another book on the Negro question, differing in tenor from "Birthright", and designed to bring out another phase of Negro life in America. While here he is living in the home of a prominent Negro in the Negro section of Harlem where he can be in close touch with the problems, and get observations that are first-hand. He was tendered a reception by the staff of the W. 135 St. Library recently, where he gave incidents which led up to the writing of his book "Birthright." He said that the chief aim in writing the book was to portray actual conditions that exist in the south, and that it was not meant to reflect upon the Negro as some thought, in writing to him about the book. He said that the conditions he pointed out were typical of the community in which he lived.

When asked why the characters that he portrayed in "Birthright" were not more representative of the Negro, Mr. Stribling said that up to the time that he wrote his book he had not met a single educated Negro. He said that the reason that he came north was to get a more favorable impression of the Negro than what certain parts of the south offer. Mr. Stribling is one of the most liberal of the southern writers, and his book "Birthright" is the first to come out of the south in which the hero is a Negro. He wants to know more about the Negro and the better side of his life. He believes that education will be the great panacea for all of the ills that now exist between the races in the south. He told your correspondent that if the educated classes of the two races get together in the south, there would be no problem of any sort. He plans to pass several weeks in Harlem.

Mrs. Eloise Bibbs Thompson of Los Angeles, Cal., one of the foremost women of the race, and a leader in national club movements, has come to New York where she is to study at Columbia University.

Mrs. Bibbs will take courses in the drama to further the work that she plans to do in developing the drama among the Negroes in this country. She has long been a leader among the women of the country, and in Los Angeles she is active in all movements making for the betterment of the race there. She has given considerable study to drama and one of her plays was presented last year by a colored

cast, and brought forth much praise from the critics.

For several years she did settlement work in Washington, D. C., and while engaged in that work she had an opportunity to see many of the problems touching race conditions. Several years ago she married Noah Thompson one of the foremost men of the race, and a member of the staff of The Los Angeles Express, one of the leading newspapers of the west. Mr. Thompson has attained much eminence as a journalist, and has long been identified with national movements affecting the race in America. For several years he was a member of the faculty of Tuskegee. Mrs. Thompson while in New York, will be the guest of Mrs. Sadie M. Peterson of 260 W. 139 Street.

Mrs. Sylvia Ward Olden, formerly of New Orleans, but now of Washington, D. C., and one of the leading concert singers of the race, will give a song recital in this city, on October 12th, at the Grace Congregational Church. It will be Mrs. Olden's first appearance in this city, and her coming is being watched with great interest on the part of music lovers in this city. She is widely known throughout the country, where she has appeared in concerts, and her friends here will give her a great ovation when she arrives. Mrs. Olden passed the summer in New York studying with the noted voice teacher Frank La Forge. She is a graduate of the conservatory at Fisk University, and one of the foremost artists sent out from that institution. For many years she traveled with the Fisk Singers as soloist. She began her musical education at the age of six under her parents at New Orleans, La. Mrs. Olden is the wife of the Rev. J. C. Olden pastor of the Plymouth Congregational Church in Washington, D. C., and is active in church work in that city.

She will get a fine ovation when she appears in this city on the evening of October 12th.

THE REV. HARRY B. HART, D. D.— AN APPRECIATION.

By Dr. J. W. Golden, Area Evangelist

It was at 12:40 a. m., Friday morning, August 10th, near Weir, Mississippi, when the Rev. Harry B. Hart, District Superintendent of the Greenwood District, Upper Mississippi Conference, answered the call to come from labor to reward. He was visiting the Starkville District Conference, which was being held by Rev. E. F. Scarborough, his old school mate and friend. Dr. Hart apparently was in good health, and had addressed the conference to the delight of his hearers, and was active, as was his custom, in taking the offering at the evening service. A few hours thereafter he was taken ill with acute indigestion, to which he succumbed within thirty minutes.

Dr. Hart was a graduate of Gammon Theological Seminary, and had spent more than twenty-five years at the above named conference in faithful service. In the many charges he served as pastor it was always known of him to succeed with his work in meeting the obligations of both the local and general church. He was untiring and courageous in his work, a great preacher, and delighted in evangelistic work. He was both

honest and earnest, cheerful but positive, possessed with such qualities as would grip any people. He was outstanding in his conference as a financier and builder. The churches built by him at Columbus and Greenwood, Mississippi, will stand as monuments of his life and labors, the latter being one of the largest churches among Negroes in the South. Into this church he did not only put his life in the erection of the building, but in the library and every department of the church. His name is known in Greenwood by almost every school boy, as he was greatly inclined toward young folk, and he would chat and play with the least of them, and yet he could command the respect of all of them. His friends were numerous among colored and white. Having served twice as pastor and twice as district superintendent at Greenwood, he was in many cases a veritable counsellor for his race group in civil affairs.

Dr. Hart will be greatly missed, being at the time of his death District Superintendent (appointed last conference), Treasurer of his conference, Trustee of Rust College, and President of the Ministerial Relief Association in the conference. He was elected delegate to the General Conference at Des Moines, Iowa, in 1920.

He leaves to mourn, his wife, Mrs. Mary Y. Hart; one son, Mr. Willard I. Hart, and three daughters, Miss Alice, Astoria and Mary Lizzie; also a host of friends. It was his highest ambition to educate his children, two of whom will be in Rust College this winter.

His funeral was held in Wesley, the church he built at Greenwood. The procession was exceedingly large and the floral offering was such tribute of respect as should be given a high churchman and soldier of the Cross.

Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in thy gracious keeping,
Leave we now thy servant sleeping.
"Earth to earth and dust to dust,"
Calmly now the words we say,
Left behind, we wait in trust
For the resurrection day.
Father, in thy gracious keeping,
Leave we now thy servant sleeping.

—J. W. Golden.

SECRETARY BUTLER MAKES REPORT

(Continued from Page 5)

and 17 rallies, besides many Round Table conferences and local gatherings, and given 34 days to work in the "I Will Maintain" Campaign.

The members of our staff and our wise, congenial and hardworking General Secretary as well as every one employed in the Central office have cheerfully aided us at every opportunity in the furtherance of the work of this division. I thoroughly appreciate the brotherly attitude of our Board to this work and assure you that it will not be long before you shall know in more ways than one, that our constituency will reach the standard of the League program in every particular.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:—Israel, A Missionary Nation

(Ex. 19:1-6; Isa. 43:9-11, 45:20-22)

OCTOBER 14, 1923

Israel conceived of herself as having been chosen by God out of all the nations of the earth as His special people. That is one of the most remarkable ideas that have ever come into a nation's consciousness. At first thought one would be inclined to exclaim: "What presumption!" And yet history has amply attested that this was not a mere presumption, but a veritable truth. If you have read ancient history, thought, religions and mythologies, try to picture to yourself what the world would be like today had Israel never lived in it—what gods would be revered, what ideas and ideals would be held, and what social and religious practices would be considered orthodox by the best thinkers of the times. Some historians are accustomed to speak of the three elements of our modern civilization—the Greek, the Roman and the Germanic. But as a matter of fact there is no adequate understanding of our modern civilization without taking into account a fourth element—the Hebrew. Israel gave to the world its highest and richest conception of God, which as the basis of Christianity has played an important role in the development of medieval and modern civilization in Europe and America. Israel gave to the world God.

But a distinction should be made between what God is as He is for Himself and what He is and means for us; that is, what our conception of Him is. We Christians and all monotheists believe that there is but one God, no matter by what name He may be called by different peoples. But He has never been and mean the same for all peoples. Except Israel, the peoples of the ancient world and many ancient peoples of the modern world have held some very grotesque and demoralizing conceptions of Him. His religious and social significance for peoples depends on what He is and means for them. And in its final analysis the acid test of the relative truth and falsity, of the relative value of any religion, is the social test. Does it tend toward a wholesomely progressive or a stagnant or retrogressive society? Does it tend to moralize or demoralize society? Does it tend to make men socially better or socially worse? Does it tend to make life in its entirety richer or more sterile and barren in values? Does it tend to give men inspiration and hope or enervation and despair? Does it tend to fire men with a holy enthusiasm to labor increasingly for higher or lower social ideals? Does it tend to get men to look beyond their personal or racial or national needs and try to

brighten the lives of other persons or races or nations? Whether or not a religion will do all of these things depends on what God means for its adherents. With such thoughts as these we can truly say, without any fear of being misunderstood, that Israel made God holy and righteous and good—she made Him divine for the world!

But, quite naturally, she had to grow gradually into her very rich conception of God. All of her greater prophets, beginning with Moses and continuing through Jesus, contributed something to the wealth of her divine conception as it has been given to the world. A part of this conception is its missionary aspect. Equally as naturally, therefore, did Israel have to grow gradually into the missionary consciousness. At first and for a long time she conceived of her election by God as meaning only a privilege and not a responsibility. But eventually, after her political vision broadened and her spiritual life deepened, it was more and more revealed to her great teachers what the true purpose of God was in choosing her as His peculiar people. They came to see that her mission in the world was to be missionary, that it was the plan of God that she should be instrumental in giving the world a true knowledge of Him. Her great teachers tried to impress her with this profound idea, that this task was her bounden duty. But much time passed by before she feebly responded. Ideas always precede their corresponding conduct, and sometimes they run far ahead of it. The same thing has happened among Christians. Take a typical illustration: One of the early teachings of the Christian Church was that its mission was to try to save the world by making converts of all peoples. But it was not until modern times that it seriously addressed itself to this task. In Christianized Europe, Northern Africa and Western Asia. But what about the teeming millions of the far east, and of the great continent of Africa? The world missions of the Christian Church are of quite recent establishment. So, although Israel's great teachers tried to inculcate the missionary spirit into her, it was not until after the exile that she actually and consciously began this sort of work. And then she did not take to the heathen the highest conception of God as held by her greatest and most pious and spiritual teachers. Instead, of taking to them the spiritual religion of the prophets, she took to them the formal religion of the law. For this cause they received the severe criticism of Jesus recorded in Matthew 23:15. It was

left for Jesus to enrich and for his disciples to establish in the world the high prophetic conception of God. And through their efforts religious ideas which had heretofore been the possession of only the comparatively few choice souls who had ascended to high spiritual heights and descended to deep spiritual depths—such ideas have become the common possession of every class of mankind.

Had Israel yielded herself fully to the influence of her greatest spiritual teachers, and had she undertaken her missionary enterprises during her golden age of religious thought, when she had such men as Isaiah and Jeremiah, probably she could have done much good in the world. But she did not. She let her golden opportunity slip away from her unheeded. And since she let this opportunity pass unheeded, I think it a good thing that she did not begin her missionary labors until nearer the time of Jesus. For the ideas which she was then taking to the heathen were not of much social value to them. And if we care to, we may see the hand of God in it all. For I know of no other time in the history of the world which was so opportune for the Christian message as the time when it was first taken to the world. But those early Christians were Israelites. So, after all, Israel as a people reluctantly and unintentionally fulfilled her mission.

J. LEONARD FARMER,
Rust College.

District Rounds

BATON ROUGE DISTRICT

Fourth Round

Rylander, Oct. 12-14; St. Peter, Oct. 13-14; Batchelor and Island, Oct. 16-17; Mount Carmel, Oct. 20-21; Asbury, Wesley, Oct. 21-22; Lobdell, Oct. 24-25; Port Allen, Oct. 26-28; Zachary, Oct. 27-28; Deedford, Oct. 29-30; Jones Creek, Oct. 31; Conrad, Nov. 1; Stony Point, Andrews, Nov. 3-4-5; Denham Springs, St. Luke, Nov. 10-11; Jackson, Vincent, Nov. 13-14; Clinton, St. Paul, Nov. 15-18; Macedonia, Pine Grove, Nov. 18-19; Lottle, Wiley, Nov. 21-22-23; Melville, Nov. 24-25; Mason, Letsworth, Nov. 27-28-29; Baton Rouge, Neely, Dec. 4-8; Baker, Jordon Dec. 8-9-30, Jan. 1; Wesley, Jan. 13-15.

Dear Brethren—You are nearing the end when we most render an account of our stewardship. Bring up all claims. Increase your membership. Put the SOUTHWESTERN in each home. Report your conversions, Centenary, Episcopal and Conference claimant to me on or before Oct. 23.

Your yoke-fellow,

B. J. REDDIX.

SOUTH BALTIMORE DISTRICT

Third Quarter

Asbury, Baltimore, Oct. 2; Asbury Mission, Oct. 3; Davidsonville, Oct. 5; Mount Hope, Oct. 11; Chesapeake Beach, Oct. 12; Lusby, Oct. 13; Huntington, Oct. 13; Mutual, Oct. 13; Prince Frederick, Oct. 13; Churchton, Oct. 18; Mount Zion, Oct. 19; South River, Oct. 20; Catonsville, Nov. 6; Weems, Nov. 9; Lancaster, Nov. 10; John Wealey, Nov. 19; Cen-

tenual, Nov. 20; Atholton, Nov. 17; Ellicott City, Nov. 24; Eastern, Nov. 26; Magoth, Nov. 30; Glenburnie, Dec. 1; Eastport, Dec. 5; St. Paul, Dec. 6; Waterbury, Dec. 7; Broadneck, Dec. 8; Annapolis, Dec. 11; Balnew, Dec. 12; Brooklyn, Dec. 14; North Point, Dec. 12; Sparrows Point, Dec. 12; Gillis Memorial, Dec. 21.

Dear Brother—We are now beginning the last half of the conference year. In order that we may close the year's work without a rush, let us do each day the tasks for that day. Win souls to Christ day by day. Pay regularly your centenary pledges and send the same each month to Chicago. Raise your General Conference expense this quarter. Stick to your forward program. Dear brother, I am making a special request that you urge all the members of the Quarterly Conference and all the members and friends of the church to attend the Third Quarterly Conference.

Faithfully yours,

JULIUS S. CARROLL, D. S.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

HAMMOND—Hundreds of old boys of Emory College will read with real sorrow the announcement of the death of Robert Hammond, affectionately called "Uncle Bob" by them. He was the most familiar figure on the campus, and for forty-two consecutive years he worked hard and unrelentingly for the institution he loved so well. A most unusual man he was, and only to have been at his funeral on Tuesday afternoon last could one fully realize the true estimate in which he was held. The church was filled with friends, white and colored, and beautiful tributes were paid to his worth and character by representative men of both races. The pastor of Rust Chapel had charge of the services. "Sweet Hour of Prayer" and "Asleep in Jesus" were sung by a good choir. Several colored preachers from Atlanta and Covington assisted. To quote some of the expressions used by the speakers, I feel it due Uncle Bob and will be interesting to those who knew him. Prof. A. C. Wright, for many years superintendent of the colored school in Covington, said he had known him all his life and had never known him to commit a single immoral act. That if he had to take a text he would choose, "Well done, good and faithful servant." He had poured out his life for others in pure, unselfish service.

Dr. E. H. Johnson, ex-president of (Continued on Page 14)

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Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

October 14—The Central Idea of
Prayer

(Psa. 63:1-7; Mark 1:35)

Prayer—A Listening

As we listen to others pray, as we think about our own prayers it becomes clear that some of us have not yet caught the central idea in prayer.

In the first place, real prayer does not consist in the number of words one uses to speak to God, but in the number he permits God to speak to him. Prayer is a "listening"—giving God a chance to speak to us.

In a Sunday School class the pupils were discussing prayer. "It is so hard for me to pray," said one. "I never can think of anything to pray about except the same thing day after day," and pupil after pupil said "Nor can I."

The teacher was a very wise one. "The difficulty is," he said, "that you are doing all of the talking. Let God talk to you. As you keep your morning watch, open your heart and life to Him. Ask for guidance during the day, for strength to do the thing that He would have you to do, for greater vision, for service, and for His power in your life. Then, at night, review the day's happenings as you pray; and, as you wait before your Father, He will tell you the word that should not have been spoken; of the point at which you failed or succeeded; of the way in which your life can be strengthened. Give God a chance at your life. We sing, 'Have Thine Own Way, Lord,' and fail to try to discover what that way is. God's thoughts ought to control us."

Dr. McFadyen has put that thought into these words: "Prayer implies reciprocity. It is more than meditation, it is communion. It is a dialogue, not a monologue. It is not enough that man speak to God; he must believe that God can hear and, in some way, speak to him again. And one of the most welcome and surprising features of the Bible is that it is even more full of God's speech to men than of man's to God."

And John B. Neihardt writes:

My God and I shall interknit

As rain and ocean, breath and air;
And, oh, the luring thought of it
Is prayer!

"Prayer needs three organs of the head, an ear, a tongue and an eye," says S. D. Gordon in his "Quiet Talks." "First, an ear to hear what God says, then a tongue to speak,

then an eye to look out for the result."

"Let us then labor for an inward stillness—

An inward stillness and an inward healing;

That perfect silence where the lips and heart

Are still, and we no longer entertain
Our own in perfect thought and vain opinion,

But God alone speaks in us, and we wait

In singleness of heart, that we may know

His will, and in the silence of our spirits,

That we may do His will, and do that only."

OBITUARY

(Continued from Page 13)

Emery College, and Prof. M. T. Peed of the faculty of Emery University, and Mr. Walter Candler of Atlanta came down with the remains, bringing beautiful floral tributes with them, and were called upon to speak. Dr. Johnson, after words of personal regard for him, said the aim of Emery College had always been to teach the young men that the highest thing to be attained in life was Christian character, and in that respect Robert Hammoud was a true son of Emery. Prof. Peed said that he esteemed it a blessing to have had the friendship of such a man, and that he could not have lived such a life of himself, but showed that his life was hidden with Christ in God.

Prof. A. W. Rees, principal of the academy, did not know how he would get along without him, and that he was absolutely dependable. He had touched the lives of thousands of young men, and always for good, and such a man could not be buried.

Prof. H. H. Stone, who had been closely associated with him for more than thirty years, said that when the records were made up of those who had given of themselves and of their money to make Emery College, Uncle Bob by his faithful service, truth and honesty would rank at the top.

Prof. R. L. Paine of the academy said: "I am, standing in the presence of an ex-president of Emery College, but I say frankly that no president ever honored his job more than Uncle Bob honored his. That he had come in contact with everything that Southern Methodism had to offer at Emery, and had incorporated them in his life. All these agreed that any community was to be congratulated on having had such a man in its midst. Dr. La Prade, the pastor of Allen Memorial, said he could say Robert Hammond was an all around man. While he feared

that the campus would never look upon his like again, he prayed his mantle might fall upon some in that presence.

Rev. Townley, colored minister from Atlanta, most impressively read the 15th Psalm, and carefully proceeded to measure his life by that standard, and the fervent "That's so" heard from the congregation proved he stood the test well. He then led in singing one of their own songs, "When My Soul Shall Stand in the Presence of My Lord, I Shall be Satisfied." This completed a most remarkable funeral. Never have any heard such high encomiums pronounced on anyone, and well may their race be proud of him and emulate his example. The Knights of Pythias took charge of the exercises, in which he was a trusted officer.

Many sons of Emery come back now and then to visit the old campus and live over the old college days. Now they will miss the never failing warm welcome, the warm hand-clasp, and bright smile, and when they visit the cemetery and linger at the graves of bishops and ex-presidents, I imagine some of them will seek and find the resting place of Uncle Bob and pay tribute to one whom all men call "good and faithful."—Mrs. W. R. Branham, Oxford, Ga.

COOPER—On Sunday evening, August 26, Mrs. Winnie Cooper died at her home near Longview, Miss. She died as she lived, trusting in Jesus. She was born in 1865, joined the M. E. Church at an early age and had been a faithful member ever since. She leaves a husband, three sons, three daughters, relatives and friends to mourn her passing. Funeral was attended by her pastor, Rev. C. A. George, August 27.—Mrs. J. P. High, Reporter.

STANLEY—Mrs. Susan Stanley, a faithful member of Magnolia M. E. Church, Jackson, La., fell and passed away suddenly on July 15 to her reward. She was 56 years of age and thirty of those years were spent in the service of the Lord. She leaves husband, three sons, three daughters and many relatives to mourn. The funeral service was conducted by her pastor, assisted by Rev. J. Rice and W. Polk. The remains were laid to rest in the Jackson cemetery.—Rev.

WADE—James Wade, the 13-year-old son of Brother James Wade, Sr., and a member of St. Stephen's Church and Sunday School, was accidentally killed a few days ago. He leaves mother, father, sisters and brothers to mourn his untimely loss.—Reporter.

CHARLES—Sister Constance Charles, a member of Boynton M. E. Church, Hubertville, Jeanerette, La., was born in 1863 and died July 18, 1923. She was one of the best members of Boynton and was loved by all. She was an ideal mother and leaves six children and many friends to mourn her passing. The church has lost a member, but heaven has gained a saint. The funeral was conducted at St. Paul M. E. Church by the following ministers: Revs. S. Green, Olivia and Landry of the Baptist church and J. C. Coleman, pastor.—Lucy Farris, Reporter.

NORTHEN—Sister Victoria Northen, age 55 years, a native of Jeaner-

ette, La., and for fifteen years a resident and member of Warren M. E. Church of Lake Charles, La., was laid to rest Friday, Sept. 7, 1923. She had fought nobly for two or three years against the combined forces of ill health and domestic cares, till finally in the month of June she fell with a stroke which held her in its grasp till 5 o'clock Thursday morning, when she quietly and peacefully slipped away, weak in flesh but strong in faith. She leaves a husband and a host of relatives to mourn her demise.—J. A. Lindsay, Reporter.

MARTIN—Miss Johnnie Martin was born in Martinville, a village that takes its name from the Martia family of which she was a member. At an early age Miss Martin finished at the public school of Pike county and entered Haven Institute at Meridian, Miss. In the fall of 1917 she entered Clark University, Atlanta, Ga., from which institution she was graduated in 1921 with the degree of A. B. Because of her brilliant record in school she was at once sought out and elected upon the faculty of Southern University at Baton Rouge, La., where for nine years she was professor of general science and biology. In June last year Miss Martin was taken very ill at Southern University and was carried North for treatment. After several months of illness which baffled the medical skill of the North, the end came very quietly on Wednesday, Sept. 12, at the St. Antonine Hospital, Gary, Ind. The funeral was conducted Saturday, Sept. 15, at Martinville, Miss., by the Rev. A. L. Holland of Magnolia, Miss., assisted by Rev. O. T. Tyson of Tylertown, Miss. Dr. W. D. Thomas, dean of Southern University, came to represent the faculty and placed upon the casket a floral design as a token of their respect. Miss Martin leaves four sisters, four brothers and a host of relatives and friends. The body was laid to rest beside her mother and father in the Martin cemetery.—Mrs. A. L. Holland, Reporter.

HUDSON—Sister Luvenah Hudson was born in 1873, died September 9, 1923, age 50 years. She was a member of the M. E. Church, Shuqualak, Miss., and died as a brave soldier of Jesus Christ. The funeral was preached by Dr. J. R. Nevill of Macon, Miss., and assisted by Dr. J. T. Finn of the Baptist church, on account of the illness of the pastor, Rev. H. Y. Saulter. Eulogies by Profs. B. A. Jordan and B. T. Teer.—Reporter.

ADVANCE NOTICE

Ready October tenth. Two new books by Bishop R. A. Carter: "Feeding Among the Lilies", a book of sermons and addresses, and, "Canned Laughter", a book of selected anecdotes for all public speakers, and for those who wish to enjoy a good laugh under the shadow of the evening lamp.

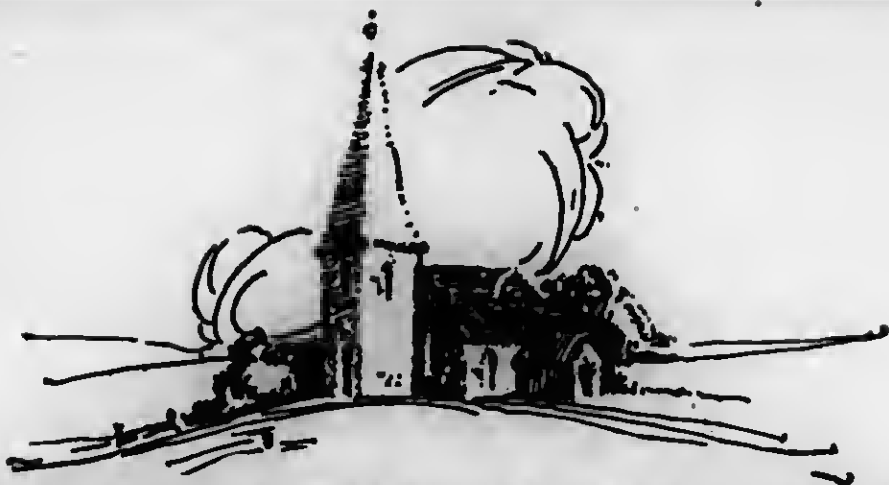
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WHAT THE CHURCHES ARE DOING

ST. CHARLES.—We are still praising God for his loving kindness and tender mercy. Apparently nothing but success has been ours thus far this conference year. We are growing. Already we have outgrown excuse making and new interest, more zeal and a big program is the result. Thursday, July 26, Mrs. Addie Scott, a faithful member of St. Paul M. E. Church, and Mr. William Brown were married by the pastor, Rev. J. C. Guyton, at 8 o'clock. About two hundred invited guests were present. The reception was had out upon the parsonage lawn. The newly wed Mr. and Mrs. Brown received many beautiful and useful gifts, which shall add to their happiness. August 12 was our second quarterly meeting. In the morning Rev. Woolrich and pastor were at Brigston. Three were baptized. In the afternoon Rev. Woolrich came to St. Charles and the pastor stayed to attend a funeral. The afternoon and evening services were par excellent. Rev. Woolrich delivered two soul-stirring sermons. The day closed with much success, both spiritually and financially. August 24, Friday evening, Mr. John R. Guyton, with his boys, had the rendition of the "Womanless Wedding." There were about two hundred to witness this affair, given exclusively by the boys, and everybody expressed their satisfaction, which discounted every possibility of doubt that it surpassed even the expectation of they who would be less able to appreciate development. The goal was \$30. It was reached.

AKRON, OHIO.—Centenary M. E. Church, one of the youngest churches in this city, is making strides which are unparalleled in the history of the city. Since the advent of the new pastor, the Rev. Dr. O. H. Banks, who came here on April 20, 1923, over \$1,000 has been subscribed and paid. This amount has been paid down on a lot in a very desirable locality and the erection of a new church will begin in the very near future. We can only speak in words of praise for the good pastor, who is a hard-working man, of untiring efforts, in every direction for the uplift of our people. All of the auxiliaries are composed of men and women and boys and girls who are not afraid of putting their shoulders to the wheel. We were very glad to have the Rev. Mr. Mantell of Opelousas, La., with us on Sept. 2. Rev. Mantell is one of our own from the Southland and well versed with conditions, and has a keen insight as to the wants and shortcomings of the race. He delivered a very forceful message

along these lines. We hope to have him with us again in the near future, especially so on the third Sunday, when we will put on a rally for building purposes.—Reporter.

MOSS POINT, MISS.—Sunday, Sept. 9, was a rainy day, but Bishop Robert E. Jones, D. D., LL. D., our resident bishop, of whom we are all proud, was at St. Paul M. E. Church, Moss Point, Miss. In spite of the torrents of rain hundreds of people came to hear him at the 11 o'clock service. The people were absolutely transported, as it were, with admiration while Bishop Jones was delivering that great masterpiece and eloquent sermon, "The Sons of God." As a result of his visit, his sermon and advice, the church appears to be taking on new life and forming new resolutions to comply with the request of the general church in putting on its program. Bishop Jones could not stay for night service. Being the quarterly conference, the district superintendent, Rev. P. H. Rembert, was also with us and filled the pulpit at night to the delight of those who heard him. Paid the district superintendent in full. The quarter closed in fine spirits. Collections for the day, \$42.50.—W. L. Marshall, Reporter.

WICHITA FALLS, TEXAS.—We the members of Mt. Calvary M. E. Church wish to thank our friends for their hospitality on August 19. Our district superintendent Dr. J. W. Warren of the Dallas district was with us and held his third quarter. He was paid in full. On Saturday and Monday night we were favored with a stereopticon show. The attendance was good each night; subject, "The Negro in the City." Dr. Warren preached at 11 a. m., Sunday. From 5:30 to 6:30 ground-breaking was held. The following gave \$1 each: Revs. Warren, L. E. Muse, Brother Henderson, Geo. Thompson, J. W. Liss, A. Lott, J. W. Winston, T. Williams, S. Thompson, M. Marshall, H. Winston, J. Calhoun, M. Tucker, L. Winston, C. Glass, D. Brown, A. Francis, K. D. Reed, \$5; Mrs. C. D. C. Jones \$5; C. Hutchinson 55 cents; B. Smith, Ruby McGrow, A. McKnight, 50 cents each. Visitors: Rev. Morgan, Brother Flag, Brother Welch, L. Davis, G. Calhoun, Sister Francis, \$1 each; Sister Croft, Mrs. Rhode, Miss Craft, Miss Juanita Mann, 50 cents each. L. Smith \$5. Total for quarter \$73.10.—L. E. Muse, P. C.

PICAYUNE, MISS.—Lumberton Charge: After Sunday school was over, August 19, the members of the Woman's Home Mission came by Brother Henry Abram's house and

stopped in, with a mighty storm. Sister Louisa Mitchell was leading the song, "Will There Be Any Stars in My Crown." After prayer by Sister Mitchell and Scripture reading by the pastor, the members of the storm party laid on the table some nice groceries of about 35 pounds for the pastor and his family. Sister Mitchell and others lead the storm with a purse. May the blessings of God be upon these dear ones. Come again.—Rev. J. E. Thompson, Reporter.

HAHNVILLE, LA.—On Tuesday night, August 21, in the quiet little town of Hahnville, 25 miles from the city of New Orleans, at 10 p. m., there was a great storm which shook the parsonage, leaving in its pathway, many choice groceries, and a purse of money. This storm frightened the pastor and wife, but when they heard the song "There's a stranger at your door" it filled their hearts with joy. They were then invited to the church where refreshments were served. Brother A. Kyle made the presentation speech, followed by the following brethren: C. Taylor, T. Nedd, Wallace Stewart. Sister Rebecca Dorsey presented the pastor with a purse of money and her essay was highly appreciated. The pastor made remarks suitable to the occasion. This party was led by Sisters Rebecca Dorsey and Adele Stewart. Too much praise cannot be given these two workers. Many thanks, to all who participated.—C. D. C. Bryan, P. C.

BIRMINGHAM, ALA.—St. James Methodist Episcopal Church: The Fourth Quarterly Conference of St. James Methodist Episcopal Church was held September 13 to 16, 1923, with the District Superintendent, Dr. C. L. Dunn, presiding. All officers were present with good reports, which showed an improvement and an increase along all lines. The superintendent gave us some helpful remarks and also spoke in high terms of the advancement of the work. On Sunday night Dr. Dunn was at his best and preached a wonderful sermon at 8 o'clock. The Sacrament was administered at this service and a goodly number partook. Collection, \$28.90. We paid the District Superintendent in full, \$20.00. We have set a big rally for our pastor the first Sunday in October, the men are asked to give \$5.00; women, \$2.50. Rev. J. A. Howard is much loved by the people of St. James Church. We are planning to send our pastor to the annual conference at West Point, Ga., November 7th in good shape.—J. A. Howard, pastor; Chris. Lions, reporter.

NOLENSVILLE, TENN.—Under the leadership of Rev. W. M. Neal, a rally known as the mock annual conference was held Sept. 2, also a mock mission conference, composed of the members of the church. Mr. William Copeland, a member of Sea Chop M. E. Church, Nashville, Tenn., acted as bishop, and Mr. W. D. Hawkins came with him as a general officer. The conference was called to order by Mr. William Copeland, acting bishop. Dr. J. B. Booth, district superintendent, preached a very able sermon to a crowded house. After the sermon the conference was organized. Mrs. Lizzie Patton was

elected secretary; Mr. Ben Chrismon, treasurer; Mrs. Early Neal, reporter to the paper. Nashville district, Mrs. Eliza P. Hyde, superintendent, \$1; U. S. Hyde, 50c; Mrs. Perlina Poik, \$2; Mrs. Julie Hay, 75c; Mrs. Cally Jobe, 50c; Mrs. Billy Jobe, 25c. Total, \$5. Murfreesboro district, Mrs. Elnora Williams, superintendent, \$5.20; Mrs. Early Neal, \$5.26; Mr. James Motter, \$2; Mr. Lee Copeland, \$1.50; Mrs. Sattie Copeland, \$1.25; Mr. Willie M. Johnson, \$1; Mr. F. D. Gooch, \$1; Mrs. Linie Gooch, 50c. Total, \$18.76. Dickson district, Mr. Ben Chrismon, superintendent, \$1; Mrs. Eliza Watson, \$1.78; Mrs. Mary Chrismon, \$1.20; Mrs. Sallie Bottel, \$1.10; Mrs. Mattie Waller, \$1; Mrs. Bob Waller, 50c; Mrs. Nelly Goodlow, 25c. Total, \$9.33. Memphis district, Mrs. Addie Guthrie, superintendent, \$3.60; William Johnson, Sr., \$1; Mrs. Tennie Williams, \$1.25; Mrs. Fannie B. Copeland, \$2; Mrs. Fronie Gooch, \$2.50; Mrs. Caroline Covington, 25c. Total, \$8.45. Mississippi district, Mrs. Jas. Chrismon, superintendent, 50c; Mr. Willie Waller, 80c; Mr. Jack Glemps, \$1.01; Mrs. Pauline Stewart, 50c. Total, \$2.81. West Point district, Mr. J. B. Patton, superintendent, 70c. Grand total, \$55.94.—Mrs. Early Neal, Reporter.

BILOXI, MISS.—A band of members and friends led by Mrs. Mary Patterson and Mrs. Ella Johnson and others, singing "joy ringing in your heart," the large crowd presented a freezer of ice cream, cakes, a tub of choice groceries and a nice cash purse to the pastor, wife and mother-in-law. Please accept our sincere appreciation. Come again, as you are always welcome.—J. A. Patterson, P. C.

CARY, MISS.—August 26 was a high day at Clark Chapel M. E. Church. At 11:30 Rev. W. E. Rucker preached an able sermon to the delight and inspiration of all present. Rev. E. Parker of the Baptist Church preached at the evening service. Rev. Rucker administered the Lord's Supper to 147 persons. Our pastor is much loved by all, as evidenced by the large crowds that witness his sermons every fourth Sunday. Mrs. Rucker was absent on account of the illness of her mother. Collection for the day, \$26. J. C. Martin, Jr., the son of Brother J. C. Martin, entered Haven Institute, Meridian, Miss., on Sept. 17.—J. C. Martin, Reporter.

CARD OF THANKS

I take this method to thank Miss Maggie Cheney and Miss Esther Watson for a pair of shoes for the District Conference, also Mrs. Carrie Williams for a fine Stetson hat. We are doing nicely on our building fund. I want to thank the following persons for their donations. Miss Maggie Cheney \$10; Mrs. Helen Christian \$5.00; Mr. Jim Clark \$24.00. We also closed our revival with eleven precious souls added to the church. Bunkle is on the up grade.—Rev. O. J. Harvey, P. C.

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SPECIAL NOTICES

MONROE DISTRICT—Dear brethren and members of the Woman's Home Missionary Society, Ladies' Aid and Epworth League, you will take note that the dates of the convention have been changed from Oct. 17-18 to 18-19. Please govern yourselves accordingly. Pastors are requested to meet on the 18th at 2 p. m. Come prepared to report the Episcopal fund, Conference claimants, SOUTHWESTERN and General Conference expense.—T. A. Hampton, D. S.

The first annual district conference of the Wilmington District of the Delaware Conference will be held in Dover, Del., October 23-25, 1923. Rev. T. H. Woodley, district superintendent.

CRESCENT CITY NOTES

THOMSON CHAPEL—A storm struck the parsonage on September 4 and left more than a hundred pounds for the occupants. The storm party was led by Miss Violet Joseph and the following: Ora Jones, Hattie Joseph, C. Robson, Ella Jackson, Lillie Isadore, Viola Jenkins, Emma Davis, Caroline Harris, E. Joseph, R.

Thomas, O. Dennis, O. Evans, O. Robertson, S. Mynist, K. Robinson, F. Curtis, C. Bell, A. B. Williams, B. Collins, L. Collins, W. H. Isadore, P. J. Andrews, J. Evans, D. Williams, L. Brown, A. Edwards, L. Robertson, O. A. Coleman. Miss Ora James made the presentation speech; response, Mrs. Lang. The pastor offered prayer and refreshments were served. Prof. W. N. Ross was with us also. We pray God's blessing on all participants—Rev. and Mrs. W. H. Lang.

WESLEY—Sunday, Sept. 23, early prayer meeting was led by C. C. Cannon and Orange Thompson. At 11 o'clock we had the Independent Benevolent Association. Sermon was preached by the pastor from Acts 20-25. He said it is more blessed to give than to receive. At 7:30 the pastor preached an inspiring sermon. The bazaar, which started on the 17th, will close Saturday, Sept. 29, in fine shape. This is for the benefit of the new pipe organ which is to be unveiled some time in December.—L. L. Harrison, Reporter.

MARRIAGES

GRAY-HUTCHINSON—At the home of the bride in Lewisville, Ark., Mrs. Lucius Gray and Miss Jessie May Hutchinson were quietly joined in holy matrimony, September 9, at 3 a. m. Mr. Gray is a member of McDonald M. E. Church and his fair to become a strong young man in the cause of Christ. We wish for

them a long and successful life. Rev. H. Bright, P. C., officiated.

GLISPIE-HOGAN—Mr. Russell Glispie and Miss Sarah Hogan were happily married on August 16. Miss Hogan is a teacher in the public school of Longview and Mr. Glispie is a prosperous molder of Chicago. We wish for them a happy and successful life. Rev. T. B. Bailey officiated.

Woman's Column

SYLVANIA, GA.—The Woman's Home Missionary Auxiliary of St. Andrew's Methodist Episcopal Church, Sylvania, Ga., held quite an enthusiastic meeting on Sunday evening, September 9. In the absence of the president, Mrs. Iola Young presided, and music was furnished by Mrs. Lena Bryan.

Quite a number of visitors were present, among whom were Mrs. Frances Houston, from the African Methodist Episcopal Church and Mrs. P. M. Scott from the Baptist Church. Both made stirring speeches, which were an inspiration to all who heard them.

On Monday night following this meeting the auxiliary gave a beautiful Japanese Social under the direction of Mrs. Lilla L. Odum, the pastors' wife. All committees served well, and every one present expressed themselves as having been pleasantly entertained.

Total amount raised \$13.60. The women of this church are devoted to the work of the Woman's Home Missionary Society.—Reporter.

Report of Lexington Conference, Woman's Foreign Missionary Society, for the fourth quarter ending Sept. 15, 1923: Chicago District, \$84.55; Columbus District, \$91.35; Indianapolis District, \$65.15; Lexington District, \$72.68; Louisville District, \$52.60. Total for the quarter, \$366.33. Banner district, Columbus, \$91.35; second honor, Chicago, \$84.55; third place, Lexington, \$72.68. Banner auxiliary, St. Mark, \$60; second honor, Springfield, \$29.70; third place, Dayton, \$24.—Mrs. C. D. C. Mehane, treasurer, Elmont, 134 W. 8th street, Paris, Ky.

CARD OF THANKS

I wish to thank the good people of Woodbury Congregational Church, Lake Charles, La., for their hospitality. A great storm came Aug. 10 to the parsonage to the surprise of the pastor and wife, during our absence, and laid on the table 150 pounds of choice groceries. This company was led by Mr. and Mrs. E. Catholic, Bro. A. Prenelt, Mr. and Mrs. L. Hall, Mr. and Mrs. Netters, Sister Ida Rayon, Mr. and Mrs. Frazier, Sister E. Lehan, Mr. and Mrs. Love, Mr. and Mrs. Dennis, Sister Nolo Kemp, Brother J. B. Sams, Dr. L. M. Coleman, Dr. Price, Brother Stewart and Sister M. Lomhard and others. This company is welcome to call again.—Mrs. A. P. Bailey.

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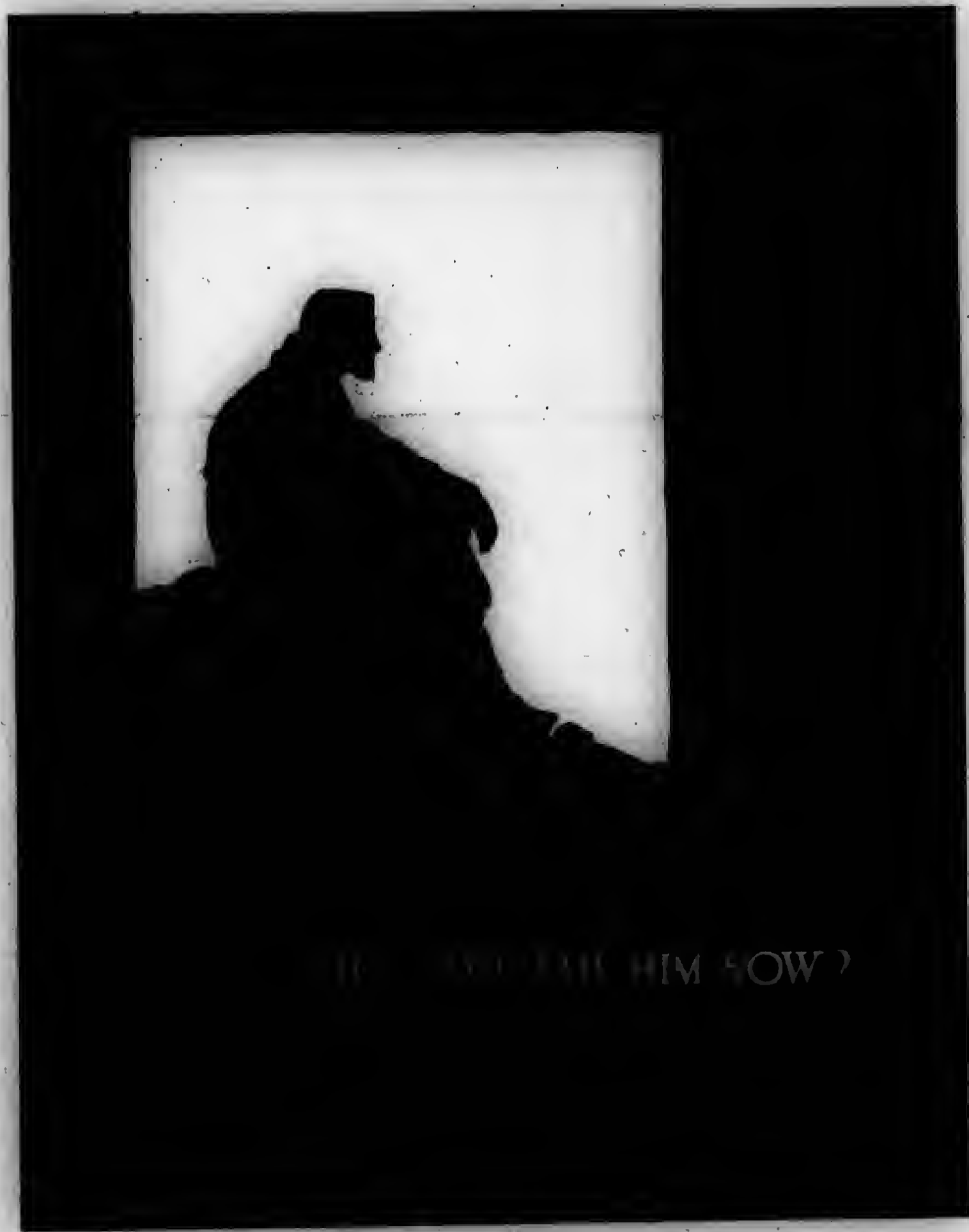
LORENZO H. KING,
Editor

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THE METHODIST BOOK CONCERN,
Publishers



DO YOU FEEL HIM NOW?

THE SACRIFICIAL HOUR

Methodism is on the verge of a yawning chasm and unless drastic action is resorted to by every official and laymember of the church by October 31st, the consequences will be calamitous to the Kingdom, and our historic Methodist pride humiliated.

This fact must be burned into the consciousness of responsible Methodists everywhere. The Centenary year is winding up. The fiscal year of the Church is almost at an end. Just twenty more days and the record will be made forever. Honest, zealous Methodists will resolve that each one in the ranks will do his uttermost to avoid impending disaster.

Here is the record of declining receipts, that can be altered by shifting the contributions to the credit side if we will do it:

1923 September Centenary receipts.	\$1,700,237.00
1922 September Centenary receipts.	\$1,881,097.00
1923 Eleven months Centenary receipts	\$8,409,778.00
1922 Eleven months Centenary receipts	\$9,682,604.00
1922 October Centenary receipts.	\$4,225,141.00
1923 October Centenary receipts must be	\$5,497,967.00

From the above table it is seen that Centenary receipts up to this time last year were \$1,272,826.00 in advance of the eleven months just closed this fiscal year. So that we must raise during the present month of October, the last month of the current Centenary year and the final month of the five year Centenary period, at least \$5,497,967.00 to bring the Church up to the level of giving for last year, which was \$13,907,746.00.

What was done last year, the church can do this year if we resolve that it shall be done. If our love for the Church avails anything, if we would jealously guard our honor as Methodists; if as Negroes we desire to evince our ability and far-sightedness in this cause of the Centenary that has meant millions to us in building churches; in strengthening our min-

isterial equipment; in reinforcement and extension of our entire school system, we will bestir ourselves now as never before and help the church to snatch glorious victory out of humiliating defeat.

Then, too, Kingdom needs at home among our group and other groups throughout the distressed and torn areas of the world missionary field call aloud and distressingly to us. For the sake of our Christian self-respect, we cannot close the ear to the call. The beating heart and the passionate eye of the Master of human souls are constraining us to action. As Negro Methodists we should climb the peak of duty. Every church should resolve its full Centenary apportionment must be raised within the allotted time remaining.

The hour is sacrificial. No time is here for excuses, criticisms, fault-finding or anything that hinders the free, liberal giving of all Negro Methodists that the Kingdom suffer no retarding and Methodism suffer no lapse of moral influence in Kingdom affairs. Jesus, the sacrificial Christ, stopped at the giving of nothing even his life, that the Kingdom go forward. Are we, any of us, worthy of his nail pierced hands, or thorn pricked brow, and his spear torn side if we fail now in this final hour of tremendous issues, to stand up like loyal Methodists and give till the cause is won?

Negro Methodists, advance to the Centenary firing line. Face the issue. Contribute in every special effort during these few days. Try what you can do. Ask God's direction. The hour of prayer gives birth to great and remarkably courageous moral resolves and deeds. Let Negro Methodists go to their knees and ask God to help them properly relate themselves to the final act of paying up in the magnificent Centenary drama; that we fail Him not.

"DO WE NEED A NEW RELIGION?"

"The one hope of successful reorganization of society rests upon the discovery of a method of so combining men that, instead of being reduced to the least common denominator, they will be raised to a common multiple," says Mary Austin in the September **Century Magazine** where she argues to her satisfaction that Christianity "has failed to produce a society that is satisfactory to the Christ-minded or that can even be described as Christian in its social operations."

That Miss Austin should assume such an attitude is not so startling, for, as she accurately observes, nobody claims that Christianity has as yet produced in any very wide areas of society a state of human relations that is at present satisfactory. But the amazing claim, which is the main thesis of her argument is, that Christianity is an individualistic religion. "Jesus taught," says she, "that the personal relation of man to God should be reorganized, should be reborn, in fact, but nowhere is there any suggestion of the pattern of social or political reformation which might be expected to follow on alterations of the personal factors." In other words her contention is that Christianity is

minus the social element both in conception and in process of attainment. And the conclusion she reaches is that modern society is woefully in need of a new religion such as can be depended upon to bring about a changed society.

It should be noted that Miss Austin's is not an intellectual difficulty in the field of "higher criticism," it is rather a question as to the validity of Christianity for social regeneration. If conceptions and pattern ideas possess social validity, Christianity, all that we know of it, is pre-eminently a divine social concept. This was the real background and atmosphere of the teachings of Jesus. The very concept of divine Fatherhood it would seem, conclusively argues the extension of Jesus' view beyond a narrow individualism. "The Kingdom of the Heavens is at hand," was the burden of his thought, the refrain of his all too brief earthly career. These two instances are typical and fundamental ideas for study in any attempt to interpret the life and teachings of Jesus faithfully and accurately.

Reinforcing the same contention here made is the fact that Christianity today enjoys

ample historic sanctions as well as the general confidence of students of world movements, that it has been society's social evangel and civilization's trusted dynamic hitherto for human progress. Its idealism has been the inspiration of the most creditable and efficient efforts for social as well as personal salvation. Its influence as a social force is recorded in society's total institutional life. It can be traced in our politics, our commerce and industry, and in our governments. True it has failed to produce a society not lacking in perfection, but that it has contributed elements, very material, toward such a Utopia, is one of the big, incontrovertible facts of human experience. So that because of Christianity's social implications, its social values society has made most remarkable strides in the attainment of Christian virtue.

Miss Austin emphasizes what she considers as a "total lack of social technic or even of social direction" in Jesus' teachings. She utterly fails to grasp the significant fact that the seed idea planted by Jesus in the consciousness of society was all that was necessary for generation and direction. These developments are wrapped within the idea itself, which, if given time, will prove the prophecy of the Great Teacher that there ultimately will result that ideal social order, his favorite theme, the Kingdom of God. We cannot concur in the admission of this violent champion of a new religion that "virtually everybody is aware of a present loss of the sense of social direction and a consequent check in evolution." Such is not our personal experience or our observation of the mind of others. Indeed we have stumbled upon a quite contradictory group of facts. We have fallen upon the new discovery that the teachings of Jesus must be given the widest possible social interpretation; that the old individualistic idea which a false interpretation has read into those teachings, and which Miss Austin erroneously makes the core of evangelical Christianity, not only does not meet the world's need but is directly contrary to the essential content and implication of the Christian evangel.

But the fact that much of the interpretation of Christianity hitherto has been at fault does not alter what Christianity is per se. Whether Christianity is interpreted as dogma or tradition or individualism or what not, does not minimize what the Christianity of Jesus Christ really is. It is what it is whether we properly conceive it or not. Even through the mazes and mists of dogmatic and erroneous interpretations of the past it must be said creditably to the persistent vigor of Christianity that it is emerging today with the emphasis rightly placed on its social values. Nobody now occupying any position as a thinker and leader in religious circles hesitates to affirm that the real Christian values lie in the plane of ideal social service. In fact the emphasis has been placed here with such insistence that in the last decade one frequently hears criticisms against what is sometimes termed reducing Christianity to a mere social scheme. Christ taught out of a consciousness crystallized from an experience gained in normal

social contacts. On the human side he was thus naturally the product of his environment, knew its weaknesses and sensed its needs. What he accordingly offered by way of salvation was a remedy for individual and social needs. Christianity is therefore nothing if not a social evangel and it is this historic appraisal of its value that has sustained it in the world's estimate as the most adapted of all the world's religions for ultimate social regeneration.

Christianity has never been tried. Men have feared the consequences that would ensue in social re-alignments and new creations if Christianity were tried. Individual, national and racial arrogance, pride, and selfishness have been in the ascendancy so that men have hitherto shut Christianity out. "It is the lack of Christianity that has ruined our world and caused our woes. It is the selfishness and greed of men, their love of power, their murders and wars, that have plagued mankind and blasted the earth."

And yet Miss Austin indicts Christianity as an invalid religion—a defective revelation, sponsored by a prophet with a message that is not dynamic with power to build an ideal social order. Says she "What the world and the Church both need is a new revelation. A new prophet must arise." But what will be the content and basis of this new religion. Thus far Christianity has certified to our confidence its adequacy for the social objective sought. It assures its inspiration and dynamic power in constraining us to holy endeavor in that direction. It finds in our experiences the fundamental basis for its every appeal, and a reaction that is the earnest of its highest demands upon us. Can the proposed new religion offer more? And whence the new prophet of the new religion? Whoever he might be and from whatsoever source he may come, this new prophet of the social order for whom Miss Austin's plea is made will be, cannot but be an afterglow, the lunar reflection of that advanced Prophet, divinely certified, upon whose lips and life alone, in whom dwelt the fulness of the Godhead, the world expectantly hangs willingly and confidently for universal social salvage.

"It is Christ or chaos." Men of all faiths and of no faith admit that "he holds the key to the unsolved problems of our humanity. There is none other name under heaven known unto men that can bring salvation and help. The world has tried other physicians and is nothing bettered but has grown worse. And now at last distracted and despairing it turns to Christ for light and guidance."

No, the world needs no new religion, or to squander its energies in search of a new prophet. Of religions we already have enough; of prophets, far too many. Our only need is to realize the fullness of the religion which Jesus brought us twenty centuries ago with its social significance for our life and we shall find that therein all the needs of humanity can be adequately met.

The Centenary has meant millions of dollars to the Negro and would have meant millions more if we had paid our pledges promptly.

PASTORS DON'T FAIL TO GET RENEWALS

If you do, our losses in subscriptions will exceed our gains. The first task of the Pastor is to assist us in holding what we already have. Assist us in holding the "bird in the hand." Carefully ascertain how many subscribers there are in your Church, and then by diligent and watchful effort, see that no one of them shall fail to renew at the proper time—BEFORE his subscription expires.

Then procure other subscriptions. If you cannot send in large numbers, send in just the one. Every Pastor can send us ONE if no more. We welcome the ONE. Two thousand pastors each sending us ONE new subscription during these dull months would muchly cheer our hearts, making the task lighter.

BUT, don't forget the renewals—see that every member of your Church who subscribes to The Southwestern Christian Advocate, renews to-day! Have them RENEW, or what we seem to have will be lost.

Personal and General

The Rev. L. E. Johnson our hustling and energetic pastor at St. Mark, Gulfport, Miss., has recently beautified the church and parsonage. He entertained the last session of the Gulfport District Epworth League and Sunday School Convention. The many visitors were loud in their praise of him.

Doctor William Jones, Area Sunday School Superintendent was injured recently in a train wreck, but is improving progressively each day and will soon be on the job again.

Asbury Methodist Episcopal Church, Lexington, Ky., publishes one of the breeziest little church calendars that has come to our desk. It is an evidence of the progressive leadership of Doctor E. W. Kinchen, the much beloved Pastor. Methodism can hardly boast of a more progressive, industrious devoted pastor in her ranks than is Dr. E. W. Kinchen. He was a former District Superintendent of New Orleans District Louisiana Conference and led all our colored work in Centenary money raised on his district up to the time of his transfer.

Dr. I. Garland Penn, Cincinnati, Ohio, one of the Corresponding Secretaries of the Board of Education for Negroes, delivered four addresses recently at the Denver Area Convocation, Denver, Colo.

The subject of the two main addresses was "After May 31, 1924—Then What?" and "A United Church in World Service."

One of the District Superintendents in the Colorado Conference says "the addresses were fine and brought great inspiration to the Convocation. Many fine things were said by pastors and laymen concerning the same."

Secretary Penn has just accepted an invitation to address The School of Religious Education of Boston University, February 11, 1924, on the History and Progress of Negro Education in the Methodist Episcopal Church. He will also speak to the students of Boston University at the same time.

Miss Ruth E. Knox, who graduated from Dunbar High School, of Washington, D. C., last June, has matriculated in the college department of Howard University. Miss Ruth is the daughter of Mr. and Mrs. J. H. Knox.

Dr. J. H. Bell, a Dentist and a faithful member of Mt. Zion M. E. Church, died Thursday morning, October 4, at Paris, Texas.

The following cablegram was received by the Board of Foreign Missions of the Methodist Episcopal Church, September 29 from Bishop Herbert Welch at Tokio, Japan:

Rev. and Mrs. C. W. Iglehart and children and Miss A. B. Sprowles—President K. Ishizaka of Aoyama Gakuin—sailed for Seattle, Washington, on the S. S. President Madison, due Seattle October 8. Present total amount of losses estimated; M. E. Church—W. F. M. S.—\$300,000; Aoyama Gakuin (Tokio) \$500,000; Mission Press—\$120,000; Methodist Churches—\$100,000; Missionaries—\$30,000; total Board of Foreign Mission \$750,000. \$25,000 needed here at once; this in addition to \$30,000 just received. Contributions should be sent to George M. Fowles, Treasurer of the Board of Foreign Missions, 150 Fifth Avenue, New York, N. Y. Designated gifts for the Woman's Foreign Missionary Society work should be sent to Florence Hooper, national Treasurer, 30 Maryland Life Building, Baltimore, Md. Undesignated funds will be administered in co-operation where the need is greatest.

LELAND COLLEGE WILL OPEN NOVEMBER 1, 1923

Owing to the very rainy weather which has prevailed in East Baton Rouge Parish during the entire summer, the finishing of our buildings has been considerably delayed. However, it has been definitely decided that our opening will only suffer the further delay of two weeks, moving up the date of opening from October 15th to November 1st. All persons intending to enter Leland College this year will please take notice and give this information to any one interested.

Baker is located on the Y. & M. V. railroad, 10 miles north of Baton Rouge. Information concerning trains and connections between your home and Baker, La., can be obtained from your local agent. This should be looked after at once so as to avoid confusion at the last minute. Go to your local railway agent at once and get all necessary information as to trains and schedules.

We regret this further delay but, in the long run, it will be best for all concerned. By November 1st, our electric plant, water, and heating systems and campus drainage will be finished.

For further information please address J. B. Watson, President, Baker, La.

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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When change of address is desired, be sure to give the old as well as the new address.

There are three ways by which money may be sent by mail at our risk—Post Office Money Order, or an Express Money Order, and when none of these can be secured, a Registered Letter. We cannot be responsible for money sent otherwise.

1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—in all correspondence, write plainly, on one side of this paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



BE KIND TO THE ERRING:

—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness: considering thyself, lest thou also be tempted.—Galatians 6:1.

James M. Thoburn preached two years in India before he found his first convert and baptized him.

William Carey preached seven years before he had his first Hindu convert.

And Henry Martyn had only one convert at the end of his first year in India.

Missionaries of the Methodist Episcopal

Church are now adding 219 Christian converts per week to the roll of church members in India.

During the Centenary years 1919, 1920 and 1921, there were added to the roll of the Methodist Episcopal Church in India 34,232 converts over and above all losses from death.

In China our missionaries are enrolling 122 per week—19,000 new Christians during the three Centenary years. Africa shows an increase of 3,947 above all losses for the same period; Japan, 3,424; the Philippines, 6,735; Mexico, 1,323; Malaysia, 2,476.

From all the fields administered by the Board of Foreign Missions of the Methodist Episcopal Church some reports showing gains in Methodist church membership totalling 80,519 for the first three years of the Centenary period.

That means that Methodism alone is adding to the King's army 516 new recruits per

week—74 per day. And those whose lives are changed by the Gospel message, though they may not join the church, are many times that number.

James M. Thoburn and William Carey and Henry Martyn—and other pioneers in other lands—labored almost single-handed in India. How they would have rejoiced to have had behind them the full support of a great

church membership! How they would have rejoiced in a great Centenary movement providing a stream of fellow missionaries, supporting national assistants, building needed churches and schools and hospitals!

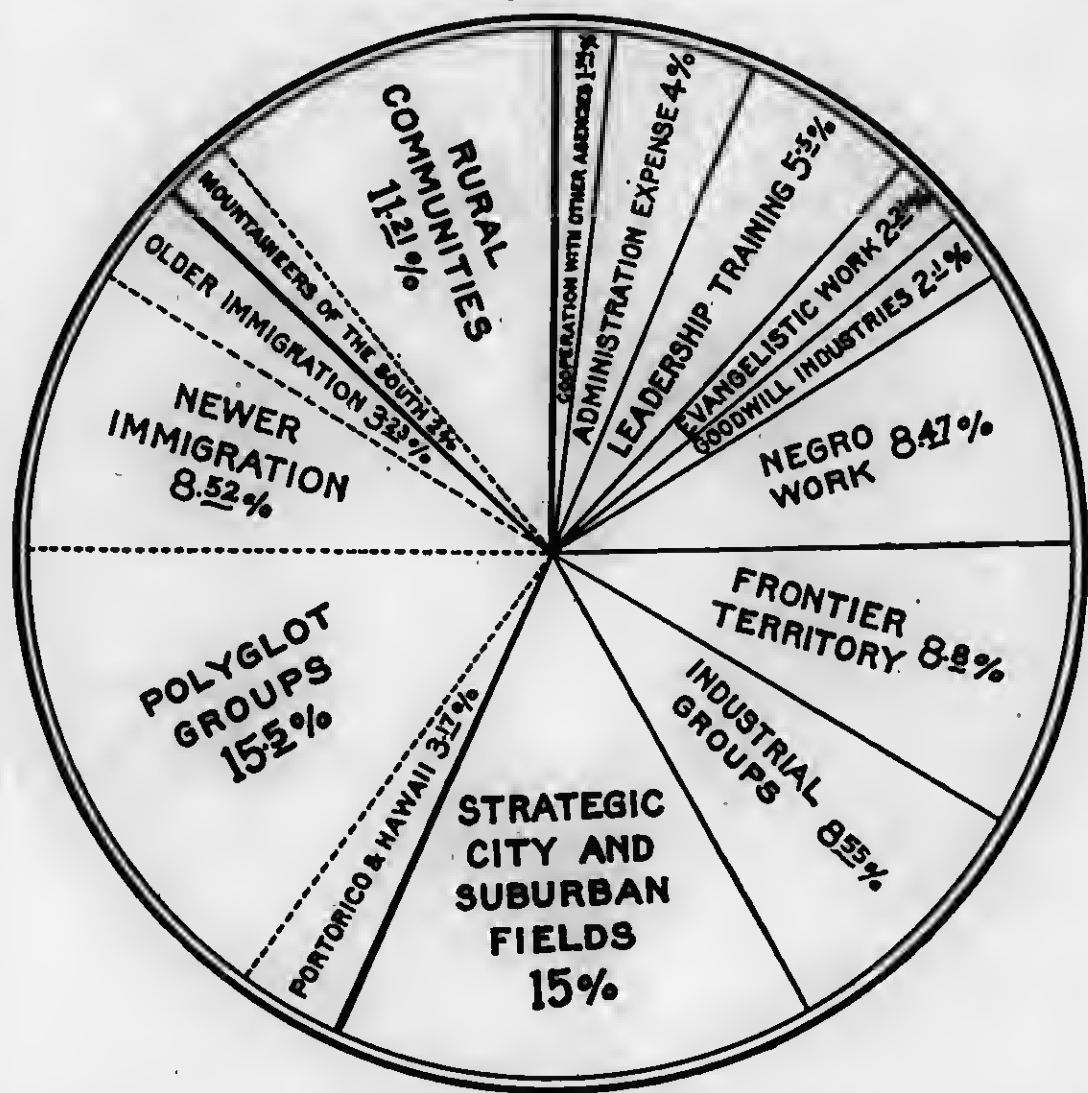
Indeed their souls must now rejoice as they view the "new day" the Centenary has helped make possible for Christian missions!

THE HOME MISSION DOLLAR

Where It Goes

To a person with a bit of imagination in his makeup the giving of a home mission dollar is a romantic episode. Few dollars touch more interesting situations than does the one given to home missions. It begins its work close at home whether that be in the rural field or in the cities. It reaches out to groups speaking at least a score of different languages. It touches the American Indian on his reservation. It reaches the Spanish-speaking American in the Southwest. It gets into the lumber camps. It meets the Negro in the cotton fields of the South and in the cities of the North. It travels into the mountains of the South and skips up to Alaska. It reaches out to

Hawaii and in the opposite direction to Porto Rico and Santo Domingo. It establishes Goodwill Industries. It builds churches. It supports pastors. It helps to train home mission workers. It helps to care for the administrative expense of the work. It pro-



vides foreign-language literature for the proclaiming of the Gospel among those who do not understand English. In scores of ways it is helping to make America Christian and thus to carry on toward completion the work begun by our Master so long ago.

CENTENARY RECEIPTS FOR 1923 FALLING BELOW 1922

Nine months of the current Centenary year closed on July 31.

Word comes from those charged with this benevolence collection and its distribution to the several boards that the July receipts were \$538,288.07.

That means that the July receipts—
—\$18,000 less than for July 1922
—\$40,000 less than for July 1921

That means that the total Centenary receipts for the nine months ending July 31, 1923, were \$1,130,000 below the receipts for the same nine months the year before.

Last year the receipts to July 31, were so far below those to July 1921 (less by more than \$1,000,000) that the church found it necessary to conduct the "I Will Maintain" campaign from one end of the country to the other; the result was that by October 1922 the receipts had so increased that it was possible for the boards

at their fall meeting to meet the apportionments of the year without reduction and without further debt.

The need for increased Centenary giving is even more urgent today than the need that roused the church last fall. But there will be no such whirlwind campaign as in 1922. Instead Methodism is appealing to every individual church member to do his or her share in meeting the emergency—quietly and in his accustomed place of worship, and through the regular channels of benevolent giving.

Elsewhere in these pages is told the story (a part of the story only of what a continuance of loss of funds must mean in home and foreign missionary work.

We are confident that the church will never permit such a calamity to befall God's work. And it rests with you and with me and our respective churches, to prevent that threatening calamity.

WHAT MEAN THESE STATE CLUBS OF OUR SOUTHERN BROTHER THAT ORIGINATE WITH HIS EXODUS IN THE OTHER THREE SECTIONS OF THE U. S. OF AMERICA?

By the Rev. J. Blaine Walker, Colorado Springs, Col.

I don't for one moment, question the privilege, the reasonableness and the advisability of the exodus of our brother and sister, out of the South, into the North, East and West section of these U. S. of America. If I would pass judgment on it, at all, it would be that, I think he is a little TARDY.

Our brother, in the South, is a free human being, and a citizen of this country; and, is, therefore, in possession of this inalienable rights, which privileges him to make such dispositions, in his geographical situations that, according to his discretion, best serves his Creator's mind, so long, as it doesn't create conditions, or set in effect influences which are detrimental to the SUPREME GOOD of humanity.

I think he is within the limits of another inalienable right, when he seeks to keep in vogue certain traditions that are peculiar to his progenitors, who labored under SINGULAR circumstances, and yet tried to keep their mental, moral, physical and spiritual systems clean from the venom that satiated the atmosphere of each, more fully than the German's famous poison gas did the air over the bloodsoaked battlefields of France!

But, what do these State Clubs mean, that are springing into existence over night, with great rapidity, throughout the sections, into which our brother from the South comes or goes? If our brother and sister from the South don't as a rule, publicly name themselves, after the state from which they came, their group action proclaims their predilection, as they function in common or general issues, or movements, that pertain to the body politic. Thus, "actions speak louder than words!"

State Clubs are groups; and, groups are tribes, in the final analysis. Shall we Africans in America, or Negroes in America, or Afro-Americans, or Colored people in America—which of these terms YOU prefer to use—go back to the dark ages, before the dawn of civilization, and live in State Clubs—the synonym for tribes? Have we not been in the light of this grade of civilization—with all of its failures, the best and highest, to-day—long enough to imbibe—not becoming whitized—some of the best elements or principles of the Twentieth century civilization?

I used those four descriptive names, in the paragraph above, to differentiate between the African in Africa, or our kinsmen in Africa, and ourselves, for we are of the same blood, and are bound by the ties of consanguinity. I certainly don't believe in hyphenated citizenry. My Position on our National relationship is fully stated on the outset.

If our racial relationship to the African beyond the seas is consanguineous—and, It

IS—then, that kinship, in America among us, regardless of our geographical juxtaposition in the U. S. of America, prior to during and after our, INVISIBLE, leaderless exodus, ought NOT to know section and state demarcations.

Will these State Clubs have a tendency to get us closer together, as brothers and sisters, or keep us farther apart? Will they tend to unify us—giving us racial cohesiveness and solidarity—or separate us? Will they strengthen us, or weaken us? Will the sectional barrier be lowered, or heightened? These are pertinent questions that should be carefully considered, in all of our movements. We are far enough apart, now; too few of us do unite on any worthy POTENT venture; we are too weak to demand, to-day; and, far too often do we call each other "Southern Nigger" and "Old Big Head Northern Nigger"; etc.

If the State Clubs mean a fusion of our brothers and sisters, irrespective to section or state—GO AHEAD! I know we have our sectional coloring mentally, morally, spiritually, physically, financially and politically. Each of the four distinct sections MUST make concessions, in order that we, as a family, may reach some common ground of agreement, and respect each other ALIKE. We must bear with each other, and be PATIENT. "And Abram said unto Lot, Let there be no strike. I pray thee, between me and thee, and between my herdsmen and

thy herdsmen; FOR WE ARE BRETHREN". Gen. 13:8.

Paraphrastically speaking, a people divided against itself cannot stand. The race cannot permanently endure, divided into sectional groups and State Clubs; for the minuteness of the divisibility of racial power—by this disintegrating CANKEROUS epidemic—will ultimately PARASITICALLY—suck the strength out of, this MIGHTY race!

How do the Germans in America receive a German from the Old Country? How do the Italians receive an Italian? Now, how do the Negroes, in any of the four cardinal sections of America, receive a Negro from any of the other sections? EVERY reader KNOWS, in each instance, the "MODUS OPERANDI".

Shall we not PRAY for REAL indigenous leaders to sense the import of this situation? Leaders that live above the fog! Leaders with a PROPHECIC vision to see STRAIGHT, and to LEAD straight! Tall leaders! Leaders that are SUN-crowned and SKY-kissed! Why? For this leaderless exodus, that is developing State Clubs—without it—has reached the perpendicular shores of the Red sea, paralleled by the GIGANTIC mountains of confused innate sectional prejudices and difficulties and is VEMENTLY followed by the HOWLING cries of the forces that enslaved them in the past!

ST. PAUL METHODIST EPISCOPAL CHURCH, BIRMINGHAM, ALA.

Rev. T. B. O'Ville, Pastor

The Camp Meeting under the direction of Rev. T. B. O'Ville, pastor of St. Paul Methodist Episcopal Church, fostered by the Ministerial Alliance of the Methodist Episcopal Church of Birmingham, conducted by Rev. J. W. Golden, District Evangelist and Dr. J. C. Hibbler, District Superintendent of Vicksburg District, Mississippi Conference, has closed. The above ministers were assisted by the following: Dr. M. T. J. Howard of Gammon Theological Seminary of Atlanta, Ga., Dr. Nelson of Birmingham, and our own District Superintendent Dr. C. L. Dunn, each one of whom preached the gospel to the delight of all. There were 118 accessions and conversions, 27 of this number united with St. Paul and were baptized Sunday, September 9th, by the pastor of St. Paul, assisted by Rev. J. W. Golden. The Camp Meeting being conducted on city wide basis, many of the churches of the city received members from this meeting. Special mention should be made of the meeting held for the children on Monday afternoon, September 3rd, a reception was held when more than two hundred children and their parents attended and a special sermon was delivered by Dr. Hibbler.

The homes of the members of St. Paul were thrown open to the visiting ministers and special dinners were in abundance.

We could not fail to mention our loyal finance committee, Bro. J. W. Gillespie, Prof. W. J. Echols, Bros. M. K. Jackson, W. L. Brown, M. D., J. E. McAfee and Bro. Jas. A. Reid, to whom we are greatly indebted.

The singing was conducted by Mrs. Katha-

leen Howard-Pruett, ably assisted by Revs. T. H. Ham, J. W. Wright, W. J. Smith, J. R. Taylor, P. G. Goin, B. Moore, J. W. Whitfield, J. A. Howard, J. Maclin.

A Storm

The parsonage was visited by two severe storms during the Camp Meeting, one led by the members of the Alpha Aid and the other by the members of the Emergency Club; each vied with the other in trying to see which would cause the table to fall under its load. We appreciate such storms, they may blow in again. Revs. J. W. Golden and J. C. Hibbler were caught in these storms, and expressed their pleasure at being here at that time. These storms helped us to put over this great Camp Meeting.

The meeting was held under a tent, purchased for that purpose by the finance committee named above. The financial end was well cared for, all expenses were paid, and the tent was purchased by the Ministers' Alliance for evangelistic work.

The regular monthly meeting of the city mission was held with St. Paul during the camp meeting, everybody was made to feel happy. A splendid program was carried out, followed by an invitation to dinner, where all were served by the membership of St. Paul Church.

Moving

Sunday, September 16th, was the last Sunday we could worship in the auditorium of the Industrial High School, owing to the lack of class-rooms, so we were burdened with moving again. A committee was appointed to find a place. After searching, they reported the Pythian and Odd Fellows' Hall on 2nd

(Continued on Page 12.)



This is the sort of people we are denying if we permit missionary retreat

Interviewing Every Member

**This is the Secret of Bringing Centenary Receipts Up to Previous Levels—
Enlistment of Laymen Greatly Simplifies Task**

THE success of Centenary Climax Month largely rests upon the Every Member Interview. Centenary Climax Clocks make good devices to show congregations where they stand in providing for the missionary needs of the church. But there must be something behind the device to give it success. This something is the Every Member Interview.

By midnight of Centenary Climax Sunday, October 21, every member of the Methodist Episcopal Church in the United States should have been interviewed as to the Centenary.

The story of the unparalleled Centenary successes should have been told. The need for present Centenary service around the world should have been made plain. And the present critical financial situation in the Centenary should have been explained.

Some of the church members interviewed will have paid their Centenary pledges up to date. Recognition must be made of their faithfulness, but they should be given the chance, as God has pros-

pered them, to give in addition for the need of the moment. They, of all Methodists, will be most concerned lest retreat should, at this closing period, overtake this great movement.

Some of the members interviewed will acknowledge arrearages on their subscriptions. They should be encouraged to bring their giving up to date, and to do it during October, when every cent of cash received applies on the present financial year.

Some of the members interviewed have never made any Centenary pledges or payments. They should be shown that the Centenary provides the way by which a member of the Methodist Episcopal Church can help to carry out the Great Commission of the Master, and should be urged to have their part, however small, in this spiritual advance.

If every church undertakes this task seriously, the advantage to the missionary cause is bound to be tremendous. Within the past few weeks there have been scores of pastors and district superin-

tendents who have reported the discovery of thousands of dollars of available benevolent money, discovered just as soon as a personal search has been made for it. No amount of writing will do as much as five minutes of face-to-face conversation.

To help in finishing these Every Member Interviews many pastors are enlisting laymen. It is found that in almost every case laymen who had a part in the original Centenary campaign, whether as Minute Men or in other capacities, and other laymen who have come to the front during the past few years, are eager to take their part in this new

effort. The burden upon the pastor is thus immensely lightened, and the congregation receives the benefit that comes from a common service.

The four main points of Centenary Climax Month may thus be said to be:

1. The "setting" and display of the Centenary Climax Clock.
2. The Every Member Interviews.
3. "Striking twelve" on the clock by means of cash payments resulting from the interviews.
4. Sending the money to Morris W. Ehnes, treasurer, 740 Rush Street, Chicago, Illinois.

Paid In Full—How They Did It

Pastors of Honor Roll Churches in Cincinnati Area Tell Secret of Success in Keeping Up Centenary Payments

WHEN they checked up the last time, there were 129 churches in the Cincinnati Area that had their Centenary apportionments paid up to date. The area secretary, Dr. F. I. Johnson, asked the pastors of these outstanding churches to explain how they had accomplished this. Here are some of the secrets that were disclosed by more than thirty of them. There should be hints here for other churches that are determined to reach their goals before October 31.

From a large church in a factory town (121% paid up): "We have always laid the foundation for every money-raising enterprise in an intensified spiritual campaign, always assuming that the heart is open to the needs of others just in that ratio represented by the depth of consecration. I have carefully selected literature that seemed to meet the demands of my charge, and after a brief discussion of each piece of literature, pointing to some outstanding fact calculated to awaken interest, I have pledged the congregation to read them. I have seasoned all the above with a ceaseless prayer for direction, and kept my own pledge paid up."

From a circuit (124%): "Our Centenary treasurers have been faithful in collecting, and where they have not succeeded, I have followed up with a personal canvass."

From a large church (115%): "We send out statements and see in person every subscriber. My church is thoroughly sold to the Centenary, for I am thoroughly sold to it. This is the secret."

From a county seat (130%): "The last week before conference we call upon the delinquents. We preach two or three times a year on the work that is being done and in the foreign fields."

From a city church (106%): "We use the lantern slides, usually once a month. We distribute Centenary literature, handing out a leaflet every Sunday. We keep the emphasis on Christian stewardship. We solicit new members."

From the church with the smallest membership in the area (162%): "I felt that the responsibility resting upon these few was just as sacred as it was upon the larger churches."

From a church in one of the largest cities (102%): "The second item that has helped us has been the quiet way in which we have worked among the people, and instead of threats about their payments we have presented the great challenge of the world's needs. This has been done through the distribution

of pamphlets, lantern slides and men and women who have been abroad and have come home to tell us about the great work."

From a church in a college town (103%): "Instead of harping on the sum, I lead the people to hold up before God their tithe, and ask them how they are going to administer it. This church has doubled the pastor's salary and local budget in three years, and kept the Centenary 'over the top' all the time with money in the treasury at the end of each year in increasing amounts. Information, responsibility, stewardship, conscience did it."

From a community church (115%): "Several of the adult classes conducted special missionary studies. The Epworth League used the missionary books. Stereopticon lectures. Missionary publications were distributed freely every month. An optimistic spirit in reference to the evangelization of the world was constantly promoted."

From a village church with one out-point (123%): "A good missions-loving committee. Systematic teaching of tithing. Regular preaching on missionary work, with plenty of lantern slides. The placing of *Missionary News* in every home represented by Centenary subscribers."

From a church on a business basis (124%): "We budget our benevolences as well as our local funds and insist that our budget must be covered before we begin the conference year. There is nothing but the willingness to take the job seriously."

From a moderate-sized church (107%): "We take our Centenary seriously. We consider it just as binding as any promissory note; a moral obligation that must be met if we maintain our honesty and integrity of purpose. I am sending, at my own expense, *Missionary News* into every Methodist home."

From a church with a heavy debt (126%): "Liberal amounts of literature, lectures, sermons, and pageants. Constant education along the lines of stewardship and missionary activity. Consecrated efforts of the Centenary treasurer, who used many wise devices to encourage prompt payments."

From a church with a good record (159%): "I make a personal canvass and appeal."

From one of the largest churches (110%): "Used the free literature sent out. Passed it Sunday morning along with the church bulletin. Sent out quarterly statements. Looked after new-comers."

From a hundred percenter: "Put on a stewardship campaign lasting one month each year."

"The Most Outstanding Enterprise in Our History"

Success of the Centenary as Seen by One of Methodism's Most Independent Minds—Achievement Deserves Continuing Support

THE Centenary was the first large-scale attempt to give Christianity a new start—to adapt it to world-wide needs—to put a new spirit at work on a world-wide area.

* * *

WHEN hereafter the critics ask as to when the church ever tried to make adequate response in deed to a crisis affecting all humanity, the response can legitimately be the recital of the program of the Centenary movement.

* * *

IT is to the everlasting glory of Methodism that during a time when all the world was at war, when plausible excuses for religious inactivity were more plentiful than at any time in a generation, when the struggle to meet the rising cost of living was at its most acute stage, when the nation was calling on its citizens for almost incredible sacrifices, the Methodist Church challenged every one of its members to give to the utmost for the sake of that whole world which the founder of Methodism called his parish.

* * *

IT is to the everlasting credit of the Centenary that from the beginning it conceived of service to the world in terms of prepared leadership.

* * *

THE Centenary, without granting any extravagant sums at all, nevertheless gave enough to lift enterprises which were immediately below the threshold of success over the threshold to positive triumph.

* * *

I CAN conceive that, in a world where the temperature never got above thirty-two degrees, the inhabitants might not believe the story of what would happen with just one more degree of heat. The thirty-third degree, Fahrenheit, however, in a thirty-two degree world would be altogether revolutionary. It would surely start things to moving. To many a home and foreign missionary enterprise the Centenary was the thirty-third degree Fahrenheit.



Bishop McConnell says—

I HEREBY acknowledge my indebtedness to the special workers whom both the Foreign and Home Mission Boards have sent into fields where I have been at work. I never half knew Mexico till some special workers of the Centenary told me what to look for. I never knew the Denver Area till after the surveys by the Centenary. I never knew anything about the Coke Mission in Pennsylvania till workers of the Centenary had dug up and got out the basic facts. I have learned more about the rural problem from effort made possible by the Centenary than from years of my own observation.

* * *

THE Centenary Movement put the stress on making the mind serve God. It filled our

colleges with candidates for service at home and abroad. It dared remind the church that the best of Christendom's equipment of training is none too good for him who would preach the gospel at home or abroad.

* * *

LET it not be forgotten that when through increased pressure of new fields the church was not able to send to college and theological school all the young men coming into her ministry the Centenary funds made possible at least a measure of training in institutes and by correspondence and by personal conference for nearly three thousand of our younger ministers.

* * *

THE funds already received make the Centenary the most outstanding enterprise of the sort in our history, perhaps the most outstanding in the history of Protestant Christianity.

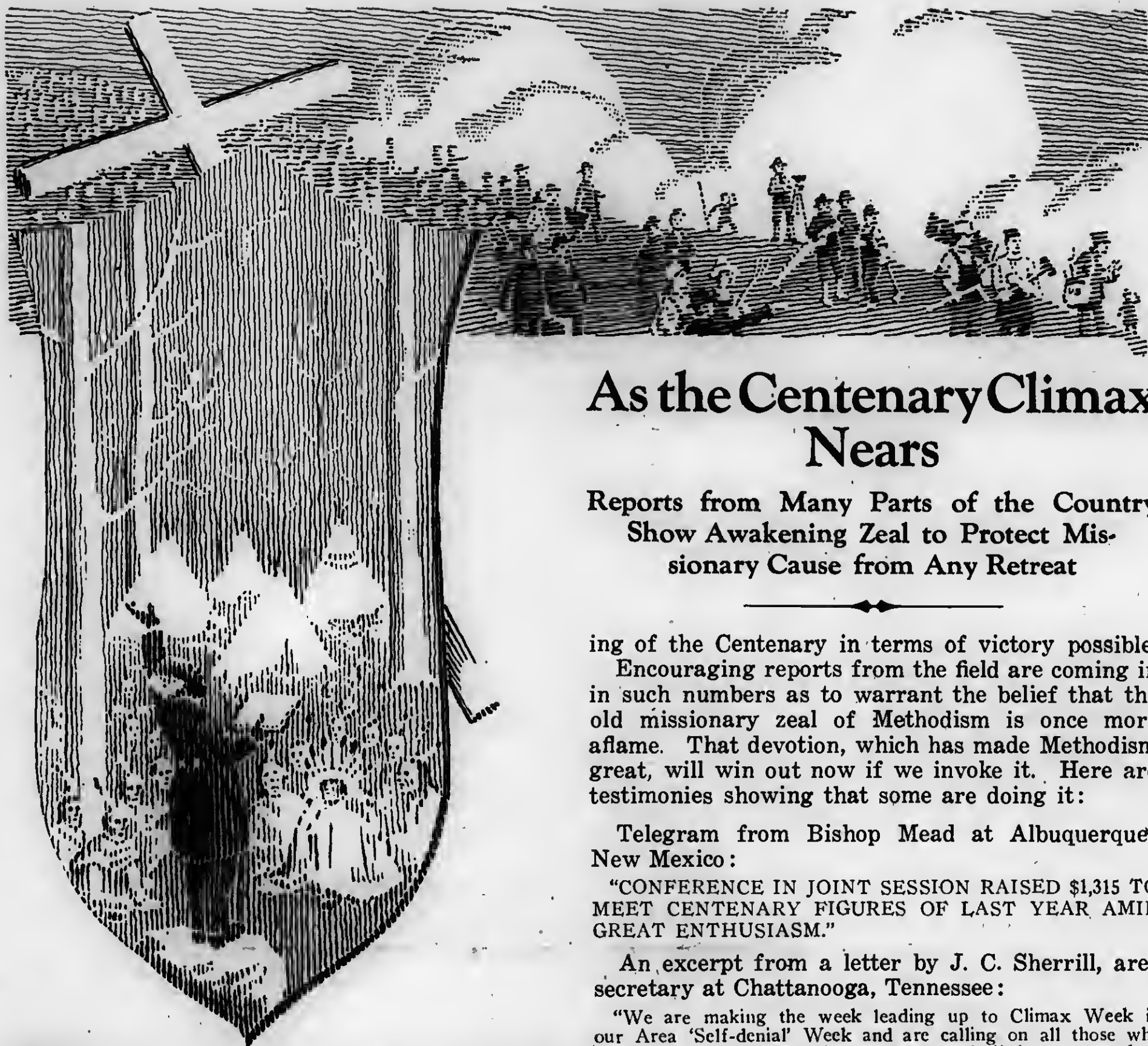
* * *

THE Centenary officials from the beginning insisted upon a sympathetic approach to the laboring classes—and that, too, in spite of considerable opposition.

* * *

THE Centenary has made it possible in more than one field to get the emphasis on the qualitative.

The Centenary has been an astonishing success. As a success, it deserves continued support. The church is called upon to make sure, during October, that Centenary funds do not fall below former levels. Have you done your part?



As the Centenary Climax Nears

Reports from Many Parts of the Country Show Awakening Zeal to Protect Missionary Cause from Any Retreat

ing of the Centenary in terms of victory possible.

Encouraging reports from the field are coming in in such numbers as to warrant the belief that the old missionary zeal of Methodism is once more aflame. That devotion, which has made Methodism great, will win out now if we invoke it. Here are testimonies showing that some are doing it:

Telegram from Bishop Mead at Albuquerque, New Mexico:

"CONFERENCE IN JOINT SESSION RAISED \$1,315 TO MEET CENTENARY FIGURES OF LAST YEAR AMID GREAT ENTHUSIASM."

An excerpt from a letter by J. C. Sherrill, area secretary at Chattanooga, Tennessee:

"We are making the week leading up to Climax Week in our Area 'Self-denial' Week and are calling on all those who have never subscribed to the Centenary and all the new members who have been taken in the Church during these five years and have not subscribed, really to make a sacrifice for that Sunday—deny themselves of a meal, etc.—something which would really mean a self-sacrifice and put the proceeds on the Altar of the Kingdom. I feel that we are going to succeed."

The offices of the Committee on Conservation and Advance have been swamped by extra orders for the Centenary Climax Clock as well as the special publications that have been issued for use during Centenary Climax Month.

The challenge is from some of us who are active to the rest of us to be up and doing. With the world in turmoil, with people hungry everywhere for spiritual food, with the world realizing as never before that nothing save Christianity can suffice, it would be the tragedy of the ages for the Christian church to shut the doors of its missions.

Methodism was born with missionary fires burning on the altar of her heart. We cannot quench them now with the cold water of indifference and selfishness—and we will not.

Brethren, let us not even think of defeat! The missionaries abroad are not flinching, are not wavering, are not slackening their efforts. We too, as the home church, must cry, "Thy Will Be Done!" and labor for Kingdom success.

Sunday, October 21, is the day of witness.

THE Centenary is marching to victory—and it will arrive if it maintains the start it has made. The gloom of despair is turning into the brightness of hope. The revived interest and the growing enthusiasm indicate that the Centenary spirit, that some feared drowsy, is becoming thoroughly aroused.

Only two serious dangers threaten:

1. *The Time is Short.* Midnight of October 31, 1923, is so close that we are measuring it in terms of days rather than weeks. Still closer is Sunday, October 21, Centenary Climax Sunday, which has been set as the greatest Centenary day of all. Methodism is a tremendous body, and large bodies move slowly. Only by almost superhuman exertion and by the swiftest action can our full resources be mobilized for that great day.

2. *The Upward Movement Must Be Not Only Maintained, but Accelerated.* It is very easy for a promising start to develop into a false start. Many get the notion that work begun is work done, and settle back, with a false sense of victory, into actual defeat. Nothing succeeds like success, but nothing fails like assumed success. Only the most sacrificial, prayerful, persistent effort will make the clos-

"And must I keep giving,
Again and again?"

"O, no," said the angel;

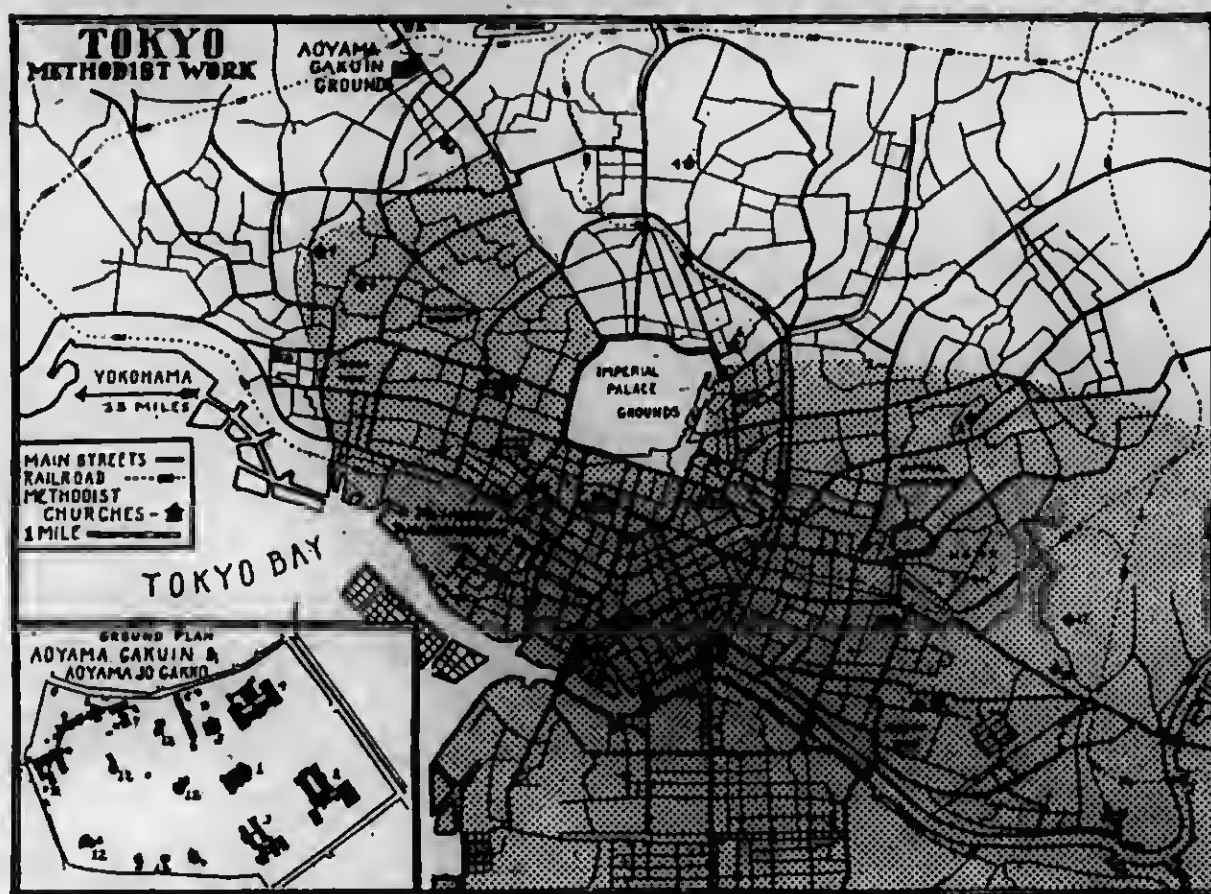
His glance pierced me through,
"Just give till the Master
Stops giving to you!"

The shaded area indicates roughly the burned district in Tokyo so far as reports are in hand. All the rest of the area was severely shaken by the earthquake.

On the Aoyama Gakuin grounds were three Methodist schools. The first is the Aoyama Gakuin, a high school and college for boys with over 1500 students. It had recently been permitted by the Government to enlarge its high school capacity to 1000, the largest in the Empire. Of its buildings the Chapel (No. 1 in the diagram above) is a total

wreck; Goucher Hall (2), which housed the high school, is badly damaged though it may be possible to save the first story; Katsuta Hall (4), the college building, a recent \$150,000 gift of an alumnus, Mr. Katsuta, is badly strained, how badly only extended examination by architects can tell; the dormitories (3 and 6) partly wrecked.

The second is the Theological School, which the Evangelical Association, the Disciples of Christ, and the Christian Convention joined with the Methodist Episcopal Board of Foreign Missions in supporting. This last year it had over sixty students. Its main building (5) is "The worst wreck of all. The high clock tower still stands but the two sides are all smashed down in."



The third is the Aoyama Jo Gakko, the girls' high school under the direction of the Woman's Foreign Missionary Society. The last year's enrolment was over 600. Detailed report on the condition of these buildings has not yet been received, but all are damaged badly. As indicated on the chart the buildings are:

7. Industrial Building, not now used.
8. Recitation Building and Chapel.
9. Library and Faculty Rooms.
10. Dormitory and Recitation Building.
11. Gymnasium.

Several missionary residences (12) are on the campus also. Roofing has been shaken off of all; chimneys have fallen through the floors; much general damage to the structures.

Downtown the most widely known Methodist institution was the Publishing House of Kyo Bun Kwan. This was a great center for the distribution of Christian Literature; here were published the inter-denominational Sunday School lessons for all Japan. This, with all its stock of literature, is reported now "a pile of ashes, still red hot three days after the fire with the big safe lying face downwards in the midst." A few doors away was the depot of the American Bible Society also entirely destroyed as was the building of the inter-denominational Christian Literature Society in Tsukiji.

The Japan Methodist Church which was strongly represented in Tokyo has suffered severely. Several of the churches are shown on the map. The list below shows their condition as reported to date:

- Komagome Church (2)—probably destroyed.
 - Josei Church (4)—no report.
 - Aoyama Church (5)—no report.
 - Kudan Church (6)—standing, used as an emergency hospital. Fire stopped a hundred yards away.
 - Ozabu Church (8)—"gone".
 - Ando Memorial Church (9)—"gone."
 - Mita Church (10)—no report.
 - Ginza Church (11)—the most widely known of our Tokyo churches; a fine stone structure, entirely destroyed.
 - Nihonbashi Church (12)—burned down.
 - Shitaya Church (13)—"gone".
 - Asakusa Institutional Church (14)—Burned down.
 - Negishi Church (15)—probably burned down.
 - Shitaya Church (16)—no report.
 - Nippori Mission (17)—no report.
- Detailed report on churches outside of Tokyo has not been received. Many of these, especially in Yokohama, are undoubtedly in ruins and others severely damaged.

REPORT OF DISTRICT CONFERENCES

HANNIBAL

The Hannibal District Conference, Sunday School, Epworth League and Woman's Home and Foreign Missionary Convention met in joint session with Wesley Methodist Episcopal Church, Troy, Mo., August 8-12, 1923, with the Rev. C. S. Webster, presiding.

Organization and Reports—The District Conference elected the Rev. F. D. Avant, Secretary; the Rev. E. A. Graham, Assistant Secretary; the Rev. W. H. Smith, Treasurer; and Mrs. Mary E. Whaley, reporter. After the District Superintendent appointed the different committees, he made his report of the new district, which showed that all the charges are doing good work in every way. There is peace and harmony throughout the district. All pastors were inspired by his timely report.

11:00 a. m. sermon by the Rev. M. L. Jackson of Bowling Green, Mo.

The organization of the Sunday School and Epworth League Convention was perfected by the election of Mrs. Mary E. Whaley of Hannibal, Mo., President; Miss Dorothy Settles of Mexico, Mo., Secretary; Miss Beulah Fogle of Wellsville, Mo., Assistant Secretary and Mrs. Strader of Truesdale, Mo., Treasurer.

The discussion for the afternoon was "How to Conduct an Epworth League." The following were speakers: The Rev. E. F. Pate, F. Avant, E. A. Graham, T. S. Bowles, W. H. Smith, W. C. Ellis and Mrs. Lulu Ball. The Rev. F. P. Haines of the Methodist Episcopal Church, South, was introduced.

Welcome addresses were delivered on behalf of the city, the Mayor Hon. Ira L. Russell; on behalf of local church, Mrs. V. P. Hammond; on behalf of city churches, the Rev. F. P. Haines. Response, District Superintendent, the Rev. C. S. Webster. These addresses were filled with inspiration.

The reports by the pastors from various charges were very interesting showing the progressive spirit of Methodism. The Rev. A. C. White, Truesdale, Mo., delivered a soul-stirring discourse.

The following are some of the subjects upon which papers were written and discussions were had: "The Social Life of the Sunday School Pupils," Mr. Charles Patterson of Moberly, Mo.; "Making Sunday School Large in a Small Town," Miss Thelma Bell, Bowling Green, Mo.; "Hindrances," Miss Mary Redmond of Wellsville, Mo.; "The Relation of the Sunday School to the Church," Mr. William Young, Moberly, Mo.; "The Epworth League as a Factor in the Church," Miss Dorothy Settles, Mexico, Mo. Much discussion was given to the subject "Paid Sunday School Teachers," Why?

The anniversary of Geo. R. Smith College, was observed, the Rev. E. F. Pate, presiding, and an address by President Robert B. Hayes, subject: "Saving the Young People", was greatly enjoyed. The Southwestern Christian Advocate was then represented by the Rev. T. S. Bowles of Montgomery, Mo.

The Woman's Home and Foreign Missionary Societies went into session with Mrs. Lulu

Ball of Moberly, Mo., District President of Woman's Home Missionary Society and Mrs. E. W. Hannah of Troy, Mo., District President of Woman's Foreign Missionary Society, presiding. The reports gave evidence that these societies are doing much for humanity.

The following persons participated in the program: President's annual address, Mrs. Lulu Ball; the Rev. E. A. Graham; President's annual address of Woman's Foreign Missionary Society, Mrs. E. W. Hannah; Miss Elizabeth Williams of Bowling Green, Mo.; Little King Harolds; Mrs. Mary E. Whaley of Hannibal, Mo.; Little Light Bearers.

The District Conference's tribute to the late President Harding, was touching.

The following list of officers for the Sunday School and Epworth League Convention were elected and installed for the ensuing year: President, Mrs. Mary E. Whaley, Hannibal, Mo.; First Vice-President, Miss Viola Johnson, Fulton, Mo.; Second Vice-President, Mrs. Jessie Graham, Wellsville, Mo.; Third Vice-President, Mrs. Lulu Ball, Moberly, Mo.; Fourth Vice-President, Mrs. Minnie Robinson, Columbia, Mo.; Secretary, Miss Dorothy Settles, Mexico, Mo.; Treasurer, Mrs. E. J. Cooper, Mexico, Mo.; Junior League President, Mrs. Davis, Louisiana, Mo.; Assistant Secretary, Miss Beulah Fogle, Wellsville, Mo.; Music Directress, Mrs. C. S. Webster, Mexico, Mo.

The following officers were elected in the Woman's Home Missionary Society: President, Mrs. Lulu Ball, Moberly, Mo.; Secretary, Mrs. Leona Porter, Moberly, Mo.; Treasurer, Mrs. M. L. Jackson, Bowling Green, Mo.; Corresponding Secretary, Mrs. V. P. Hammond, Troy, Mo. Fourteen (14) adult

subscribers for Woman's Home Missions and two children subscribed. Nine children were made Little King Harolds. The Revs. E. W. Hannah and M. L. Jackson were made life members of the Woman's Home Missionary Society.

On the Sunday School and Epworth League literary programme, of the many attractive features were renditions from Mrs. Venie Hendrick of Bowling Green, Mo.; Mr. Wm. Young, Moberly Mo.; Miss Beulah Fogle, Wellsville, Mo.; Mesdames Robinson and Shelton, Messrs. Hut and Wray of Troy, Mo. Mrs. D'Arline Smith, Bowling Green, Mo.; Miss Mary Redmon, Wellsville, Mo.; Miss Mary Hayes, Troy, Mo.; Mr. Chas. Patterson, Moberly, Mo.; Messrs. Ennis and Aurelius Whaley, Hannibal, Mo.; Miss Bernice Shelton, Troy, Mo.; Mrs. Venie Davis, Troy, Mo.; Miss Vivian Carroll, Troy, Mo.; Mrs. E. A. Graham, Wellsville, Mo.; Mrs. C. S. Webster, Mexico, Mo.; Mrs. M. L. Jackson, Bowling Green, Mo.; Mesdames Smith and Whaley, Messrs. Graham and Wray; Miss Benona Harvey, Troy, Mo. On Sunday, the Rev. M. Denny conducted a spiritual love feast. At 11 o'clock a. m., the Rev. W. H. Smith preached a wonderful sermon; 3:00 p. m., sermon by the Rev. E. A. Graham of Wellsville, Mo.; 8:00 p. m., sermon by the Rev. F. D. Woodford, the Conference Evangelist, of Des Moines, Iowa.

The visitors were: Dr. R. B. Hayes, President of Geo. R. Smith College, Sedalia, Mo.; the Rev. Leroy Woolrich, District Superintendent of the St. Louis District, St. Louis, Mo.; the Rev. H. C. Shaw, Pastor of Ellsberry, Mo.; Miss Arsanah Williams, President of the Sunday School and Epworth League Convention of the St. Louis District, St. Louis, Mo.; Mrs. M. A. Kingcade, Annual Conference President of Woman's Home Missionary Society, St. Louis, Mo.; Mrs. Ward Berry, Annual Conference President of Woman's Foreign Missionary Society, St. Louis, Mo.

The total receipts for District Conference, \$345.17.

All pastors and delegates were very grateful for the royal style in which they were entertained by the good people of Troy. Too much praise cannot be given to the Rev. E. W. Hannah, the pastor, and his good members and friends for the excellent and hospitable manner in which they entertained the district Conference, Sunday School, Epworth League and Woman's Home and Foreign Missionary Societies. May God's blessing ever rest upon them.—Mrs. Mary E. Whaley, reporter.

HOUSTON

The District Conference of the Houston District, Texas Conference, in joint session with the Ladies' Aid and Woman's Home and Foreign Missionary Societies, met at the St. Paul Church, Galveston, Texas, Aug. 22-26, 1923. The session was opened with the administration of the sacrament of the Lord's Supper by the District Superintendent, Dr. A. W. Carr, assisted by the elders of the district. In the organization of the conference the Rev. V. Harrison was elected Secretary and named Misses Almeda Nabnell and Connie B. Jasper as his assistants; Reverends G. E. D. Belcher and C. H. Pemilton were elected treasurer and statistician, respectively.

Welcome addresses were delivered by Dr. I. L. Jones on behalf of the St. Paul Church, and the Rev. Mr. Lee, pastor of the Reedy Chapel A. M. E. Church, on behalf of the Ministers' Alliance of Galveston. Dr. W. J. King was called on to respond to these addresses, which he did in a most fitting manner.

A large number of visitors addressed the conference. Among them were: Dr. E. M. Jones, Area Secretary; Dr. M. W. Dogan, President of Wiley College; Dr. J. O. Williams, Superintendent of the Paris District; the Rev. R. B. Reid, Superintendent of the Navasota District; the Rev. W. D. Lewis, Superintendent of the Beaumont District; Dr. L. H. King, Editor, Southwestern Christian Advocate; Dr. W. J. King, Professor in Gammon Theological Seminary, and the Reverends J. E. Beal, S. M. Bolden, T. H. Edwards, G. W. Carter, R. Hillary, C. S. Williams, F. D. Mayes, and W. L. McDonald.

A special feature of the conference was the annual sermon to the ministers by Dr. L. H. King. Dr. King's ability as a preacher is too well known to be mentioned here. He was at his best. Excellent sermons were preached by Reverends R. L. Andrews, C. H. Pemilton, Fred T. Lee, S. W. Johnson, S. M. Bolden and District Superintendent Carr.

The reports showed the work to be far in advance of last year. The woman's auxiliaries were largely attended and in addition to transacting the regular business, rendered fine programs, consisting of musical numbers, papers and addresses. To the Ladies' Aid is due the credit for the launching of a movement to erect a District Parsonage at Houston.

The Rev. W. T. Handy, entertaining pastor, and the members and friends of St. Paul Church did themselves proud in the matter of caring for the large delegation. The next session will be held at Trinity Church, Houston. Reporter.

PARIS

Paris District Conference, Sunday School, Epworth League, and Woman's Home Missionary Society auxiliary held their annual session at Clarksville, Texas, August 5 to 9, with the St. Paul Methodist Episcopal Church, the Rev. J. H. Anthony, pastor.

The first day, morning session, opened at 9:30 with the Superintendent J. O. Williams in the chair. The devotional service was conducted by Dr. A. W. Carr, Superintendent on the Houston district. We then had a very helpful talk by the superintendent, closing with a review of the claims of the church and pleading with the men to stand hard by them.

Organization—W. H. Hightower, Secretary; Freeman Parker, Recording Secretary; B. C. Clemons, Treasurer. Aside from the reports of the pastors and various representatives, the work of the conference was brouped under the subjects: Evangelism, Education, Economics, Sanitation. This gave quite a school touch to the conference.

The following were among the visitors introduced to the conference: Revs. A. W. Harley, S. M. Bolden, A. W. Carr, S. W. Johnson, E. W. Kelley, L. V. Harrison, C. S. Williams, E. H. Holden, Prof. C. A. Barrett, L. M. Bectom. Dr. M. W. Dogan, Dr. W. J. King, Deaconess Rosa Simpson and Mrs. M. E. V. Hunter.

By resolution introduced by Dr. Dogan, the conference sent a telegram of sympathy to President Harding, who was then ill in California. In special address Dr. Dogan told of the enlargement of Wiley College, the benefits of the Centenary, closing with a earnest plea to the pastors to co-operate with him and with the church in directing the young folks to Wiley, that they may be given back to us as trained leaders.

Along the educational line we also had an address by Rev. E. H. Holden on preparedness to local preachers.

Endowment for the conference claimants of the Texas Conference was the theme of Rev. A. W. Carr and to this programme the district promised hearty support. Rev. S. W. Johnson made a plea for the Logan monument which was given due consideration.

By special arrangement Superintendent Williams was able to have Mrs. M. E. V. Hunter, Demonstrator in the department of Home Economics of the State of Texas, at the conference, and the whole afternoon session Saturday was given to her work. Demonstration in canning, flowermaking, decoration and sanitary paper cups were made. This proved to be a very great evening with many present taking note.

Spiritual messages given as follows: Tuesday evening, Rev. S. M. Bolden to the Woman's Home Missionary Society; Wednesday evening, W. H. Hightower, "Significance of Secret Service; Thursday evening, E. W. Kelley, "The Man and His Task."

Sunday at 11 a very enlightening message was given by Dr. W. J. King of Gammon Theological Seminary. Large crowds attended this service as it had been previously announced that Dr. King would preach.

At 3 p. m. the message was given by Rev. C. S. Williams and at 8 p. m. Rev. L. V. Harrison.

Too much can not be said about the nice manner in which the Rev. J. H. Anthony and his good people cared for the conference.

The conference adjourned to meet next year at Sulphur Springs, Tex.—W. H. Hightower, reporter.

LAKE CHARLES

The Seventeenth Annual Session of the Lake Charles District Conference of the Louisiana Annual Conference of the Methodist Episcopal Church convened here in St. James Methodist Episcopal Church, Rev. William Harrell, pastor, August 22-26, 1923; the Rev. J. W. Turner, District Superintendent, presiding.

Election—Rev. J. A. Williams, Secretary; Rev. R. E. White, Assistant Secretary; Rev. H. W. Gray, Statistical Secretary; Rev. Eugene Johnson, assistant; Rev. Wm. Harrell, Treasurer. Sacrament of the Lord's Supper administered by Rev. J. W. Turner, District Superintendent, assisted by Rev. M. R. Walker, District Superintendent of New Orleans District. Rev. Thos. A. Hamilton, District Superintendent of Monroe District, Rev. J. A. Lindsay, Rev. W. D. Hampton and Rev. J. A. Williams.

Welcome address by Miss Ada Sawyer, it was a great address. Response by Hon. A. Carlson, a prominent layman and member of St. Martinsville. Brother Carlson is one of

the superintendents of the Unity Life Insurance Co. and is loyal to the church and one of the best in our state.

Th pastors reported an increase along all lines. Centenary \$3,000; District Superintendent's salary all paid; three new churches built, one for \$3,000 at Spring Creek together with 8 acres of land, by Rev. R. F. Long, pastor, and one at Eunice, valued at \$1,000, by Rev. A. W. Johnson; one at Iowa by Rev. H. W. Gray. Several other churches and parsonages remodeled. This winding up Rev. J. W. Turner's 18 years as District Superintendent. He is accomplishing more than in any other year. Through Rev. J. A. Lindsay the brothers presented him a handsome purse, having previously given him a pretty Dodge car, which he is grateful for, evidenced by his assisting his men to and from conferences and bringing the different ministers from one charge to the other, thereby helping to infuse light and assisting the district work. The following sermons were preached: Introductory sermon by Rev. W. J. Hampton; Missionary Sermon by Rev. A. B. Harris; Doctinal Sermon by Rev. R. E. White; other sermons by Revs. H. W. Gray, E. Johnson, J. A. Coleman, Benj. Petrie.

On Sunday was conducted the Modern Sunday School by Rev. R. F. Long; Love Feast by Francis Larkin and Rev. G. J. Rodgers, honored retired ministers. 11 a. m., annual sermon by Rev. Wm. Caldwell; closing sermon by Rev. J. A. Lindsay.

Visitors, Fraternal Delegates—Shreveport District, Fraternal Delegate Rev. Chas. Anderson; Monroe District, Fraternal Delegate Rev. J. D. H. Frazier; Alexandria District, Fraternal Delegate, Rev. S. M. Garner; Baton Rouge District, Fraternal Delegate Rev. I. L. Turner; LaTeche District, Fraternal Delegate Rev. J. D. David; New Orleans District, Fraternal Delegate Rev. A. Booker. Each addressed the conference with words of greetings from their districts, every speaker measured up to the standard. Rev. A. Booker turned on General Conference light.

Visiting District Superintendents—Rev. L. A. Hampton, Rev. M. R. Walker, and Rev. G. C. Hayward. Their addresses will ever be in our remembrances. The St. Martinsville and Briggs choirs assisted the St. James choir on Sunday very acceptably.

Visiting Pastors—Rev. Thos. F. Robinson, pastor of First Church, who is putting over the largest and best program among our colored conferences South. He is a credit to the area, over \$3,000 above his five year quota raised and property valued at upwards of \$75,000 purchased, thus assuring the church and the city Methodists a greater First Street Church in the near future.

Next visiting pastor, Rev. C. S. Stanley, the "Little Giant" and popular pastor of Wesley, our representative in Board of Epworth League, Rev. Stanley has made old Wesley Chapel a center of attraction preparing to entertain the conference.

Next visiting pastor, Rev. T. R. W. Harris, pastor of Gretna. His address and sermon will ever be remembered.

Other Visitors—Hon. F. Young, Revs. Coleman, Williams, Palmer, Sims, and Rev.

Boley, Mrs. Amelia Turner, State President of the Woman's Home Missionary Society.

The Woman's Home Missionary Society held its session Friday evening, electing as officers Mrs. J. J. Woodridge, President; First Vice-President, Mrs. Effie Lee; Second Vice-President, Mrs. Mary Oquan; Third Vice-President, Mrs. Elenora Williams; Fourth Vice-President, Mrs. Pearl Harrell; Mrs. E. M. Harris, Secretary, and Mrs. Victoria Dotson, Treasurer. Collection: Public \$110.35; other collections \$586.40. Total raised, \$696.75. Thus passed into history a great conference.

FALL ANNUAL CONFERENCE VISITATIONS 1923

Name	Date	Place	Bishop
Atlanta	Dec. 12	Atlanta	Riohardson
Central Alabama	Nov. 7	West Point, Ga.	Jones
Little Rock	Dec. 5	Little Rock, Ark.	Stuntz
North Carolina	Nov. 7	Lexington, N. C.	Bristol
Savannah	Nov. 8	August, Ga.	Mead
South Carolina	Dec. 5	Spartanburg	Richardson
Texas	Oct. 31	Houston, Tex.	Jones
Tennessee	Oct. 18	Memphis, Tenn.	Bristol
West Texas	Dec. 5	Ft. Worth, Tex.	Jones

ST. PAUL METHODIST EPISCOPAL CHURCH, BIRMINGHAM, ALA.

(Continued from Page 5)

Avenue, between 16th and 17th streets, N., as being the place rented, until we enter our new building.

New Building

Recently the plans for our new church were O.-Ked. by the board of architects of the Methodist Episcopal Church of Philadelphia, Pa. The contract was awarded to a local contractor, Mr. C. W. Hadnott, at a cost of \$58,575.00. It is estimated that with the stone already owned by the church, which was saved from the old building, that the new building will easily value one hundred thousand dollars. Under the present bright outlook, it is expected that by Wednesday, September 26, the contractor will be well under way for the erection of our new St. Paul Church. He has been on the ground already making drawings and such steps that are necessary to begin actual work. In view of the splendid outlook of this congregation, a drive has been put on heading up to the fifth Sunday in September, when every member has been asked to put their shoulder to the wheel and give one very strong push. Every man has been requested to pay \$25.00, and the ladies \$15.00. Ministers and visitors of Central Alabama Conference and friends, who may come to Birmingham, will find us worshipping at 1524½ 2nd Ave., N. Letters setting forth clearly the object of this drive have been sent to the ministers and the membership of the church, and from the tone of some of the answers we have received, we are hopeful of receiving aid from most of those who have received such letters.

Fourth Quarterly Conference

On Wednesday night, September 12th, Dr. C. L. Dunn, District Superintendent, closed his fourth quarterly conference. There were hopeful signs of real unity among those who expect early to see a new St. Paul Church. Nearly ten thousand dollars were reported raised to date; the District Superintendent was paid in full. All will agree that this has been a marvelous year of spiritual and financial success with St. Paul. Brethren Jas. G. Brown and W. S. Rice were recommended for renewal of license as local preachers. Brother Brown after a brief address, was

given an offering and Thursday he left for Atlanta, Ga., where he will enter Gammon Theological Seminary to complete his ministerial course.

Southwestern

The Southwestern Committee, headed by Mrs. M. L. Davis, composed of the following persons: Rev. J. J. Freeman, Rev. T. B. O'Ville, Miss Wilda Webber, Miss Louise O'Ville, Mrs. Carrie Roberts, Miss Helen Lowe, Mrs. W. H. Hairston, Miss Sara Mott, Mrs. Mary E. Wright and Mrs. B. L. Perry. Byrd, reported above two hundred subscribers to date, which says that over two hundred people within the circle of St. Paul Church and her friends are reading the Southwestern Christian Advocate weekly. Mrs. M. L. Davis was presented a beautiful Bible, as the winner of the first prize.

Mason City College

The burning of Mason City College is regarded as a very sad feature in our Methodism, and the loss is very keenly felt by the membership of St. Paul. Prof. T. R. Parker, President of the State Normal School, located at Normal, Ala., and being our own son, seeing the situation and noting that the school would not open this season, offered special consideration to the parents of those students who wish to attend this school, a number of whom have sent in applications.

Mrs. Sutton, wife of President Sutton of Mason City College has returned from Chicago and had as her guest, Miss Cox, daughter of Dr. Cox of Philander-Smith College. Miss Cox was presented and spoke at 11 o'clock service in St. Paul Church. Mrs. Carrie Roberts has returned from a visit to Baltimore and New York. Miss Eva Roberts, daughter of Mrs. Carrie Roberts, has returned from Chicago, where she studied at the University of Chicago this summer, she is now teaching at Cameron School. Miss Vernona Pierce, a graduate of Howard, Washington, D. C., is now teaching at Council School, Ensley. Prof. W. J. Echols and family are now in Oberlin, Ohio. Mrs. J. R. Taylor has returned from a visit to Cleveland, Ohio, and New York. Mrs. Ellen Turner has not returned from Cleveland, Ohio. Miss Gladys Evans is home again after spending some time in Cleveland and other cities. Mrs. J. D. Lapsley has moved to Detroit, Mich. Miss Wilda Weber is now at her post again after spending the summer in Chicago. Miss Evelyn Martin may be found at Slater School since her return from Nashville, Tenn. Misses Helen and Leona Lowe have returned from Montgomery and North Alabama. Miss Helen is again at her post at Slater School. Mr. and Mrs. W. H. Hairston are at home after an extensive trip to California and other points of interest. Bro. P. L. Reid is now in New York City. Mrs. Floyd Jenkins and Miss Louise O'Ville returned from Seneca, S. C., where they visited the home folk of Mr. and Mrs. Jenkins, they report a pleasant visit. Miss Ruth A. Perry, daughter of Mrs. B. L. Byrd, and Mr. Isaac Anderson were married March 11, 1923. Mrs. Ruth Anderson graduated from the Industrial High School January, 1923 and organist of St. Luke A. M. E. Z. Church, East Birmingham. —Mrs. B. L. Bryd, reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:---Israel In The Midst Of The Nations.

(Various passages from Josh., Deut., Isa. and Ezek.)

OCTOBER 21, 1923

Israel always looked upon Palestine as a gift of God to her. And she was right. But the method by which God gave it to her was similar to the method by which He gave America to the early settlers from Europe. She had to come into possession of it by means of the sword of the Lord and of Joshua and David. And she well knew that her success against the more civilized dwellers was not due simply to her military prowess, but was due especially to the help which only God could give. The land was very small. In area it was but a little larger than the State of Massachusetts. And its population at no time equalled that of this state. This lesson is concerned principally with the geography of this country. And the reader can get all necessary information from any good Bible dictionary or Biblical encyclopedia. He probably has a dictionary in the back of his Bible. So all we need to do here is to emphasize a few significant facts about the land and people.

In the first place this was a naturally favored country. Certainly it could not be compared in fertility with the valley of the Tigris and Euphrates, or the Nile, or the Mississippi. But it was so well favored that the people characterized it as a land "flowing with milk and honey", which was an exaggerated way of saying that it was a goodly land. Sometimes there were famines, droughts, and visitations of destructive insects. Her spiritual teachers never hesitated to explain these evils as penalties from God for her disloyalty. But we never hear any complaint that God had given them any undesirable land.

And this land was favorably situated in the midst of the nations. Its physical aspects made invasion somewhat difficult. And yet it was open to the outside world by land and by sea. In a certain sense it was the centre of the then known world. It was the meeting place of the three great continents—Asia, Africa, and Europe by way of the Mediterranean Sea. It was near the great military highway connecting western Asia and Africa which was very favorable for overland trade. And it lay between the two great empires of the East—the Egyptian and the Assyrio-Babylonian. Politically this position was against it, as it helped to hasten the destruction of the national life. But from a missionary standpoint the position was well adapted to be a strategic one.

Surely this was the most favorable land for God to have selected as the home of the people whom He had chosen to train in an ever increasing

knowledge of Himself that it may be a religious light unto the world. Israel received her first knowledge of Jehovah through Moses probably from another people, the Midianites dwelling in the vicinity of Mt. Sinai. But were it not for Israel we would hardly know that there was ever a Mt. Sinai and a religion of Jehovah. For one thing the Midianites lacked the strategic location of their country. But with Israel located between the two great empires of the East, and at the crossing of roads between Europe, Asia and Africa, we will not be surprised to find influence on the development of her religious ideas from all three of these sources. But the development was fundamentally Israelitic. Israel gave to Asia, to Africa, to Europe, to the world a thousand times more than she received from them. She gave them God. And she gave them Christianity. And it should be remembered that the fundamentals of Mohammedanism are of Israelitic origin.

To anyone who reflects seriously on the influence of this land and people on the world it must appear very remarkable—a miracle of miracles. A land a mere speck on the surface of the earth. A people: a mere handful of the earth's inhabitants. And yet a land which is even today the most sacred to all the leading civilized peoples of the world. And yet a people whose religious ideas have conquered all the leading nations of the earth—a people whose ancient glories will be told as long as civilization lasts. To my mind the influence of this little land and these few people has been more remarkable than that of Ionia and the Ionians, than that of Rome and the Romans, and than that of England and the English. Surely God was leading Israel! —J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, October 21, 1923
"And all nations shall flow into it."
(By Rev. D. D. Martin, D. D.)

Joshua was a man of mighty faith and courage. Such a one as God could use in the conquest of a land and the establishing of his chosen people among the nations of the earth. The Kingdom of Israel was only typical of the spiritual kingdom, and the conquest of the Canaanitish peoples were to illustrate and make real the conquest of the world by the Joshua of the New Testament.

So long as Israel was true to the leadership of Jehovah the conquest of the Land of Promise went forward with unhindered progress and the

glory of a continuous victory. When they were hesitant, or showed the spirit of compromise, they suffered defeat, and the cause of Israel was made to suffer almost irreparable loss, until finally became a subject nation and lost her place among the great nations of earth.

The history of the spiritual kingdom is one of consistent progress so long as God's people are loyal and do their part; but however much they fail there will be no ultimate defeat save to the unfaithful. The Kingdom of our God is marching on in the world, winning the people of every tribe and language, and will continue its work of conquest until "all nations shall flow into it" and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

The nations of the world will flow into it, just as rapidly as the door shall be open to them. The missionaries are the sent of God to open the door of deliverance to the nations that are held in bondage to dark superstitions, and to the cruel devotion of religions that have no Christ. It is the open door in China that is winning its millions to the cross. The open door in Japan that offers the only consolation in this time of her distress; the open door in India that gives to these great people of the East a new hope. It is the open door in Africa that brings the light to a dark continent. "All nations shall flow in to it."

Gammon Seminary.

District Rounds

MARSHALL DISTRICT

First Round

Ore City Circuit, Nov. 10-11; Jefferson Circuit, 17-18; Ebenezer, 25-26; Mallalieu, 25-27; Zion and Edwards, 24-25; Lassater Circuit, Dec. 1-2; Hawkins Circuit, 8-9; Longview, 7-9; Texarkana, 14-16; Texarkana 15-16; Mineola Circuit, 29-30; Woodlawn Circuit, Jan. 5-6; Concordia, Dec. 6-7; Daingerfield Circuit, Jan. 12-13; Smithland Circuit, Jan. 19-20; Harleton Circuit, 19-20; Lodi Circuit, 26-27; Queen City Circuit, 26-27; Marshall Circuit, Feb. 3-4; Pittsburg, 10-11; Waskom, 11-12.

Dear Brethren—Let us begin the new year with a determination to "put the program over" remembering that the progress of the Kingdom depends on you. Yours in His name. —E. H. Holden, D. S.

ALEXANDRIA DISTRICT

Fourth Round

Many, October 12; Clare, 14-15; Fisher, 16-17; Trenton Circuit, 18-19; Benson Circuit 20; Cheneyville Circuit, 22-23; Cottonport, 24-25; Pleasant Hill Circuit, 28-29-30; St. Matthew Circuit, 31; Marthaville Circuit, Nov. 4-6; Roberline Circuit, 7-8; Clarence and Grand Ecore Circuit, 11-12-13; Cane River Circuit, 14-1; Mont Rose 16; Boyce and Rapides Circuit, 18-19-21; Boyce and Village, Circuit, 25-26-27; Boonville, Dec. 1-2-3; Alex Mission, 4-5; Natchitoches, 8-9-10; Shady Roac Circuit 15-16-17; outh Mansfield, 18; Campti, 21-23; Bunkie, 30-31; January 6, Newman, Pineville, 8-9; Colfax, 12-13.

Dear Brethren—We have entered

the harvesting season, see that the Lord will get His part. Let us renew our strength and do our level best to put over every financial requirement. General Grant said at the crisis of the battle often happens that both sides seem to be defeated, the side that is able at this point to renew the attack is sure to win. Let us renew our attack; don't leave a stone unturned. Centenary money report every cent in October, send in your Episcopal Fund, Conference Claims, Episcopal Residence, General Conference Claim, balance of your Southwestern quota. Let me thank you again for your hearty co-operation.—G. C. Hayward,

NEW ORLEANS DISTRICT Fourth Round

Gretna, October 30th. November 4; Thompson, November 4-6; Mallalieu, 4-6; Peck, 11-13; Scott Chinn, 11-15; Haven, 18-20; St. Matthew, 18-22; Angie, 33-25; People's Church, December 2-4; Asbucy, 2-6; Bogalusa, 7-9; Williams, 11-16; Trinity, 16-20; Grace, 13-23; Mt. Zion, 23-27; Slidell, 29-20; Wesley, January 6-8, 1924; First Street, 6-10; Franklinton, 11-13; Mandeville, 19-20.

Dear Brother: We are winding up our last quarter and I would be very glad if you would report every cent of the Conference Claimants and Episcopal Fund. You have done well, for which we are very thankful. Come up to the Annual Conference prepared to make a round report. Yours truly, M. R. Walker, District Superintendent.

NAVASOTA DISTRICT First Round

Navasota Station, November 11-12; Navasota Circuit, 10-11; Singleton Mission, 15; Anderson Circuit, 17-18; Bedias Circuit, 24-25; Madisonville, December 1-2; Milliecan and Somerville, 8-9; Hempstead Station, 15-16; Hockley Circuit, 22-23; E. Hempstead Circuit, 29-30; Stoneham Circuit, January 5-6; Hufsmith Circuit, 12-13; Brookshire Circuit, 19-20; Sealey Circuit, 26-27; Bellville Circuit, February 2-3; Brenham Circuit, 9-10; Brenham Station, 10-11; Caldwell Circuit, 16-17.

District Steward and Group meeting, November 27, 1923. Let each Pastor arrange his forward Program for his charge before coming to the District meet, November 27, 1924.

Bring outline of program for discussion. We trust that your beginning of the new year's work shall be arranged so as to insure success. Faithfully yours, R. B. Reid, District Superintendent.

LOUISVILLE DISTRICT Third Round

Eddyville, October 23-24; Grand Rivers. Sub-District Meeting, 25-26; Smithland, 27-28 Paducah, 29; Duane 30; Princeton, 31; Depay, November 1; Drakesboro, 2; Greenville, 3-4; Auburn, 6-7; Morgantown, 8-9; Bowling Green, 10-11; Horse Cave, 12; Upton, 13; New Haven, 14; Boston, 15; Lebanon Junction, 16; Sonora, 17; La Grange, 18-19; Smithfield, 20; Em—
(Continued on Page 15.)

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DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, Oct. 21.

Subject; Centenary Climax Day

Five years ago in the little town of Gollad, Texas, after I had finished a speech on the Centenary Program, a good brother of the congregation came up to me and said; "Well Doc' this cemetery movement is going to be a big thing, alnt it?" There has been nothing of the cemetery about this thing, unless it has been the resurrection of the church from the cemetery. Nothing in the history of the Methodist is comparable with the Centenary.

Educational Value

In the first place, the Centenary has given salutary education to the whole church. The surveys that were made of the Home and Foreign Fields revealed conditions and needs that none of us dreamed of. The church was going on, or better, standing still, in a comfortable complacency, ignorant of needs at home and abroad it was content to pray, "Thy kingdom come." The Centenary turned the search light on Africa, India, China, all the world. It turned it on our polyglot, crowded cities and on our neglected, desolate rural communities. We saw thousands in our foreign lands waiting and yearning for the message of the Christ; we found thousands in our home land living right under the shadow of our churches, who knew no more about the Christ than if they lived in the Fiji Islands. The millions of money and thousands of consecrated lives that have been placed on the altar during the Centenary period, have at least made a beginning, a good heartening beginning.

The Negro's Chance

The Centenary, in more than one way, has been a distinct blessing to our group. Think of what the Home Board has done for our group in the cities of the North where our people have been gathering by the hundred thousands! It hasn't done all the ought to be done by any means, but it has tackled the job right manfully. Dr. W. A. C. Hughes of the Home Board made this significant statement some days ago; "If all the Negroes in the city of New York should take a notion to go to church some bright Sunday morning, there would be a hundred thousand who could not even find standing room in any of the churches." The condition would have been ten fold worse but for the Centenary. Think again of what the Centenary has meant for our schools! Think of nearly a million dollars invested in school buildings! Think of

the fact that in many of these schools, many over-worked, faithful teachers are now, for the first time, being paid fairly decent salaries! But the Negro has received a yet larger blessing from their Centenary. It has taught him to do his giving. The statistics of the church show that the per capita giving of the Negro during the Centenary period, has been five times bigger than it ever was in the history of the church. The New Orleans Area, consisting of a solid block of Negro Conferences, under the leadership of a Negro Secretary and under the superintendency of a Negro Bishop, leads the whole church in the per centage of its Centenary quota raised to date. Let me remind you also, that it was this same Area that paid the first \$100,000 cash into the Centenary coffers.

October 21

What are we going to do on that date? There has been a big slump in our Centenary funds during the past year. We are now face to face with the possibility of closing the period with an embarrassing deficit. The workers on the Foreign Field are holding their breath in this tense hour. The native folks are looking at the missionaries with wistful eyes and asking; "Will they fail us?" And, somewhere out there stands one with thorn crowned head and pierced hands saying to you and to me; "I gave, I gave my life for thee; what hast thou given for me?"

J. W. HAYWOOD,
Baltimore, Md.

Woman's Column

WASHINGTON, D. C.—The Woman's Home Missionary Society, Washington District, at the opening of our new year's work our newly elected president, Miss H. A. Beason, presided. The meeting opened with devotional service by Mrs. Mamie E. Walker. Miss Beason gave an interesting talk on plans for the fall work and an entertainment for the society. She spoke of the annual meeting at Frederick, Md., in July, and the study course at Morgan College from Aug. 13 to 20. The president spoke of the splendid work by the young people's department and the Y. W. Auxiliary of Asbury was highly praised for doing the best work in the Washington District and was awarded the district banner. May the Lord's blessing continue to fill each missionary worker that she may let her light so shine before the world that others might come in.—Mrs. C. Nelson, Public Secretary.



WHAT THE CHURCHES ARE DOING

BOTHWELL, MISS.—Mrs. R. B. DeLoach, wife of Rev. E. H. DeLoach of the Baptist Church, preached for the members of the Methodist Episcopal Church at Bothwell, on August 30, to the delight of all who heard her. On Tuesday night, August 28, Sister R. B. DeLoach with the assistance of another sister raised and delivered 200 pounds of groceries to the room of an afflicted man at Garner, Miss. This man is a sinner, and much praise is due Mrs. DeLoach for the good she has done in so short a time.—A. J. Paicely.

OMAHA, NEB.—Grove Methodist Episcopal held its regular services Sunday, September 16; the weather being unfavorable, the attendance was small, but collections good. Grove M. E. Church is taking on new life under the efficient leadership of our newly appointed pastor, Rev. E. C. W. Cox, D. D. Dr. Cox came to us in June from Manhattan, Kansas, found us very low in spirit and the indebtedness of the church was pressing us. We have put on the Budget System, which is taking care of the weekly finance of the church. The Chatauqua last week was quite a success—we raised \$206.31. We have a united States Rally on at present which lasts until the 2nd Sunday in October in which we hope to raise \$2,000. The quarterly conference was held September 9-10, with District Superintendent G. G. Logan, D. D., which was a High Day in Grove M. E. Church. All claims were paid in full and \$40 was paid to District Superintendent. Mrs. L. E. Hardman who had charge of the Bible Class is leaving for Clark University to join Mr. Hardman, who is a student of Gammon Theological Seminary. We will miss the much needed service of Mrs. Hardman and yet we are glad to see her take such steps for efficient service.—Mrs. Addie Londley, Reporter.

AUGUSTA, GA.—We wish to thank Mrs. N. B. Miner, the President of the Woman's Home Missionary Society and the members of this society for giving the trustees \$35.00 the third Sunday in September. This money was raised in a three night's bazaar the week previous to this Sunday. This money goes for the painting of the church before the coming of the annual conference at this place, November 6. We pray God's blessing on this society, that He might help them in their further undertakings. On August 1st, Mrs. Effie Joseph, the wife of Dr. Joseph of Augusta, Ga., and Mrs. Clara Jenkins, a school teacher of Augusta,

gave a Lilliputian wedding for the benefit of St. Mark's Methodist Episcopal Church. Also we wish to thank the members and friends for their hearty co-operation. The result was \$20.00 raised and turned over to the church for the Kingdom's interest. Too much cannot be said about these two good women for their courageous spirit for the interest of St. Mark's.—Mrs. R. L. Nunnally, reporter.

MILICAN, TEXAS — Under the leadership of the pastor, Rev. D. A. Runnels, Brook's Chapel Methodist Episcopal Church, seems to be on the forward march. The annual bazaar beginning on September 10th and closing out with a rally on Sunday, September 16th, was a decided success. Despite the inclement weather, the total amount raised was \$272.31. This rally was for the indebtedness of our new church. The pastor feels proud of the faithful workers of this church, and pray God's richest blessing upon them.—Mrs. D. A. Runnels, Reporter.

ALLENDALE, S. C.—September 2-13 were revival days at the New Hope Church of the above charge. On the morning of the 9th, Sunday, it was the pastor's pleasure to preach to an attentive audience that crowded the upper and lower auditoriums of that church, the largest frame structure of the Beaufort District. At the close of the message, five souls were received into church. The good people then gave \$222.00, \$200.00 of which was given to the pastor on Thursday, the closing day of the meeting.—E. M. Hurley, P. C.

SEA GROVE, N. C.—Our revival meetings on this charge have just closed, and we had great success both spiritually and financially. Sunday, August 26th was a high day at Pleasant Hill. At 11 o'clock Dr. H. L. Ashe, District Superintendent of the Greensboro District, delivered a wonderful sermon. At 3 p. m. Rev. G. W. Byers swept things clean and sat down amidst many amens. At Piney Ridge, Sunday, September 2nd, Rev. G. M. Phelps of Reidsville, graced the pulpit. At eleven and three o'clock, Rev. Phelps is a power in the pulpit. On Friday night, September 7th, the Rev. Dr. N. D. Shamburger, pastor of South Park Avenue Methodist Episcopal Church, Chicago, Illinois, preached for us. This was indeed a masterpiece. Sunday, September 9th, we were at Stout's Chapel, the old Mother Church. Dr. Shamburger was with us there, to hear the pastor preach, but the people came in such large numbers to hear Dr. Shamburger, the pastor persuaded him to

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preach. One wealthy white gentleman who had known him from boyhood was so wrought up over his sermon till he prepared dinner on Monday at his home for Dr. Shamburger, his beloved wife and brother Noah. Great was our meeting here. Nineteen persons acknowledged faith in Christ. Our pastor, Rev. J. B. Meekins is getting in shape for conference and we certainly hope that he and his loving wife will be returned to us the third time. Rev. Meekins is a young man with a vision and he is bringing things to pass on the Empire Charge.—Miss Donzie Green, reporter.

TOPEKA, KANSAS—We feel grateful to our Bishop for sending us such an energetic pastor as Rev. Alexander Talbert, who was transferred from the Upper Mississippi Conference April 5, 1923, and was assigned pastor of Mount Olive Methodist Episcopal Church, Topeka, Kans., by Bishop R. E. Jones. He and his family are highly respected by the citizens of Topeka. Although he has not been with us six months, we have raised on church debt alone \$1,040.16; on taxes, \$95.37. Total on church debt and improvements, \$1,150.53. We have raised for all purposes more than \$1,700 and nine members have been added to the church. We are praying for a successful year both spiritually and financially.—C. C. Daniel, trustee.

BENTON, MISS.—The Queen Esther Circle was organized at Mt. Pleasant Methodist Episcopal Church recently. The officers are the following: Miss Clara Whisenton, President; Miss Esther Pepper, Vice-President; Miss Constantine Tibbs, Secretary and Mamie Johnson, Treasurer. On August 24, they gave a moonlight entertainment at Guss Campbell School and raised \$18. They proved that they possessed the spirit of the good Samaritan by sympathizing with the pastor, Rev. I. R. Kersh, and donating the proceeds to him, who unfortunately suffered losses (1) by an accident met with in Canton, Miss., July 7th, and (2) on the night of July 9th, a thief robbed his car of parts which cost about \$70 to replace. May the Lord bless this circle and preserve it in the Kingdom of God.—Reporter.

JEFFERSONVILLE, IND.—Sunday, August 26, was a day of much interest. Rev. Gordon of Asheville, N. C., was with us; delivered a soul-stirring sermon in the evening which meant much to all who were present. Wesley is moving along nicely and is taking on new strength. Sunday School under the leadership of Mr. Jackson Spears is doing some splendid work. Sunday, September 2, was a high day at Wesley Methodist Episcopal Church. Our pastor, Rev. I. F. White was at his best in delivering a soul-stirring sermon on "The Valley of Ditches", which was enjoyed by all who were present. After the sermon we were favored with two beautiful solos by Mr. Andrew Hurst which made every one feel that surely God was in our midst. The "Do What You Can" club has just been organized of which we are expecting great things in the future. Watch

them move on.—Mrs. Cora Harvey, reporter.

COCKEVILLE, TENN.—Wright Chapel: We are still on our upward march in church work. Our Pastor, Rev. W. M. Holden, was present with us at 11 o'clock and filled his place in the sacred pulpit and brought a message to us from Isa. 53:1: filled with the spirit and with the power of the Holy Ghost. At 7:30 p. m. he brought us a second message from Mt. Matt. 27:30, with delight to all present. He has wrought a good work among us this year and as the year is near a close we hope the conference will return him to us again. One was added to the church. Our collection for the day was \$15.45. Pray for our uplift.—J. S. La., reporter.

HOLLY SPRINGS, CIRCUIT.—We have just closed a series of revivals, thanks be to our Maker for a great service. We were all able to feel the Holy Spirit throughout these services. Under the effects of the strong sermons preached by Rev. C. V. Heffner the P. C. and others, we are able to say that there were twenty-seven persons happily converted, among whom were men and women. Each week closed with splendid collections. Rev. P. H. Jackson and Rev. L. A. Armstrong assisted the pastor. From the influence of our beloved pastor and this revival we all feel greatly revived and more determined to put our shoulders in the wheel with this for our motto. "Onward, Ever Onward."—Ruby Ross, reporter.

INQUIRY.

To the readers of the Southwestern Christian Advocate, I wish to inquire of the whereabouts of Mrs. Marinda Tarvar, the wife of Furge Tarvar. She was last heard of in or near Yazoo City, Miss. I am Willie Mitchell, the son of Margaret Mitchell, who is the sister of Marinda Tarvar, who came from Auburn, Ala., during the year 1876. It has been 30 years since I have heard from them. Any information will be greatly appreciated. Address communications to the Rev. W. M. Lemar, Sardis, Miss.

Mr. and Mrs. Will Norwood are inquiring as to the whereabouts of their lost son Geo. R. Norwood. Anyone having such information please write us at 210 Woodruff Ave., Toledo, Ohio. He was last heard of a year ago in Ellingsburg, Wash. He is 19 years of age. Mr. and Mrs. Wm. Norwood, 210 Woodruff Ave., Toledo, Ohio.

Quarterly Conferences

HANDBORO, MISS.—Our third quarterly conference was held Aug. 11-12. The business session was held on Saturday and all officers were present. The superintendent highly recommended their work. We were favored with inspiring sermons from the superintendent during the day. One infant was baptized. We had a glorious quarter.—Edward Smith, Reporter.

CHELSEA, OKLA.—Sunday, Sept. 2, was a high day. It is only a ques-

tion of time before the Chelsea Charge will be one of the strongest points on the Muskogee District. Dr. Conwell, our district superintendent, preached very inspiring sermons. The sacrament was administered to a large number. One was added to the church. It was said that this quarterly conference was the best we have had for some time. The church is on higher ground with every department at work. G. T. Holman, P. C.; J. D. Bean, Sec.

YAZOO CITY, MISS.—The third quarterly conference of the Yazoo Circuit convened at Mount Olive M. E. Church with much success. All officers were present and presented good reports. Amount raised during the quarter was \$76.55. The district superintendent, Dr. L. W. Price, presided; also Sunday at 3 o'clock he preached an able sermon; subject, "Christian Character." His subject was strong and forcible. We raised during this quarter \$10.60 for the district superintendent, \$10 for benevolence, \$55.95 for the pastor. J. B. Campbell, P. C.—A. Hooper, Reporter.

MERIDIAN, MISS.—St. Paul Methodist Episcopal Church of Meridian, held its third quarterly conference on September 9 and 10. Our District Superintendent, Dr. B. T. McEwen seemed to have been at his best on Sunday morning and Sunday night. Everyone that was present seemed to have been uplifted after hearing these wonderful sermons. At the close of these services the district stewards paid to Dr. McEwen \$44.40, the quarterly apportionment for St. Paul.—Dr. D. L. Morgan, P. C.; George W. Sims, reporter.

SEDALIA, MO.—Our second quarterly conference September 9, was well attended and the reports were indeed gratifying. The pastor, Rev. M. L. Mackay and the District Superintendent L. R. Grant, were paid in full for the quarter.

At 11 a. m. the district superintendent was at his best, preaching from Judges 16, 20, a soul-reviving sermon highly enjoyed by his hearers. At 3 p. m. the Rev. Wells pastor of the A. M. E. Church, preached a wonderful sermon from Hebrew 9, 22, after which the Lord's Supper was administered to a large number. We were blessed with the co-operation of Rev. T. T. Ward, pastor of the Baptist Church and Rev. Turner, pastor of the A. M. E. Church. We are thankful for such spirit and unity in Sedalia. At 8 p. m. the district superintendent again graced the pulpit, preaching from Rev. 20, 12, to an unusually large audience. Sister S. A. Abbott leader of Class No. 10, having raised the highest amount in class, received the Banner, which was presented by Sisters Moffitt and Washington, who received the next highest. Total amount raised for the day \$114.00.—Mayhew Ramsey, reporter.

DISTRICT ROUNDS

(Continued from page 13)
Inence, 21; Frankfort, 22-23; Jeffersontown, 24-25; Lloyd, 25-26; Tell City, 27; Lewisport, 28-29; Owensboro, 30; December 1; Hawsville, 2-3; Cloverport, 4-5; Irvington, 6-7;

Hardinsburg, 8-9 Taylor Mines, 13; Beaver Dam, 14-16 Hartford, 15-16; Chaplin, 19; Camp Branch, 20; Finchville, 19-20; Shelbyville, 23-24; Dorsey, 26; Powee Valley, 27-28; Vine Grove, January 4; Leitchfield, 5-6; Jones Memorial, 6-7; West Point, 8; Simpsonville, 10-11; Coke M. E. 13; 24th and Lytle, 14-15; Anchorage, 12-13.

Dear Brothers: I am sure you are anxious to meet every claim in full. Our District is honored by having the Annual Conference to meet with us. Let us have no blanks. I am, your Brother in Christ, R. F. Broadbush, District Superintendent, 827 Preston Street, Louisville, Ky.

CRESCENT CITY NOTES

Bishop R. E. Jones will dedicate Williams' Methodist Episcopal Church, Cherokee and Pearl streets, Rev. D. S. Sloan, pastor, Sunday, October 14th, at 3:00 p. m., assisted by District Superintendent M. R. Walker, Dr. L. H. Kling, Dr. C. M. Melden and all our city pastors. The public is cordially invited to be present on this occasion, which means a new day for this congregation.

THOMSON CHAPEL—The Woman's Home Missionary Society raised on September 16th, \$270.56 instead of \$125.56 as previously stated.

GRACE M. E. CHURCH.—Our Church work moves steadily on. Last month our pastor put on a "Tribe Rally" from which we realized \$548.00. Rev. Brown is pushing things to the front. He is having our pipe organ repaired by installing an electric blower at a cost of \$350.00. The church gave him a fifteen days' leave of absence which he greatly enjoyed; visiting Columbus, Luling, San Antonio, Del Rio, and El Paso all in Texas. Rev. M. R. Walker, District Superintendent of New Orleans District, was with us the third Sunday at 11 o'clock and preached an excellent sermon. Bro. William Robinson recently returned from his summer vacation; visiting prominent places in Mississippi and Alabama. The concert and contest under the management of Mrs. M. Hathway was a decided success; realizing \$30.00. The Old Ship of Zion which came to Grace community hall the night of the 28th, was indeed a great and enjoyable affair. Mrs. L. Lamotte has just returned from Birmingham, Ala., where she attended the Grand Lodge. Dr. E. H. Butler, Field Secretary of the Epworth League work for the Colored Conferences, preached the 11 o'clock sermon at Grace Methodist Episcopal Church last Sunday, September 30th. It was indeed a rare treat.—Reporter.

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SPECIAL NOTICES

An open letter from the Executive Secretary of the Division of Stewardship for the Brookhaven District, Mississippi Conference, Magnolia, Miss.:

Dear Pastor and Fellow-Workers: We have every reason to rejoice over the work accomplished under the direction of our big-hearted brother Dr. G. W. Smith, district superintendent. In the matter of SOUTHWESTERN subscriptions, we are lending the conference and our centenary reports were good. It is true that the district is somewhat behind for the past centenary years. This is true with reference to other districts of the church, but we should do our best to cut down this deficit before October 31.

Our world-service program is being delayed and we should come out from among those who are delaying it by reporting our full quotas as soon as possible. Under the new

program of the church, stewardship is to be the vital force. Christian stewardship is both a moral and Christian duty, and is taught in both the Old and New Testament. We agree with Dr. Brummitt that stewardship saves the Christian's self-respect. It puts a stop to the necessity of the church becoming a peddler of pies, oysters, ice cream and notions. It is a positive means of grace, like a good prayer meeting. A tither is akin to God. God himself has set aside a part of his wealth to be devoted to our service. Stewardship is an affair of the spirit. Every minister wants to succeed, but too often one doesn't want to pay the price. Our task now is to have every member become a tither. You say it can't be done? I say it is being done. The department of stewardship is waiting to help you in the task. Any time we can serve you, it is yours for the asking.—A. L. Holland, Executive Secretary for the Brookhaven District, Magnolia, Miss. Box 365.

CARD OF THANKS

We take this method to thank the good members and friends of Philadelphia, Miss., for the many things given us on our way to the district conference. We make mention of the Stetson hat and ivory-handle parasol given us.—Rev. E. G. Webb and wife, I. C. Daughtry, P. C.

I wish to thank the delegation and the ministers of the Topeka District for their appreciation and kindness in presenting to me the beautiful cut glass basket filled with flowers, at

the convention held in Manhattan, Kan., August 1-5. Having served you for the past eight years, I can truthfully say that the work has been a pleasure to me. Hoping to be of more service to you, H. A. Hostie, Dist. Pres., Omaha, Neb.

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Southwestern Christian Advocate

LORENZO H. KING,
Editor

Vol. 50

New Orleans, October 18, 1923.

No. 43.

THE METHODIST BOOK CONCERN,
Publishers

Methodism's Centenary Giving Registers the Highest Peak of Christian Benevolence in the history of World Christendom—An Exhibition of the virility and certitude of her faith in and practice of the Teaching of JESUS.

HEART STRINGS AND PURSE STRINGS

Money is the acid test of devotion to any cause even to the so-called secular interests.

Obviously there are among us many religionists so absorbed in mystical reflections upon abstract and occult dogmas as to intimate that emphasis put on money values is misplaced or is sacrilegious; yet there are sufficient sanctions both in the Word and in the book of human experience to warrant with no less certitude that the acid test of RELIGIOUS devotion is what we readily yield to Him and to the service of Him whom we love in order to facilitate and foster His sovereign sway in our lives and His righteous reign in that society whose relations web us.

Our treasures hold our heartstrings and he who would tie up with God must do so at the sacrifice of his pursestrings, for heartstrings and pursestrings are well nigh identical. He who loves much, will give much. Our conception and our love of God will invariably register in our gifts of what we possess, which is ever incomparable with what we are. For a man IS infinitely more than what a man HAS. The Master of life who demands what we ARE, as a reasonable gift to Him, no less surely demands what we HAVE as a worthful token of our love for Him.

Stewardship of our life is no more divinely enjoined than is stewardship of our wealth. God cannot, will not, accept either of these separately as the measure of even his requirement, to say nothing of such, as an expression of our reverence and love for Him. To instill this inescapable, inviolable

principle of divine and human inter-action into the religious consciousness of Methodists has been the method of the Centenary for the past five years; to get men and women committed to that life philosophy of Jesus which found its high culmination in the cross of Calvary. This identical principle of devotion expressing itself freely in sacrifice was carried on by another of the founders of the early church who exhorted his hearers that they had not yet "RESISTED UNTO BLOOD."

That much-vaunted love of God and of the Christian way that stops shorter than the notch of sacrificial giving to the liberal support of Christianity's organized institutions, society's most profitable investments; needs to take stock of itself and to gauge anew the temperature of its much advertised devotion. For he who withholds his money from God thereby withholds his soul also.

Sunday, October 21st, is Centenary Climax Day. On this day there should be hilarious giving, tempered only by reflection on the sacredness of the act—as one of worship. It is Methodism's unique day. It will never recur. It is the opportunity of a life-time to pour our heart's devotion liberally into the performance by the Christian Church of the greatest feat of Christian benevolence accomplished since the world began. These are days of enduring the acid test of our Christianity as individuals. It is the day of tightening heartstrings by loosening pursestrings. Will we do it? God grant we shall.

October 21st.---Centenary Climax Day

DISILLUSIONED

Because it is typical and concretely illustrates a fundamental necessity in the effort to make an adequate approach to the task of race adjustment, the following clipping is taken in full from the editorial page of a Columbus, Mississippi, daily paper:

"AN EVENING AT ST. JAMES"

Sunday night we attended services at the colored folks church on Military Road. It is the St. James Methodist Episcopal Church, and it is perhaps one of the handsomest and best equipped churches owned by colored people in Mississippi.

It was our first visit there. We were amazed at the splendid building, its equipment and excellent manner in which the services were conducted. The occasion was a sacred concert by the chorus of the church. There were perhaps a hundred white people present. We have heard colored singers of national reputation; imported talent, if you please, but none who excelled these who took part in the program Sunday evening. The program was unique. It consisted of Negro folk lore and anthems.

It was our pleasure and privilege last year to visit Tuskegee Institute, the greatest institution of its kind in the world, and there we heard wonderful singing by trained voices, choruses and singing by the great student body of more than 2,000 voices. The program Sunday evening at St. James church was comparable to that which we heard at Tuskegee.

The big auditorium of the church Sunday evening was filled with people. They were orderly and decorous. The services were conducted in a dignified manner. One was impressed with the whole scene.

St. James Church is an unusual Negro church. Some of the best Negroes in Columbus shape its policies and direct its affairs. It is a splendid influence for good in this community, where harmony between the two races has always existed.

The reference here is to our St. James Church at Columbus, Miss., built several years ago by the late Dr. Harry B. Hart. The present pastor is the Rev. A. G. Cole, a graduate of Rust College, and of Gammon Theological Seminary.

That Columbus Editor seems to have been amazed at the church structure—its size, its appointments, its beauty. And St. James is just such a structure as would be creditable on any corner in any city of this country. It reveals the artistic taste and the religious impulse of that Negro group in its higher outreaches and expressions—but part of the universal phenomena that show all humanity to be kin. He says the people were "decorous" and the services were conducted in a "dignified" manner; all of which is but a tardy admission, or it may be observation, of the now generally acknowledged fact that Negro worship has undergone an evolution from the crude, primitive emotionalism of other days into that ethical type that gives place to reason as the interpreter of revelation and as faith "expanded to its widest vision."

That St. James "is an unusual Negro Church" is true. "Unusual" it is in its excellencies but not in its isolation or in the number of its duplicates. Perhaps the editor above quoted would be amazed sure enough should we inform him (and we do now tell him) that there are ten thousand such churches among the Negroes of all denominations of

this country—many of these being more elaborate in both construction and appointment. As to the dignity and decorum of St. James' worship, that is one of the marked features of every Negro Methodist Episcopal Church in the country. For a half century the Southern Negro has been under the religious tutelage of the Methodist Episcopal Church which has always instilled dignity and decorum of worship in the Negro mind. Her 365,000 Negro members use the same rituals and symbols in worship in common with the entire membership of the vast multitude of Methodist Episcopalians the world over. In fact we are all one, and the grand old church takes just pride in knowing that her local societies are measuring up to the religious standards of the local communities wherein they are established.

Such churches are bound to exert splendid influence for good in their communities. Every Methodist Episcopal Church is a leaven in its influence in the community for civic righteousness and inter-racial good will and mutual helpfulness. Nobody can estimate fully the value of the Negro Church in this direction. Probably it is more potent in this direction among its constituency than is the white church of the South among those it should influence. It is the Negro Church that insures harmony between the races.

Evidently this Columbus editor is experiencing a disillusionment from some of the false notions that, through misguided teachings and prejudicial social traditions, he has long held and propagated against the Negro. It would be an interesting study in social behavior to observe how hereafter the white people of Columbus, enlightened by the expressed testimony of their spokesman of public opinion, will act toward their Negro neighbors. Such a discovery by white citizens of such highly commendable virtues among their colored fellow citizens should cause a positive change of social attitude. With all the splendor of the Negro's church, the dignity of his worship, the earmarks of genuineness in his devotion and the social value of his religion, as attested by the above editorial quotation, we wonder if such citizens are withal unworthy to share in common with other human beings, all the benefits of service and its rewards in a Christian democracy. If so, then what further credential is necessary as an evidence of their merit?

But truth is convincing always and everywhere, and will emerge victorious from every conflict. If more of our neighbors would be honest enough in their intellectual and social attitude to scientifically study the Negro through contacts with him in the higher relations of life rather than judge him by casual observation and senseless and defenceless traditions, they would, many more of them, be forced thereby to throw off their baseless illusions and see the Negro at his best, become convinced of his worth, and be willing for him to share in the community life, those opportunities which would evoke from him his best contribution to society's progress.

In the final analysis, some such approach to our problems must yet be made. Disillusion-

ment must set up. Enlightenment must come. That is the method pointed out by science. It is the way of common sense; it is the way of the Book. Only in the knowledge of the truth of life's ultimate values and relations can men arrive at those positions and enter those experiences wherein they may claim truthfully to be free from wrong actions and motives in their concourse with their fellowmen. May the night of illusive racial notions and dogmas soon lie away, supplanted by the dawning day of better understanding and mutual goodwill, dominated by the Son of Man's love for humanity.

WE TALK: FRANCE ACTS

In America there is abundance of promiscuous meaningless talk about race prejudice and the undesirableness of it as it affects the white and black races of the country, making for social restlessness, and savage treatment of the subordinate race by the dominant race in some sections but very little is being done in a positive way to checkmate such prejudice even as it manifests itself in those public institutions that are supposed to be maintained for the general good irrespective of race.

But quite the contrary is true among Frenchmen. France is not given to much hypocritical talk, but she acts; acts promptly and without equivocation. Herein this sincere plucky European Republic can teach us some things. France does not foster or tolerate institutions and practices that play up and perpetuate the pompous pride of one race at the expense of another and of the general wellbeing of the nation. She puts the ban on whatever burlesques or handicaps any race group comprised within the nation's total population.

More than once has her vigilance been exercised and her courage been displayed on behalf of her Negro citizens. Just the other day, the Reverend Thomas Dixon an American minister of the gospel of Jesus Christ, essayed to show in a Paris theater his prejudice-exciting picture, "Birth of A Nation." Immediately this American clergyman was informed by French authorities that the "Birth of A Nation" could not be presented in a Paris theater until and unless it expunged from its riotous acts all scenes containing burlesques of Negroes.

Thus it was left for Mr. Dixon into whose mind the true conception of democracy had never previously entered, to learn from a stern foreign teacher, the modern meaning of that carelessly handled word democracy; and to learn moreover that even though they be on other shores and under other skies, God maintains outposts of justice and fair play that are to be reckoned with by those who are blind to human rights as they undertake to spread their senseless propaganda throughout all quarters of the globe. America talks about prejudice; France acts against it.

In a few days the Centenary will be gone by forever. Is your contribution in this historic world-serving movement. Give your pastor a contribution before October 31st.

Personal and General

Howard University, Washington, D. C., enrolled on its opening day more than two thousand students, with one hundred sixty-five turned away from the Medical School for lack of accommodation.

At a recent session of the League of Nations, a Cuban, Dr. Coame De La Torriento Perez, was elected President. He received twenty-four out of forty-five votes of as many different nations.

Editor F. M. Larkin of California Christian Advocate, a traditional friend of the cause of Negro education and development, was returned by his, the Southern California, Conference to the General Conference for 1924.

Bishop E. G. Richardson, on October 28th will dedicate the new \$35,000 Simpson Church in Jacksonville, Florida. This entire project is the achievement of the new Pastor Dr. T. H. B. Walker, who was assigned there just last February. Dr. Walker is a brilliant leader.

Area Secretary Moultrie is making remarkable headway in his present swing around the Conferences in preparation for Centenary Climax Day. Sunday, 14th, he was preacher at Asbury and Palen, Savannah, where such giant pastors as Doctors J. A. Richie and F. R. Bridges hold forth.

Among colored delegates from this section to the Annual Meeting of the Woman's Home Missionary Society at Sioux City, Iowa, were Mesdames Amelia Turner, Adah Jenkins, Daisy M. Bulkley and J. W. Moultrie, the first two representing Louisiana Conference, the last two, the South Carolina Conference.

Dr. John R. Hawkins, financial secretary of the African Methodist Episcopal Church, in his recent annual report stated that during the current fiscal year that denomination had raised a total of \$330,000 dollar money. In the denomination are 6,550 ministers, 8,800 churches and 551,766 members.

Fall Session of the Holly Springs District Conference will be held at Grenada, Miss., November 6-11; according to Dr. W. N. Redmond, District Superintendent. The Greenwood District will be held at Wesley, Greenwood, Miss., on November 21-25; the Chairman of the Program Committee being the Rev. J. H. Everett.

Dr. J. B. Taylor, our affable Pastor at Bennettsville, S. C., is just completing a great new church building after three years of heroic struggle on the pay-as-you-go plan. First services will be held in the new church, October 21, Centenary Climax Day. South Carolina Conference boasts no more stalwart Christian leader than is Dr. J. B. Taylor.

Dr. Judson S. Hill, veteran and beloved educator of Negroes, President for 40 years of Morristown Normal and Industrial School, has just been elected by the East Tennessee Conference as delegate to the General Conference at Springfield in May, 1924. Doctor Hill is the first delegate thus far elected by a colored conference.

Ariel Bowen Church, Atlanta, the Rev. H. E. Burns, Pastor, enjoyed Sept. 24-30, a

Doctor Moultrie, Atlanta Area Secretary, says:

Atlanta Area, Colored, must raise \$30,-931.27 to equal the low mark of last Centenary year. The fiscal year closes October 31st. How much of this deficit will you raise for the College rally? Aside from what you have in hand, go after some more cash this month.

REMEMBER CLIMAX SUNDAY all over Methodism is October 21st. That's Centenary rally day for your charge. All unit leaders, auxiliaries and minute men report. Centenary subscriptions unpaid fall due. The \$5.00 rent each one of us owes for God's "Hot Sun" this year also falls due. All of us have been benefitted and should help. Visit from house to house and double up this year.

Place the clock just sent you from Chicago over pulpit and explain it to your people. Read instructions and article on second page carefully. All this money will be credited on your five year quota. Every "Minute" costs \$30.00. Every "Second" is 50 cents. Urge your people to take a part. When every dollar of your Centenary quota is raised, then your clock will "STRIKE TWELVE." That means 100 per cent for your charge. Sunday Schools, Leagues and Church Clubs should take up at least one minute in a world program Sunday.

Clafin College Endowment Rally for Centenary, Wednesday, October 24th. Clark University Endowment for Centenary, Monday, October 29th. (Pastors and Key Laymen expected). Atlanta and Chattanooga Area Council of District Superintendents, College Presidents and Secretaries or Field men, at Clark University, Atlanta, Ga., October 25th and 26th. Bishop Richardson presiding in all these rallies. Dr. R. E. Diffendorfer, of Chicago, Director.

week of great spiritual intellectual and financial profit in the form of a Sunday School and Epworth League Congress. Bishop Richardson gave the principal address and Dr. J. W. Queen, Atlanta District Superintendent, Dr. A. M. Wilkins, and Rev. C. H. Robinson of Zion Hill Baptist, a sister church in the community, assisted in the exercises.

The Rev. George Hatcher, our aggressive pastor, Alexandria Church, Cartersville, Ga., has just concluded a very successful rally for his church's contribution to the Clark University Endowment Fund. The period covering the last three weeks of September was an elaborate literary feast in which more than a score of noted ministers, teachers and professional men, white and colored, of the church and race, participated.

Bishop Jones, on Sunday, October 14, dedicated the William's Chapel Church of this city, Rev. D. S. Sloan, Pastor. The sermon was given by the Bishop; the History of the Church was given by Dr. Valcour Chapman. District Superintendent M. R. Walker of New Orleans District, was present assisting the Bis-

A FINAL WORD TO THE NEW ORLEANS AREA

Dr. E. M. Jones, Area Secretary
To the District Superintendents, Pastors and Laymen of the New Orleans Area:

We are nearing the close of the Centenary Climax Campaign. Just a few weeks remain for us to do our best. Both the offices at Chicago and New Orleans have gone their limit in furnishing all kinds of information and devices to the local churches through the pastors.

The acuteness of the situation has been made known, the awful need of funds for both the Home and Foreign Fields has been definitely told, the results of our failure to rally now will be heart-breaking. During the last four years this Area has done its bit.

In our "I Will Maintain" drive last year we met our quota and up to this tick of the watch we have responded to all the calls of our great church.

But this is the supreme test. This is the most needy time. After such a victorious and successful career for the past four years, we dare not fail to do our level best at this crisis. We dare not fail. We will not fail.

It is now up to our District Superintendents and Pastors and Laymen to put it over this month. We shall expect all of our pastors to report their collections not later than the 25th of October.

hop, as were also President C. M. Melden of New Orleans College and Superintendent T. Restin Heath of Flint-Goodrich Hospital and Nurses Training School. A splendid offering was taken.

Out of a recent bond issue totalling Eight Million Dollars, four Million were appropriated by the City of Atlanta, Georgia, for school building and replacement. Since Atlanta had not built a new school for Negroes within the last quarter of a Century, that city, conscience stricken, came forward with surprising generosity, appropriating \$1,117,270.00 for Negro schools. With this appropriation, five modern fireproof brick structures are being erected, ample in capacity to care for Atlanta's present Negro school population. For this remarkable civic gain, large credit is due to the forward-looking, fair-minded leadership among both the white and colored citizens of Atlanta.

Millions of uncollected pledges made by us to our local pastors and churches have not been paid. Don't let the Centenary close before you pay these sacred pledges.

Cards are out announcing the marriage on October 11, 1923, of the congenial, efficient Business Manager of the Southwestern Christian Advocate, Mr. Reuben Hugh McAllister, to Miss Pansy Doris Raymond of Darrow, Louisiana. The Editor performed the ceremony that made this fine couple husband and wife; and records herein his more than formal interest in their wellbeing. The entire Southwestern force wishes them unnumbered years of health and happiness in that service of God and their fellowmen which alone constitutes real happiness. Mrs. McAllister is a highly accomplished young woman of one of the finest families in New

(Continued on Page 4).

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LORENZO H. KING, Editor.

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2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



The IDEAL WAY:—The y helped every one his neighbour; and every one said to his brother, Be of good courage.—Isaiah 41:6.

DREW THEOLOGICAL SEMINARY

Drew Theological Seminary formally entered upon its fifty-seventh year Thursday, September 27th. The matriculation address was delivered by the newly-elected Professor of Home Missions, the Reverend William Marshall Gilbert, A. B., S. T. B., D. D. The Seminary Chapel was crowded with students, alumni and friends. President Ezra S. Tipple presided and made a brief address of welcome. The Reverend Dr. Millard L. Robinson, Secretary of the New York City Society, offered prayer.

Great interest is always evidenced in the matriculation day service. This was especially true this year as the address was given by the first Professor of Home Missions in America. It was Drew's honor to have founded the first Chair of Christian Sociology of any theological seminary. It now has the added distinction of having established the first Chair of Home Missions.

Professor Gilbert made an exceedingly happy impression upon all who heard him in his initial public appearance as a professor at Drew. He is eminently fitted for his task and his pleasing personality should ensure his success as a member of Drew's distinguished faculty.

PERSONAL AND GENERAL

(Continued from Page 3)

Orleans and this entire section. Mr. McAllister before his connection with the Southwestern served overseas as Chaplain and previously was a regular teacher in our Methodist Schools. After October 20th, Prof. and Mrs. McAllister will be at home, 523 Telemachus Street, New Orleans, La.

FINALLY, BRETHREN,

From Doctors Wade and Ehnes comes, as we close our forms, this telegram pulsating with pathos. It strikes the minor and major chords of our emotional nature. Does it not penetrate bone and sinew and red-blood corpuscles? Does it not cut between the marrow and the bone. Does it not discover to ourselves that intangible somebody that we call the Soul; and does it not lay thereupon the crushing personal responsibility of every Negro member of the Methodist Episcopal Church to enter resolutely and sacrificially into that final giving that shall "avert disaster." Read it religiously and lead your churches to victory!

ONLY FIFTEEN DAYS REMAIN THIS MONTH. LAST YEAR DURING ENTIRE MONTH OF OCTOBER WITH HELP OF "I WILL MAINTAIN CAMPAIGN" WE RAISED \$4,225,000. IN THIS REMAINING HALF MONTH WE MUST RAISE \$4,000,000 OR DRASTIC REDUCTION IN OUR MISSIONARY WORK WILL BE REQUIRED BY RULE GOVERNING APPROPRIATIONS. SITUATION IS SO CRITICAL THAT WE PLEAD WITH YOU TO THROW WHOLE FORCE OF YOUR PAPER INTO FINAL EFFORT TO AVERT DISASTER?

Our Baptist brethren voted in their annual convention recently held at Los Angeles, to erect in Nashville, Tennessee, at a cost of \$400,000. A publishing house building to be known as the E. C. Morris Memorial Building, a worthy tribute to one of the greatest leaders that denomination has known in its history. Half of the needed amount is to be raised in November. A good beginning has already been made.

Dr. Channing H. Tobias, for 12 years Student Secretary of the Young Men's Christian Association, and who has rendered such efficient services in that position, has recently been elected Senior International Secretary to succeed Dr. Jesse Moorland who automatically retired, having reached the age for retirement October 1st. The appointment of Dr. Tobias will give general satisfaction in both the ranks of officials and patrons of the Y. M. C. A.

The Jeanes Fund, for the improvement of Negro Rural Schools, co-operated during the session ending June 30, 1923, with public school superintendents in 255 counties in 14 States.

The 269 Supervising Teachers, paid partly by the counties and partly through the Jeanes Fund, raised for the purpose of school improvement \$338,882. The total amount of salary paid to the Supervising Teachers was \$215,115.54, of which the sum of \$121,300.03 was paid by the public school authorities and \$93,815.51 through the Jeanes Fund.

The business of these traveling teachers, working under the direction of the county superintendents, is to help and encourage the rural teachers; to introduce into the small country schools simple home industries; to

give talks and lessons on sanitation, cleanliness, etc.; to promote the improvement of school houses and school grounds; and to organize clubs for the betterment of the school and neighborhood.

A Methodist prayer meeting and conference in a Chicago law office, May 31, 1850, resulted in the purchase of a \$25,000 farm in Evanston and the establishment of Northwestern University with two professors and nine students. In seventy-three years the university has grown far beyond the dreams of its founders. In its schools of liberal arts, law, dentistry, medicine, commerce, music, speech, and engineering there are now some 630 faculty members and almost eight thousand students. Prominent doctors, lawyers, teachers, preachers, engineers, and publicists are numbered among its alumni. It furnishes ten per cent of all the Methodist missionaries. This fall Northwestern is beginning a financial campaign which calls for \$5,050,000 and means new buildings for the schools of law, medicine, commerce, journalism, and dentistry on a lake front site not far from Chicago's loop district. Part of the fund is to be used for buildings on the Evanston campus and for increased endowments for practically all of the schools. With these improvements Northwestern will be able to offer unexcelled opportunities to its cosmopolitan and world-conscious student body.

GENERAL EXECUTIVE MEETING, WOMAN'S FOREIGN MISSIONARY SOCIETY

Unusual interest and a spirit of deep sympathy will this year pervade the annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society. Stricken Japan will be represented by Miss Alberta B. Spowles, principal of the Ayoma High School for girls, Tokio, who passed through the earthquake experiences and is now on her way to this country to bring report of hopes and needs. Miss Twila Lytton, a teacher in the Woman's College of Japan and other missionaries recently returned will be present with Miss Tsuya Kitajimo who speaks on Japan, "A Future and a Hope."

In addition to the survey of the activities of the Society at home and abroad, reported by officers and missionaries, the program provides many notable speakers. Bishops Stuntz, Thirkield, Nicholson, Blake and Scott are expected to make addresses. Dr. Frank Mason North, corresponding secretary of the Board of Foreign Missions, will deliver the anniversary address.

A student banquet is arranged, to be followed by a pageant given by foreign students and an address on "Student Movements of the World" by Dr. Y. Y. Tsu. Mr. Charles D. Hurrey will speak on "Foreign Students in America."

The meeting will be held in the First Methodist Episcopal Church, Des Moines, Iowa, Rev. Herbert Scott, D. D., pastor, October 25 to November 1. The Foreign Department assembles on October 18 and the Home Department on October 19. On Octo-

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DR. I. GARLAND PENN ANSWERS DR. KELLY MILLER ON METHODIST UNIFICATION AND THE NEGRO

(By the Associated Negro Press.)

Denver, Colorado, October 1—Dr. I. Garland Penn, Cincinnati, Ohio, Corresponding Secretary of the Board of Education for Negroes of the Methodist Episcopal Church has been in Denver for the past few days delivering addresses on the World Service of the Methodist Episcopal Church. He delivered three of these addresses in Trinity Methodist Episcopal Church before the Denver Area Convocation of white Methodist leaders from Colorado, Wyoming, Utah, New Mexico, Arizona, and parts of Kansas and Nebraska including the Lincoln Conference of Negro Methodists. The third address was delivered before the Methodist Race Group and friends of the Scott Methodist Episcopal Church.

The World Service of the Methodist Episcopal Church is to follow the Methodist Centenary, and Negro Methodists will profit by a million of dollars in their evangelistic and educational program.

Dr. Penn was seen by a representative of the Associated Negro Press and his attention called to the recent article of Dr. Kelly Miller in the Baltimore Afro-American, as well as the article of Dr. William Pickens. Dr. Penn agreed to answer the questions propounded to him by Dr. Miller on Methodist Unification and the Negro, and the same follows categorically.

Dr. Miller asks: "WILL THE UNITED CHURCH ELECT NEGRO GENERAL OFFICERS?"

Dr. Penn answers: "The United Church will be made up of the Methodist Episcopal and the Methodist Episcopal Church, South, as they now stand, and operated as they now are, in two separated jurisdictions known as: 1. Representing the Methodist Episcopal Church in its present organization, and; 2. The Methodist Episcopal Church, South, in its present organization. The union inheres in the General Conference where the two jurisdictions will be together. Each jurisdiction will elect its own Bishops and it would follow as analogous, the election of its own general officers."

But suppose Bishops were elected by the jurisdiction, and the general officers by the General Conference, the policy of the South has been, to elect Negroes to officers where only Negroes are to be served as seen in the election of Negro presidents of state institutions of learning in the South and maintained by southern legislative appropriations. All of these presidents are elected by white boards of regents except in few cases recently where such white boards have been supplanted by Colored boards. The Tuskegee demand for a white personnel to head the Negro hospital is a notable exception, but this demand has not the indorsement of the leading white press of the South, nor the leading white leaders, and among those to first express their disapproval have been the white leaders of the Methodist Episcopal Church, South.

Personally, I have no suspicions on that subject because of the policy of the South as

above stated. While Negroes now holding office in the Methodist Episcopal Church, represent that work in some cases before white Methodist bodies, they nevertheless are officers of interests which concern their group."

"The Methodist Episcopal Church, South has for years had Negro Bishops and general officers of the Colored Methodist Episcopal Church appear before and speak to southern white Methodists from Texas to Virginia. As a matter of fact, the Unification Pact proposes that the Methodist Episcopal Church, South, shall continue to help the Colored Methodist Episcopal Church with whom they are related and interested. So that probably no Negro General Conference officer of the Methodist Episcopal Church will function in and before southern bodies except incidentally. Even then there are many examples where Negroes are on boards and committees with representatives of the Southern Methodist Church working together in perfect harmony."

Dr. Miller asks: "HOW WILL THE UNION OF THE NORTHERN AND SOUTHERN WINGS SERVE TO INCREASE THE NEGRO MEMBERSHIP?"

Dr. Penn answers: "However fair and impartial any white body might be to Negroes, thousands of our people are suspicious on general principles of white people. This is due to lack of belief in their fairness, the wrong interpretation that is made by many leaders upon movements, and sometimes those, who are in perfect good faith and fair, would nevertheless advise and give a word of caution as is, I presume, the position of Dr. Miller and Dr. Pickens."

"The one great inter-racial body in this country that is really giving Negroes what belongs to them in spirit and truth, is the Methodist Episcopal Church. Yet our growth in Negro members is slow. For instance, Negro men have been elected general superintendents or full fledged Bishops in this, the largest Protestant Christian body in the world, while at the same time, more money has been expended by the Methodist Episcopal Church for the help of the Negro race for the last four years than any other church body in the world. When one thinks of these great and outstanding blessings to the race, there is the wonder why the growth is slow. Such as related above would seem to be the greatest incentive for Negroes to join and strengthen such a body. Yet, our growth is but gradual. The answer to this, is the fact that even where white people are fair and just to Negroes, some Negroes go behind the returns and sound alarms such as: "Watch him," "They cannot be trusted", "It looks good but you are being deceived," etc. Such alarms prevent the Negro from even participating in inter-racial movements, both church and secular, that might be of the greatest help to the Negro."

"It is perfectly plain on the face of the present Unification Pact, that Negroes will first of all sit as delegates in due proportion in the General Conference of the United Church on terms of equality with all others, North and South, and the world over. Second, that Bishops Jones and Clair will be Bishops of the United Church. Third, that the Negroes now in the Methodist Episcopal Church will function in Jurisdiction No. 1 as they are now

functioning in the Methodist Episcopal Church and that inasmuch as the Jurisdiction elects Bishops and not the General Conference, there is just the same right to expect that the Methodist Episcopal Church which is the Northern jurisdiction will continue to elect Negro Bishops as a part of their quota for Negro work as they did at Des Moines in 1920. Dr. Miller should remember that the General Conference of the United Church only names the number of Bishops while the Jurisdiction elects them.

"Fourth: That Negro ministers and laymen in Jurisdiction No. 1, or the present Methodist Episcopal Church, will vote on constitutional and all other questions as all other ministers and laymen of the great church.

"Fifth: That no advantage has been taken of the Negroes in the Colored Methodist Episcopal Church by insistence on the part of the Negroes of the Methodist Episcopal Church, that the help hitherto given the Colored Methodist Episcopal Church should now come to the Negroes of the Methodist Episcopal Church who are organically a part of the union. To the contrary, all the help hitherto given, and more, to the Colored Methodist Episcopal Church by the Methodist Episcopal Church, South, the Negroes of the Methodist Episcopal Church readily concede to the Colored Methodist Episcopal Church with a 'God Bless you.'

"In spite of these five big outstanding points, easily recognized, some well known Negro leaders by raising the cry of Wolf! Wolf! run the risk of thwarting the thing which may open new doors to understanding and services for the race and make possible what is being done in good faith for the race to be totally misunderstood and misinterpreted. The answer then to Dr. Miller's second question is that, if Negroes don't see in the present relationship of Negroes to the Methodist Episcopal Church, the greatest opportunity to serve their race, in an inter-racial body on terms of equality in the United Church, and open doors hitherto closed, it will be because their vision is blurred by alarms and cries, misinterpretation, and the discounting of the real situation as it appears on its face."

Dr. Miller asks: "WILL THE SOUTHERN CHURCH OUT OF ITS OWN POVERTY BE ABLE TO ADD ANYTHING TO THE ESTABLISHMENT OR SUPPORT OF NEGRO SCHOOLS AND COLLEGES?"

Dr. Penn answers: "There is a growing disposition upon the part of southern people to do more for the education of the Negro than ever. This is seen in increased appropriations by state legislatures for state institutions for Negroes, by city councils helping to erect high schools, by county boards of education in meeting Rosenwald and other propositions, as well as in other ways. This is going forward more rapidly than some Negro leaders know. I am a traveler and see what is going on. My business is to pay especial attention to forward movements in education. It is true that the need is so great and the neglect so far reaching that what is being done seems little. Yet, the point we make is, that more is being done every day and month of the year. The move forward is noticeable in

(Continued on Page 10)

Hold Up the World for a Minute!

Fifty Cents a Second Will Support the Entire Benevolent Work of the Methodist Episcopal Church Around the World. Thirty Dollars Will Support it for One Minute.
Set Your Clocks at World Saving Time!

ONE of the fascinating figures of the Greek mythology was Atlas, the giant who held the world on his shoulders.

In these October days there is an opportunity for every man, woman and child in the Methodist Episcopal Church to play the role of Atlas.

It is possible for anyone to carry the whole worldwide benevolent work of the Methodist Episcopal Church alone for fifty cents a second, or thirty dollars a minute. In other words, one can take the part of a modern Atlas, carrying on a single pair of shoulders the expenses of a great enterprise of love which completely circles the globe.

First Aid to the Imagination

In order to realize what this means, take out your watch and stay perfectly quiet while one minute is ticked off by the second hand. Do not speak or allow anyone else to speak. Simply watch the second hand travel around its little circle. It will doubtless seem like the longest minute you ever went through.

While that minute is being ticked off, let your mind and imagination race out over the world in an endeavor to get a picture of the work of the Methodist Episcopal Church through its boards of benevolence. In the words of Kipling—

"Take hold of the wings of the morning,
And flop around the earth."

Take the whole work of foreign missions, for instance. A line of Christian occupation which runs through forty countries, with over eleven hundred missionaries, twenty-two thousand native workers and more than one half million church members. What a chain of light and power stations!

Think of supporting these even for half a minute!

Think of the line of Christian centers in the United States along both the old frontier in the west and the new frontier in our great cities and industrial communities and foreign-speaking neighborhoods.

Think of the twenty-nine hundred and fifty workers supported in whole or in part by the Board of Home Missions and Church Extension. Through that board the church is trying to say to the many

nationalities in our country, "Nothing human is foreign to me."

Take a few seconds and think of the far-reaching work being done for the education of Negroes.

Part of the great load one carries on his shoulders

when he supports the worldwide work of the church even for a second is the support of twelve colleges and five academies, where more than sixty-five hundred Negro students are being educated for leadership in these critical days.

Then if your imagination can stand it, take a few more seconds to think of the work of the Board of Education, of the Board of Sunday Schools, of the Epworth League, of the American Bible Society, of the Board of Temperance, of the General Deaconess Board, of the Board of Hospitals and Homes.

God's World

And then if that minute is not all gone think of the world as it really is. Not merely a round ball of matter rolling through space — but God's world. The world that God so loved that He gave His only begotten Son to redeem it.

What time is it by your watch? We have been using many kinds of time during the summer. Standard time and Daylight Saving Time, old time and new time, sun time and city time. In October let us make it "World Saving Time."

There has been sent out to every Methodist

Episcopal Church in the country a poster of a clock which shows both the hour hand and the second hand. The hands of this clock are to be moved forward one second for every fifty cents given and one minute for every thirty dollars given before October 31, for the special emergency confronting the mission boards of our church at the close of the fiscal year.

Stand under the great worldwide enterprise of the Kingdom for one second—ten seconds—thirty seconds—one minute—five minutes! They will be literally world saving minutes. Help the clock to strike twelve in your church.



A Lovely Lane Around the World.

By HALFORD E. LUCCOCK

NOTHING could be more important to those within the Church than to recall freshly to mind again and again just what the missionary enterprise of the Church is.

In the complexity of the world's need at present, and the many points at which the work of the Church touches that need, there is danger that the great essential, fundamental contribution which the Church makes may be lost sight of. And when that gift which the Church has for the world drops out of sight, the missionary enterprise loses its commanding grip on the minds and hearts of men.

Let it be emphasized again and again that in the present situation in the Methodist Episcopal Church the great thing at issue is not that the Centenary program can not be completed. It is not that the prestige and honor of the Church are at stake. It is not that an effort to meet the quota ought to be made by the Church.

These things may or may not be true. But at the best they are not a large enough nor a true enough picture of the situation of the Kingdom of God at the present time, nor do they furnish to us the necessary motive power. They do not emphasize nor portray the deep human need of the world.

A Spiritual Task

The urgency that lies on the Methodist Episcopal Church is a far deeper one than any of these things. It is nothing short of the oft repeated statement, but repeated every succeeding year with a new tragic emphasis, that *in the present situation in the world the only force adequate to save civilization is the spiritual power of the Gospel of Christ applied both to individuals and on an international scale.*

These are days filled with a spirit represented by words which need the prefix "dis" put before them. They are days of disillusionment, disenchantment, despair, and discouragement. The only hope of the world is in the development of spiritual forces strong enough to contend with and overthrow the forces of hatred, of greed, of materialism, which are working such havoc in the world.

All through Europe we see the rekindled fires of old animosity. A recent traveler has said that Europe might well be called the "United Hates" of Europe. The zones of friction and irritation along which race prejudice and national ambitions run have been lengthened. Thoughtful students of world affairs have said that the world has about fifteen years to go before the outbreak of another world war. H. G. Wells puts the time at twenty years.

But whether it is fifteen or fifty years, a large number of gloomy prophets regard the present space of time merely as so many days' grace before the outbreak of another engulfing tragedy. The only prophet who speaks authoritatively of any hope is the one

who proclaims the spiritually transforming power of the Gospel. In other words, the years of grace that lie before the world must be in every sense of the word years of grace of our Lord Jesus Christ.

This urgent situation is not merely in foreign lands; it is in America also. We are in the habit of complacently assuming that America is the hope of the world, forgetful that the only hope of the world is not merely in America but in a *Christian* America.

The urgent task is to spiritualize the forces that are making tomorrow in America. If we could Christianize all the contacts of America with non-Christian nations, that would be the largest contribution to foreign missions which could be made. For if that were done, America could scarcely keep up with India and China in Christian progress.

Exporting Lovely Lane

In the face of all this let us again and again remind ourselves and others that what we are exporting to the world to meet the need is not a program. It is not so many tons of brick and stone and mortar. It is not even so many people.

It is a great spiritual experience. That has been the fundamental contribution which Methodism has had to make to the world and that is, by the grace of God, the contribution she is making now. Someone has pointed out how finely in keeping with the logic of Methodist history it was and how beautifully prophetic of the future, that one of the very first Methodist meeting houses in America was planted right adjoining the wharf at Baltimore.

It was the Lovely Lane Meeting House, so sacred a spot to many and so historic a place in the annals of Christianity in America. It was very prophetic of the outreach of Methodism to other lands, that around that meeting house the waters of all the seven seas were continually lapping, thus giving a picture, as it were, of the time when, touched by the spirit of that place, there should go out to all the far seas of the earth messengers of the great



From this Lovely Lane Meeting House the Enthusiasm of Methodism has gone Around the World

good news that "if any man is in Christ Jesus he is a new creature." Many men have wandered into that little meeting house beside the wharf just to find out if anything was happening and they found out that something *was* happening. For there they have been arrested just as truly as the Apostle Paul was arrested on the Damascus road and their lives have been turned into new directions.

What Methodism is exporting to the world is the Lovely Lane Chapel. The real heart of the missionary is nothing more nor less than the setting down in both crowded and distant centers of the whole round world such a spot as Lovely Lane where lives can be quickened and through quickened lives whole empires may be born anew.

Lanes Around the World

Methodism is a very wonderful story of Lanes. We think back of those early days in Fetter's Lane in London where the first Methodists had their hearts touched and where there was the first beginning of that strong warming of the heart which made a new spiritual climate for England and for all the world.

The association of the names of Fetter's Lane and Lovely Lane makes one remember what we are trying to do is to build a Lovely Lane around the world that shall stretch on through every crowded highway of need, that shall run on through every dark spot of earth until it comes at last to that "city which cometh down from heaven whose builder and maker is God."

What if we might make every church in Methodism hear anew this year the splashing of the waves around the old meeting house on the wharf at Baltimore, one of the earliest shrines of Methodism in this country. That sound of lapping water would call us all back to our great heritage of wit-

nessing. A person who in his youth has lived within the sound of running water day after day, year after year, never quite gets the sound out of his ears. For years he has gone to bed and wakened up with the same soft notes of music in his ears in the morning.

There is something the matter with our Methodist Church. It cannot quite get away from the sound of the sea that calls out to it to come and share with the far places of the earth its own spiritual experience. Methodism ran away to sea at a very early age. It had a wild and headstrong youth. It could not be confined in English villages nor along the seacoast of America. It ran away to the four corners of the earth.

Those who have had the real spiritual experience cannot totally shut out the call of the sea. There are great multitudes of men and women in our Church who know that that old circuit rider of the Alleghany Mountains, William Hunter, was not mad but spoke forth the words of truth and soberness when he sang,

"There is a spot to me more dear
Than native vale or mountain,
It is not where first affection's tear
Sprang freely from its fountain;
It is not where kindred souls abound,
Though that were almost heaven,
But where I first my Savior found
And felt my sins forgiven."

You do not need to go very far back in the family history of any one of us till we come to some place at which Lovely Lane represented the great turning point of life.

We are building around the world A Lane that has no Turning.

Follow the Gleam!

It is less than ten years ago now that a ray flashed into the mind and heart of a consecrated Christian, as he tramped through the hours of darkness far away amid old Judea's hills. It was sacred ground he was treading, for there Jesus had walked, and the Galilean memories that came flooding back lifted our dreamer into a spiritual ecstasy which bore him away on the wings of love to the very presence of God Himself. In such a moment of transfiguration, he visualized a world truly evangelized.

He followed the gleam, and our Centenary achievements are the result. Today hundreds of new churches, hospitals, parsonages, colleges, schools, orphanages and other centers of the ministry of teaching, preaching and healing, together with unnumbered new workers, are the light-houses around the world, whose torches have been lighted by that single flare.

In the period of transition a crisis always comes. To merge into the new, the while maintaining the full measure of the old program, means a period of double sacrifice and devotion. We are now in the midst of that crisis. October 31st marks the closing of the Centenary and the embarking upon the World Service program. But for the World Service to succeed the Centenary must not fail. Any failure now is transmitted into next year's missionary work. That spells despair! And in this dark hour of the world's life, Methodism surely will not write further despair into history.

The Centenary crisis is at hand. The Centenary Climax Campaign is on. But Methodism is going to succeed, it is already responding—not yet in adequate measure, but the light of promise is written in many colors across the sky. Our missionaries already are in the field. We do not need to ask devotion and consecration from them. They gave it when they gave their lives to missionary labors.

Two high-lights to tell the story of success:

A card from E. J. Lockwood, district superintendent, Waterloo, Iowa:

"Here's a word of cheer. Thirty charges on Waterloo District, Upper Iowa Conference have made preliminary reports to me.

"Net increase from these charges over last year, for Centenary, \$3282. Nineteen charges report gains of from \$22 to \$1323. Eleven charges report losses of from \$18 to \$500. Many say 'hope to get more before Conference, October 3.'

"Hoping to report a gain of \$5000."

A word from J. P. Jenkins, area secretary of St. Paul:

"Four conferences of the St. Paul Area have so far given \$20,000 on Centenary gifts over last year at this time. Hope for a net increase when final settlement is reached."

Christ is the gleam to us. Let us in turn radiate His light, just as in the darkest night the moon flings back the glory of the sun, and be the guiding star to millions of darkened people to lead them to Christ whose person is light and life.

Centenary Climax Hangs in Balance

United Church Observes October 21 as Day of Rejoicing and Insuring Final Victory—Clock Measures World Seconds and Minutes

NEXT Sunday is Centenary Climax! The years of dreaming, of planning, of working, of praying, of giving, of going all come to a focus next Sunday. The Centenary has been an astonishing success. What a wonderful day, then, must this be that marks its climax!

It was seven years ago, at Saratoga Springs, while the General Conference was in session, that men began to dream the Centenary. And a year later, at Niagara Falls, it took form. Some of the men who held the big roles then are not here now. Bishop Lewis and Dr. Goucher and John T. Stone, that consecrated layman who headed the Centenary commission—all will have to do their celebrating in a land where the true value of the Centenary shows even more clearly than it does here.

And Bishop Bashford! How he towered above that little company at Niagara Falls, with the spirit of the Lord upon him, as he cried, "If this thing is carried through it will cost life, but, for the sake of the church, let us never attempt it unless we do carry it through!" Well, it *has* cost life, but Bashford knows today that it has been carried through.

The Centenary comes to its climax with the missionary work of the church at its highest pitch both at home and abroad. Not only in the gains that can be measured by statistics, such as membership, constituency, property and giving, but in the realm of the intangible the enterprise is stronger than it has ever been before. The church is rendering a higher type of service to the Kingdom through better-trained leaders. The influence of the church's ministries is reaching farther, and into more inaccessible places than ever before. If it cannot be said that the church is doing all it should be doing for the Christianization of the world, it can at least be said that it is doing many times as much as was being done a few years ago. Every Methodist who has had a part in making this great advance possible must feel a thrill of pride.

But it is also true that the Centenary comes to its climax at a time of peculiar financial difficulty. Lulled to a false security by the unbroken reports of success in missionary programs, the church in America has allowed its support to fall into arrears to such an extent that only a united and heroic effort can take out the financial slack before the end of the fiscal year on October 31.

In a church that dealt less drastically with its benevolent agencies than does the Methodist Episcopal Church, this lack of support might not prove immediately disastrous. Officers of missionary societies might go to banks and borrow the funds required to carry the work until the church again rose to its support. In Methodism, this is impossible. By the law of the church, the missionary boards cannot appropriate for work during the next financial year more than is represented by the receipts of this. If the decline in Centenary income is not, therefore, made up before the end of this month, the missionary enterprise must be curtailed by the extent of the loss. At the opening of October this loss threatened to be more than \$2,500,000, which would mean the cutting out of a quarter of the work of both mission boards.

On its face this seems impossible, absurd. That the most successful missionary advance in the history of Protestantism should reach its climax only to suffer such a disastrous retreat is not a climax, but an anti-climax. This church is not going to allow anything like that to happen. Everywhere its pastors, with devoted laymen, are setting the case individually before church members, and the response shows that the situation has only to be understood to be met.

Centenary Climax Sunday, October 21, comes along just in time to make it possible to unite the celebration of Centenary victory in the past with the demonstration that the victory is to be carried clear through. By the use of the Centenary Climax Clock, and by other methods, all the churches of Methodism will unite on that day to bring the missionary income to the point where the future of all the work will be safeguarded.

Pastors have made careful arrangements for the services next Sunday, when the celebration of the past advance is to be united with the provision for missing "world minutes." The statement that the response of the church can be measured by the number of minutes' work around the world, each minute costing thirty dollars, has caught the imagination of the church. Youngsters in the Sunday school are buying world seconds, while their elders pile up the world minutes. And on Centenary Climax Sunday all will join together to make the hands of the Centenary Climax Clock go round. Methodism is going to "strike twelve."

Of course, Centenary Climax Clocks will not come down after next Sunday. Nor are they forced to stop when they have reached full noon. Any money that is received for the Centenary cause before the last day of October is of value in meeting this emergency. But next Sunday is the "big day," and will largely tell the story of final Centenary success or failure. The church at large will eagerly await final reports, which will appear in this paper.

The Hour Hand

BY GRANTLAND RICE

"What time is it?"

It's time to move

From out the stolid-bordered frame;

It's time to rustle from the groove

And beat it back into the game;

It's time to edge in with a start

That's just a trifle more than bluff,

And, whatsoever be the part,

To give the game your keenest stuff.

"What time is it?"

It's time to fight;

To rally up the hosts of cheer,

And, in the face of bitter night,

To wipe away the useless tear.

"What time is it?"

It's time to be

Out there among the battling throng;

It's time to set your honor free

From any taint of shame or wrong.

NEWS FROM NEW YORK

Dr. John H. Reed Noted Missionary and Churchman to do Field Work for Methodist Episcopal Church—St. Mark's Methodist Episcopal Church to Start Fall Rally—Salem Methodist Episcopal Church Organizes Junior Trustee Board—Correspondent Making a Survey of Sunday Schools.

By Cleveland G. Allen

Dr. John H. Reed, one of the most widely known Negro churchmen in the Methodist Episcopal Church, and who a few months ago, returned from Liberia, Africa, where he passed eighteen years as a missionary, has been appointed by the Secretary of the Committee on Conservation and Advance, to deputation work on the Chattanooga Area, under the direction of Dr. J. C. Sherrill, the secretary of that Area.

Dr. Reed will shortly enter upon this service, and in talking to your correspondent last week said that he hoped to be of the largest possible service in this new field. Your correspondent regards this as one of the most important appointments in the Methodist Episcopal Church, and the selection of Dr. Reed to fill this office will be received throughout the country with much interest. His long experience as a missionary, and his intense interest in the cause of the missions will prove of great value in helping him to get over the missionary cause before our conferences and the church in general. While in Africa Dr. Reed did much to extend the cause of Methodism and unfurl the banner of Christ.

He is a graduate of New Orleans University, and was ordained in Texas Conference in 1895, by Bishop Andrews. In 1905 he went to Africa, remaining up to a few months ago. He has pastored with success in Texas, Little Rock, and other places. He is the author of a widely read book entitled "Racial Adjustment in the Methodist Episcopal Church." The book throws an interesting light on inter-racial co-operation, and many of the things that have taken place in the Methodist Episcopal Church recently, Dr. Reed forecasted in his book.

The St. Mark's Methodist Episcopal Church has started its fall rally which will continue through the month of October. The rally will center upon raising sufficient funds to assist in the building fund of the church, and the church has been well organized for the rally. During the month prominent speakers of both races will be present and assist in the services, and it is hoped that the rally will be one of the most successful held in the long history of the church. The church is undergoing one of the most critical periods in its history, and the Rev. Dr. John W. Robinson shows that he has a fine grasp upon the needs of the church and community. Since coming to the church Dr. Robinson has instituted many new features, which is giving the church a larger place in the community and religious life of the city. Further reference to the rally and the work of the St. Mark's Methodist Episcopal Church will be made in another issue of the Southwestern Christian Advocate. A great

opportunity is given to the young people of St. Mark's for service, and it is hoped that the writer will see a larger number of young people of St. Mark's working in the church.

Salem Methodist Episcopal Church, of which the Rev. F. A. Cullen is pastor, is one of the most flourishing churches in Methodism. The church under Rev. Cullen has had a remarkable growth, and its influence has been widely felt throughout the community. It is well organized, and one of the most inspiring features of Salem is the opportunity that gives to the young people to work in the church. Dr. Cullen believes that the young people ought to be given a larger place in the church, and one of his latest efforts in this direction has been the organization of a Junior Trustee Board. The aim of this junior board is to assist the regular Senior Trustee Board in the work of the church, and to give the young people a larger place in the administration.

The Junior Trustee Board has already started its work, and has voted funds to place a new carpet on the floor of the main auditorium. The introduction of this new feature by Rev. Cullen is in line with the latest methods of religious education. Young people will be attracted to the church in the proposition as they are allowed to share more in the work of the church. There are few churches in New York where the young people are more active than Salem, and this church is trying to reach and administer to all sides of the young people's life. The church has a membership of close on to 2,000, and has purchased a larger church building which it will enter soon. Dr. Cullen is a progressive pastor, and is meeting the needs of this great community in a very commendable way. He is a graduate of Morgan College, and Drew Theological Seminary.

Your correspondent is making a survey of the Sunday Schools of our churches in the city. The purpose of the survey is to find out just to what extent the churches are meeting the needs of the children, and providing for their religious life. A Sunday School is visited every Sunday and a questionnaire is submitted which inquires into the number of pupils enrolled, the number of teachers, how many have graduated from teacher training courses, how many in teacher training courses, etc.

The method of worship is also studied, and the lesson series that are used. The survey will take several months and will take in Sunday Schools of all denominations in the city. The results of the survey will be made in a report which your correspondent will submit to organizations interested, and also the Southwestern Christian Advocate.

The writer believes that more interest ought to be taken in the Sunday Schools, and an effort made to secure trained teachers.

The same attention should be given to the qualifications of the Sunday School teachers, as the day school teachers. Your correspondent finished a course in Religious Education this year, and will devote a great deal of his time to the religious welfare and interest of the young people of the race.

DR. I. GARLAND PENN ANSWERS DR. KELLY MILLER

(Continued from Page 5)

every Southern States. While of course, all white leaders in this forward move in the states are not members of the Methodist Episcopal Church, South, yet if I stated the names known to me and the educational and evangelistic propositions they have influenced, it would surprise even Negro leaders to know how many of these white leaders are Southern Methodists.

"Moreover, the Methodist Episcopal Church, is yearly aiding the Colored Methodist Episcopal Church in its evangelistic and educational program. Certainly it is small as compared with what the Methodist Episcopal Church, South themselves say it should and will be, and small as compared with what the Methodist Episcopal Church has done and is doing. But note the point: Its more today than ever, and if now more, why not believe it will be more—not less tomorrow. Is there not more reason for believing that in the United Church, Colored Methodist Episcopal will get more than they are getting now, because of the comparison which will inevitably follow of what each Jurisdiction is doing for the missionary problem of evangelizing and educating the Negro with which traditionally they have been and are related? Is it not reasonable to suppose that the growing liberality of the Methodist Episcopal Church towards the Negro will have in the United Church, some influence upon the sister Jurisdiction in behalf of the Negroes they are helping? Dr. Miller is mistaken about the poverty of the Methodist Episcopal Church South. It is fast becoming one of the strongest churches in wealth in the South, and when unification comes, some southerners of the Methodist Episcopal Church, South may surprise us on behalf of Negro education thru denominational channels, as some I know who have taken advanced steps thru state and municipal avenues.

"Yes, Dr. Miller, the Methodist Episcopal Church, South, will, I believe, do more for the Negro—not less. Let us be willing to give every man his due. Do we forget in our thought and are these people given credit for many a dollar they give thru their Negro servants for church and educational work among Negroes? Only the good Lord knows how much of the money finds its way to the Negro Church thru such channels. This I wish to encourage."

Dr. Miller says: "WILL THE SOUTHERN CONTINGENCY BRING TO THE UNION A RELIGIOUS CONSECRATION AND ZEAL FOR CHRISTIAN BROTHERHOOD, THAT WILL KINDLE THE PIETY OF THE THREE HUNDRED THOUSAND BLACK ALLIES OF THE NORTHERN CHURCH?"

Dr. Penn answers: "The good results of the inter-racial movement in the South is that contact, observation and conference between white and black leaders among men and women have served to give understandings, to kindle fellow feeling of interest, to promote Christian brotherhood, and start action leading to good results. So that there are now

some white leaders among the men and women of the South not surpassed in their zeal and consecration to truth as to what is due the Negro by any Northerners I have known. My intimate contact has been with northerners for thirty-two years of active public service. I have known thousands of *true blue* among these Northerners, but, by their side, I know some leaders in Southern Methodism, whom my Northern white friends regard equally as true as themselves.

"I am a devout believer in the power of understanding, knowledge of each other from acquaintanceship, the recognition of common service with all men in the uplift of men, as means towards dispelling prejudices and ennobling brotherhood. Moreover, my people had as well understand once for all, that it is not sections that will bring to them what is justly theirs, but it will be the individual people of the sections, which means that friends of all sections should be looked to for help rather than a particular section.

"I plead guilty of honestly trying to encourage that noble band of Southern white people who are trying to usher in a new day in the South and who are trying to convince their fellows of the humaneness as well as wisdom of being just to their Negro fellow citizens, in the courts, at the ballot box, on public carriers, and in the uplift of their children thru education. Some of the most forward are in the Methodist Episcopal Church, South, and with new allies of the same ilk in the United Church they will be strengthened in the great cause they have espoused.

"I have known many a Southern Methodist preacher to be the best friend and co-worker of the Negro preacher in the community where the two lived. Union I believe will strengthen and not lessen this bond of interest and fellowship in all things essential to the peace and progress of both."

Dr. Penn said in closing, "that he held no brief for the South, nor was he needed or desired to be regarded as a special pleader for that section. He had been for twenty-seven years, an officer in the Northern body of Christian men and women, but he was trying to be simply fair and just and see things as they are and not read into anything fair to his people, suspicions that had no basis in fact, and that he was not in approval of any denial of that which belonged to his race at the ballot box, on public carriers, in the courts, in education, or in business. Rather it was because he did not approve of such, he was trying to address himself to movements and encourage people in any section, whose efforts might contribute to the amelioration of such condition, rather than mere denunciation of such. The denunciation is easy, but the changing of condition is the difficult problem. He did not regard leadership as getting us anywhere who were as suspicious of those who seemed to be honestly trying to usher in the new day as they were in denouncing of those in open opposition."

The doctor also told the reporter that he could add no more light to the question that contained in several articles which have been published and in this reply to the questions asked. Hence so far as he was concerned the discussions were closed with this despatch.

NEWS FROM THE FAR WEST

By Rev. A. P. Shaw

The session of the Southern California Conference closed October 2. The reports of the Colored Churches in the conference showed a marked improvement over other years. There were no changes of pastors in the colored churches.

Among the things of interest concerning the work is the good news that the Lake Avenue Church of Pasadena has donated its old main auditorium building to Scott's Chapel, the finest church among the colored people of Pasadena. It will be one of the best among us in the west.

Rev. O. S. Stout is leading the people of Watts in a program for a new church this year. A well located lot has already been purchased and the foundation of the first unit of the church is being laid. It is a matter of only a few years before this well located mission will become a thriving, self-supporting church.

THE MISSION OF METHODISM IN RUSSIA

By Dr. Frank Mason North

At the General Conference of 1920, the Special Committee on Methodist Work in Europe which had for its Chairman one of the well-balanced progressives of the Church, Dr. George P. Eckman, included in its report, written by him, a striking paragraph on Russia.

"While," he wrote, "the plowshare of revolution has wrought material and social distress to Russia, it has also opened rich fields for spiritual achievements. Christianity confronts an opportunity which properly used, will create an epoch in religious history. The separation of church and state has set the Russian Orthodox Church free to perform its mission untrammelled by political restraints and embarrassments and has afforded Protestantism an approach to the people of Russia which must be utilized as speedily and wisely as possible in the fear of God and the love of mankind.

"The four-fold advance recommended by the Commission on Methodist Work in Europe should command the approval of all intelligent students of conditions in Russia, both for its comprehensiveness and its spiritual insight. It embraces economic, social, educational and evangelistic lines of activity. Industrial reconstruction is so obviously indispensable that it provides the first opportunity for practical missionary enterprise. Social service exemplified in manifold philanthropic and community welfare work is a strategic and apologetic policy of the highest quality. An educational program ranging from the most elementary forms of popular instruction to the most advanced university culture, from kindergarten to the farthest reach of the technical and professional schools, is imperatively required. Animating and controlling these broad undertakings, and essential to their success, is the religious purpose which underlies them. If the soul of Russia cannot be saved the material welfare of the people is impossible of permanent attainment.

"Methodism enjoys the distinction of having in its very genius a powerful appeal to the favor of people who are seeking expression

for their democratic aspirations. It presents a type of religious life which is readily accommodated to changing social and political conditions. It creates no suspicion of being actuated by any other motive than the moral elevation and spiritual renewal of society. It is not embarrassed by a policy liable to misconstruction in the countries to which it brings its message of salvation. Its organization is so extensive and well articulated that its work commands admiration and confidence by reason of its practical effectiveness. However, for the largest achievements which Protestantism is seeking union of evangelical forces is indispensable. The redemption of Russia is too vast a problem for any one sect of Christians to solve. Co-operative movements under some recognized unified leadership, yet protecting denominational interests, are demanded by the conditions to be met. This need is the more apparent in view of the misguided attempts of sincere enthusiasts, with a zeal not according to knowledge, whose efforts are doomed to ultimate failure, but whose temporary activity is calculated to misrepresent and prejudice the cause of Protestant Christianity in Europe." General Conference Journal, 1920, pages 689-691).

This concise and illuminating statement is based upon the recommendations of the Commission of Work in Europe, authorized by the General Conferences of 1916. This Commission during the quadrennium in which the current events were battles, revolution, destruction, famine, working in connection with the Board of Foreign Missions, assembled, by personal visitation in Europe and by correspondence and collaboration with experts, the data which constituted its report on Methodist Work in Europe to the General Conference of 1920. See Daily Christian Advocate, pages 250-260). Concerning Russia, facts and suggestions from Dr. Julius F. Hecker were a contribution of unusual importance. Dr. Hecker was well known as a keen student of economic conditions with a definite trend toward radicalism. His extraordinary work among Russians in connection with the Church of All Nations on the lower East Side of New York, his later service in the camps of Russian prisoners in Europe, his translation and production of literature for Russians brought him into a contact with Russian thought, life and persons which perhaps was unique amongst those who were seeking to approach the Russian situation from the evangelical standpoint. The "Fourfold Advance" referred to by Dr. Eckman had been sketched by Dr. Hecker and was incorporated in the Commission's report, as was material from many other sources, that the best available statement might be in the possession of the representatives of the church at the General Conference. Later, when released from other obligations, Dr. Hecker was ready to take the risks then attending a visit to Moscow. Arrangements were made by the writer of these paragraphs for the care of his family and for his own minimum traveling expenses that he might undertake famine relief work in connection with the organization then authorized to carry forward that great enterprise of rescue in Russia. The modest amount required for this

service was provided from non-Centenary funds available for use at the discretion of the Corresponding Secretary of the Board. To secure information concerning the situation in Russia at a time of extraordinary political and economic confusion, not for publicity purposes but for aid in framing a constructive program seemed at that time to be a fair venture of progressive missionary diplomacy. That the contacts thus established have been most significant, will be attested not only by the correspondence of the Board but by Bishop Nuelsen whose approval of the arrangement has been most hearty and by others who have visited Moscow and have widely published the results of their contacts in that troubled and somewhat mysterious capital.

The work accomplished in the period of nearly twenty years since the Board, through the initiative of Bishop Burt, entered Russia by way of Finland and the extraordinary relief work of the past three years are in the records of the heroic enterprise of the church. Statements made before the stress of present conditions was felt in the Church will more clearly indicate both view-point and purpose. In the Report of the Commission, to which reference has been made, which was prepared by the Corresponding Secretary of the Board of Foreign Missions working in collaboration with the other members of the Commission, the following paragraphs will be found, accompanying the suggestions of the "Fourfold Advance" in Russia "To understand that marvelous people and to find a way to its heart are a task that must command the best that is in Methodism. Horror for extravagances of murderous license, distaste for forms of communal democracy which do not fit in with the democratic theory and practice of the rest of the world and denunciation of processes and men dimly seen through black clouds of battle and the dust storms raised by the hurrying feet of marching millions will not work out for us the program of service, to find and establish which we are challenged. The impulse to "help Russia" is as wide as is Christian sympathy; but the practical plan of service is not as clear as the appeal is loud." Following then the statement that the range of service must include economic, social, educational and religious activities, the paragraph concludes, "The Commission gives voice, so it believes, to the urgent conviction of Protestant Christianity when it declares for the most effective policy that can be devised for a liberal, generous, sacrificial effort to enter in ways at once large and wise this vast Russian humanity with sympathetic help, courageous teaching and constructive plans for the interpretation by men and message of that gospel which must be to Russians as it must be to us—the power of God unto salvation."

On August 29th cable was received from Bishop Nuelsen as follows: "Full Russia Report Coming." The executive officers of the board await this communication with eagerness. They have been furnished with no official data in recent months on which to form judgment or to advise action. Bishop Nuelsen has had a most taxing program which has included a visit to Moscow, the personal administration of the work in the Baltic Repub-

lics and assistance to Bishop Bast in his Conference work.

Data of many kinds from many sources now on hand will be supplemented by the representations and mature judgment of the Bishop responsible for the immediate administration of the work in Russia. A comprehensive report will, naturally be made either direct to the Board or through its Committee on Policy and work in Europe, affording it the opportunity to give full consideration to policies, plans and resources. The Board will welcome, at that time the information and the suggestions of all who by study of the Russian situation or by contact with it, can help to frame that larger program of service which the changed conditions in Russia since the Board last met, make possible.

The significant economic, ecclesiastical and political questions now under the world's review as it studies Russia must be taken into account in the policies of the board. Tolerance of variant opinions in these ranges of thought and action is, happily, a growing habit. It seems but fair that a form of democratic organization which has been accepted by successive generations of a great people for a thousand years should be deemed worthy of the impartial consideration of all those of every shade of opinion who are seeking for the definition and the maintenance of the rights of the people. Should that form of government, however, or any other, fail to recognize personal, national and international obligations or seek by sinister methods to destroy the accepted forms of government in other national groups, it would warrant a sharp challenge by every man whose ethical and intellectual honesty, to say nothing of national feeling, provides for him standards of thoughts and conduct. The recognition of the Orthodox Greek Church in all its affiliated groups as essentially a Christian Church brings no strain upon those who have never doubted the persistent presence of the spirit of Christ even in those forms which at times stir resentment or seem to be the embodiment of destructive error. To afford to the evangelical forces and the Orthodox Church in Russia, whether mobile or static, happily no longer allied with the state, influences which would make for its reform and which would, by processes on the one hand of elimination and on the other of suggestion and stimulation, strengthen its essential faith and its practical procedure is surely in harmony with missionary purpose when based upon accepted agreements and open understanding with those who are responsible for both policies and resources. That such influences can be exerted by procedure in which we think in terms of *service* rather than in those of *services*, is not a new conviction. Most welcome in the search for fact and method in these far reaching undertakings and by those who are charged with responsibility in the administration of the work of the Board of Foreign Missions, information, suggestions and even adverse opinions are given hearty hospitality where they come with the sincerity and sympathy of Christian brotherhood. Co-operation in the Methodist missionary fellowship must be back of all procedure which in its influences ranges so far into the future for this

great people and for the world of which it is and will be a unit of such tremendous power.

CONFERENCE CLAIMANTS IN LEXINGTON CONFERENCE

By H. W. Tate, Agent

The duty of more adequately providing for our claimants has taken on new life in our conference. As agent, I have been received most cordially by both pastors and people. All our laymen need is to understand their duty and the worthiness of this cause and they respond readily and liberally. It is evident that we will have a greater amount for distribution than at any previous conference.

All of our district superintendents are in full accord with this worthy cause. Each district will observe a "Conference Claimant Day" in all of their charges. Below are the dates in the districts. The Lexington and Louisville, October 7th; the Columbus, November 11th; Indianapolis and Chicago, November 18th. The results of these dates are to be reported promptly to the agent. Below are the three charges in their district that lead: Columbus: Cory, Cleveland, \$100.00; Scott, Detroit, \$50.00; Parker St., Columbus, \$26.00. Indianapolis: Simpson, \$100.00; Mt. Zion, Cincinnati, \$52.00; Rushville, Ind., \$27.50. Louisville: St. John, Shelbyville, \$51.40; Lloyd St., Louisville, \$12.20; Jeffersontown, Ky., \$10.00. Lexington: Scott, Maysville, \$30.00; St. Paul, Paris, \$14.00; 9th St., Covington, \$14.13.

I have no figures from the Chicago District to date. It is important to report your money promptly so it will draw interest up to our next Conference. The Ministers Wives' Associations are raising \$10.00 each throughout the bounds of our conference and they have assumed to raise \$1,000.00 of the \$10,000.00 we need by our next conference, 1924.

GENERAL EXECUTIVE MEETING, WOMAN'S FOREIGN MISSIONARY SOCIETY

(Continued from Page 4.)

ber 25 the General Executive Committee meets with the missionaries.

Des Moines Branch is acting as hostess. The annual meeting of the Branch occurs on October 25 in Grace Church for the transaction of business and thereafter officers and delegates of the Branch will attend the General Executive Committee Meeting. Plans for the entertainment of both sides are completed and include a reception tendered by Des Moines Branch.

A reduction of one and one-half fare for the round trip has been secured on the certificate plan. It is important that all who attend the meeting, paying more than sixty seven cents for a one-way ticket, secure a certificate at the time of purchase, as no certificate will be of value unless two hundred and fifty are presented.

Mrs. George Cosson, 1559 East Thirty-sixth Street, Des Moines, Iowa, is General Chairman, and Mrs. A. E. Read, 1115 Thirty-sixth Street, Des Moines, Iowa, Chairman of Hospitality Committee. Mrs. Charles Spaeth, Recording Secretary.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:—Some Missionary Teachings of the Prophets
(Isa. 60:1-2; Jonah 4:10, 11; Micah 4:1-3; Zeph. 3:9)

OCTOBER 28, 1923

There are many passages in the writings of the prophets that may be given a missionary interpretation. From some of these our lesson today is taken. But to do this in most cases it is necessary that we get fixed clearly in mind a distinction between missionary precepts or exhortations and missionary predictions. The former are exhortations to people to go forth in the name of God and try aggressively to bless other lives. The latter are predictions that other lives will be blessed by God. These predictions may be indirect appeals to men to bestir themselves and help make the predictions come true. And they may have the opposite effect; that is, they may get men to feel that it is not necessary for them to bestir themselves on behalf of others, but only to have faith in God and wait on Him to bless them. For instance, I may describe to my readers the religious and social conditions in some parts of the home field and on foreign fields, and appeal to them to do something in the name of God to improve these conditions. "Or" I may describe these conditions and then predict that the time will come when they will be transformed into ideal ones. It is a similar distinction that we make or should make between a prayer to help us do something for others, and a prayer to Him to do something to help others Himself.

Most of the missionary teachings of the prophets is of this latter sort: a prediction of the great religious and social blessings that will come to heathen peoples some time in the future, rather than a passionate appeal to the hearers or readers to go now, roll up their sleeves and try to help God bring these things to pass. The program for world redemption that is implicit in this type of missionary prophecy is that the peoples should be so righteous themselves that God would so bless and prosper the people that the heathen peoples will be persuaded to accept Jehovah as their God in order to receive the blessings which He can give. And let us not lose the spirit of this missionary method. It certainly is not the full Christian program. But equally as certainly it is included in the Christian program. Or what did Jesus do by exhorting. Let your light shine before men that they may see your good works and glorify your Father which is in heaven? The influence on others which comes from the Godly living of some is far stronger, or at any rate, more permanent than the influence which comes from mere Godly preaching divorced from Godly conduct. There are some missionaries today

on both the home and foreign fields who are precept-upon-precept missionaries, but not example-upon-example ones. They eloquently preach and line-upon-line teach the highest conceivable ideal, the ideal of the New Testament. But it is mere professional preaching and teaching, without any thought of holding themselves bound to the rule. If we were not so accustomed to it, it would be amazing to find so many religious and social leaders who are ready to throw aside their coats and fight about the dotting of an "i" or the crossing of a "t" in the Bible; but when it comes to the practice of the high social principles therein laid down, they are the highest of the higher Bible critics. Don't you know that the Christian countries in general and America in particular would have greater religious influence in China, in Japan, in all the non-Christian lands of the world, if their own lives were anything like what should be found in the lives of nations that have been Christian from the beginning of their national history—if their social righteousness indeed exceeded that of the scribes and pharisees. Well, this type of prophets of which we are speaking would say to us today: So live yourselves that your God will so bless you socially, economically, spiritually and otherwise that the non-Christian peoples of the world will be constrained to accept your religion because it manifestly pays in this life in every respect.

The Book of Jonah belongs to the former type of missionary teaching: missionary appeal—a challenge to the people to go out and do something for the redemption of the world rather than an assurance that the world will in some way be redeemed at some time in the future. And the appeal is all the more forceful because it is silent, because the author does not make it himself, but leaves it for his readers to make for themselves. I think of this Book not as history, but as prophecy—not as the history of a prophet, but the sermon of a prophet preached in the form of a story. The author represents Jonah as having been commissioned by God to go out and try to save a heathen city. Refusing to do it, a great calamity befell him. In answer to his prayer, God redeemed him from his calamity and again commissioned him. This time he obeyed and the heathen city was saved. The lesson that the story teaches is that God had commissioned Israel to be a missionary people to the heathen world. Israel refused and God sent a great catastrophe, the exile, upon her. In answer to her prayer God redeemed her from her catastrophe, and has

again commissioned her to go out and try to save the world. If she does like Jonah, she will obey this time, and the world will be saved. Thus understood, this Book of Jonah is one of the great missionary books of the Old Testament.

This is missionary teaching in the strictest sense of the term. It is not satisfied with having the nation righteous itself, but tries to persuade it to go forth and help to make other nations righteous. If a man is to do his best missionary work, it is indispensable that he be a living example of his teaching. But if we are to save the world, it is never sufficient that we simply be righteous ourselves. The indirect must be strengthened by the direct appeal. Precepts without example are empty, and example without precepts is dry. But precepts backed up by example make the strongest possible appeal. One or the other of these methods, missionary influence by example and missionary influence based upon example and precepts, is taught by different writers of the Old Testament. But speaking generally, the former has the predominant emphasis in the prophets. It was left for Jesus to make emphatic what was principally implicit in the Old Testament: "Go ye into all the world, etc."

J. LEONARD FARMER,
Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, October 28, 1923
"Nations shall come to thy light
and kings to the brightness
of thy rising"

(By Rev. D. D. Martin, D. D.)

The sadness of earth is the darkness which is so gross that whole nations are without light, and many kings and rulers are as filled with ignorance and superstition as their humblest subjects. There are many good things in the ethnic faiths, but they do not give light to the darkened soul. Say all you can in praise of Confucius, his followers are yet in the dark. We can speak in glowing terms of the high motive and human purpose of the Buddha, but the followers of this great prophet are yet in the dark. Mohammed was among the great religious leaders of the world and his followers are numbered by hundreds of millions of followers, all of whom are yet in darkness.

There is one light that can penetrate the darkness and transform the life of a nation from heathen darkness to the bright light of a Christian civilization; that light is Christ. Nations are coming to that light, and kings are compelled to recognize the brightness of its rising. The kings of earth have come to stand in awe of the transforming power of the Gospel, until now practically all of earth's rulers are subject to the governments dominated by the Christian faith, or are so related as to be dependent in some way upon them.

What has worked this marvelous transformation? It is the missionary carrying the light of the Gospel and placing it as a leaven in the great mass until its light and influence has affected whole nations, empires and continents. Such victories should give courage to the church, and we

should arise to the full height of our privilege, for our light has come, "travelling in the greatness of his strength," nations are coming to his light, and kings to the brightness of his rising."

When the world is so restless, and men are walking with uncertain step, and the youth are asking questions that betray their soul hunger, it is a good time for us each to let our light shine. A certain steady shining of our light may keep some poor soul from falling.

GAMMON SEMINARY.

District Rounds

BLUEFIELD DISTRICT

First Round

Gary, October 20-21; Taswell, 26-28; Princeton, 25-28; Peadsburg, November 3-4; Welch and Excelsior, 10-11; Coalwood and Davy, 17-18; Freeman, 24-25; Pocahontas, December 1-2; Graham, 15-16 Bluefield, 22-23; Tiptop, 29-30; North Fork, January 5-6.

Dear Brethren: I am coming among you to work together in love: Let us labour to make this a great year in building the Kingdom.—B. J. Martin, D. S.

ABERDEEN DISTRICT

Fourth Round

Amory, October 12-14; Smithville, 13-14; Aberdeen, 19-21; Aberdeen Circuit, 20-21; Athens, Circuit 27-28; Columbus (St. James), November 2-4; Columbus Circuit, 3-4; District Conference, 13-18; Shuqualak, 17-18; Crawford Circuit, 24-25 Brookville, December, 1-2; Macon, 7-9; Mashulaville, 8-9; Hickory Grove, 11-12; Macon Circuit, 15-16; East Louisville, 18-19; West Point, 21-23; Strongs Circuit, 22-23.

Brethren: It is the last step that counts. Let each pastor see to his charge putting over the five year program and getting his full quota for the Southwestern Christian Advocate by the Fall District Conference which will convene at Shuqualak, Miss., November 13-18, 1923. Let each pastor come prepared to make a full report. We Can, We Must, We Will.—J. H. Talbert.

MERIDIAN DISTRICT

Fourth Round

November 1, Hickory Circuit; 2; Lake Circuit; 3-4, Forest Circuit; 8-9, Lauderdale Circuit; 10-11, Scooba Circuit; 15-16, Preston Circuit; 17-18, DeKalb; 21-22; Union Circuit; 23-25, Philadelphia; 24-25, Philadelphia Circuit; 27-28, Dalesville Circuit; 30, Chunkey Circuit; December 1-2, Lillian Circuit; 5, Montrose Circuit; 6-7, Garlandville Circuit; 8-9, Rose Hill Circuit; 12-13, Fort Stephen Circuit; 14-16 Meridian Haven Chapel; 16-17, Rose Hill Meridian; 18-19, Meridian Circuit; 20-21, Meridian South Side; 23-24, Meridian St. Paul.

My dear Brethren: You will please continue the good work you have been doing all this year until you can report all of your quotas in full. Southwestern and Centenary. Do not fail to send in all of the Centenary money that you can get your hands on before or by the 25th of October, 1923. Send it through over Area office. Our laymen and pastor's council will meet at Hickory, Miss., October 30-31. Please be on hand ready for business.—B. T. McEwen, D. S.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

October 28, 1923
Subject: Unselfishness in Prayer
(Matt. 5:43-45)

Notice the prayers that are prayed in your church. See if the pronoun "I" doesn't occur more than any other. We pray for ourselves, our families, our own nation, etc. We are individual, tribal, insular in our interests. We are anxious that the Lord shall never forget us and our little circle. We would monopolize His time and attention if it were possible. "Have mercy upon me and my wife, my son Joe and his wife; us four, no more, amen."

Jesus' Example

Note that prayer of Jesus in the 17th chapter of John. How it sweeps the circuit of the whole world! "Neither pray I for these alone but for all which shall believe on me,

etc." His prayer was world embracing. His interest and love girded the earth like the mystic radio waves.

Christ's Command To Us

Christ specifically commands us to widen our prayer circle beyond ourselves and those immediately connected with us. He even enjoins upon us to pray for our enemies. "Pray for them that despitefully use you." Suppose we spent as much time in praying for our enemies as we spend in trying to thwart and defeat them! Suppose the white people in Texas, Georgia, Louisiana, and Mississippi spent as much time in praying for Negroes as they spend in trying to humiliate them, debase them and "Keep them in their places!"

O, Thou by Whom we come to God,
Thou Light, the Truth, the Way
The path of prayer Thyself hath trod
Lord teach us how to pray.

J. W. HARWOOD,
Principal, Morgan College.

Woman's Column

The Woman's Foreign Missionary Society met in Delaware, Ohio, with the Columbus District Conference of the Lexington Conference in Trinity Methodist Episcopal Church, August 21, 1923. Quite an interesting session was held. The President, Mrs. M. J. Hughes, presiding. Business and reports were called for and dispatched in order. There was growth of the work along all lines. Memorial services was held in memory of our faithful conference president, Mrs. J. T. Leggett was able to be with us after a severe illness. Every one was glad to listen to her timely address on the work of the Foreign Mission. Seemingly Delaware is a haven of retreat for returned missionaries. Among those who spoke to us were: Dr. West, returned missionary from India; Mrs. P. C. Wilson, returning missionary from Japan, and Mrs. Mable Seeds also from Japan. After the addresses a liberal collection was taken and baby Howard Chapman, son of the pastor of Trinity Church was made a life member of the "Little Light Bearers" of the Society and dedicated to the Lord for foreign missionary work by our District Superintendent, Dr. T. L. Ferguson. The following officers were elected for the ensuing year: Mrs. Mollie J. Hughes, president; Mrs. Emma Ring, vice-president; Mrs.

Georgie C. Hamlett, corresponding secretary; Mrs. Virginia Winfield, recording secretary; Mrs. Maggie Burnes, treasurer; Mrs. Mary Carroll, children's secretary; Mrs. Mary Blackman, Young People's work; Mrs. Francis Taylor, League of Intercession; Miss Mary Hines, extension secretary; Mrs. Mildred Williams, Tithing secretary; Mrs. Mary Coleman, Mite Box secretary; Mrs. Pinckney, literature secretary; Georgia C. Hamlett, corresponding secretary, 2488 E. 37th St., Cleveland, Ohio.

INQUIRY

Mr. and Mrs. Will Norwood are inquiring as to the whereabouts of their lost son Geo. R. Norwood. Anyone having such information please write us at 210 Woodruff Ave., Toledo, Ohio. He was last heard of a year ago in Ellensburg, Wash. He is 19 years of age. Mr. and Mrs. Wm. Norwood, 210 Woodruff Ave., Toledo, Ohio.

CARD OF THANKS

We take this method of extending thanks to the many friends who were so kind during the illness and death of our beloved father and grandfather.

We are especially grateful to Rev. J. R. Ross, the Ladies' Aid, Woman's Home Missionary, Woman's Foreign Missionary, members and friends of St. Paul M. E. Church, Hattiesburg, Miss., also Hall & Collins, undertakers.

His place in the home is vacant,
The angels bore him away,
But he is only waiting.

We shall see him some day.

—M. V. Halls and Family.



WHAT THE CHURCHES ARE DOING

ATLANTA, GA.—Ariel Bowen: We are enjoying a year of jubilee with our pastor, Rev. H. E. Burns, leading us in the name of the Lord. The pastor's wife is of untold value to this charge. At no time have we had a more valuable pastor's wife. Many have been our joys, and yet the clouds of sadness have eclipsed our skies because the visits of death and the removing of some of the old landmarks of our church—namely, Brother Wright Bowden, the oldest member of the church, having lived to the ripe old age of 101 years; also Brother J. L. Reid, the oldest active Sunday school member. Not a Sabbath found him outside the Sunday school room. He was the wonder of all for a man of his age. Mrs. Ruby Andrews joined this list a few weeks ago. She also is being missed. Young Brother James Andrews, the youngest member we have lost this year, passed very happy. As we compile this list we shudder to come to the name of Sister Exie Pretty, who lately took the wing of the morning and went home—a princess, indeed an angel in flesh. Peace be to the ashes of our dead.

History was made worthy of note in our church the week of Sept. 24-30, when a Sunday school and League meeting was held, conducted by the reporter. Old Ariel was simply at study on her biggest problems. It marked a new day here. This congress was made an annual occurrence and as a result a life service program was held and many consecrated themselves to the task of teaching. Much of these results is due to the strong appeals given us each night by Miss Mary Thompson on methods in teaching. We wish to give fuller details at another date. —Rev. L. W. Strickland, Reporter.

BEAUFORT, S. C.—The Epworth League convention, Ladies' Aid and Missionary societies of the Beaufort District, Rev. L. G. Gregg, D. S., held at Wesley M. E. Church, Beaufort, S. C., September 27-30, 1923, of which the Rev. F. W. Vance is the popular pastor, was a success along all lines. Special mention is made of the religious feature, which truly was exalting. The delegates' reports for the Centenary amounted to \$1150.—D. R. McTeer.

COLLEGE PARK, GA.—Among the different organizations of Lester Chapel M. E. Church at College Park, Ga., the Adult Bible Class, under the instruction of Rev. J. F. Dorsey, its founder, and our pastor, stands unique in service to the Sunday School in our community, of which we are all proud. Bishop I. B. Scott, was the

honored guest at the Bible study held last Thursday evening at the parsonage, and favored us with remarks, in which he stated that he seldom had the privilege of addressing a class that meets weekly to study the Bible. The Adult Bible Class has raised \$55 this year for centenary.—R. H. Hutson, Reporter.

BOYCE, LA.—We, the members of St. Paul Church, on July 15 had a rally for our pastor, the Rev. R. H. White, in which we raised the net sum of \$52.73. On Sept. 9 we had a trustee rally, the proceeds being \$40. We are indeed proud of our pastor. Bishop R. E. Jones made no mistake when he transferred Rev. R. H. White from the Texas Conference to our Louisiana Conference and assigned him to this work. He has been successful in adding to our church 1 persons. St. Paul is on the upward march and we feel assured, if we follow the leadership of our pastor, we will reach the goal by Annual Conference. Pray for our success.—Reporter.

STARKVILLE, MISS.—The Queen Esther Circle of Griffin Chapel M. E. Church rendered a fine program few Sunday evenings ago, and concluded by presenting the pastor \$100 on the new church project. It was composed of thirty-five girls of Griffin Chapel.—Rev. E. R. Miller, P. C.

NASHVILLE, TENN.—The Gordon Memorial M. E. Church, Sunday Sept. 9: Sunday School opened the usual hour, 9:30 a. m., with teachers present. The lesson was from Acts 12:12-25. Mark's contribution to Christianity was well planned, and at 11 o'clock our loved pastor was favored with the pleasure of presenting to the assembly Dr. J. C. Sherrill, our secretary, who was with us Sunday and Sunday night and poured out us two of his grand orations, in which he gave a delectable explanation of the centenary. It always makes hearts glad when our pastor, Rev. W. Satterfield, tells us we will be favored with the presence of Dr. C. Sherrill, for he always comes us with love and leaves us overflowing with joy.—Fruzie A. Vaughn, Reporter.

COLUMBUS, OHIO.—Wheat Avenue M. E. Church: Rev. J. Thompson, our new pastor, has given us a financial plan which is worth well. We pay current expenses, including pastor's salary, in cash, a month, and meet payments on debt. Our modern six-room parsonage is in course of erection, at cost of \$4200. The attendance doubled and someone joins

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church every Sunday. People coming to this city are invited to visit our church, Wheatland and Gullivant avenues. Bishop R. E. Jones will lecture for us October 1 at the Glonwood M. E. Church (white). Tickets are just going at 50 cents each. The pastors of this group, about twenty in number, with a number of pastors of the white church, will turn out en masse.—Josephine Worthington, Reporter.

THIBODAUX, LA.—Sunday, Sept. 2, was a high day at Calvary M. E. Church. The Rev. J. W. Turner, district superintendent of the Lake Charles District, worshipped with us, and at night assisted Pastor Smith to administer the holy communion. Rev. Turner spoke commendable of the work we have done this year, and on Tuesday night, Sept. 11, Dr. W. G. Alston, district superintendent of the La Teche District, was with us in our class meeting, at which time the honor contest was closed, which began on Sunday night, Sept. 9. On account of the inclement weather some failed to report. The contestants reported as follows: Mrs. Rosella Pettier, \$5.20; Mrs. Bertha Neville, \$4.20; Mrs. Sophia Fletcher, \$4; Mrs. Edna Turner, \$3; Mrs. Alma Alexander, \$2.30; Mrs. Lillie Ruth, \$3; Mrs. Stella Phillips, \$2; Miss Thelma Brooks, \$4.05; Mr. Thomas Wilson, \$1.10; Mr. Aiver Anderson, \$3. Total collected for the week, \$43.02. The district superintendent commended the contestants. Dr. W. G. Alston was pleased to find us on our job and commended us to God who doeth all things well.—L. P. Wilson, Reporter.

Quarterly Conferences

FORISTELL, MO.—Our second quarterly conference was held by the Rev. A. C. White of Truesdale. He preached three strong spiritual sermons and administered the Lord's Supper both at Wright City and this place. The claim was raised in full. The church has taken on new life under the pastorate of Rev. M. Denle. Our first rally on the circuit was a decided success. \$335.25 was raised. The one week's revival closed Sunday night. The Rev. E. Z. Hunt, of St. Louis, Mo., was in the pulpit five nights. Each night was a feast to our souls. The church was truly revived and several souls were added.—Reporter.

LA GRANGE CIRCUIT—The fourth quarterly conference and the forty-eighth anniversary of Mount Airy M. E. Church was held in Mount Airy, Sept. 1-2, 1923. The Rev. E. D. Giddens, D. S., was in the chair. His opening address on his message of our world-wide program, of our world's church, widened our vision and made us feel more than proud of our identification with the grand old M. E. Church. His message also as to the SOUTHWESTERN CHRISTIAN ADVOCATE was inspiring. The history of Mount Airy was read by Mrs. Corinne Newsome, and the history of Burke Chapel M. E. Church was read by Mrs. Margarette Roberts. Rev. Oneal is the efficient pastor. The opening sermon was preach-

ed by Rev. M. M. Jefferson. Dr. Giddens preached at Burke's Chapel on Wednesday night. Our district has increased 98 per cent over last year. Total amount raised, \$50.20. Paid the district superintendent in full for the year. We will pay our pastor in full, raise all claims for contonary and benevolence, and full quota for the SOUTHWESTERN by the annual conference.—Mrs. Carrie Newsome, Reporter.

BAY ST. LOUIS, MISS.—Our third quarterly conference was held Sept. 11-12, with Rev. P. H. Rembert, D. S., presiding. The quarter was a success from every angle. All officers were present with written reports, which showed the work to be in good condition. The district superintendent preached a most excellent sermon, which was enjoyed by all present. The superintendent was paid in full. Conditions on the charge at present show that we will be able to make a round report on all lines.—Moses Lacy, Reporter.

WILLIS CIRCUIT—Dr. W. D. Lewis, superintendent of the Beaumont District, held his fourth quarterly conference here September 15 and 16. He held his business session Saturday, September 15th at St. Thomas Chapel. Dr. Lewis went to New Home Sunday morning and preached a soul-stirring sermon from Psalms 18:16, text "He drew me from under many waters." He also gave a wonderful lecture at New Home that will be long remembered in this community with old and young. Dr. Lewis came back to St. Thomas for night service and preached an inspiring sermon. We planned to give our worthy superintendent on Monday night, September 17th, a banquet in appreciation for his faithfulness and courtesy shown to us on this circuit, but owing to the inclement weather we were unable to do so. We shall pray for him a long life of usefulness.—Reporter.

MARRIAGES

JACK-GUTHRIE—Miss Nancy M. Guthrie, the daughter of Mr. and Mrs. John Guthrie, was happily united in holy wedlock to Mr. Albert Boley Jack, Sunday, September 16, at the residence of the bride, Nolenville, Tenn. Rev. Wm. Neal officiated. Four months prior, her sister, Nannie B. Guthrie was wedded to Mr. Mack Brow.—Reporter.

HOWARD-GAYNES—Mr. Chester Howard and Miss Lucy Gaynes of Bertie, La., on September 20, 1923, were joined in holy matrimony. They are both members of Woodlawn Methodist Episcopal Church. We pray God's blessing upon them.—C. E. Bradford, P. C.

CARODINE-ALEXANDER—At the residence of the officiating minister, Rev. H. J. Wright No. 1508 Ninth street, Alexandria, La., Friday, September 14, 1923, Mr. Artist Carodine and Miss Camille Alexander were married. Miss Alexander is of a well known family here and is an exceptional young lady. Best wishes go with them.—Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

BENNETT—One among the largest funerals ever held in Bay St. Louis, Miss., was that of Sister Ella Bennett, the wife of Brother A. Bennett, and sister of Mrs. Joe Labat. Sister Bennett was a faithful member of St. Paul Methodist Episcopal Church, also a member of the Shelton Rock, and the Eastern Star, and was buried with the honors of both. She leaves a husband, two daughters, one son, several grandchildren and three sisters and a host of friends. Flowers were brought from all directions by the many friends. The funeral was conducted by the pastor, Rev. A. H. Lathan, assisted by Rev. P. J. Denoit of the Baptist Church. We shall miss Sister Bennett.—A. H. Lathan, P. C.

MEGGS—Mrs. Leana Meggs, a member of St. Paul Methodist Episcopal Church, Bay St. Louis, Miss., died in peace with her God, and her fellowman. She was faithful to her trust and passed away from us clinging to the blessed Master. She leaves a husband, four children, three sisters, father and a host of friends to mourn her loss. The funeral was conducted by the pastor, A. H. Lathan. She was a member of the Household of Ruth, in good standing, was buried with honors of same.—A. H. Lathan, reporter.

LANE—Rev. A. F. Lane, member of the Central Alabama Conference, passed to his reward on August 9, 1923. He was sick for only a short while. Rev. Lane was a graduate of Lane Institute. He was born in Jackson, Tenn., and buried in Hixon, Tenn. Age 60 years. To mourn his passing, he leaves a wife, a number of relatives and friends. The pastor, Rev. G. T. Tipton, conducted the funeral.—Mrs. Mary Harrison, reporter.

BERRY—Mrs. Harriet Berry, for forty-five years a member of Warren Street Methodist Episcopal Church of Warrensburg, Mo., passed from time to eternity at the home of her daughter and son-in-law, Rev. and Mrs. Robert Woods in Farmington, September 3rd, at the age of 78. The remains were shipped to Warrensburg for the funeral and burial. Her children, all of whom survive her were present. They are as follows: Arthur Berry, Seattle, Wash.; Mrs. Bessie Woods, Farmington; Mrs. Jesse Grant and Mrs. Daisy Smith, La Junta, Colo.; Mrs. L. M. Holmes, Kansas City, Mo.; Miss Hattie F. Berry Sedalia, Mo. The church was filled to its capacity in appreciation of the faithful services rendered by this heroine of the cross during her 45 years of Christian service in the community. The service was a pathetic one. The pastor, the Rev. H. G. Kirkpatrick, officiated.—Reporter.

DEAN—Bro. Boyce Dean, Wellford, S. C., departed this life on Wednesday, August 29, 1923. He was the son of Mr. and Mrs. Charley Bivings. He was only 24 years old and was married to Mrs. Elsie Kilgo, they were married only 3 years and 8 months. Bro. Boyce Dean, better known as Mott, was a very fine young man; he joined Florence Chapel Methodist Episcopal Church when he was 12 years old. He was converted in August, 1922, and he was faithful to his church; was a member of the Sunday School, Epworth League, and also of the Men's Club of Florence Chapel Methodist Episcopal Church. He was also the leader of the choir and was a sweet singer. Our church has lost a great young man, but he has reached his complete reward in Heaven. His wife, Elsie Dean, stood by him to the last and did everything that she could for him. May God bless her. The funeral was conducted by the Rev. C. James, and the following persons spoke touching the life of the deceased: Bro. S. E. Ballenger, and Bro. C. H. Ballinger, Rev. A. exton, Bro. A. H. William and Mrs. Agnes Sexton. A solo was sung by Miss Helen Smith, "No Night There."—Rev. C. James, pastor.

McDUFF—On September 16, 1923, death claimed Mrs. Polly McDuff, daughter of Mrs. Matilda Blake. She had resided in Dallas, Tex., for several years. The remains were shipped to Jefferson, Texas, Tuesday night, and then transferred to the Gethsemane Cemetery. Her body was accompanied by her niece, Mrs. M. P. Jones, and her husband Mr. Henry McDuff; funeral services were held at Gethsemane Methodist Episcopal Church, Wednesday evening by H. J. Bell and Pastor, Rev. J. E. Carraway. She leaves to mourn her loss a mother, brother, F. S. Azie, two nieces and three nephews.—Ernestine Guinn, reporter.

ALLEN—This little bud so tender and fair, called hence by early doom, just came to show what kind of flowers in paradise did bloom. In loving and everlasting remembrance of our dear departed daughter, sister, granddaughter and niece, Willie Dean Allen, who was born in Jeffersonville, Ind., October 14, 1908 and whose winged spirit took its flight to the God who gave it Thursday morning, August 30, 1923, at 3:12 a. m. She was happily converted last July and united with Wesley Methodist Episcopal until recently with her mother, she made her home. She was sick since April during which time we did all we could to hold her with us. As the end drew nearer and nearer she

(Continued on Page 16)

ANY TOBACCO HABIT

Brother: Pleasant Florida Root easily, happily and inexpensively overcome any tobacco or snuff habit. Gladly send particulars, just send address.

J. O. STOKES,
Mebawh, Florida.

30 DAY TRIAL
We will send a STERLING razor on 30 days trial. If satisfactory, send \$1.97. If not, return nothing. Free Horseshoe Soap FREE. Write today. STERLING COMPANY. Baltimore, Md.

SPECIAL NOTICES

The Clarksdale District Conference will convene at Philip, Miss., November 20-25. Rev. J. M. Marsh, District Superintendent, Clarksdale, Miss.

The address of Rev. B. J. Reddix is changed from 141 Fanny street to 347 Liberty street, Baton Rouge, La.

NOTICE TO LEXINGTON CONFERENCE

Dear Brothers—The General Conference is looking to every conference and local church to register at "high water mark" in all things that have been handed down to them.

A commission on conference course of study has been appointed by our General Conference. This commission is to co-operate with the Boards of Examiners in all conferences, in order to help students who are preparing to do service in the church as ministers of the Gospel of Jesus Christ.

The Lexington Conference has selected some of her best men to act on the Board of Examiners. We have been notified that a representative from the General Conference commission desires to meet with us and look us over and help us in our work. A meeting for this purpose is hereby called to meet in 9th Street M. E. Church, Covington, Ky., Dr. J. H. Ross, pastor, on October 30-November 1, 1923.

Look for programs. All members of this Board with all undergraduates and candidates for the ministry are urgently requested to meet on the first day of these sessions. Brothers, the church has sent us out to do this job; we cannot afford to dis-appoint her.

W. H. RILEY, President.

G. G. BUCKNER, Registrar.

To the pastors, co-workers and friends of the Louisville District, Lexington Conference, Greetings: I want to thank you all as a district for the vacation you gave me, and I rejoice with the pastors of my district who, by the kindness of their churches they were able to have a much needed rest. Now we are back on our jobs. Let us trust God, and go forward. Let us make the third quarter a great time for winning souls to God, and meeting all claims of the church. We can not afford to fall, as the conference will meet on our district April, 1924. Plan a great drive on for Thanksgiving Day. Arrange for a great Xmas offering throughout the Sunday School on Christmas. Greet the New Year with faith in God, yourself and the church. I have worked out the following program for our third quarterly round, put it on, and let us put more life into our quarterly conferences. We will not fail to bring up our balance on the SOUTHWESTERN quota.

7:30 p. m. quarterly conference business. 8:30 p. m. program: Music

Communion Service Outlets

Individual, the present-day method—cleanly and sanitary. A more impressive service. Beautiful sets at reasonable prices. Write for catalog.

DEMOULIN BROS. & CO., Dept. 42, Greenville, Ill.

by Junior League. Prayer by President Ladies' Aid. Paper, "The Steward's Part on Centenary Program." Sunday School paper by Superintendent, "Our Christmas." Offering. Music-Brotherhood. Paper Brotherhood Subject: "Bringing Into Use by the Church, Non-used Man Power of the Community." Paper Senior League, "My Part in the Centenary Drive." Paper, "Power of Music from the Choir." Paper, "Value of the Southwestern in the home." Paper "Will a Man Ror God or Stewardship" by a class leader. Each pastor will please see that each subject is assigned to some member and a paper prepared. Social hour to follow program. "Rejoice in the Lord."—R. F. Broodius, D. S.

To the Laymen of the Central Alabama Conference Greeting: Dear Laymen, the annual Conference is just a few weeks off and there is much that remains to be done in each local church. If you have paid all your claims, then give a gift for the benefit of some of the weaker churches. Let each delegate come to the Conference prepared to report a full year's work. Pastors and District Superintendent paid in full Centenary and other claims paid, a good laymen organization working in each church and District. We can if we will; for once let us try. We are asking each lay delegate to bring \$1.00 to the Annual Conference, hoping, and praying that we may be able to do some work worth while. We are yours for service. Mrs. B. T. Moore, President, Laymen Conference, Mrs. H. W. Brown, Secretary.

To the Laymen of the Savannah Conference: A meeting of the Savannah Conference Laymen's Association will be held in Augusta, Ga., Thursday, November 8, 1923, at 3:00 p. m. We expect to have with us our Editor Dr. L. H. Kling, and some representatives of the Benevolent Boards. All delegates attending the Annual Conference are requested to be present at this meeting. Annual dues of fifty cents will be paid by each delegate. W. E. Summers, President, H. K. Gross, Secretary.

CRESCENT CITY NOTES

MOUNT ZION—Rev. Cor. Johnson, P. C.; Rev. Joseph Chapman, Asst. P. C.—Order of services: Early prayer meeting at 5:30 a. m., Sunday School at 9:30 a. m., preaching at 11 a. m., Epworth League at 6 p. m., evening service at 7 p. m., Holy Communion second Sunday of each month. All are welcome. It is with pleasure that we announce we were hosts to C. C. No. 135 on Sunday, Sept. 30, who had their memorial sermon preached by our pastor, Rev. C. Johnson, which was very impressive. The welcome address was delivered by our Rev. Joseph Chapman; response by Miss Rebecca McKinley. A very interesting program was put over. Cash collections was presented by Miss Leathia Randolph, which was

apportioned between our pastor, the Board of Trustees and the choir. Brother Armstrong, secretary of the Board of Trustees, received same with appropriate remarks, as did also the pastor. Mrs. B. E. Charles, president of the choir, very fittingly represented the choir in a like manner. We feel very grateful for the munificent sum realized. Space will not permit giving a more graphic description. As a whole, the program was well rendered and quite unique. May long life and prosperity ever attend No. 135. More Anon.—E. J. Lacals, Reporter.

The District Meeting of the Woman's Home Missionary Society will meet at Mallaleu Church, October 24-28. All the Presidents of the Local Auxiliaries are requested to report for every paid up member of their Auxiliary. Mrs. A. G. Jenkins, District President, Lucy D. Walker, Corresponding Secretary.

THOMSON CHAPEL—The Ladies' Aid of Thomson Chapel will give a sacred concert on Sunday, October 28, 1923, at 3:00 p. m., at the above named church. All are cordially invited. A silver offering will be taken. Thanking you for your kindness, we remain, co-workers in Christ, Ladies' Aid of Thomson Methodist Episcopal Church.

CARD OF THANKS

The members of St. Mark M. E. Church, Augusta, Ga., led by Sister Ella Bailey, stormed the parsonage at 9:30 p. m. with a surprise of 75 or 80 pounds of choice groceries for their beloved shepherd. On entering, "God Will Take Care of You" was sung. Prayer was offered by the pastor, Rev. R. L. Nunnally. Remarks of appreciation by the pastor and B. F. Owens.—B. F. Owens, Reporter.

COLORED AGENTS WANTED

to organize lodges for an old established fraternal insurance society. Sick, accident and death benefits. Our agents are making big money. Address-Field Dept. The American Workmen, 716 Eleventh St. N. W. Washington, D. C.

IN MEMORIAM

In sad but loving memory of my dearly beloved husband, Dr. P. H. V. DeJole, who departed this life two years ago, October 7, 1921.

Sweet memories of the happy past surge through my lonely heart, and today I feel the sting I felt when, alas! we had to part.

The golden gate was opened,
A gentle voice said, "Come;"
With farewell unspoken
You calmly entered home.

Sadly missed by
Wife and Sons.

OBITUARY

(Continued from page 15)

prayed constantly, "Father take me home." We shall miss her but we know we shall see her again. Rev. I. F. White, officiated.—Reporter.

RATLIFF — On Saturday night, Sept. 1, 1923, Brother Willis Ratliff, of the China Grove Charge, St. James Church, Kokomo, Miss., quit the walks of men and took his flight to the great beyond. He joined the church at an early age. Brother Ratliff was 72 years of age. He married Sister Mary Hammond when he was about 30 years of age, and to that union fourteen children were born, seven boys and seven girls. He leaves to mourn his loss his good wife, fourteen children, eighty grandchildren and seven great-grandchildren, besides a host of friends and relatives. The pastor, Rev. S. G. Roberts, attended the funeral on Sunday, Sept. 2, assisted by Revs. S. Jones and George McGowan, local preachers. —J. D. Reeves, Reporter.

NOW READY

Two new books by Bishop R. A. Carter: "Feeding Among the Lilies", a book of sermons and addresses, and "Canned Laughter", a book of selected anecdotes for all public speakers, and for those who wish to enjoy a good laugh under the shadow of the evening lamp.

Price \$1.50 each. Send to the C. M. E. Book House, Jackson, Tenn., or to Bishop R. A. Carter, 4408 Vincennes Avenue, Chicago, Ill.

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Southwestern Christian Advocate

LORENZO H. KING,
Editor

Vol. 50

New Orleans, October 25, 1923.

No. 44.

THE METHODIST BOOK CONCERN,
Publishers

The Season's Lesson

Autumn once more begins to teach;
Her leaves their annual sermon preach;
And with the southward-slipping sun
Another stage of life is done.
The day is of a paler hue,
The night is of a darker blue,
Just as it was a year ago;
For time runs fast, but grace is slow!

Life glides away in many a bend,
In chapters which begin and end;
Each has its trial, each its grace,
Each in life's whole its proper place.
Life has its joining and its breaks,
But each transition swiftly takes
Us nearer to or further from
The threshold of our heavenly home.

Have I laid by from summer hours
Ripe fruits as well as leaves and flowers?
Hath my past year a growth to harden,
As well as fewer sins to pardon?
Is God in all things more and more
A king within me than before?
I know not, yet one change hath come,
The world feels less and less a home.

—F. B. FABER.

NOT YET

Relaxation in our effort to gloriously crown the closing year of the Centenary Period cannot, should not come yet. Nor must it come before the fiscal church year closes, October 31st. This moment the scales are standing at an even balance which means defeat unless the giving for the remaining 96 Hours shall be generous enough to tilt the scales decidedly toward our benevolent projects both at home and abroad.

Least of all can the Negro membership in the church relax in their giving. We have received from the beneficent coffers of the church during the Centenary period far more than we have deposited therein.

Gratitude forbids our relaxation.

Self-respect as a race group prevents it.

The forward-look makes it imprudent for us to relax now.

Interest in others, more unfortunate than we, renders giving NOW a sublime act.

Standing by the Master, whose program of World-Service is a challenge to every

noble impulse and high ideal of our nature, makes it impossible for us not to give now liberally, cheerfully, to wind up the Centenary year.

Encouragement, spiritual exaltation and enrichment of soul await those who give NOW. The thrill of final victory will be felt by us in common with millions of our Methodist brethren of every nation and race and kindred when the news is flashed out to the world on November the 1st, that WE Methodists have tied religious victory to the masthead of our vessel freighted with benevolent cargo for the benefit of needy people at the ends of the earth. WE CANNOT RELAX NOW. Forge ahead, Superintendents and Pastors, on, on, on to November 1st. Note the good news:

Last week receipts produced \$420,000. Naturally great majority of churches delay sending remittances until near close of campaign. Reports and prospects greatly encourage leaders. Universal co-operation means victory.

SEEKING PEACE

An evidence of strength of conviction as to the necessity and desirability of some effective method for insuring perpetual peace among the peoples of the earth, is readily seen in the large response being given to Edward W. Bok's proposal to this end, the responses coming from all sections of the nation as well as foreign countries, and from organizations and individuals of many and various types.

Since July 2nd, when the award of \$100,000 was announced, the committee in charge of the award has received inquiries for information from nearly 250,000 persons. Besides the generous publicity given the offer through the public press, fifty one organizations have carried the information to other millions through their respective bulletins and publications. Withal about 1400 editorials, more than 1200 of which commented favorably, have been printed. No less than 80 national bodies, representing every great organization in the country, are co-operating with the committee that a practical, adequate and effective plan may be evolved.

When the Jury of Award, of which Elihu Root is Chairman, will have made its selection of the accepted plan, that proposition will be submitted to the people for a referendum for approval. The Committee thus will make it possible for every American to participate in this patriotic effort to bring peace to the nations—the first time the unofficial individual of every walk of life has had opportunity to make effective his opinion as to what part this government should play in the effort to prevent future wars among the nations of the earth.

Whatever the plan finally fallen upon:

whatever the cost of its discovery or creation in terms of dollars and cents, the one manifest fact of history and experience is that the largest element therein must be the spiritual element. As a requisite indispensable to peace in human relations, there must be the basis for such peace in the spiritual predispositions of human nature. There must be the desire for peace, the will to peace, the spiritual constraints that lead us to the sacrifice of whatever does violence to the moral and spiritual sovereignty of life. Jesus gave us the secret of peace. He was, and is, the World's Peace. As with the individual so with the group, large or small. Peace is rest and repose of soul confident in, and consequent to, the possession of Jesus Christ as the ideal, inspiration and dynamic of life. Jesus thus enthroned in the individual is his Peace. Thus enthroned in the national consciousness, His will, its will; His spirit, its spirit; His ideals, its ideals; His motives, its motives; His objective, its objective; that nation, as the individual, will have entered into the estate of repose and peace of which the Master spoke, saying "Peace I leave with you; my peace give I unto you." Legislation cannot but help create those favorable conditions in which real peace may be evolved. But the peace itself is a work of the Spirit of God operative within the hearts of men.

Real peace is therefore not a matter of social commissions, political parties or even of church councils only as these can be efficaciously engaged in mediating the Spirit of the Christ, the Prince of Peace, into the human conscience which aids men in their moral choices and in the direction of their conduct.

a program sweeping in its provisions, known as the seven-point program providing for enlistment and co-ordination of every official authority in the country, state, federal, county and municipal in the enforcement of the prohibition legislation.

President Coolidge made it plain that it is the concurrent task of each and all of these agencies to support the country in its effort to uphold the sanctity of the law.

"These problems must be taken directly to the American people," the president said. "This government is their government; these laws are their laws. They have formed their government and enacted their laws, with all due solemnity, to promote their welfare and protect their liberties. They are not a nation of inebriates; they are not a people who can be charged with being hypocritical. They have no patience with anarchy. They are a sober, frank and candid people. They have respect and reverence for duly constituted authority. To them the law is a rule of action. Their fundamental national characteristics are not going to be changed. These fundamental conceptions are going to remain permanent.

"The great body of the people are thoroughly law-abiding. This great law-abiding element of the nation is entitled to support and protection. I propose to give that support and protection to the limit provided by the constitution and the law of the land, against every lawless element. The executives are required to enforce the law.

The machinery must be used to the full extent of its capacity to secure the enforcement of the law. It is certainly my own purpose so to use it. The people are going to continue to yield obedience to the law. This principle will continue to prevail, whenever the American people shall pass judgment upon it, because it is the foundation of all their institutions.

"We can only make progress with these problems by their frank and candid consideration. They are not going to be decided by prejudice. They are not going to be determined by extremists on either side. They are not going to be answered as a result of political intrigue. They are not going to be solved in accordance with any sordid motive. They will yield to the calm and clear judgement of the American people, through a determined expression of their high moral purpose. The law represents the voice of the people. Behind it, and supporting it, is a divine sanction. Enforcement of law and obedience to law by the very nature of our institutions, are not matters of choice in this republic, but the expression of a moral requirement of living in accordance with the truth. They are clothed with a spiritual significance in which is revealed the life or the death of the American ideal of self-government."

Such a pronouncement goes direct not only to the roots of the matter of law enforcement as it relates to the specific question of the 18th Amendment but to all questions involving the moral supremacy and spiritual significance of law. It is a wholesome interpretation which the President has made regarding the supremacy and sanctity of law and of our obligation to uphold it.

While we agree that the great body of the people are thoroughly law abiding it is a fact that our nation has developed to an alarming extent a laxity of habit on the part of some in setting aside compliance with such laws as are to them inconvenient in their observance. It is this social custom which is reflected in such glaring abuses as we see in the effort

(Continued on Page 4)

THE CONFERENCE OF GOVERNORS--ITS POSSIBILITIES

President Coolidge's conference of governors of the states held a week ago resulted in at least two gains for prohibition: It gave the country to know that the Presi-

dent will not assume personal responsibility, or take personal charge of the prohibition enforcement campaign, as Governor Pinchot challenged him to do; it furthermore evolved

AN OMINOUS INDICTMENT

From "The Young Allenite," Dr. Ira T. Bryant, Editor, a monthly publication for the young people of the African Methodist Episcopal Church, we take the following excerpt which the *Young Allenite* carries on its front page as a reprint. The comment in the reprint was occasioned by the reported withdrawal of 500 members and their pastor, the Rev. J. R. Harvey, from the African Methodist connection, and their organization of an independent church in Chicago to be known as the Cosmopolitan Community Center of the People's Church. The *Young Allenite's* reprint setting forth a reported interview with the Rev. Mr. Harvey, follows:

"Immoral preachers in the denomination are advanced and favored for high positions by those in power, and such men are pushed forward over clean, moral ministers. I am opposed to such methods," declared Rev. Harvey. "And, too," he added, "the position that a minister has to take to stand in with the bishops is nothing short of slavery."

"There is too much corruption in the church. Bishops make a practice of approaching ministers in the denomination with the proposition that they can have certain appointments if they pay a certain amount of money. I was approached myself by a bishop during the recent conference held and told if I would give him \$15 I could get what I wanted. I refused," said Rev. Harvey.

The minister also charges that the money raised by the different churches throughout the state as dollar money and turned over to the conference held at Greater Bethel, disappeared among the high officials and a report of insufficient funds to cover expenses was turned in.

In this same issue of *The Young Allenite* appears an editorial diatribe on "Democracy in the Church" inspired by what he seems to think is a wide-spread fundamental defect in the ranks of not only his own, but of the three Negro Methodist branches. Dr. Bryant alleges:

"The most Negro Bishops rant much about the sacrifices of the ministry and the heavenly reward for the faithful, but steals for himself a large portion of what represents a fanatic sacrifice of his ignorant or cowardly followers. If a Negro Bishop on God's green earth has ever made a real sacrifice, as a Bishop, for any cause, we have never heard of him. What if he does blusteringly 'lead off' with 'evidence of interest' in some big drive, he'll present his inflated expense account behind closed doors to some committee of 'hush-mouth' puppets who cover up his thievery under such terms as 'sundries' or 'contingent expenses' etc."

"The General Conference attempted to put an end to thievery of Bishops in Annual Conferences by increasing their salaries and by allowing \$100 as a personal expense account for all purposes. Of the 18 Bishops on the bench, one will not need the fingers on one hand to count those who are not accepting this increased remuneration and still stealing every dollar they can get away with, while hungry, helpless ministers and their families are walking around with naked backs and empty stomachs."

Continuing, evidently under an imaginary protest against his "airing" of the "unfortunate conditions within his church (and others)" he likewise indicts what he regards as the "spineless set of editors" in the following attack:

"We are not concerned in this article as to

the right or wrong of any individual or set of individuals. We are interested in the cold, stubborn facts before us—namely, that members are leaving our Church, not only as individuals, but in droves. A spineless set of editors, not only "hedge" on every question, where the rights of the Church have been trampled upon by its selfish leaders, but actually go out of the way to suppress stubborn, unpleasant facts, for fear of offending certain self-appointed 'owners of the Church.'"

These are certainly alarming words and either illustrate a reckless concatenation of phrases by an irresponsible fire-eating disgruntle, unthinking of the gravity and import of his fulminations against the purely Negro organizations, or they represent a grievous situation and lamentable within the organized Negro church that portends ominous results for organized church life among Negroes.

That Dr. Bryant's charge against his church press may be true, we do not know, but what he alleges against his church press cannot, to be sure, be charged against the press of the other Negro denominations. While they may not have been as merciless and scathing as he in their criticisms, articles of practically the same trend and carrying virtually the identical import have appeared at frequent intervals in the official organs of our two other sister organizations of purely Negro membership. We have frequently remarked at the conscientious courage shown by our editorial colleagues of the *Star* and the *Index*. Both these, while wielding the pen with commendable dignity, have none-the-less been constantly cutting at what appears to reside as a cancerous growth somewhere within the Negro Church organization that is destined ultimately to produce degeneration if not disintegration and decay.

As to our Baptist Brethren, we refer charitably to them as set forth in an editorial utterance which we herein reproduce from a recent issue of *The Afro-American*. Concerning the National Baptist Convention, Unincorporated, it says:

"Dissension in the ranks of the National Baptist Convention, Unincorporated, calls attention again to the lack of unity in this great church group."

"This body had its beginning in a split and the same disagreement over the 'loaves and fishes' seems to be at the bottom of the present trouble. While the National Baptist bodies have done some notable things, including the establishment of a great Negro publishing plant and support of foreign mission, compared with their opportunities they have been colossal failures."

"This organization representing the largest group of Negro communicants in the world, has been unwieldy and used almost wholly to benefit its official staff and give ministers a yearly outing. There has been no effort at concrete organization so that any dictum sent down by the parent body would find response in the church units."

"Some idea of its impotency along vital lines may be realized when it is stated that despite the fact that an average of 5,000 delegates have attended the sessions each year at an estimated cost of \$600,000 per year, the parent body has not been able to raise a net balance of \$1,000 per year on its educational program of establishing a national educational institution."

"So long as the main object of its leaders is to have and to hold the machinery whereby

the few thousand dollars in delegates fees are disbursed each year there will be simply fighting and wrangling. What this body needs is a group of unselfish leaders who would institute a constructive program of organization that would set an example of concrete Christianity and work for the unit bodies and churches which compose it."

In the above clippings the indictments set forth against leading Negro church organizations might be summarized as follows: Wrangling and wantonness; division and disunion; bartering and bribery; stealing and squandering; laxity and licentiousness; sycophancy and slavery.

What a series of moral relapses! And the indictment is lodged mainly against the leaders of Negro denominations—their bishops and men in high places. For Dr. Bryant states of his church, the African Methodist Church, that "Of the 18 Bishops on the Bench one will not need the fingers on one hand to count those who are not stealing every dollar they can get away with."

Frankly we do not believe the situation complained of by those who have lodged these indictments is as aggravated as they would make us believe. It is of course easy to see how one or two disgruntled men can "air dirty linen" in attacking those against whom they may have grievances. But making allowances for this fact, it does become a disturbing thought for us that there appears to be in the Negro Church a fundamental weakness or defect, judged by the bellicose attitude of their respective presses, which is as surely detrimental to racial progress and self-respect as any weakness which we have observed in the social order.

Thus these frequent and obstreperous indictments against the purely Negro church are painful. Their effects are far-reaching and particularly pungent. Those who are so free in making such scathing accusations should be careful that they know what they utter and still more careful to utter only what may be absolutely necessary to remedy conditions complained of. Too much is at stake in the effort to promote general race progress for any man or set of men to so mercilessly attack those basal institutions on which Negroes have lavished so much pride. On the other hand it is but fair and reasonable to observe that if the Negro church is fundamentally defective and needs recasting from old forms into new moulds, the sooner this fact is known and the work of regeneration begun, the better it will be for all concerned. For more than a hundred years organized independent Negro church life has been existent in the Nation. For that period of time Negro ministerial leadership has been put to the test of developing an ecclesiastical technique and organization for insuring Christian character and ethical religious experience of members of the race. Can it be that these efforts have proven abortive? Do these indictments imply an admission that the purely Negro Church has broken down? Here is serious food for reflection. It is a matter of concern too, not for one Negro denomination only, but for all of them, and for every Negro. Has the purely Negro church served its day as a schoolmaster to bring the race into its conscious heritage

(Continued on Page 4).

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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STATE OF THE BLESSED:—

There shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.
—Revelation 22:5.

THE CONFERENCE OF GOVERNORS ITS POSSIBILITIES

(Continued from Page 2.)

to enforce prohibition. It stands to the credit of the Negro people of the nation that they stand squarely behind and outright for prohibition enforcement. Recent conferences on law enforcement held in Washington, were no doubt inspired by such a conference held one year ago this very month in Nashville, Tennessee, by the moral and religious organizations among the Negroes of this country.

That conference will be repeated in February and will be held in the nation's capitol under auspices of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, directed by its Secretary for Colored Work, Dr. J. N. C. Coggin. In that first of the series of law enforcement conferences, the Negroes of the nation pledged themselves to the identical program and high sentiments pronounced by President Coolidge. All the moral agencies of the colored people are being heartily enlisted and mobilized for the stubborn battle against strong drink in the nation.

But what an added tremendous moral asset it would have been to have had these 12,000,000 Negroes to feel that this is their fight too because the nation had been just as vigilant and vociferous in her purpose and activity in enforcing those other Amendments that are so vital to their very existence and wellbeing in all parts of the country. The Negro feels, and feels it keenly that the nation has not kept faith with him.

An analysis of President Coolidge's address to the Governors of the states shows

that the only problems in law enforcement of which the President took cognizance were Prohibition, Narcotics and Immigration. Surely Mr. Coolidge feels intuitively impinging upon his consciousness that sad disappointment which twelve millions of Negroes in this country feel that they have not yet been enfranchised de facto with the American ballot; that in the entire southern section of the country their lives are no more safe than that of brutes; that in every way the Negro population of this section lives in a state of subordination, dread and semi-slavery. And yet no conference of governors is called to talk over ways and means for alleviating our ills and seeing that the 14th and 15th Amendments are upheld by and with the co-operation and co-ordination of state, federal, municipal and county authorities. If this had been done ere this, the habit of disregard for all law would not have become so entrenched in the public mind as now to mock at the 18th Amendment and flaunt open defiance into the teeth of the nation in the matter of prohibition enforcement. Any government suffers moral impairment and an impasse in its morale, which knowingly permits violence to its ideals, the question of color even not being considered. This furious, frenzied lashing of the national conscience is necessitated by a complacency and callousness practiced in the nation's neglect to instill the spirit and habit of regard for law into those who have with seeming impunity violated the Negro citizenship rights. But we will stand with the President and the pronounced moral leadership of the country in their prohibition enforcement program yet hoping that when the lesser things are disposed of satisfactorily the weightier matters of the law will finally get a hearing at the bar of justice. The seven-point program follows:

1—Co-ordination of all federal, state, county and municipal forces.

2—Call upon the press to support prohibition law enforcement, stress law observance, and treat the enforcement program commensurately with the gravity of lawlessness.

3—Call conventions of municipal, county and state enforcement officials at a convenient date, to discuss and adopt a program for the state, federal departments pledging every possible support to the conventions.

4—Call upon the prosecuting attorneys in the various districts of the state to confer on this problem, pledging support with every facility to aid in such discussions.

5—Adopt whatever means are practicable to cause lawless citizens and aliens to respect the majesty and sanctity of the law and to respect the various agencies enforcing it.

6—Co-operation by national authorities in all these activities.

At the suggestion of Governor Pinchot a seventh point was added as follows:

7—Educate children on temperance.

Such a program, if sincerely carried into execution, will effect vast results for prohibition enforcement and for the enforcement of law in any field of social and civic endeavor wherever it may be applied.

AN OMINOUS INDICTMENT

(Continued from Page 3)

of unity in the bonds of a common Christianity that finds no spiritual sanctions in race and class "blocs," but which insists on claiming at

its face value the Master's "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Not only is there implied in this figure the idea of mutual helpfulness and reinforcement of the weak by the strong, but also the fulfilment of the joy of the great divine Shepherd in the triumph of the operation of His love in working out reconciliation of human nature and rasing relationships.

Whether, after a hundred years of separate corporate existence, the purely Negro Church has served its largest usefulness, is a matter for deep reflection. It is certain that its existence and perpetuation are a strengthening of the theory of separation in the Kingdom of God as over against the onswEEPing, world-girdling, dynamic ideal of unity and brotherhood by means of which Christianity's efficacy will stand or fall. Either total humanity will advance toward the ideal status of unity or it will go to pieces on the rocks of group and tribal selfishness. May the day of the unity of the Church of Jesus Christ be hastened as against the present regime of black churches and white churches and northern churches and southern churches. God hasten the day of virile Christianity, courageous enough to claim the racial heritage of the unity of humanity in the Church of Jesus Christ.

Personal and General

Bishop E. G. Richardson, D. D., visited St. Petersburg, Fla., September 30th and presented the church a check for one thousand dollars from the Centenary board. Dr. D. S. Selmore our pastor there, is a strong man. He is the principal of the city school with an enrollment of seven hundred children. In a recent revival at this church Dr. Selmore preached twelve sermons and added fifty-two people to the church. Forty were new converts. When this church is finished the total cost will be \$30,000.00. The present value of the lot is \$10,000. This church has a membership less than two hundred. Its full quota for the Centenary will be paid this year.

Those who have attended the Summer Schools for Town and Country Pastors, conducted by the Board of Home Missions and Church Extension, and have taken the courses in Social Hygiene will be interested to know that arrangements have been made through a friend to furnish without cost, upon application, to any one of the men attending these Summer Schools any or all of the three books: The Dynami of Manhood—(158 pages), by Luther Gulick, M. D.; The Rational Sex Life For Men—(95 pages), by M. J. Exner, M. D.; Life's Clinic—(69 pages), by Edith Houghton Hooker. These books are all published by the Associated Press, but pastors wishing to accept this offer should write to M. J. Exner, M. D., 270 Seventh Avenue, New York City.

General Conference Delegates elected from
(Continued on Page 12)

PROF. W. H. CROGMAN, LITT. D.**By Dr. Geo. H. Trever.**

One by one the pioneers in the work of educating Negroes are passing from the field. Beyond doubt the most notable of these is Prof. W. H. Crogman who has just left the campus of Clark University to spend his remaining days in Philadelphia. In Christian character, classical scholarship, literary ability, general culture and eminent service he stands beyond question amongst the first four, if not at the very head of the colored race. In all the particulars mentioned he would honor a professor's chair in any college in the land. Now that he has altogether retired from the field, the church ought to know more of this distinguished son of the colored race. His career ought to be an inspiration to every youth struggling against adverse circumstances and mighty odds to a position of honored manhood, high scholarship, and eminent service.

Prof. Crogman was born on the Island of St. Martins, May 5, 1841. At the age of 5 he lost his father and when he was 12 his mother went to the higher home. In his 14th year he was brought to the United States by Mr. B. L. Boomer, the mate of a vessel going to Massachusetts. From the first Mr. Boomer was greatly interested in him and took him to his home in Middleboro, Mass. In the winter he attended the district school. Mr. Boomer's brothers were sea captains and the boy Willie Crogman followed the sea with this family for eleven years. Observant and thoughtful, he visited England, various points on the continent of Europe, Calcutta and Bombay in Asia, and various places in South America.

In 1866, being then 25 years of age, Mr. Crogman, at the suggestion of Mr. Boomer, began to save money for an education. Two years later he entered Pierce Academy in Middleboro, Mass. In two years he finished the preparatory course. He then turned his eyes toward the South for work amongst his own people. The Boston Preachers' meeting recommended him for service in South Carolina where Claflin University had just been founded. Here for three years he taught with much success the English branches. But the thirst for knowledge was upon him. He was eager for an acquaintance with the ancient classics, and began the study of Latin by himself. To pursue his education further he went to Atlanta in the fall of 1873. He completed the full classical course in 1876, thus taking the complete four-year course in three years. He also showed what was styled the other day as "marrying sense", by carrying off as his bride Miss Lavinia C. Mott, one of the noblest and most gifted young ladies in the institution, who has, during all the years, made him a most beautiful wife and lovely home-maker, and a wise mother of their large family of sons and daughters all of whom received a college education.

Immediately in the fall of 1876 he was called to a position on the faculty of Clark University and in 1880 was transferred to the chair of Latin and Greek, which he filled with great ability until his retirement two years ago. Thus he spent 45 years in the class-room of Clark University. For seven years he was the

honored and successful President of the institution.

Many honors and positions of service have come to him. He was a lay member of three General Conferences in succession, 1880, 1884, 1888. He was the first colored man ever given a place on the Secretarial Staff of a General Conference. For eight years he was a member of the University Senate, an honor and opportunity which he most highly appreciated. He was a member of the Commission on the Unification of Benevolence.

He had no small part in making a great success of the Negro Exhibit in the Cotton States and International Exposition in 1895, in Atlanta. He was not only sent into the field but was the Chief Exposition Commissioner for the colored people of the State of Georgia and permanent chairman for the colored people from all the States. He was one of the first Trustees of Gammon Theological Seminary and, during all its history, its efficient Secretary, never being absent from a meeting of the board. Until late years he frequently delivered addresses not only to his own people, but with great acceptability to large audience at Ocean Grove in Beecher's Church, before the General Conference and at the National Teachers' Association. His address before that body in Madison was generally praised as one of the ablest and most eloquent of the occasion. He is the author of an able and stimulating book "Talks for the Times." He holds the degrees of A. B., A. M. and Litt. D.

A good sized volume could be filled with highest tribute to Prof. Crogman's character, scholarship and service from people in all parts of the land, from Mr. Boomer, his earliest patron, and Prof. Jerks of Middleboro Academy, from old students now occupying high positions of church and state, and not least of all from many of those who have most intimately known him, amongst whom the writer thinks himself happy to be counted as close neighbor and friend for more than 18 years. Amongst the highest of these are some from leading Southern white men. So great has been Prof. Crogman's business integrity that after almost half a century's residence in Atlanta his name is as good as his bond with any bank or business house in the city. He has the confidence, honor, and love of all who know him. As an illustration of his standing amongst Southern whites to whose prejudices he has never for one moment catered, but always stood up four-square as a man amongst men, take the following recent letter from a member of an influential business firm in Atlanta. "It has been a distinct honor to have counted you among my personal friends for a long period of years. When we come to sum up life and its meaning, there is very little really worth-while beyond the service which we render to mankind and to the world. Measured by such a standard, you are not only one of the outstanding characters in the South, but one of the outstanding characters in the entire country. Your influence, and your teachings, and your advice, to more than two generations of colored youth, have so impressed the City of Atlanta, the State of Georgia, and the Southeast, that many shall rise up and call you blessed."

"As an humble citizen born and reared in Georgia, who knows something of the great work you have wrought among the colored race, I wish to express to you my sincere appreciation for what you have done to bring about a betterment in the conditions of your race, and a more cordial and intelligent understanding between the colored and white races. I shall have to live a long time to forget your many courtesies and kindnesses to me."

As another testimonial take the fact that not long ago the city authorities of Atlanta carefully canvassed the names most worthy to be conferred upon the five new city schools for Negroes and without a dissenting vote that of Prof. Crogman was chosen for one of the most important.

Two years ago he was retired from active teaching, but was made Professor Emeritus of Language in Clark University. He was placed on the teachers' pension roll of the Carnegie Foundation with his home on the Campus of Clark in the same house he has occupied for so many years. With the growing needs of Clark University for teachers' homes, and the urgent call of his children that he and Mrs. Crogman make their home near them, an amicable adjustment was made by which the Professor receive the rent of the Campus home and will reside near his daughter in Philadelphia.

In the beautiful Chapel of Clark University which bears his name, a farewell service was held in the honor of this noble couple on the eve of their departure for Philadelphia a few days ago. Many tributes were paid by Professors Bowen, King and Trevor of Gammon, President Watters of Gammon, President Simmons of Clark University and the Rev. C. L. Johnson one of Dr. Crogman's earliest pupils. The whole school family in South Atlanta greatly regret the departure from our circle of this honored patriarch of his race; leader in its true progress. May he and his noble wife have sunshine to the end amongst their beloved and their Master's "Well done" at last.

South Atlanta, Georgia.

WASHINGTON ANNUAL CONFERENCE LETTER**By the Rev. C. H. Matthews**

At the Sixtieth Annual Session of the Washington Conference, held in Roanoke, Va., March 21-25th, 1923, Bishop W. F. McDowell, presiding, the district superintendents and members of conference took an advance step by appointing a Commission on Conference Claimant Investment Fund, thus falling in line with other progressive conferences of the great Methodist Episcopal Church in giving a more comfortable support to our worn out preachers, their widows, and orphan children. The object being to raise \$100,000 to be invested by the Conference Claimant Board at Chicago, Ill. The said board has promised to give the same backing and co-operation that it has given other conferences, and to help in every way possible to put the thing over.

The secretary of said commission has only been able to get in touch with the preachers of the conference, who, let it be said to their

(Continued on Page 10)

Victory In Sight!

Gains in Centenary Giving Reported from Montana, Idaho, West Virginia and Other Regions—Care Sought for Late Returns

THE closing hour of the Centenary is at hand. Midnight of October 31—only a matter of moments now, when considered in the light of the years composing the movement—marks the closing of the official record of the greatest movement our church has known since its founding.

As this is being written, the middle of October approaches. What will transpire between the hour of this writing and the time of its reading will not be a matter of full record until after November 1. But we have faith and confidence that when finally known it will be the story of magnificent success.

It is the time of supreme sacrifice. It is the time to give as we have never given before. It is the time as good stewards to consecrate our material possessions to the use of our Lord. It is the final testing time of our church.

Already the church has begun to answer. Like cathedral chimes comes the word from drought-stricken, famine-threatened Montana—a section of America which has been harder hit during the past five years than any other part of the country. In the Helena Area, three out of four conferences show benevolent incomes since the last conference sessions to have increased \$2,819. The increase of Glacier Park district is \$197, or a total for the Northern Montana Conference of \$768.

The spirit of the Helena Area is revealed in a sentence of a letter circulated throughout the churches. It is this:

"Let us highly resolve that we will bend all of our energies in the intervening days between now and October 31 to the task of making the closing year of the Centenary better than the best—at least equal to last year."

Let us take a jump further east, where we may find a similar story of success:

"The West Virginia Conference gave more than \$1,500 over what they gave last year, including the 'I Will Maintain' Fund."

The Norwegian-Danish Conference, just closing its session in Chicago, shows a splendid Centenary situation. Taking recognition of the two churches that have come over to the English-speaking confer-

ences during the year, the conference reports more Centenary money than one year ago.

There is no more sacrificial group in Methodism than the teachers in our colleges and universities, who are consecrating their talents to institutions which pay salaries much less than tax-supported schools. They do this gladly because of a sense of devotion. Any offering that they make to benevolent work is therefore an added sacrifice. Yet many

A FORECAST!

Epworth Institutional Church,
Corner Thirty-first and Lawrence Streets,
Denver, Colo., October 3, 1923.

Rev. Ralph A. Ward,
740 Rush Street,
Chicago, Ill.

Dear Bro. Ward:

Thanks for the clock. Used it and our full Centenary payment for September and October is on the way to Chicago. Thanks. Come again.

EZRA M. COX, Pastor.

of them are tithers, some are giving even more. It is very significant, therefore, to get such a word as has just come from President Frank Trigg of Bennett College, Greensboro, N. C. It is as follows:

"I have been with our Faculty this week on the significance of the Centenary Movement which is closing this fall. Our teachers, in fact our entire staff, will do the best they can before October 31. The district superintendent has asked the teachers of the college for a certain amount which they will give. We are working and praying for the Centenary."

As you read this, Centenary Climax Sunday is over. But that is not the end. Enough time still remains for any zealous church, for any devoted member, for any kind friend to make an offering, large or small, to the great cause. Haste is necessary. Make calculations on your distance from the Chicago office, take into consideration possible delays in mail and then, if the time is too short, send your gifts by telegraph to Morris W. Ehnes, treasurer Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois.

The Centenary and the Future

At the head of the great Midway Plaisance in Chicago, one of the most noted boulevards of the world, stands a masterpiece of sculpture. It is called "The Procession of Time." In its theme it reverses the ordinary conception that time passes and events are fixed quantities, and portrays time as static and life as a procession marching by.

The Centenary has been a four-year procession of tremendous achievement. It is for us to remember that while it will soon be a thing of the past, it will also be forever a matter of the future because its influence is deathless. Its achievements are for eternity.

Therefore in this hour let us in devotion bring the Centenary to a magnificent close

that its ending may indeed be a commencement.

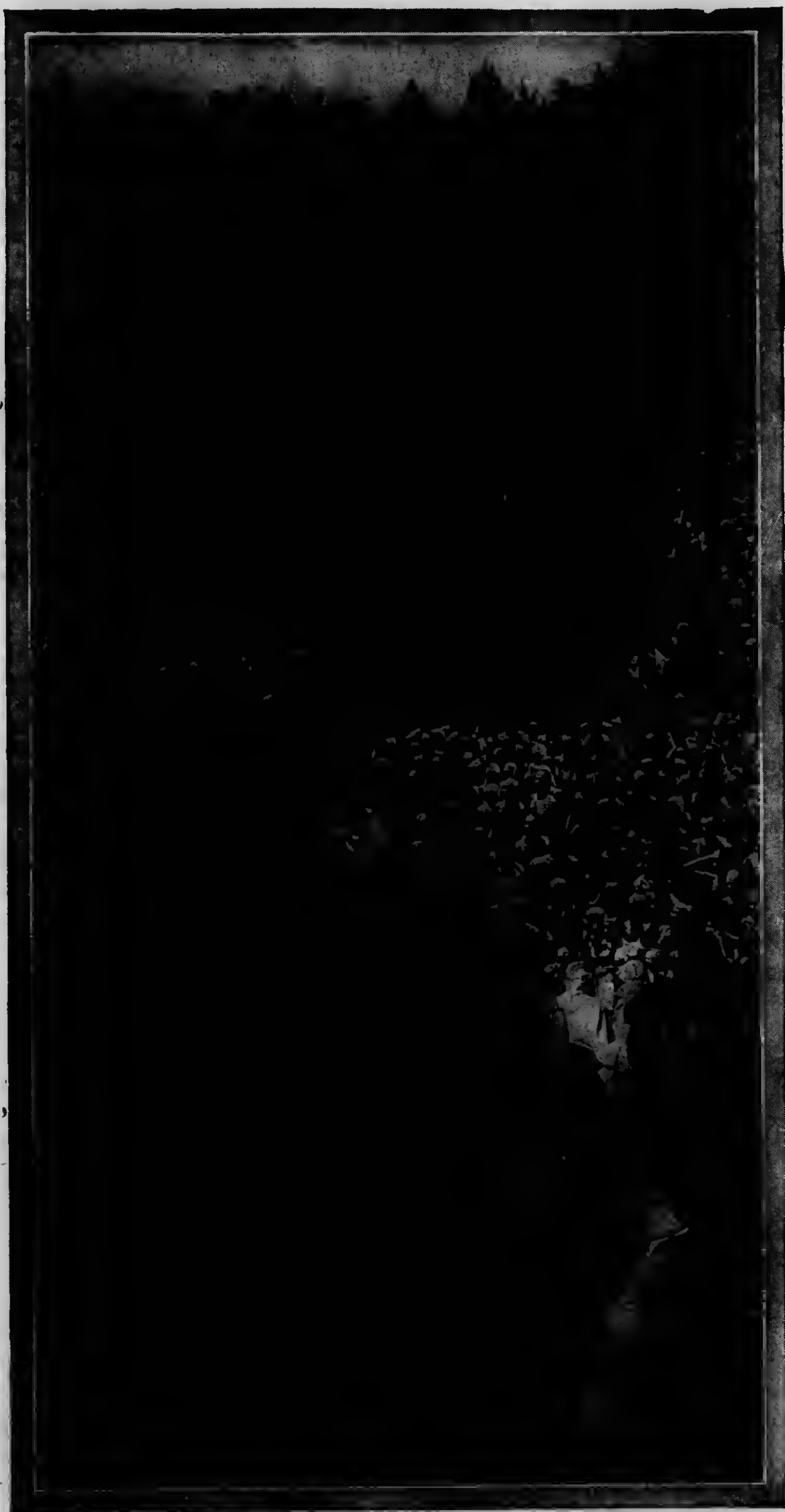
Hundreds of instances might be cited and columns of thrilling stories might be written of Centenary projects which will be tragically affected if the Centenary Climax fails, and will be greatly strengthened if it succeeds, as we believe and have faith that it will. Do you believe in the World Service of our church? You do, of course. Let us make an unbroken procession of our missionary work by introducing the World Service program with all of the inspiration and impetus which will attend the Centenary victory.



"It is to your interest to GO ON WITH THIS ENTERPRISE, for you started it last year, you were the first not merely to do anything, but to want to do anything. Now carry it through, so that your readiness to take it up may be equalled by the way you carry it through."—2 Cor. 8:10, 11. (Moffatt translation.)

"It Is Your Work!" Says Bishop Fisher

Appeals from Calcutta to American Methodists to Continue Support of Indian Missions in Critical Hour



India has groped her way through centuries of error, but always with her face God-wards.

Christianity has reached such a point in its Indian environment that mere hesitation now would be worse than defeat under ordinary circumstances.

Millions are turning definitely toward Christ. Not always consciously, but slowly and surely, the Hindu community is yielding itself to the truth of the gospel of Jesus.

Our church membership has reached approximately 450,000 souls. Last year we had 35,340 baptisms. There were 675 heathen shrines destroyed by village people who had turned from idolatry to Christ. Does not that stir your soul? Can you read it without spiritual excitement? The days of the Apostles are upon us!

Hold us steady in your gifts and your prayers. Our Christians are straining every effort toward self-support.

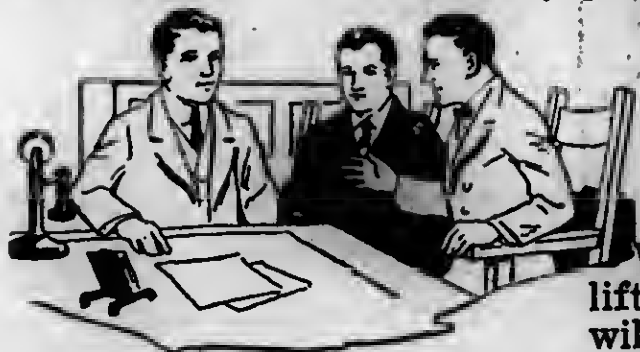
It is your work just as truly as it is ours. You share in its glories, and you must share in any defeats. We are all bound together in this World Service.

The Face-to-Face Method Wins

When Pastors and Laymen Carry the Missionary Needs of the Church Personally to All Methodists Response is Immediate and Hearty

THERE is just one sure way of finishing Centenary Climax Month in a blaze of glory. The Climax Clock is a helpful device that is proving its attractiveness in many churches. The distribution of literature is causing thousands furiously to think. The display of posters is said to be responsible for much awakened interest. Sermons by pastors and talks by laymen are registering in the consciousness of the church.

But it is doubtful if all of these put together will do the tremendous work of lifting that the church confronts as this financial year comes to a close. Before this time next week, the tale will be told; the books closed. The missionary program will either



be held at its Centenary levels, or the boards will face the melancholy task of cutting. What will surely lift the load? What will bring Centenary receipts up to where they ought to be?

One thing, and one thing only: the Every Member Interview.

The Every Member Interview gets the facts to the folks. When the folks get the facts, they come quickly and gladly and liberally to the help of the

church's world-encircling enterprise. Dozens of churches are proving this to be so.

There is only one method for holding Every Member Interviews, and that is to hold them. Pastors that seek



some more impersonal plan may be making it a bit easier for themselves, but they are making it infinitely harder to support the program of the church around the world.

In many churches there are devoted laymen who are bearing a large part of this burden. The more honor to them! Wise is the pastor who uses them. But there are other churches where the job will be done only if the pastor does it. And in such churches it is simply a case as to whether the pastor feels enough responsibility for this part of his task to get under a job of this kind.

The job of saving the benevolent work of the church from retreat is not impossible. It can be done! The Every Member Interview will do it. Have you had an Every Member Interview in your church?

Who Will Make the Climax a Success?

YOU will, if—

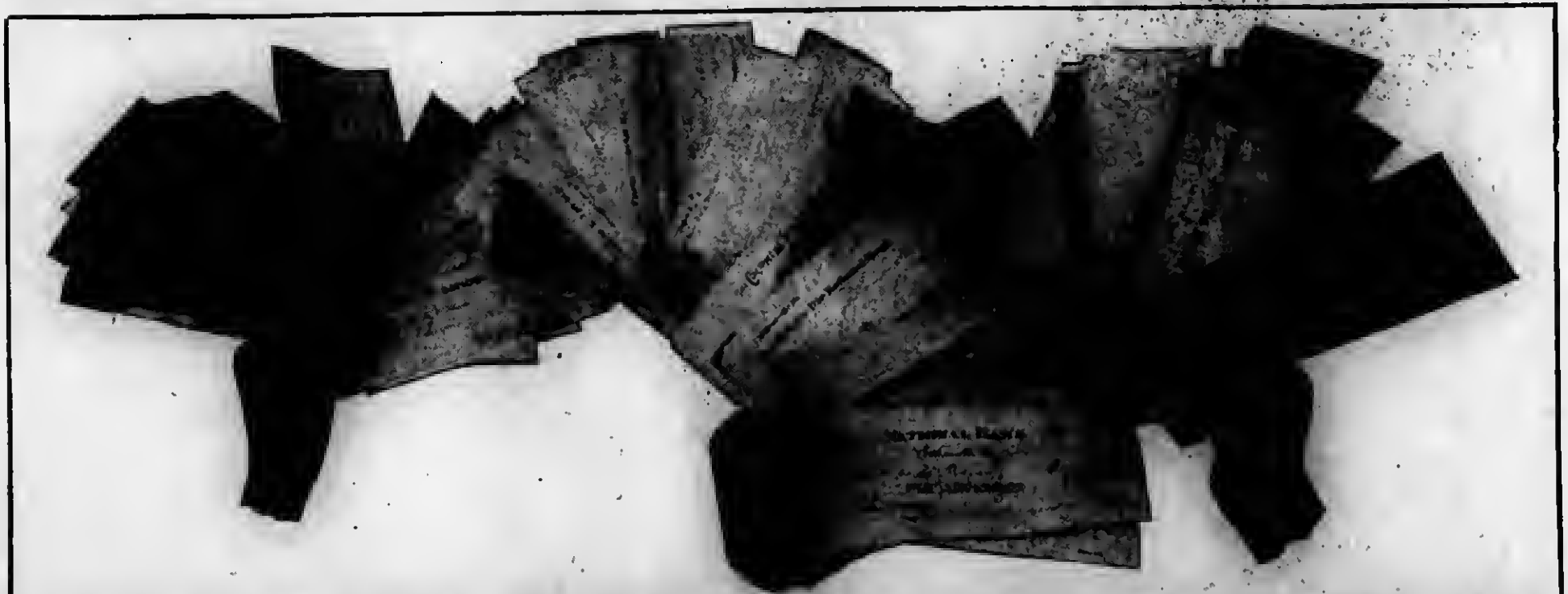
1. You see to it that your Centenary pledge is paid in full up to October 31, 1923.

2. You help your pastor to see to it that every Centenary pledge in your church is paid in full up to October 31, 1923.

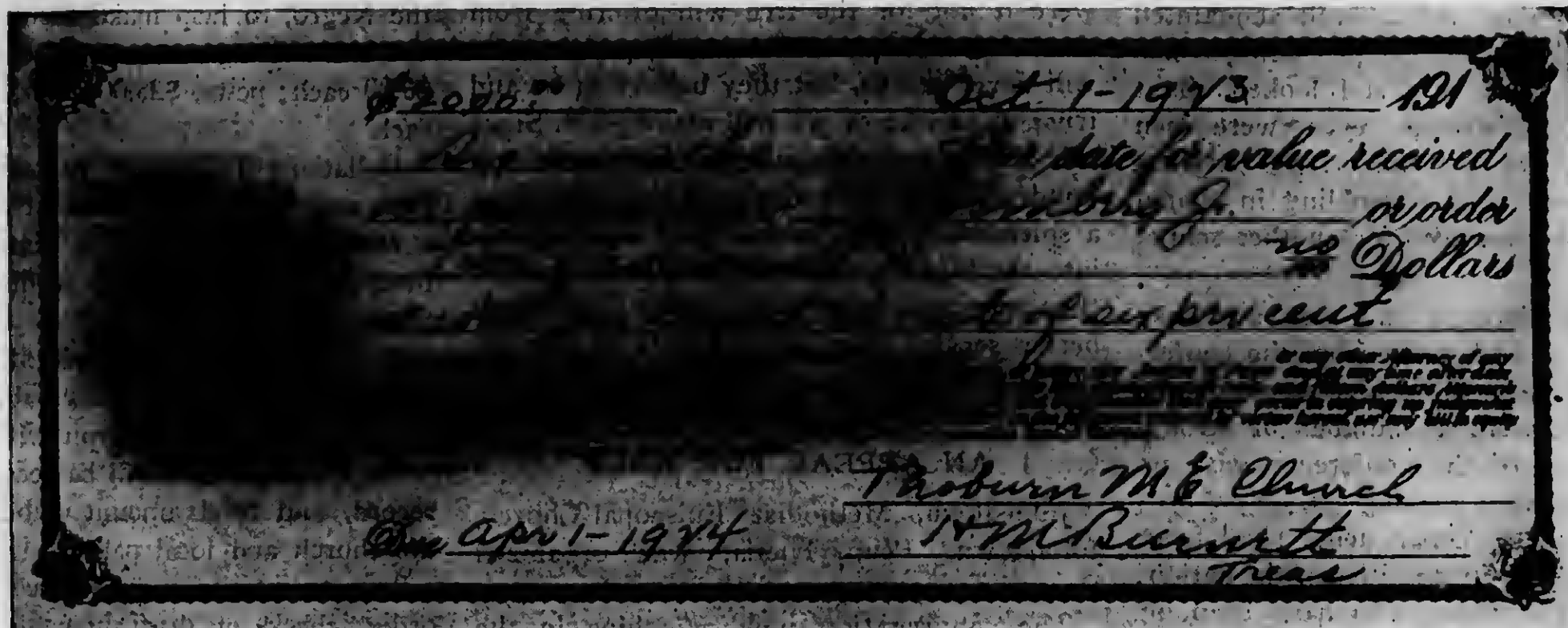
3. You help your pastor to see to it that every member of your church makes some payment toward the Centenary before October 31, 1923.

4. You give yourself, in addition to your original Centenary pledge, as God has prospered you, in order that the missionary work of the church may be insured against retreat.

Remember, in order to have a part in this Centenary Climax, you must make a cash payment which must reach Morris W. Ehnes, treasurer of the Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, before October 31, 1923.



They called it a "poor day" when the photographer went into the office of the treasurer of the Committee on Conservation and Advance to take this picture. But he found that all these checks and money orders had come in on that single morning. There was one check for \$60,000.00 and another for \$40,000.00 among them. And the currency could not be photographed. This was just the beginning of the October flood by which the Methodists of America set out to make this Centenary financial year "better than the best."



A month ago there appeared in these pages the story of an announcement made in Thoburn Methodist Episcopal Church, Chicago, by the treasurer that "We expect to pay up our Centenary pledge in full before October 31 if we have to borrow the money." Well, here's the evidence that the treasurer, H. M. Burnett, did mean it. This note for \$2,000.00 was negotiated before the session of Rock River Conference opened when the church's check for \$3,500.00, Centenary balance in full, was handed to the Committee on Conservation and Advance. There is no miracle about it, however. It is just Thoburn's way of doing things. Incidentally, its Centenary was met in full, in spite of a \$50,000.00 debt on the new building now being paid off, and its constituency being one with modest incomes.

Climax Sunday Widely Observed

Week Remains in Which to Bring Missionary Support to Desired Levels—
Turn of Tide Seen in Many Parts of the Church

ALTHOUGH it is too soon to announce definitely the outcome of the celebration of Centenary Climax Sunday, it is certain that October 21, 1923, will go down as one of the great days in the history of the Methodist Episcopal Church.

"The unprecedented calls for literature, the demands for additional Centenary Climax Clocks, and the assurances that have come from pastors on almost every mail during the past few days, show that Centenary Climax Sunday was observed generally throughout the church," said Dr. R. J. Wade, corresponding secretary of the Committee on Conservation and Advance.

"Any close observer will have marked a definite turn of the tide during the past few weeks," Dr. Wade continued. "There is not the hesitation that disturbed certain parts of our church not long ago. Methodists are beginning to see clearly how magnificent has been the record of achievement on the part of the Centenary, and their pride in that record has made them the more ready to carry it through to ultimate success."

Centenary headquarters in Chicago have been swamped for weeks in the attempt to mail out the special Centenary Climax literature ordered by the pastors. More than a half million copies of a single pamphlet were called for, and extra office force had to be secured in order to keep up with the rush of mailing. Not since 1918 has there been such a demand for Centenary material.

The effort of Centenary Climax Month did not, of course, close with Centenary Climax Sunday. Ten days remained before the end of the fiscal year, and pastors everywhere are employing these ten days in securing the desired benevolent funds that Cen-

tenary Climax Sunday failed to provide. Some of the most effective work in support of the missionary program is yet to be done.

The Actual Figures

AT the close of September, Centenary receipts for the current fiscal year were \$1,272,826.57 below where they stood at the same point in the previous fiscal year.

During October, 1922, there was paid into the Centenary treasury \$4,225,141.36.

This means that if the benevolent work of the church is not to suffer heavy loss there must be received before midnight of this month this year \$5,497,967.93.

How much of this have you given? How much will you give?

Remit to Chicago

REMEMBER, it is only money that actually reaches Morris W. Ehnes, treasurer of the Committee on Conservation and Advance, 740 Rush Street, Chicago, Illinois, before midnight of October 31 that is of any value in meeting the current financial needs of the benevolent boards. Next year's missionary work must be planned according to the money received before November 1. There can be no exception to this rule.

Therefore, see that your money reaches Chicago before midnight of the last day of this month. Mail it, express it, or telegraph it. But get it there! Only the money that arrives on time can help.

AUSPICIOUS OPENING OF PHILANDER SMITH COLLEGE

On September 19, doors were flung wide open, and professors new and old, together with students who were well acquainted with campus laws and campus doings, also students who were new and looked about with queer and stranger eyes were seen coming from various directions, entering these open doors and assembling in chapel for the "opening service" for another school year's work.

Times have changed and men are busy and clergymen and laymen from the conference do not come in to opening as they once did, still there were a number of strong, splendid leaders of the conference with us to see how we were starting off. New professors for various departments hail from some of the leading universities of the nation, and nearly all of those who have been on their job for many years have taken special training along their specific line of work. Many have been out this summer getting brushed up and ready to do more effective work than ever.

A larger enrollment than in previous years was noticeable on the very first day, and its opening day is an index of what the future holds we are sure Philander Smith will bloom the whole year.

There was no lying around without books and without classes two or three days, but students were registered and at once repaired to the office for books, and the following day nearly all were classified. Even music pupils had found their teachers and were having lessons assigned them. It is hoped that every one who is interested in education will bear in mind this worthy and noble school which has been privileged under God to do so much effective and constructive work in the advancement of our people throughout Arkansas and adjacent states, and without ever and anon, reminding our friends of their duty, just put aside a dollar or two, and send as a gift to this splendid school. That which we keep we are sure to lose sooner or later. That which we give we will always have in some form or other. That is the way God does business in this world.

A Word to the Alumni

As we understand it, the plan is for the Alumni to raise money for scholarships for worthy students of the college department. This is a most worthy and laudable enterprise and we sincerely trust that through this channel we will not only get 5 or 6, or 7 or 8 brilliant young men and women to enter upon their college career, but we shall be able to have as many as 40 or 50 from the direct gift of our Alumni. That can be easily done if each member of the Alumni will give \$5.00 between now and next April, and the money raised in the Alumni for this specific purpose should be sent to the treasurer Dr. Lela Raines, 1318 Gaines Street, Little Rock, and she will surely be glad to bring all such gifts to the office of the president, and the joy of the Alumni, when they come up to this high mount at commencement time will be supreme when they see marching up on the platform men and women

who have had their chance this year through their efforts. As others have helped us so let us help those who need our help.

This school could not exist as it does nor maintain the standards that we maintain were it not for the free will offering from thousands of pocket-books of people who will never see us, but they believe in us and trust us and know we will make good. Since this is true, let us do our very best and bring hundreds of dollars as a real love gift from a splendid Alumni, and so help bring others into the highway of christian education that they may consecrate their lives to helpful and better service than we are able to give to the world.—Mrs. H. H. Nasmyth.

AN APPEAL FOR HELP

Johnstown, Methodist Episcopal Church, Johnstown, Pennsylvania, was organized December, 1921, chartered December, 1922.

The congregation now worships in the Grand Army of the Republic Hall, near the center of the city, two churches for colored people in the city: Baptist and A. M. E. Zion—membership not exceeding 350.

The colored population is about 4000; all the churches and missions cannot house more than 600. Our congregation have proven helpful to our people who have migrated from the South to work in mills and mines. Employment and wages are very inviting for our folk, but unless there are organized efforts to care for these people, they will be shut out from these and many other avenues. Our people are not accustomed to some things with which they are confronted in these fields, and because of which many of them are constantly before the courts.

Without a church for public worship where we might hold meetings for the training and uplifting of our people, we cannot give the kind of direction that is needed for those who are constantly coming into the city, and who are not acquainted with the Northern life and custom.

This city is compact; most all available space for housing is utilized; which of course results in high valuations of property. Notwithstanding this fact, if left alone, these people may drift into crime such as gambling, fighting, theft, and finally into prison.

Few churches have any program for community life. Our church has a constructive program, but no place to put it into operation. We have been in the field for nearly two years; we have done our best to secure property; we have diligently sought the co-operation of the white Methodist Episcopal Church of the city. Inspired by the expressed sympathy of our white brethren and friends, we have bought a church and a parsonage at the cost of \$38,000, which is a cheap deal for Johnstown. This property is centrally located for the work, where we can serve our people best.

The Board of Church Extension backs us to the extent of \$2,000; the members and friends have paid \$1,500 on the property. Those of us who know the slump in the Centenary, also know that the Board will not be able to make large gifts to any project.

We have a contract which must be met,

which calls for \$38,000; \$18,000 is to be paid in November, 1923. If we fail to meet our contract our opportunity for service and the money already advanced will be lost. We are compelled to ask all Negroes, and friends of the Negro, to help make secure this property. We are offering as a means to this end bricks, \$5.00 each; pews, \$25.00 each; windows, \$100 each.

Gallatians 6:2. "Bear ye one anothers burdens and so fulfill the law of Christ."

Matthew 5:42. "Give to him that asketh of thee, and from him that would borrow from thee turn not thou away."

In the name of the Greatest of Givers, we are asking you through this publication, hoping that in the same name you will give.

Each contribution will be recorded in church record, and total amount published through the church and local papers.

The remittance may be made by money order, check; or draft, payable to Johnstown Methodist Episcopal Church, Johnstown, Pennsylvania, Box No. 7, or to the Board of Home Missions and Church Extension of Philadelphia, Pa., to be paid over to the Johnstown Methodist Episcopal Church.

Thanking you in advance for your contribution, Resident Bishop Wm. F. McDowell, 2107 Wyoming Ave., Washington, D. C.; District Superintendent M. J. Naylor, 1206 Penn St., Sharpsburg, Pa.; Pastor C. A. Brady, 731 Yoder St., Johnstown, Pa.

If you have not paid your Centenary pledge, do so now. The Church has credited you long enough.

WASHINGTON ANNUAL CONFERENCE LETTER

(Continued from Page 5)

credit are taking the initiatory step in their own self preservation. After the preachers have been enrolled the work of enrolling our laymen will be taken up. It may be encouraging to all concerned for the secretary to state, that of the one hundred laymen indiscriminately approached respecting this matter, 98 per cent signified their willingness to help to reach the goal.

We have pledges from all six districts comprising our conference, with the Richmond District leading. To show how our leading men are taking hold of this movement, we might mention a few of the pledges: Revs. Walter S. Jackson, \$500; W. A. C. Hughes, \$250; J. W. E. Bowen, \$250; M. J. Naylor, \$250; J. W. Waters, \$250, and A. J. Mitchell has already paid \$100 on account of his pledge. Our District Superintendents, Pastors and even our Supply Pastors, are taking hold of the thing in a very nice way. Whatever is apparently holding back in signing the pledges, can not be construed as real opposition to the movement; but for the lack of a better understanding. For it must be remembered that this is our second hitch, but this time our men say: "It shall be done."

We feel certain that when our men understand the plan just a little better there will be a general response. John M. Beane, Chairman; C. H. Matthews, Secretary, Washington Conference Commission.

A WORD FROM WESLEY CHURCH, LITTLE ROCK, ARK.

By W. H. H. Riley

Very little is ever heard of Wesley Church of Little Rock, the membership being too reserved, possibly, for the general good of the Church. No trumpeter announces our intentions and plans. When great things are accomplished, our membership enjoys a silent satisfaction often to the discomfiture of those of the more emotional kind, in fact our silence often borders on to ingratitude and unappreciation which is to our discredit.

We have a membership said to be hard to please. The ministers of our conference hesitate to lead our flock which necessitates our going into other fields to obtain pastors. At present, Rev. J. C. Brower formerly of Atlanta, sent to us by Bishop Clair, is in his first year's work, and it is gratifying to state that he is co-operating with the church, the college, the hall and the home, and is making good all along the line. He has a great program for the church, and so far has succeeded admirably in working it.

Among some of the things accomplished in his few months with us are the increasing of enthusiasm and general good feeling among the members, thereby increasing the attendance at both morning and evening services; the adoption of a new financial system wherein a public collection is dispensed with and the membership and visiting friends are not annoyed with the time honored custom of taking several collections, thus robbing the service of its real good and virtue, and yet our contributions under this plan have increased from around \$30 and \$35 per week to \$75, thus being able to bank \$20 or more weekly over and above the current expenses; the remodeling of the old parsonage and building a garage at an approximate cost of \$2,000, most of which money has been raised by successive short-time rallies; the putting to work with effect a larger number of unit leaders who are touching the uttermost rim of the membership.

Our choir is working harmoniously and several church clubs are doing very effective work, having gotten under the load of refurbishing the parsonage and beautifying the church. We are also proud to state that a larger number of members are reading the Southwestern Christian Advocate, the subscribers being solicited by our representative and pastor during the semi-centennial drive.

The annual conference which is a double one, is less than nine weeks away. Most of our benevolent money and various assessments have been raised in church and Sunday school. We are now remodeling our church for the entertainment and comfort of the delegates, friends and members at our December Conference. We are not losing sight of the great need of the Centenary, and every effort is being put forth to not only meet our quota, but to surpass our promise, and put our church and conference in the worth while class. We are urging the membership and friends to rally to the support of Methodism and Wesley. Though we have endeavored to work well, there is much that can be done, more that must

be done, and by the grace of God and confidence in ourselves, faith in our Heavenly Father, by the untiring efforts of our pastor and loyal membership, more shall be done. Wesley must come into its own and make this conference the greatest and best in the history of the church. The Lord God has been good to us whereof we are glad.

THE LATE DR. H. B. HART

By Dr. Edward F. Scarborough

Thirty years ago, the Rev. H. B. Hart and the writer joined the Upper Mississippi Conference together. We attended Gammon Theological Seminary together under the presidency of that prince of men, Dr. W. P. Thirkield, (now Bishop); we were appointed District Superintendents together; all of these years we have labored together in the Master's cause. He was loyal to every interest of the church; not once did I ever hear of him complaining about his appointment, ever true to his superiors in office. His conference reports were always round, his motto was "succeed or die." He dealt in big things; a great church builder and revivalist, his churches were always alive.

But alas, on the night of August 9th, attending my district conference at Weir, Miss., away from home and his devoted wife and children, but among his friends, he crossed the bar. In his sojourn here he always wanted me by his side, and I am expecting the same yonder. "For we shall know as we are known." Gone but his good works follow him.

SALISBURY DISTRICT SUNDAY SCHOOL INSTITUTE

The first of a series of group Sunday School Institutes, Salisbury District, Delaware Conference, was conducted by the Rev. R. N. Davis, District Superintendent of Sunday Schools, in Asbury Methodist Episcopal Church, Nanticoke, Md., September 15 and 1, 1923. The Rev. J. E. A. Johns, our District Superintendent, and our big brother "deep down," was with us both Saturday and Sunday and manifested keen interest in all the activities of the institute. He even played ball with the boys.

The printed program was a carefully prepared four paged folder. The first printing thereon was the institute Motto: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2.

Sunday morning, September 16th, the morning watch was conducted at 7:30, by the Rev. Malachi Rasin, pastor of the entertaining church. At 9:30 the Rev. R. N. Davis, District Superintendent Sunday Schools, conducted a "Specimen Sunday School Session" which was interesting, informing and profitable to all, from the three-year-old child to the fifty-year-old adult; and from the primary department to the teacher training department.

The Rev. Jas. M. Dickerson of Salisbury, was programmed to deliver a special sermon at 11 a. m., but because of illness he was not present. This duty was assumed by Superintendent Davis, who read Isa. 62:10 as his text. His theme was "The Standard for all Peo-

ples." The sermon brought out the necessity for "Physical Standard", "Intellectual Standard," "Moral Standard" and "Christian Standard."

The subject for the afternoon session was "World Service" which was arranged in the form of a "Symposium" to be discussed by (a) Rev. J. A. Kiah, "Intercession"; (b) Rev. J. M. Dickerson, "Stewardship"; (c) Rev. M. Rasin, "Life Service"; (d) Rev. A. Chase, "Community"; (e) Rev. R. N. Davis, "Sunday School."

The reports of the delegates and teachers revealed the fact that the majority of the teachers did not give time enough to the study of the lesson before the Sunday School session and that some schools were quite too long in session, being two and two and a half hours assembled. The entire session for the average Sunday School might not be more than one and a half hours long.

The round table talk by Superintendent Davis showed him an expert in modern Sunday School methods, and was made more interesting and instructive by the District Superintendent interjecting pertinent questions and helpful remarks.

The hour of 8:30 p. m. ushered in the closing events of a day that will go down in the history of Nanticoke as a day that was not only the Lord's Day, but a day eventful for the better church in the future, a more devoted teaching force, a clearer vision of the world's needs, and an outward reach to bring in the Kingdom for which we have long prayed. A noteworthy part of this service was the "Evangelistic Sermon" by the Rev. Geo. S. Jacobs of Mt. Vernon charge. He quoted the words of the blessed Christ from St. John 10:10, "I am come that they might have life, and that they might have it more abundantly." This was a great sermon and was delivered with both force and spiritual power.

The climax was reached in the "Altar Consecration Service" conducted by Rev. J. E. A. Johns, District Superintendent, when a number of children, teachers and officers of the Sunday School gathered at the altar in the church and consecrated themselves to the service of God. After silent and audible prayers were made for the realization of the deeper life, the choir led in singing, "Praise God from whom all blessings flow." Benediction by Rev. J. E. A. Johns.

The good sisters of Asbury made sacrifices and labored hard to make the visitors to the Institute as comfortable as possible. Sister Hester Carter was chairlady of the committee who prepared and served the meals. She was assisted by a group of faithful sisters and brothers who love their church. Sisters Hattie P. Jones and Bertha H. Dashiell, led the way in cleaning the church and recovering the pulpit.

Both the Junior Epworth League choir and the church choir rendered very good music during the sessions of the Institute.

May God bless Brother Davis and Salisbury District while he shall "lift up a standard" of Christian endeavor for the Sunday Schools of the district—Malachi Rasin, pastor; Bertha M. Elsey reporter.

REPORT OF DISTRICT CONFERENCES

BEAUFORT

The District Conference of the Beaufort District was held at Simpson Methodist Episcopal Church, Allendale, S. C., July 26-29, 1923, Rev. L. G. Gregg, District Superintendent, presided. Sermons were logical and spiritual; sketches were good. Reports showed an increase over last year, and the entire Conference went on record as one of the best in the district's history. D. R. McTeer.

BEAUMONT

The Beaumont district conference convened with the St. Luke M. E. Church, Livingston, Texas, August 14-19. Our very competent and distinguished Superintendent Rev. W. D. Lewis was at his post of duty.

The opening was very impressive. The Rev. W. D. Lewis ascended the rostrum and delivered a message from Dan. 9-25. Subject, "Building in Troublous Times," after which the Sacrament of the Lord's Supper was administered to 53 persons. This was followed with a welcome address in behalf of the citizens by Dr. J. L. Davis of the Presbyterian Church, (white). Response by Rev. C. S. Williams, our pastor of St. James-Beaumont.

Officers were elected and committees appointed and the following visitors were presented and cordially welcomed in our midst. Dr. R. B. Reid of the Navasota District, Rev. J. O. Williams of the Paris District, Rev. A. W. Carr, Houston District, Rev. W. J. King, Gammon Seminary, Dr. M. W. Dogan, Wiley University. Pastors from other Districts as follows: Revs. Ellis Mish, S. M. Bolden, T. M. Jackson, L. V. Harrison, S. W. Johnson, G. E. D. Belcher, W. A. Fortson, S. D. Mays, E. W. Kelly, W. A. Pharmo, Gillespie, Qualls, Pemberton and others.

Wednesday afternoon the Woman's Home Mission work was taken up by our District President, Mrs. C. R. Robinson. Reports were good. The work of the Woman's Home Mission on this district is rapidly advancing and the women are putting their hearts into it.

On Thursday morning reports were called from local preachers and exhorters, response was great. Each one was able to report effective work done during the year, and they expressed themselves as desirous of doing even more and being all the help possible to their pastors in their charges.

The Ladies Aid under the Presidency of Mrs. Mayme McGriff shows much improvement. Reports were good.

Rev. T. S. Pryor, Representative for the *Southwestern Christian Advocate* made a very favorable report of subscriptions.

Friday morning reports were taken from Class Leaders, District Stewards. Then the following subjects were discussed: Financing a Rural Church, J. E. Beal. Program for a Rural Church. C. S. Williams, who most ably demonstrated said program with his diagram showing every phase of the work.

The spiritual fervor of this District Con-

ference was high. Preaching every night was largely attended. On Friday evening, the Rev. E. W. Kelly of Galveston, Texas, delivered a message from Ez. 37, "The Dry Bones" which was enjoyed by all. The financial report was good in fact the work at large shows marked progress under Dr. W. D. Lewis. He is leaving no stone unturned toward putting over the program of the Methodist Episcopal Church on the Beaumont District.—T. S. Pryor, reporter.

SARDIS

The Sardis District, Upper Mississippi Conference held its first session in Spring Hill Methodist Episcopal Church on the Sardis Circuit, August 22-26, 1923. Opening Wednesday, August 22, 9:00 a. m. with Rev. M. C. Pulliam, District Superintendent, presiding. The District Superintendent conducted the devotional services, after which the conference was organized by electing the following officers: Secretary, Rev. B. S. Pegues, Assistant Secretary, Miss Odie L. Dickens; Statistical Secretary, Rev. L. W. Washington; Assistant, Rev. Wm. Maxwell, Mrs. M. C. Pulliam, Rev. E. H. Holmes and Mrs. Lettie Williams; reporter to the *Southwestern Christian Advocate*, Rev. B. S. Pegues; Committee on Finance, Rev. E. H. Holmes, Mrs. M. C. Pulliam, Rev. W. M. Maxwell and Mrs. Susie Holloman; Past Master, Rev. W. T. Askew.

The Rev. M. C. Pulliam, District Superintendent, seems perfectly at home presiding over his conference. In his jolly, brotherly way he kept the spirit of good will at high tide. In his graceful and dignified manner he made each session a model of efficiency, filled with charm and interest.

Introductions: Dr. M. S. Davage, President of Rust College, Holly Springs, Miss., who brought to us a burning message full of good things. The District Superintendent and Dr. Davage administered the Lord's Supper to a large audience, assisted by the pastors of the district.

The conference was favored with the following distinguished visitors each of whom was introduced and spoke in high terms of the program of the Methodist Episcopal Church; Profs. C. L. Alston, Principal Batesville High School; Wm. Turner, President of Sardis Baptist Industrial College, Sardis, Miss.; Rev. W. M. Lamar, of the Missionary Baptist Church; Rev. J. P. Watson, Pastor of the Methodist Episcopal Church at Oxford, Miss.; Messrs. Cox and Booth.

Soul inspiring music was rendered by the Spring Hill choir throughout the conference with Mrs. M. C. Pulliam, acting as organist. Papers of welcome were read by the following: Spring Hill Methodist Episcopal Church, Mrs. Lula Phifer, Mrs. Ara Bass and Miss Odie L. Dickens; Bluff Springs Missionary Baptist Church, Miss Easter Fox; Zion Hill A. M. E. Zion Church, Miss Ida B. Butler; Mt. Gilleon Missionary Baptist Church, Miss Zilphia Gilleon. Splendid sermons were preached by the following pastors: Revs. W. M. Love, P.

Dansler, D. D. Reed, B. L. Lee, E. L. Wilson, J. P. Watson, L. W. Washington, W. H. McCarty, B. S. Pegues, E. H. Holmes, and Wm. Maxwell. The pastor of the Sardis Circuit, Rev. W. T. Askew, has shown himself to be a man of business tact and skill as well as a preacher of vision and leader of men. He has lead his flock from an old dilapidated one-room frame building one mile off the road to a very delightful church site on a well established highway. The beautiful three-room concrete block church that now stands upon this sainted spot and gracing the community is the fruits of his untiring labor. It is beyond question a community center administering to the spiritual, social, moral and recreational life of the people of all denominations. Truly Rev. Askew deserves much credit. The recreational and social hours were sources of pleasure and were enjoyed by the people old and young alike. Reports from all of the auxiliaries showed that the Sardis District under the sane leadership of the Rev. M. C. Pulliam, is far in advance of any previous year. He knows what to do and how to do it.

Like a mighty Joshua, Rev. Pulliam has led the faithful followers of the Sardis District through a Jordan of retarding circumstances this year and now stands upon the bank of the Promise Land.

Thus goes into history the greatest conference of the Sardis District.—Rev. B. S. Pegues, reporter.

PERSONAL AND GENERAL

(Continued from Page 4)

Colored Conferences thus far are: *East Tennessee*, Ministerial, Judson Hill; Reserve, G. F. Tipton. Lay, Hattie R. Walker; Reserve, Hattie B. Johnson. *Tennessee Conference*, Ministerial, J. C. Sherrill, S. M. Strayhorn; Reserve, D. T. Burch. Laymen, W. E. A. Forde, W. D. Hawkins; Reserve, W. M. Copeland, Silas Millon.

The Central Methodist Episcopal Church of Detroit, the oldest Protestant church in Michigan, organized over one hundred years ago, has just concluded what is, in many respects, the most successful year of its history. Dr. Lynn Harold Hough, pastor, who is just entering upon the fourth year of his ministry in this church, is certainly to be congratulated upon the splendid work being carried on by this great downtown church. The officials of Central Church have recently announced that they have entered into a definite understanding with Dr. Hough that he will continue as its pastor for five years more. Plans are being made for the development and extension of the activities of what is already one of the most many-sided institutional churches in the denomination. Under the pressure of pastoral and literary work Dr. Hough resigned from the delegation of the Detroit Annual Conference to the general conference to be held in Springfield next May, to which he was elected on the first ballot. He has accepted an invitation to occupy the Fernley Lecturship of the Wesleyan Methodist Church in England in 1925. His subject will be "Evangelical Humanism."

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--World Wide Prohibition.

(Ps. 101:1-8, Prov. 23:29-35.)

NOVEMBER 4, 1923

The observation made by the author of the Proverb from which the second of our lesson passages is taken is an observation which may be made by anyone in a wet country almost at random. We know of no habit which so takes a man captive and leads him pell-mell into involuntary degradation as the booze habit. And the man who has become addicted to this habit is of all men the most pitiable. No wonder some of the leaders in social thought have not been too enthusiastic about prohibition. They sympathize greatly with the man who is married to his strong drink. But, as we shall later see, those who propose prohibition are more helpfully sympathetic toward him than those who oppose it.

Some years ago I attended a series of lectures given by one of the well-known lecturers of the country. I was profoundly impressed with the breadth of his knowledge, the depth and distinctly humanistic coloring of his thought. But I recall this incident which he told from his own experience. On one of his trips to meet a lecture engagement he happened to stop in New York early one morning for breakfast. Passing through a park on his way to a hotel, he saw sitting by the walk one of those fellows who the Salvation Army people say may be all in and down, but never out. The poor man—and God-forsaken fellow begged him for some money to get something to eat. He invited him to accompany him to the hotel for breakfast. He ordered him a cup of coffee to stimulate him a little while the order for breakfast was being filled. But he insisted that he did not want COFFEE, and would not drink it. Then, said he, I saw what the poor man wanted. So I ordered him a drink of whiskey to put some life into him and add a little pleasure to his miserable life. Alas!

This lecturer was not discussing the drink question. But his misguided sympathetic attitude toward those unfortunates who are married to their bottles is characteristic of many men who oppose prohibition. It may be called the humanistic or emotional argument for the open saloon. Many unfortunate men have become accustomed to meet their friends in the saloon evenings after their day's toil is over, and merrily touch glasses together. They get as much pleasure out of it as others get out of meeting in elevating literary or social clubs, or spending their evenings in an opera house or theatre to hear and see classical performances. Deprive them of that privilege, and life for them becomes a

pleasure-less monotony that is not worth the living. But can these unfortunates not learn to get less demoralizing and destructive pleasure out of something else? People who are sympathetically interested in other unfortunates ought to think about how they may make their condition better, and not about how they may keep their condition unfortunate or make it worse. Usually if we are to be interested in helping people we must imagine ourselves in their place. But in some cases, and especially in the prohibition case, it is best for us to imagine the other people in our place. Or if we imagine ourselves in their places, then we must imagine ourselves as possessing the same mind that we now have. Those unfortunates don't want to be interfered with. But then we know that it is good for them, their family, and society that they be interfered with in their degrading pleasures. We know that ignorance is a dangerous thing for a democratic citizenship. But in spite of that we have to have compulsory school laws!

The anti-prohibitionists have three other lines of argument which we may call the economic, the political, and the psychological. The first is based upon the revenue that comes from the saloons into the government's treasury. But government can and do get along without this revenue. And government has no right to encourage part of its citizens to sell themselves into slavery, or to commit gradual suicide, to get money to run itself. The second argument contends that enforced prohibition interferes with individual freedom. But a man strongly under the influence of alcohol is almost as dangerous as a crazy man let loose in society. And if prohibition conflicts with the freedom of the individual in one sense, in another sense it seeks to redeem the individual from moral and spiritual bondage that he may be free in a higher sense. All laws are prohibitory, and as such conflict with the freedom of the individual. The third argument is based upon the stimulating effect alcohol has on the mind, the wits, the general spirit of the individual. But after all the nonsensical, foolish, and obscene talk that we hear from men under the influence of alcohol, we would think one on his last leg for argument when he praises its effects on the spirit of man. No one would want a man to pass an irrevocable decision on a momentous question for us while his wits were being stimulated by intoxicants.

The arguments in favor of total abstinence are well-known. Besides

the social and religious ones, there are scientific ones which emphasize the destructive effects of alcohol on the organism. These physiological effects may be found in any good book on health or hygiene. Prohibition is an attempt on the part of society to enforce total abstinence. And the great need of men today is not for more information on the destructive effects of alcohol, but it is for more strength of will to resist the temptations of their appetite. They need a moral and spiritual regeneration. They cannot be thus regenerated through the enforcement of any law; but the enforcement of the prohibition law will make it increasingly harder for them to indulge. During the next generation the enforcement will be much easier because there will not be so many living who have become addicted to the habit. And, whatever may be the difficulties in enforcing this law, before I shall have seen it I will never believe that the American people will ever vote away the prohibition law, or will even vote in a 3 per cent alcohol beverage. This country takes the lead on this question. But the fight is on in other countries also. The final end of the movement must be world-wide prohibition. May God hasten the coming of the end!—J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, Nov. 4, 1923.

"Morning by morning will I destroy all the wicked of the land."

(By Rev. D. D. Martin, D. D.)

There is to be a cleaning up time in the world. Nations can not always remain in darkness, neither can Christian nations always bring disgrace to the church and its Christ by doing the things which are an abomination. Every man will be called to an account, and every nation must answer for its sins before God. And in the light of his morning, when in the glory of his power, and when men are without excuse for their wickedness, will God destroy the wicked from the land.

This nation is toying with death, when it continues to let sin have a chance at its people through illicit saloons, and in the degradation of every form of vice that is tolerated among us. Some day God will destroy the wicked from the land at very great cost to all who have compromised principle to give sin a chance in our midst. The only way to insure long life to a person or to a nation is to keep them clear of the iniquities so destructive to the social life and which God has declared he hates.

The saddest story of the liquor trade in all of its record of vice and greed is the methods used to inflict strong drink on the ignorant and innocent people of darkest Africa. Trade with the natives has been encouraged by the use of rum, some of which was of the worst possible kind, a veritable killing poison, given in exchange for nature's treasures, the rightful property of the African. Such trade has been carried on for several generations by representatives of Christian nations to the disgrace of all the people.

The sins of the great will not go unpunished. Morning by morning God will destroy the rich, and cut off all workers of iniquity, whether it be the great liquor trust, or the mightiest tobacco trust, or the white slaver dealing with the children of the orient, God will bring all to swift justice; in the very morning of their most unsuspected day will their trouble come. We should all of us by holy example and faithful warnings do our best to save the youth of the world from the awful destruction of sin.—Gammon Seminary.

District Rounds

SARDIS DISTRICT

Fourth Round

Sardis, November 10-11; Lambert and Crowder, District Conference, 17-18; Sardis Circuit, 24-25; Falcon and Darling, December 1-2; Mineral Wells, 8-9; Coahoma and Jonestown, 15-16; Sledge, 22-23; Hernando, 29-30; Lula, January 5-6; Tallahatchie Mission, 12-13.

Dear Brethren: This is our fourth and last quarterly round in this Conference year. I am sure you are anxious to meet every claim in full. Let us make this the banner round of the quarterly conference. With every good wish, I am your brother, W. G. Pullam, District Superintendent.

BEAUMONT DISTRICT

FIRST ROUND

Batson and Manard, November 10-11; Port Arthur, 17-18; Beaumont-St. James, 24-25; McCabe, 24-25; North Side, 27; Orange, December 1-2; Silsbee, 8-9; Conroe, 15-16; Montgomery, 22-23; Willis, 29-30; Huntsville Circuit, January 5-6; Huntsville, 5-6; Dodge 12-13; Camp Ground, 12-13; Liberty, 19-20; Jasper, 26-27; Hemp Hill, February 2-3; San Augustine, 6-7; Carrigan, 9-10; Colmesneal and Woodville, 11-12; Livingston, 16-17; Onalaska, 23-24; Camilla, March 1-2; Elmira and New Waverly, December 27-28; Keefer and Japan, Mar. 3-4.

Dear Pastors: Let us set out to get all deficits in Centenary and Southwestern quotas. Let us get down in real earnest devotion to the job of soul saving. Brother pastor set out a tree, start a nursery. Fix up yard fences, beautify the parsonage and church grounds. Leave some sign that a real man passed your way. Give the young people something to do. Make full proof of your ministry. We led the New Orleans Area in Centenary increase over the previous year on Easter. Let us do it again. They are after us brethren. They say we can not do it again. It can be done and we will do it. This past conference year has been one of the finest team work. May the glories of the new born King enshrine your pastoral labors, and the thrill of kingdom building ever keep this a happy new year to each of you. Your co-laborer, W. D. Lewis, D. S.

ANY TOBACCO HABIT

Brother: Pleasant Florida Root easily, happily and inexpensively overcome any tobacco or snuff habit. Gladly send particulars, just send address.

J. O. STOKES,
Mekaw, Florida.

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Epworth League Department

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Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC
November 4
Subject: The Prayer of Jesus

Jesus is our great example of prayer. The Gospels contain fifteen different mentions of Christ's praying. The Gospel of Luke contains eleven, Mark, and John four each, Matt. three. These mentions call attention to the fact that Christ had definite prayer habits.

1. Leisure time prayer.

There is a clear indication that Jesus used much of His leisure time in prayer. There is not the slightest indication that there was anything of the recluse in Christ. He was not a morbid dreamer. But it is certain that much of Christ's recreation consisted in secret, silent communion with His Father.

2. Crucial hour prayer.

Jesus prayed in the crises of His life. When He was about to enter upon His Public Ministry, He prayed. That was the time when He was called upon to make His life choice; the choice of the side He was to line up with. This was the hour when He decided whether He would use His extraordinary powers and talents to promote His Own selfish ends or to advance the well-being of His fellows. Jesus prayed earnestly and long before He faced this test. He felt the need of His Father's special guidance in that hour, therefore, He kept in constant touch with Him. The result was Christ could say to the Tempter; "Get thee behind me." You will recall also, that when the hour came for the supreme self-sacrifice, He prayed again. With the plans of His enemies fast maturing, with treachery in the ranks of His own friends, the broken-hearted, deserted Savior sought the Father who never failed Him. And, from that prayer on Olive's brow, He walked forth with the heroism and faith of a very son of God, to face the cross.

Humanity At its Best Prays

Prayer is not, as some smart "alecs" say, an indication of weakness. Jesus represented humanity at its best. He represented humanity one hundred per cent perfect. Prayer is therefore the natural, normal function of the perfect man. Only perverted humanity fails to pray. The lack of appetite for food indicates derangement of the organism. Want of the appetite for prayer likewise indicates a fundamental derangement. Humanity somehow knows that prayer in some inexplicable way releases power.

Let the leader direct the League

in the study of these passages referring to Christ's prayers. Luke 3:21; Mark 1:35; Luke 5:16; Luke 6:12; Matt. 14:23; Luke 8:18, 28, 29; Luke 10:21; Luke 11:1-4; Jno. 11:41, 42; Jno. 12:27, 28; Luke 22:31, 32; Jno. 17; Luke 22:41, 46; Luke 23:34.

J. W. HAYWOOD,
Baltimore, Md.

MARRIAGES

BARNES-CEAPHUS—At the residence of the bride's parents, September 30, 1123, at Vicksburg, Miss., Mr. Walter B. Barnes was married to Miss Ida B. Ceaphus, Rev. J. M. Shumpert, celebrated the rites of matrimony. Both are members of Wesley M. E. Church, and are president and secretary of the Epworth League.

AYERS-HYTHE—At the home of Mrs. H. J. Wright, 1508 Ninth street, Alexandria, La., Mr. Willie Ayers and Miss Alberta Hythe, were married, Rev. H. J. Wright, officiated.

GAINES-LEE—Mr. William Gaines and Miss Marie Lee were happily married August 22, 1923. The ceremony was performed in the living room of the parsonage. Miss Lee was very sweetly attired in navy canton crepe with accessories to match. Both the bride and groom are members of Wesley M. E. Church. We wish for them a pleasant sail on life's sea. Rev. C. Spears, P. C. officiated.

GATES-BUTLER—At the residence of the bride's mother, September 20, 1923, Mr. William Gates and Miss Katie May Butler, both of Vicksburg, Miss., were married, Dr. J. M. Shumpert, celebrated the rites of matrimony between them.—Reporter.

Quarterly Conferences

MAYSFIELD, TEXAS—Milan Grove M. E. Church held its fourth quarterly conference with Rev. T. H. Wyatt in the chair. The roll was called and all answered present but six. Reports were good. \$32.65 was collected in the business session. On Sunday, Rev. Wyatt preached two noble sermons. The Lord's Supper was administered to 108. Collection for the quarter, \$62.30. Our beloved pastor had everything arranged for the conference and is now working for the Centenary. Paid district superintendent \$35. We are planning to go over the top.—C. W. Renfro, Reporter.

TYLER, TEXAS—Our fourth quarterly Conference was held on the

(Continued on Page 15.)



WHAT THE CHURCHES ARE DOING

ANDERSON, TEXAS—Rev. F. D. Mayes, our most efficient pastor, has just closed a very successful revival at McKenzie. He began on the 22nd of August and closed Sunday night, September 2, with eight souls added to the church. The following chapters were discussed: Tuesday night, Romans 10:10; Wednesday, Romans 6:23; Thursday, Gal. 16:15; Friday, St. Luke 10:2; Sunday, Ish. 53:11. Collection for the week, \$77.73. Our motto is "Winning souls for Christ." Miss L. H. Richard of Bryan, Texas, worshiped with us Sunday—Rev. F. D. Mayes, P. C., Magnolia Loud, reporter.

PHILADELPHIA, MISS.—September 12 marked the close of the Summer Institute of Neshoba county teachers. The closing was held in our church with Prof. E. J. Johnson, manager and Prof. W. S. Houston, assistant. The program rendered by the teachers reflected credit. A bible for the pulpit was presented to the pastor, Rev. E. G. Webb, from the Woman's Home and Foreign Missionary Societies, by Mrs. Fannie Jones. Too much praise cannot be given these two auxiliaries. Miss S. A. Kirkland conducted the literary program, and the principal of the city school was introduced by Prof. E. J. Johnson. The Rev. E. G. Webb, was introduced also Prof. W. G. Houston. Both made inspiring remarks. Death called Prof. E. J. Johnson home and Mrs. E. G. Webb was placed on the faculty during his absence. Bro. Eli Jones, the head assistant of the church, invited them back again.—Reporter.

LILLIAN CIRCUIT—We have just closed our revivals with good success. Seven souls were added to the church; collections \$140. We were assisted by Rev. D. L. Morgan and Rev. Wm. Emerson. Their sermons will long be remembered by those who were present. Rev. Andrew Lyle, a Baptist preacher and his good people camped on the ground with us very night, rendering all the help possible to make our meeting a success.—E. H. Williams, reporter.

MAYSFIELD, TEX.—September 9 was the day of our big rally. Sunday School was held at 9:30 with very good lesson. Collection \$1.87. At 11:30 an able sermon was preached by Rev. A. W. Jackson; at 3:30 Rev. Tolivar preached, subject: "I will send you the comforter." The children then reported their collection, \$6.80. All class leaders reported. Total for the day, \$94.60. The pastor is pleased with his members, and the members are proud of him. He is

doing a great work here. Pray for our success.—C. W. Renfro, reporter.

NOLANSVILLE, TENN.—Mt. Pisgah Church, under the leadership of Rev. Wm. Neal, the efficient pastor, has just closed their annual rally. The following captains reported; Wm. Watson, Club No. 1, \$53.85; No. 2, J. C. Rucker, \$17.76; No. 3, Robert Graym, \$14.55; No. 4, A. I. Jobe, \$7.12; No. 5, Guss Owen, \$18.05; No. 6, J. A. Hall, \$1.25; No. 7, Wm. Kenard, \$17.51; No. 8, Charley Gray, \$8.20; No. 9, Huston Watson, \$16; No. 10, Wm. Holt, \$8.10; No. 11, Sherman Sneed, \$9; No. 12, Green Collie, \$3.55. Total amount raised for the day, \$173.89. Rev. Neal has been with us for four years and we trust he will be returned to us another year.—Mrs. Early Neal, reporter.

RED STAR, W. VA.—Under the auspices of our pastor, Rev. Ezra E. Williams whom we love dearly because of his prayerful life and able sermons, we launched a very successful rally and the following persons brought in the amounts below:

Sisters Minnie Gregory, \$32.00; M. M. Rose, \$12.75; Lizzie Burke, \$15.00; Ethel Cheatwood, \$6.00; M. E. Davis, \$36; A. M. Banks, \$10.00; T. G. Gregory, \$7.52. Brothers Lewis Cheatwood, \$10.50; Theodore Davis, \$10.00; Julius Davis, \$5.00; Payton Dean, \$12.10; friends, \$5.00; general collection, \$15.00; total amount \$176.87. We have let the contract for our church. We need prayers and money.—Pastor Rev. Ezra E. Williams, Secretary; M. E. Davis, reporter.

BRUNSWICK, GA.—Grace Methodist Episcopal Church: As this conference year draws to a close it is with a great deal of pleasure that the members of Grace Methodist Episcopal Church, Brunswick, Ga., look back over what has been accomplished. Under the leadership of the Rev. J. W. Moore the church has made this year one of the best records of its history. It has been the aim of the pastor to make the church meet every need of the community, and to this end he has had the young people taking part in various activities as never before.

On September 12th the church gave a concert and delightful reception for the young people who were leaving for the different schools and colleges, not only for the young people of our own church, but for all the young people of the city. The affair was very much enjoyed by all who were present, and was appreciated unspeakably by those for whom it was given, as it was the first affair of such a nature. On the 17th of September, the lovely

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parsonage was beautifully decorated for the reception given in honor of Prof. J. W. Fisher, principal of the Colored Memorial School, and his charming bride, Mrs. Florida Tait Fisher, formerly of Savannah, but now of Brunswick. Quite a number of friends were present, and the time was very enjoyably spent. The following Sunday, September 23, was Guest Day at Grace Church, and it was a very great pleasure to see so many friends present. The pastor preached two special sermons which were a source of inspiration to all who heard them. Sunday, October 6th, will close our Centenary rally, and will also be Tag Day for Clark University, at which time we are hoping to raise at least \$100. for Clark University, and the balance of our Centenary money for the five-year period. Dr. J. W. Moutrie, Area Secretary of the Atlanta Area, will be present and preach. Beginning with the 15th there will be a Mardi Gras Festival given on the church grounds for the benefit of the church. It will continue through the 22nd. There will be different attractions for each night, and on the night of the 17th the young people of the church will present the Cantata "Ruth the Gleaner". The year's work will wind up with a Hallow'een Party, October 31st.

This has been a very successful year for our church. New life and energy has so filled the members of the church that the city at large has felt its influence and rallied to every call of the church and its pastor. We are looking forward to the coming year with a great deal of hope, feeling that our success is only in its beginning, but that another year's work will put us far in advance of the present.—(Mrs.) B. C. Daughtry, reporter.

MEADVILLE, MISS.—Our meeting began on the Meadville Circuit the first Sunday in August and closed September 1. On Sunday, August 5th, the Pastor, Rev. R. Jordan, preached at 11 o'clock from Judges 7:21. At 3 o'clock the Rev. B. W. Robinson, pastor Methodist Episcopal Church, Bude, Miss., held the congregation spell-bound; at 7:30 the Rev. Bauding, Pastor M. B. Church, Monroe, Miss., preached a great sermon to the delight of all present. On Monday the Rev. W. P. Ward, Pastor Methodist Episcopal Church, Southside, Meridian, Miss., came in to help in the meeting. Bro. Ward is a great preacher and knows how to conduct revivals. The Rev. A. Lee, Pastor Methodist Episcopal Church, Harrison; Rev. G. A. Britton, Pastor Methodist Episcopal Church, Kenolia; Rev. W. M. Clark of Liberty, and Rev. Gillespie, Hub, Miss., all were with us and preached able sermons. Forty-six souls added to the three churches. Raised \$117.40 during the meeting. Too much praise cannot be

given our able and worthy pastor, the Rev. R. Jordan, for the way he brings things to pass.—H. L. Davis, reporter.

HARRISONVILLE, MO.—On Sunday, September 30, 1923 a basket dinner and rally was conducted at the Methodist Episcopal Church of this city. During the month of September the following persons raised by entertainments, the following sums: Miss Mary E. Davidson, \$11.66; Mrs. Jennie E. Martin, \$10.80; Mrs. Fred. Thomas, \$8.40; Mrs. Anna Jackson, \$9.00; Mrs. Lula Brown, \$12.55. Total reported by entertainments, \$52.41. The solicitors reported as follows: Miss Mary E. Davidson, \$138; Mrs. Jennie E. Martin, \$58.50. Total reported by solicitors, \$245.50. Table collection for the day, \$40.00. Miscellaneous cash donations, \$20.00. Total reported for the day, \$358.91. Every member did very faithful service to help make the rally a success. We heartily thank the friends and visitors of both churches and races for their loyal support, both financially and otherwise.

We plan to repair, enlarge and beautify our church. Rev. H. G. Kirkpatrick, of Warrensburg, Mo., preached two very able sermons, one at 2:30, another at 8:00 p. m. Excellent music was rendered by our choir; Miss Mary Davidson is pianist, assisted by Mr. L. P. Page, Jr. At 7:30 p. m. a paper was read by Mr. Will Davidson, subject: "The Duty of the Epworth League." We all wish to say that it was worthy of commendation. We invite Mr. Davidson back again. We are putting our Centenary over the top.—James McKnight, pastor.

QUARTERLY CONFERENCE.

(Continued from Page 14)

29th of September with Rev. W. R. Robinson, District Superintendent presiding. Sunday was a high day. Rev. Robinson delivered three great messages. Bishop Jones made no mistake in appointing Rev. Wm. White to Tyler four years ago. He has built for us a parsonage and church since he has been here. Collection for the day \$15.45. Paid district superintendent in full and gave the pastor \$5.65.—Aaron Taylor, reporter.

SUMMIT AND MAGNOLIA—The Third Quarterly Conference was held August 15-16. Dr. G. W. Smith, District Superintendent was on hand and preached a great sermon, and put upon the hearts of all present the great needs of the Church.

The business of the Church had not been left undone by the pastor, Rev. A. L. Holland and the report showed that every interest of the Church had been attended to. The reports showed that 32 persons had been added to the Church. Our full Centenary quota raised and 19 subscriptions to The Southwestern Christian Advocate sent in which is our quota plus. The reports also showed that \$963.25 had been raised during the first half of the conference year, and every claim of the Church met by 100 per cent. We can but repeat what we have been saying that our pastor is on the job.—Harrison McGowan, Reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

STEELE—Brother J. B. Steele, of Bellefontaine, Miss., born April 6, 1864, died September 4, 1923, age 59 years. He joined the church under the Rev. B. L. Neville and lived a Christian life until his passing. He was loved and respected by all. Brother Steele was steward, trustee and class leader. He leaves a wife, 12 children, 3 grandchildren and other relatives to mourn. The funeral was conducted by his pastor, Rev. C. A. Jordan.—Reporter.

WILLIAMS—Sister Lucinda Williams, a member of Woodlawn Methodist Episcopal Church, Bertie, La., passed to her reward August 23. She leaves several children and grandchildren to mourn. Her funeral was attended by her pastor, Rev. C. E. Bradford.—Reporter.

ALEXANDER—Sister Tamia Alexander died September 20 at the age of 80 years. She was a member of the Methodist Episcopal Church for 40 years. She leaves six sons and one daughter and a number of grandchildren to mourn. She was a member of New Home Methodist Episcopal Church, Willis Circuit, Texas, Rev. W. M. Mack, pastor.—Jessie Lee Johnson, reporter.

HALL—Brother Thomas Mack of Hall, a faithful member of Macedonia, Harleton, Texas, born June 5, 1897, died August 26, 1923, age 26 years. Brother Hall died suddenly, having retired in a happy mood on the night of the 25th, but when called by his wife, he failed to respond. He had gone to his reward. He leaves to mourn, mother, five sisters, one brother and many friends. The funeral was conducted by Rev. A. J. Newton of Malilleu Methodist Episcopal Church, and Brother G. K. Reece. He was buried in Macedonia Cemetery.—M. Wilson, reporter; B. F. Jackson, P. C.

JACKSON—Mrs. Ida Jackson died September 20, 1923, and was buried from the Second Methodist Episcopal Church, Anderson, Ind., Sunday following at 3 p. m. Rev. C. E. Alexander the pastor, officiating. Sister Jackson had an interesting and large family; six daughters and one son and a host of relatives, all members of the church organized in her mothers' house—Mother Terry. A great concourse of friends attended the funeral. She will be missed not only from Birdie's home, her baby daughter, but from her neighborhood and from her church. She was full of sunshine and smiles. She had been a good member for over 30 or 40 years. Her memory will long be cherished and may her ashes rest in peace.—C. E. Alexander, P. C.

IKE—Death has again invaded the ranks of Baldwin M. E. Church and took from its file Sister Eliza Ike,

one among the most aged of the church, having been a member for sixty years. She was an earnest worker and faithful to her Christ until death. When she became unable to attend church her interest in the cause never ceased. Her funeral was attended by her pastor, Rev. J. W. Byrd. She left many friends and grandchildren to mourn her loss, but we realize that earth's loss is heaven's gain.—Reporter.

STEMLEY—, a faithful member of Wesley M. E. Church, Baton Rouge, La., departed this life July 4, 1923. Age 55. He was the father of sixteen children who are members of the Methodist Episcopal Church. Brother Stemley died as he lived, a true Christian gentleman. Funeral was conducted by the Rev. C. Spears, Pastor, assisted by Rev. J. Mitchell. "Servant of God," well done Thy glorious warfare's past, The battle's fought, the victory's won

And thou art crowned at last." WARD—Brother F. N. B. Ward quietly passed away at his home in Aberdeen, Miss., in August, 1923. He was born near Columbus, Miss., on the military road. His parents Frank Asberry Ward and Rebecca were slaves, he was brought to Aberdeen in infancy, where he lived until his death. His early education was received from Prof. Conde, a northern teacher sent down to teach liberated slaves. He was a teacher in Monroe county for a number of years. A great politician. In church work he was an ardent worker until poor health overtook him, being once a local preacher, Superintendent of the Sunday School and leader of number "A" class. Many young lives were touched and shaped by some of his sayings. "Never say can't" and "Fine feathers never make fine birds." He was a loyal lodge member holding some of the highest positions. A loving father, a loyal citizen, devoted member and brother of the church has gone to rest. He leaves three sons and a host of friends to mourn his loss.—C. B. Ward, reporter.

CURLS—Sister Nancy Curls was born July, 1870. After about two years of illness she was called from labor to reward September 2, 1923, age 53 years. She was the wife of Riley R. Curls, to them was born 13 children. She is survived by her mother, six sons, one daughter, five grandchildren, husband, four brothers, three sisters and other relatives. She was a loving mother, devoted wife. She was a faithful member of Mt. Moriah Methodist Episcopal Church at Panther Creek, Okla., at her death she was the first vice-president of the Woman's Home Missionary Society. She was always willing to do anything that fell to her hand for the benefit of the church and Society. Her remains were laid in the Panther Creek Cemetery by the Woman's Home Missionary Society. Funeral service was conducted by

(Continued on Page 16)

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SPECIAL NOTICES

The Greenwood District Conference will convene November 21-25, 1923, Greenwood, Miss.—Rev. B. W. Wynn, Secretary.

The Sardis District Conference will convene November 15-18. Crowder, Miss. M. C. Pulliam, District Superintendent.

The Fall District Conference of the Holly Springs District, will be held at Shuqulak, Miss., Nov. 13-18, 1923. J. H. Talbert, D. S.

NOTICE TO TEXAS CONFERENCE SALE OF TICKETS

A reduction on one and one-half fare the round trip on the Certificate Plan will apply for members, friends attending the meeting of the Texas Annual Conference in Houston, Tex., October 29, 30, 31, 1923. From all points in Texas. Be sure when purchasing your ticket to ask Agent for Certificate Receipt. Present same to L. V. Harrison at the seat of Conference upon arrival, Secretary of Texas Conference.

IMPORTANT NOTICE

To the Members of the West Texas Conference and Lay Delegates to the Lay Electoral Conference, Methodist Episcopal Church, Ft. Worth, Texas, December 5-9th, 1923. Arrangements have been made for fare and one-half fare on the certificate plan. This will require each member and delegate to buy one way ticket at full rate. If there are 250 receipts covering one-way tickets at full rate, half rate will be made on return trip. Of course those buying clergy tickets will not count. All ministers who can conveniently buy tickets on certificate plan kindly do so, that we might be sure of the required number (250). Dates of sales for going tickets, December 3, 4 and 5. Yours truly, Joseph Hellen, General Passenger Agent, Southern Pacific Lines, Houston, Tex.; J. W. Warren, Railroad Secretary, West Texas Conference, 2809 Cochran St., Dallas, Tex. RP

CARD OF THANKS

I wish to thank the following sisters of Mt. Sinai M. E. Church for their kindness: Sister Henrietta Williams, \$3; Sister Jennie Johnson \$1.00 and Sister Eliza Lou, 50 c. May they accomplish much for the Master. A. Mitchell, pastor, Monroe, La.

The pastor takes this method to thank the volunteer committee of Warren M. E. Church, Lake Charles, La., for the neat sum of \$30 with which to purchase a suit of clothes for the district conference. It is the prayer of the recipient that the blessings of Almighty God may ever rest upon them and they may live long and ever be ready to do whatever their hands find to do for the cause of Christ and humanity. The following are the names of these loyal workers: Mmes. M. E. Benoit, president; Rosa Lindsay, vice-president; Ida Nelson, secretary; Minerva Yarborough, corresponding secretary; Mary Richardson, financial secretary; Mason Gallery, treasurer; M. Gruberry, Cella Robinson, Rhoda Gallery, M. Hunter, Lela May Barley.—John A. Lindsay, Pastor.

Woman's Column

YAZOO CITY, MISS.—The Woman's Home Missionary Society of St. Stephens Methodist Episcopal Church, rendered a splendid program the fourth Sunday night in August, to a full church. Mrs. B. E. Wolfolk, the affable president, has a committee on program that is wide-awake to every angle of its duty, and is in every way prepared to put on a "stunt." Mrs. Nellie Pierce, our accomplished organist, is chairlady of this committee, with Mesdames E. B. Miller and Nancy Whitous. All that were on program made good, but we make special mention of Misses Helena Thomas, M. E. Redman, Louise Walker, Alice Turner, and little Calena Roe, and Master Patton K. Tucker, who rendered a violin selection to the delight of all. He and his mother, Mrs. Mary E. Tucker of Saint Louis, Missouri, were visiting the old home church, relatives and friends. Mesdames M. S. Packer, Marla Newman and D. J. Price greatly pleased the audience with recitation and solos. Mrs. Hattie Williams was master of ceremonies and with ease performed her part well. Revs. J. I. Garrett, J. B. Campbell, J. S. Anderson and the pastor David J. Price, thanked the splendid and liberal crowd, cheered, congratulated and encouraged the Woman's Home Missionary Society. —(Mrs.) C. A. B. Price, reporter.

TENNESSEE CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY ANNUAL MEETING

The Woman's Home Missionary Society of the Tennessee Conference met in session in Key Memorial Church, Murfreesboro, Rev. W. B. Crenshaw, pastor, June 27 to July 1, 1923, with the president, Mrs. I. B. Scott, in the chair.

After all officers had made their reports, an excellent program was rendered each day. This year being the seventh annual meeting, the plans called for a far more helpful and interesting meeting than has thus far been held.

Discussion of important and interesting papers and demonstrations made an interesting program. The field secretary, Deaconess Jane Lowe, was of untold pleasure and help to the society. Her paper, "The Past, Present and Future of the Society," was well rendered indeed, showing her ability, zeal and life service for the work. The annual sermon was preached by Dr. C. K. Brown, pastor of Clark Memorial, Nashville.

Others adding interest to the meet-

NOW READY

Two new books by Bishop R. A. Carter: "Feeding Among the Lilies", a book of sermons and addresses, and "Canned Laughter", a book of selected anecdotes for all public speakers, and for those who wish to make a good laugh under the shadow of the evening lamp. Price \$1.50 each. Send to the C. M. B. Book House, Jackson, Tenn., or to Bishop R. A. Carter, 4493 Vincennes Avenue, Chicago, Ill.

ing were Bishop I. B. Scott, Dr. J. D. Chavis, President Davis and wife of Waldon University, Dr. Charles Hughes of Philadelphia, Pa., Revs. W. B. Crenshaw, D. T. Burch, F. N. Collier, district superintendent of the Murfreesboro District; Dr. C. K. Brown and Dr. W. E. A. Forde.

Officers: Mrs. I. B. Scott, president; Mrs. H. J. Johnson, recording secretary; Mrs. J. D. Chavis, treasurer; Mrs. J. S. McKay, corresponding secretary.

ATLANTA, GA.—To the officers and members of the auxiliaries of the Woman's Home Missionary Society of the Atlanta Conference: Dear Sisters we have begun another year's work and we are very anxious to succeed. Let us begin with prayer, and ask God for the Holy Spirit that He may guide us in all of our work. We are asking the district president to secure the co-operation of the District Superintendents and Pastors and their wives in the work and to see that there is an active auxiliary in each charge. With the co-operation of the ministers you can not fail. Our forty-first annual report book shows no honorary members in this Conference. There are quite a number of ministers and laymen who will gladly become honorary members by the payment of \$1.00 if asked. Quite a number have already promised us. We should begin now to ask each member to pay her dues as early as possible. Each member should begin now to secure one paid up new member at least. We are informed through our corresponding secretary that the budget for the Atlanta Conference is \$295.00. This has been apportioned to the Districts as follows: The Atlanta \$95.00, Gainesville, \$50.00, Griffin, \$50.00, Newnan, \$50.00, Rome, \$50.00. The district presidents should call their cabinets and apportion this to the several charges and begin at once the task to raise it. We are urgently requested to observe in each auxiliary Thanksgiving Offering Day, which comes in the month of November. Much of the success of the work depends upon the faithfulness of the officers of the auxiliaries. Let us do our best to succeed. All for the Love of Christ and in His name.—Mrs. Ila B. Queen, President.

OBITUARY

(Continued from page 15)

pastor Rev. G. T. Holman.—Effie McClendon Curls, reporter.

BOULTON—The death angel came to the home of brother Sam Boulton on the 11th of October and took his dear wife. It was very shocking because she had been ill only a few days and was not confined to bed. Sister Viole Boulton was 59 years old and joined the church at an early age; was a member of Wesley Chapel M. E. Church, Rose Hill Circuit, and lived a consistent Christian until she was called to her reward. She leaves a husband, one son, two daughters, two brothers, two sisters and a host of relatives and friends to mourn her departure. "Servant of God well done, thy glorious warfare's past; the battle's fought, the victory won, and thou are crowned at last." The memorial was conducted by the pastor, Rev. F. L. Williams.—Reporter.

SMITH—Sister Maggie Smith, a faithful member of the Pilgrim Hill Baptist Church at Hufsmith, Texas, departed this life September 20, 1923. She joined the church and was baptized under the Rev. R. Carr. She lived a consistent Christian. She was married to Brother Gilbert Smith 21 years; eight children were born to them, five of whom survive her. Sister Smith lingered for several months. She bore her suffering patiently, and was loved by all who knew her. She leaves to mourn her passing a devoted husband, mother, five children, one sister, two brothers and a host of relatives and friends. The funeral service was conducted in the M. E. Church by the pastor Rev. P. Edwards, of the M. E. Church, assisted by Rev. R. Carr of the Baptist Church.—Mrs. Maggie Edwards, reporter.

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Southwestern Christian Advocate

LORENZO H. KING,
Editor

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New Orleans, November 1, 1923.

No. 45.

THE METHODIST BOOK CONCERN,
Publishers

The Path of Life

The Path of Life! At first it seems a dull and uninviting road—stony, dusty, straight, and prim. But set your feet in it, walk on steadily and perseveringly, and you will be surprised and delighted to find how it improves as you progress. The formal palings give way to hedges of hawthorn, fragrant and refreshing, the home of all kinds of singing birds. A little strip of soft turf, widening ever, runs along the hedgerow bank on either side. Here you may find primroses and violets; and see! a little runnel of pure water filters now through this ferny trench. O, it is a lovely road when you have walked in it a mile or two. None ever chose that road and repented of his choice. It is the path of sweet self-denial, noble self-conquest, of gentleness, meekness, temperance. It is the path that the Master trod. His footprints still dint its sod. Pray that little victories over self may early set your feet upon that path that brightens ever, wins more greenness, catches more sunshine, as it nears the home of your Father, the city of the great King!

—Frederick Langbridge.

HOLDING HIS FINAL SESSION OF E. TENN. CONFERENCE, BISHOP BRISTOL SURPASSES PREVIOUS RECORDS

Four big features strengthened the proceedings of the 44th annual session of the East Tennessee Conference held October 3-7, 1923, with the First Methodist Episcopal Church, Morristown, Tenn. First surely, was the admirable presidency of the conference sessions by Bishop Frank M. Bristol. It is of course known that the Bishop automatically retires by the time limitation from active service, at the approaching session of the General Conference. Considering the Bishop's mental and physical poise, vigor and alertness it seems an almost paradoxical situation. He never wielded the gavel with better results, and satisfaction to a conference. This was but a fitting climax to an eight years' administration in the area which is generally considered by all the men concerned as having been in every sense as sympathetic and constructive in spirit and deeds of helpfulness as any service rendered the race and church hitherto. Very definitely it may be stated that the resolutions complimentary to him which the Conference passed were not perfunctory but the positively earnest expression of deep and ever abiding gratitude which the brethren of the Area feel for him in consequence of his wise and patient efforts in administering so successful the affairs of their Area.

If any expected the General Conference elections to overwhelm interest in everything else, that were a mistake. For it did not. The Conference participated eagerly and profitably in the launching of the World Service Program of the Methodist Episcopal Church by Bishops Bristol and Thirkield. In any Negro audience in the South Bishop Thirkield's presence is a source of general elation—a signal for glad demonstration. The people hang on his words. They know and love the man and his works. Thus it was at the East Tennessee Conference. They heard him tell of the world field and its needs; they heard his story of Mexico; they listened to his appeal to the people called Methodists to go forward. Their interest captured, their minds were enlightened, they became resolute in their purpose that the World Service Program shall be sustained. Supporting in the set up of this World Service Program were Doctors I. G. Penn; F. H. Butler; W. A. C. Hughes; R. T. Weatherby; J. N. C. Coggin and J. C. Sherrill, Area Secretary. In addition, the usual Anniversaries were held for the several Boards. Dr. E. C. Tullar represented the Deaconess Board; Dr. Victor Thrall spoke for the Board of Conference Chaimants. The Woman's Home Missionary Society held its usual annual meeting also.

Elections for General Conference delegates were set for Friday morning. This Conference sends one delegate each from the ministry and the laity. President Judson S. Hill of Morristown College was elected with the Rev. G. D. Tipton, Pastor Wiley Memorial as Reserve delegate. The Lay Electoral Conference chose Mrs. Hattie R. Walker with Mrs. Hattie B. Johnson as alternate.

The other event of large interest and significance for Negroes everywhere was the dedication on Thursday afternoon October 4

1923, of the two new buildings of Morristown College. These are Wallace Hall and Kenwood Refectory just completed for occupancy at the opening of the school year at a cost of \$150,000. The dedicatory exercises were presided over by Bishop Bristol. The music by the school chorus under direction of Miss Braden, daughter of the lamented former head of Walden University, was highly appropriate and well rendered. Dr. E. H. Forrest gave a beautiful invocation. The opening address—a masterpiece—was delivered by Bishop Bristol. Tracing the development of the educational concept in history and its application to practical living and production for human welfare, progress and happiness, the Bishop delivered such an address as we have not been privileged to hear for many moons.

President Hill followed with a very modest reference to himself and work urging that any attainment of success resulting from his work was due her, who through all the years has stood so loyally and patiently by his side and encouraged him in all his efforts. From the friends who had so generously given to make possible the new buildings, Dr. Hill read this telegram:

Chicago, Ill., October 4th, 1923.

Dr. Judson S. Hill, President,
Morristown Normal and Industrial College,
Morristown, Tennessee.

Greeting from Kenwood Church, Chicago. We rejoice in your good work and prosperity. We trust the new Kenwood building will be of great service for many years to the thousands of students. Let us remember that the greatest joy in the world is the joy of service; the greatest power in the world is the power of love; the greatest rule is the golden rule and the greatest war in the world is the war with ourselves, but thanks be unto God who giveth us the victory through our Lord Jesus Christ.

Kenwood Evangelical Church, Chicago.

Secretary I. G. Penn of the Board of Education for Negroes next gave a helpful address setting forth the need of practical education and how this Board is working out this problem of giving that education in such schools as Morristown.

The Hon. William Rule, Editor of Knoxville Journal and Tribune of Knoxville, Tenn., reputed to be the oldest active living editor in the United States was present and delivered an address emphasizing the necessity of united effort of both races for social betterment. His address was forward looking and breathed the spirit of hopefulness and goodwill. Mr. Rule is a warm-personal friend of President Hill of long standing.

Bishop Thirkield's address traced the development of educational work by the Methodist Episcopal Church among Negroes in the South up to the present time culminating in such schools as Morristown and others of the system which today are the glory of the Church in this section.

Formal presentation of the buildings for dedication was made by the Rev. W. A. Webber, President of the Board of Trustees. With appropriate remarks Bishop Bristol received the same and read the dedication calling on President P. M. Watters of Gammon to deliver the Dedicatory Prayer. In

fluent, dignified, worshipful language Dr. Watters implored Divine acceptance of the offering and with the benediction, a most impressive and beautiful ceremony was concluded.

On Sunday, the Conference sessions were a spiritual feast. A powerful discourse was given by Bishop Bristol in the morning, the usual afternoon and evening services following, the Rev. B. J. Martin and E. H. Forrest conducting the Memorial Services.

The Centenary collections were reported quite in advance of last year and the Conference adjourned amid exclamations that the session was the best in its history. It was evident that District Superintendent J. A. Pickett and Rev. A. Davis, Pastor had set up a well built program and put the whole machinery in operation and readiness for the unstinted comfort and convenience of their brethren.

Personal and General

Mrs. W. H. Golden, wife of Superintendent Golden of Tupelo District, has returned from the meeting of the Woman's Foreign Missionary Society held in Cleveland, Ohio.

Prof. E. H. McKissack of Asbury Methodist Episcopal Church, Holly Springs, Miss., has been elected Lay Delegate to the Annual Conference to be held at New Albany, Miss. Prof. P. W. Tucker was elected reserve. Both are loyal members of Asbury.

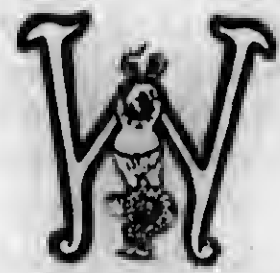
Despite continued effort there are some sixty of the more than two thousand Chaplains who served in the World War who were entitled to receive the Chaplain's medal to whom it has not yet been formally presented on account of inability to secure address. Any Chaplain of the Protestant Churches who served under commission during the World War and who has not received the Chaplain's medal should apply to Rev. E. O. Watson, Secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C.

Centenary Climax Campaign is now on. Every Methodist is expected to help cap the Centenary period by paying into the Church as much as he can during the present October.

Mrs. Mary B. Talbert prominent club woman, race leader and scholar, died at her home in Buffalo, N. Y., after several week's illness. Mrs. Talbert was Chairman of the Executive Board of the National Association of Colored Women; President of the Empire State Federation of Women's Clubs; and Phyllis Wheatley Club of Buffalo. As a member of the Executive Board of the N. A. A. C. P. she put over the Crusader drive for the Anti-lynching Bill.

We are just in receipt of a most beautiful and artistic "Souvenir Program" giving in detail proceedings of the 58th Session of the Texas Annual Conference to be held at Boynton Methodist Episcopal Church at Houston, Texas, this week. The Rev. S. W. Johnson is the successful pastor.

Taking the "T" Out of Can't By Putting "Serve" Into Service



WE WERE discussing Good Literature Day and its general observance by ministers and laymen in Methodist Episcopal Churches throughout the United States. He said: "I wish I could get a rousing response and a quick clean-up of my Advocate subscription list—of both new and renewals—at the time set for that purpose and not have it drag along indefinitely."

The "he" in this case was the pastor of an average church; with an average membership, having an average list of Advocate subscribers. He had a feeling of loyalty to the Advocate cause; he wanted his members to read it; he was not too big to bother with it himself by wanting to shift the job to somebody else with little or at most, half-passion for the work. But he didn't know exactly how to go at it to get the best results.

I SAID TO HIM

That the "same spirit that takes the 'T' out of can't and puts 'serve' into service" for the Advocate will become a power-house in any Methodist church in any average community regardless of location. He said: "I believe you're right, and with your assistance, by giving public announcement to my Advocate readers and members, I'll go ahead and do my best." And that's the way it happened this announcement came to be written, which is addressed

**To Every Methodist:
Minister and Layman,
Advocate Supporter,
and Prospect:**

GREETINGS, GOOD CHEER, AND KIND ATTENTION.

On Sunday, **November 18th**, there will be launched upon the high sea of United States Methodism the Advocate subscription campaign for the year 1924. Prompt and earnest action is the key to effectiveness in securing new and retaining old subscribers. It means the holding in continuous operation of the hearty, sincere, intelligent, and appreciative good-will of the average member of the great Church of which you are so proud to be a part.

Won't you then, dear old subscriber, as an evidence of your continued good-will and intended support, attend Church service on Good Literature Sunday—November 18th, and by that presence assist in making this the greatest success of the year by handing your pastor your renewal subscription to the Advocate? You will; of course, you will, and by that manifestation of earnest and constant support, assist your pastor very greatly in quickly cleaning up the Advocate subscription list by getting it out of the way for a whole year. Your reward will come in the abundance of the blessing which is yours for a deed well done.

New subscribers will receive the Advocate free the remainder of 1923.

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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does not arrive regularly, notify us promptly.

THE GOODNESS OF GOD:—

★ Thou openest thine hand, and satis-
fiest the desire of every living thing.
—Psalm 145:16.

PROHIBITION AND SAVINGS

Savings deposits in the banks of the United States, June 30, this year totaled \$17,300,000,000 compared with \$16,620,000,000 on the same date the previous year—a gain of \$680,000,000 in 12 months, or 4.1 per cent. The average balance in all savings, state and national banks and trust companies, approximately \$500. The savings aggregate the highest ever known—and this in dry United States which wets predicted a few years ago would be ruined by prohibition. It was prophesied that business would be prostrated if saloons were closed and men would be out of employment. The country has had three and a half years of prohibition and today there is a job at good wages for every man and savings banks reflect such prosperity as was never before known. Over in wet England a million unemployed men want work and can not get it.

Because you have not yet paid your pledge the Centenary collections are behind what they should be. Please pay your Centenary pledges now.

THINK NOW—PASTORS

During the month of July and August we mailed at your request, copies of the Semi-Centennial Edition of the Southwestern Christian Advocate to sell for us, but you have been so busily engaged in your church work that you have forgotten to send in your remittance for them. We need the cash now badly. Will you kindly get a Post-Office Money Order and mail it to the Southwestern Christian Advocate, 631 Baronne Street, New Orleans, La.

NEW PARSONAGE AT THIBODEAUX, LA.



REV. L. H. SMITH

A conscientious worker will show the spirit of industry wherever he may be placed. For the dynamic of service is not in the task so much as in the character of the worker. It is this truth which is stressed in such phrases as, "the man behind the gun", and "success is in the man and not in the lay of the land."

In this issue we are carrying in the accompanying cuts illustrations of the effective operation of this principle in the life of one of our pastors in the New Orleans Area. Appearing first in the accompanying group of cuts is that of the Rev. L. H. Smith, Pastor, with his parsonage. Bro. Smith is our pastor of Calvary Church, Thibodeaux, La. When he went to his new charge little more than a year ago, he found a small, inadequate single cottage for occupancy by the Pastor's family. Imme-

diately he resolved things must be changed, and he set about that task courageously.

Today that little house that had served its day, has been remodeled and is now a beautiful double bungalow with living-room, dining-room, two bed-rooms, kitchen, bath, back hall, also back and front porches. Electric lights have been installed and the parsonage stands insured for three years. It is no wonder that the whole population, white and colored, admire this parsonage as an asset to the physical and moral values of the town, complimenting the congregation on their splendid care for their pastor. For it is one of the best houses owned by colored people in the town.

Pastors must be other than preachers. Bro. Smith is such. He furnished the plans for this parsonage and being a practical carpenter, he superintended their execution and himself worked as day laborer. Assisting him were



Calvary Methodist Episcopal Parsonage, Thibodeaux, La.

the trustees and the District Superintendent, all of whom share credit for such a commendable piece of work.

Dr. W. G. Alston, the District Superintendent not only encouraged and supported by his influence, but procured from the Board of Home Missions under Centenary provisions, a donation of \$200 to assist in the project.

ANNUAL MEETING OF BOARD OF MANAGERS, WOMAN'S HOME MISSIONARY SOCIETY

The Forty-Second Annual Meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church was held in the First Methodist Episcopal Church, Sioux City, Iowa, October 10-16, 1923.

From all parts of the field the workers flocked to this center to make a report and receive new inspiration and knowledge, that they may go out again with new visions and greater determination for the ensuing year.

The meeting opened under most favorable circumstances, a bright beautiful day and the majority of the delegates present. The Morning Watch under the direction of Mrs. A. C. Peck was largely attended.

The Convention was called to order by the President, Mrs. W. P. Thirkield. Rev. Earl Hoon, Pastor of First Church, conducted the devotions. Bishop Homer C. Stuntz, Rev. Hutchinson, Rev. C. E. Stevens, Rev. C. H. Kamphoefner and Rev. C. S. Burdette were present.

The communion service was a spiritual up-

lift to all present and a nearness to God was felt throughout the service. The memorial service followed immediately after the communion. Mrs. Thirkield paid a beautiful tribute to the memory of our sainted friends who have passed on. At the close of this service the president gave her annual address. It was rich and full of love and sympathy for the needs of humanity and the work of Home Missions. Interwoven throughout this wonderful address was the thought of children. The children of the world being neglected in home, church and state, and our share in the redemption of them were brought to bear upon the vast audience who sat, never tiring of listening to the words coming from a loving, consecrated heart.

Mrs. Mary Fisk Parks introduced Mrs. R. T. Chipperfield of the Northwest Iowa Conference who gave the welcome address in a very unique way. Three words used, Stop, Look, Listen while we examine this machine. "Built for service—but it can get stalled—get

(Continued on Page 6)

SUNDAY AND THE MOVIES

By Clarence True Wilson

"This is a movement to stop the commercializing of the Sabbath by the moving picture trust and the theatre corporations. It is only that and nothing more. It is not a move toward making people go to church or even to send children to Sunday School. People will spend their Sundays as they please as usual. It is not a union of church and state to make people normal, though the Arbuckle case is quite a revelation of how the movie business now in the hands of the lowest and vilest interests, can make people immoral, and will wherever it is not restricted by the decent element of our population through law. It is not even a restriction on any other business. It is the moving picture and the theatre that have already every afternoon and evening of every day in the week, and want all the nights and days, even the sacred days and nights; and propose to so utilize them as to obliterate all American distinctions and Christian sentiment about them that there shall be no Sabbath in America. The Continental Sunday is their aim which means no Sabbath at all.

"When our fathers planted our Christian civilization around Plymouth Rock, they set out the sturdy plants of an open Bible, a Christian home life, a free school and a free press, the ballot box and the Christian Sabbath. The growth of these trees has furnished us our national ideals and made our civilization. The integrity and the destiny of the Republic does not depend on money; our fathers did not have that, but they made our government. It does not depend on military prowess; but the foundation of our government was laid in the morality of the people.

"Our moral convictions grow out of our religious nature. The church is the school for the training of this side of your being, but the church without a Sabbath is a cripple. Don't you think if we let the degenerates who have taken over the control of the movie industry in New York and have dropped its standards 100% in the last three years, have six days and nights at our youth, they might give the home, the Sunday School and the church a chance at the souls of folks once a week on the Sabbath?

"American citizens, irrespective of creed expect the churches to keep the moral life of the nation on a par with its financial prosperity and its intellectual advance. We ask in return the help of a sacred day for this work. 'The Sabbath was made for man'; we want him to have it as his right, a day of rest from required work; a day to enjoy change from grinding toil; a day for family life and pleasure; a day for the fields and the woods; a day that is different.

"What do the movies propose to do with the American Sabbath? Commercialize it, capitalize it, turn it into a secular day, a degrading day when people congregate to admire the Arbuckles, the Charlie Chaplins, the Pickfords, the types who practice consecutive polygamy by changing husbands over night and swap wives as we used to swap horses. The movies as now conducted are not Sunday institutions. It must fall into different hands before they are. The small group that bought up the

liquor interest fifteen years ago and started the brewery owned saloon with its brothel accompaniment, and its gambling hells, has transferred its interests to the movie film production; they are exceeding the speed limit in their rush to sex plays and general indecency. They see nothing but the dollar and think they can get it faster by appealing to the low and the vile. Let them make their money on secular days, not invade our holy days; for Christ and human welfare ask for a seventh of our time to promote morality, religion, education in civic duties, Americanization, Christian ideals in public and private life.

"If these ideals do not convince you that the movie should be restricted from destroying our Sabbath, surely the pleas put up for the rights to do so should amuse you out of taking their arguments seriously. We are told that all Sabbath laws are unconstitutional, but the Second Article of the Constitution of the United States provides that the President shall have ten days to consider any bill, 'Sundays not counted.' So there is one distinguished citizen of the United States at least who is protected from Sunday work by the specific enactment of the Constitution of the Federal Government.

"Sundays excepted" is a phrase that has passed from the Federal Constitution into four-fifths of the State Constitutions and forever proclaims the Constitutionality of Sabbath laws in America.

"'You can't make men moral by law,' was the old argument used against every restriction of the saloon, the brothel and the gambling hell. But in the old days of agitation against these evils we used to reply that a Christian nation ought not to seek to make its citizens immoral by law. Remember the movies as now exploited, with their holding of certain sections of the Constitution up to scorn, their advocacy of lawlessness, their ridicule for Protestant church and clergy, their lowering and loosening influence upon public thought and caricatures of American life, with the breed of animals they employ to symbolize their ideas, indicate that there ought to be one day at least held sacred from their pollution."

BISHOP RICHARDSON AT NEWMAN CHAPEL M. E. CHURCH, ATLANTA CONFERENCE

The thirtieth of September was the day set apart by the ministers of the Newman District as Clark University Rally Day. Our church was organized into units for this special collection. Each unit was requested to raise not less than \$5.00. Bishop Richardson, our resident Bishop was invited to speak for us one hour during this rally day. After receiving notice from him that it would not be possible for him to be present on this date, we changed our rally day to September 23rd, one week earlier to meet the Bishop's convenience, as he could spend one hour with us on this date. On the Bishop's arrival the service began promptly at 7:30 p. m. After a brief song service, prayer was offered by Rev. H. T. Kilpatrick, of the Baptist Church. A brief scripture lesson was read by Rev. M. M. Alston, D. D., district superintendent of the Newman District. Prof. H. W. Warner, Principal of

the Newman Public School, and a local deacon of Newman Chapel Methodist Episcopal Church briefly reviewed the Centenary work of our church and its benefits to the colored membership of the Methodist Episcopal Church, with well chosen words, then presented Bishop Richardson, to a large and appreciative audience, composed of the most influential people of Newman.

Bishop Richardson was at his best. His profound words of wisdom, and the simplicity of his speech, thrilled and electrified the hearts of all who heard him. He left an impression that will not be forgotten soon. After a few remarks by the District Superintendent, the pastor announced that we would take the collection at once.

Great interest centered in the Clark University Club, for it is a common saying among the people of Methodism that the students of this university will not support it, and this made many of us wonder whether the Clark University Club would make good or not. All eyes centered upon this particular club. The way being clear, the unit leaders reported as follows:

Mrs. M. A. Adams, \$8.00; Mrs. Exa Lesley, \$5.55; Mrs. Ella Cook, \$3.00; Mr. Charley Reese, \$5.35; Miss Emma Lou Bolton, \$5.00; Mrs. Cora Burnham, \$6.00; Mrs. Ella Jackson, \$5.75; Mrs. Nancey Daniels, \$5.45; Mr. A. R. Wyatt, \$6.50; Mrs. Nancey Clarke, \$3.35; Mrs. Mary E. McWhorter, \$15.00; Mrs. Georgia Grier, \$6.60; Mrs. Mary A. Grimes, \$6.50; Mrs. Sarah Johnson, \$5.00; Mrs. Leala Jones, \$5.00; Mrs. Mary J. Simon, \$5.00; Mrs. Mae W. Alford, \$6.00; Mrs. Ella Amy, \$5.00; Mrs. Sante Bolton, \$5.00; Mrs. Tossie Bolton, \$4.45; Mrs. Mary McWilliams, \$3.30; Mrs. Lula Marrow, \$5.00; Mr. Tom Parks, \$6.30; Mrs. Fannie Calhoun, \$3.00; Mrs. Lizzie Camp, \$2.00; Mrs. Clara Neal, \$2.00; Mr. Lot Neal, \$8.50; Mr. Thomas Wright, \$2.00; Miss Mary E. Jones, \$5.00; Mrs. Viola Gregg, \$5.00; Mrs. Rosa Mae Fuller, \$1.00; Mrs. Emma T. Conch, \$5.00; Mr. R. E. Williams, \$5.00; Mr. E. M. Jackson, \$5.00; Mrs. A. L. Bailey, \$6.50.

Report of the Clark University Club

Miss Mary Reese, \$2.00; Miss Carry Mae Jackson, \$6.25; Miss Artie Norwood, \$5.00; Prof. H. W. Warner, \$5.00; Mr. H. C. Adams, \$5.00; Mr. T. J. Arnold, \$6.30; Rev. M. M. Alston, \$13.00; Miss Lucy Stevens, \$5.00; Rev. C. W. Adams, \$12.00; Miss Maud Williams, \$9.00; Miss Annie Lou Ware, \$1.00; Miss Annie Mae Jackson, \$3.00; Miss Louzanie Jackson, \$1.00. Total collection for the Clark University Club, \$76.00. Grand total collection, \$270.00.

At the close of this collection the District Superintendent announced that this church, under its present leadership had raised its full quota for the five years of Centenary activities. Our new Sunday School room has been completed which gives us the best Sunday School room that we have in the state of Georgia.—T. J. Arnold, reporter.

If you did not pledge to the great Centenary that brought millions to the Negroes schools and churches, you have missed a fine opportunity for Christian service. Join in now.

THE METHODIST REVIEW, NOVEMBER-DECEMBER 1923

The final issue of the *Methodist Review* for the current year will be in the mail before November 1. As the Advent season is approaching, four articles in this issue are devoted to the theme "On Earth Peace." The first by Mrs. Lucia Ames Mead, the national Secretary of the Woman's Peace Party, is entitled: "What the Christian Church Needs to Know About War and Peace." Some may denounce her as a pacifist—but her paper contains no statements more embarrassing than the non-resistance passages in the Sermon on the Mount. The Rev. George MacAdam, of Effingham, Ill., discusses "The War God"—the Greek Ares is not the only militaristic element in the religions of the past or present. The Rev. Arthur C. Elliott, (a young nephew of the Editor) argues for the League of Nations under the title "America and International Peace." A graduate of the Harvard Law School before entering the ministry, he specially stresses legal arguments.

The Hon. J. Stitt Wilson gives his third paper on "The Christ Spirit in the Natural World." Another unique biological contribution is from the pen of Prof. William J. Thompson of Drew Theological Seminary, on "Jesus in the Light of Parthenogenesis." It seems that nature is not cheated of its rights in sexless generation. That is chiefly a difficulty to those who don't know nature. This centenary of the birth of Louis Agassiz is honored by a vivid sketch of Dr. Davis Washgatt Clark, of Boston, on "Agassiz: the Chrysothron of Science." The Rev. C. Brimley Oxnam of the Church of All Nations, Los Angeles, reveals "The Religious Significance of the Rise of the British Labor Movement." England is the one country in the world where the leaders of social democracy are mostly Christians.

"The Parable in the Tale" by Charles A. Dawson, of Buffalo, is an admirable critical essay on the importance of a moral purpose in literature. Clara Chassell, an instructor in the Teacher's College, Columbia University, gives a concrete case as to "Intelligence Tests Applied to Students in a Theological Seminary." Vocational psychology may become as useful for the choice and making of preachers, as in all other callings.

Dr. Hugo Gressman, Dean of Theology in the University of Berlin, Germany, presents a scholarly article on "The Development of the Idea of God in the Old Testament." Not by destructive but constructive criticism, he shows the progressive character of the Divine revelation in the Scriptures.

Two short lyrics are contributed by the Rev. Philip L. Frick, D. D., who is both preacher and poet.

The Editor continues the peace discussion by a literary analysis of that pathetic drama of Euripides, *The Trojan Women*, entitling it "An Ancient Playwright Pleads for Peace." That tragedy was perhaps the first peace propaganda in European literature. And in the "House of the Interpreter" there is given a sermon abstract on "The God of Peace."

In the Arena, Dr. Harold P. Sloan criticizes some feature of Prof. Nagler's article in the

September issue on "Fundamentalism in History." Perhaps everybody should be reminded that only one foundation has been laid, which is not a doctrinal proposition, but a Living Person. And we don't have to go back into history nor look forward to His Coming to find him: He is here. The Foreign Outlook is occupied by a critical sketch of Ernst Troeltsch, that great German Theologian who died recently; it is ably written by Rev. Clarence E. Craig of Cincinnati. The Biblical Research department contains a most scholarly disquisition on "The Messianic Prophecies and Popular Eschatology," by Prof. Ed. Konig, University of Bonn.

The Book Notices are more numerous than usual. The Editor is assisted by a number of experts in the review of more than fifty recent publications. Besides these, there are as many more briefly but critically characterized. The Reading Course presents a careful analysis of two recent important works on Paulinism: Peabody's *The Apostle Paul and the Modern World*, and McNeile's *New Testament Teaching in the Light of St. Paul*.

Not only every Methodist minister, but all leading laymen should subscribe for the *Methodist Review* and read it not for necessary agreement with all it contains but as a challenge and stimulus to their own thinking in religious matters.

KANSAS CITY AND SEDALIA DISTRICTS MEET

The ministers of the Kansas City and Sedalia Districts of the Central Missouri Conference met at Centennial Methodist Episcopal Church, Kansas City on October 11th and 12th for an intensive study of the World Service Program as outlined by the general committee. They came under the leadership of Dr. A. H. Higgs, District Superintendent of the Kansas City District and Dr. L. R. Grant of the Sedalia District. Dr. Stephen B. Campbell, Area Secretary of St. Louis, had charge of the meeting and every minute of the two days was filled with valuable information or profitable discussion. Thirty odd ministers and ten or twelve laymen comprised the gathering. For the most part these were men in the early forties on the battle front, and only here and there did the frost of age manifest itself. These young ministers evidenced training for their work. This was forcibly demonstrated in the presentations which they made of the subjects assigned them. The battle-scarred veterans were conspicuously few, showing unmistakably that the mantle of Elijah in these two districts has fallen on the shoulders of younger men.

Twenty-Eight Million Dollars?

When men meet to discuss financing a twenty-eight million dollar project, its important. When that proposition pertains to a great religious movement to finance its churches' world needs for ten years the importance becomes magnified and transcends the ordinary. It takes on the character of a burning passion, a ward. According to the program, twenty-eight million dollars will be required to meet the benevolent needs of the Methodist Episcopal Church at home and abroad this year.

Where Centenary Ends World Service Program Begins

The question before this group of ministers and laymen was how to raise its part? The Centenary program launched in 1918, to meet the world needs following the world war is nearing its close. The world service program to complete, perpetuate and carry on the work spread abroad and extended by the Centenary is now being ushered in for a ten year period. The spirit of the Kansas City and Sedalia Districts of the Central Missouri Conference as exhibited by the Kansas City meeting may well be construed as an emphatic answer in the affirmative.

The Presentations

Rev. O. A. Johnson of Kansas City, presented the claims of the Home Missions and the Church Extension; Rev. R. G. Williams of Glasgow, Negro Education; Rev. A. L. Wolfork of Armstrong, The Epworth League; Rev. E. P. McAlister, St. Joseph, Eastern Asia and China; Bro. W. G. Mosely, Kansas City, Germany; on behalf of the Sedalia District, Rev. W. H. James of Joplin, represented the cause of Japan in an able manner; H. L. Overton of Clinton, Indian; Rev. C. C. Cato, Mexico; Rev. R. G. Smith, Russia; Rev. E. G. Carrington, South Central States; Rev. A. W. Roland, Financial Need; Dr. M. L. Mackey, of Sedalia, Foreign Missions; Professor R. B. Hayes, of George R. Smith College, Philippines; Rev. W. A. Payton presented the whole program to the official board. Dr. G. G. Logan, Superintendent of the Topeka District, Lincoln Conference, and Rev. P. A. Morrow, Pastor of Mason Memorial Church, Kansas City, Kansas, were visitors.—W. G. Mosely, reporter.

ANNUAL MEETING OF BOARD OF MANAGERS, WOMAN'S HOME MISSIONARY SOCIETY

(Continued from Page 4)

into ruts—or even go into the ditch—without proper care and guiding." This means so much to one traveling in a car. These words were fittingly compared to the departments of the work of the Woman's Home Missionary Society.

Lasting results would be obtained if this application was followed. Her closing words were as follows: "Now please don't any one try to put on the breaks, but let us go over the bridge of race prejudice, out of the rut of carelessness and indifference, out on to the road of Brotherly Kindness. Let's quickly test our storage battery of prayer. Pump up the tires with missionary enthusiasm, fill up the gas tank with missionary information; turn on the light of God's love for humanity. Gather all the women of Methodism into our missionary auto. Crank up the car, press hard on the accelerator. Open the cut-out, throw her into the high and with horn tooting forge ahead up the long street of Americanizing and Christianizing for the native as well as the foreign born of our land. Let's step on the gas bag and speed up the machine so we may sooner make our country God's country in deed and in truth.

Mrs. Lockard of the Pittsburg Conference responded with words no less full of courage

and enthusiasm. She gave a synopsis of the history of the Middle West and its great achievements. Her closing words were as follows: "And now let us remember the harvest we are garnering was sown in faith, watered with tears; enriched by the prayers of those who have gone to their reward."

"It is ours in return to work on, sow on, trust on, pray on, even as they, leaving the harvest from our sowing to be reaped by those who shall seize the sickle in their strong young hands as it falls from our failing grasp, having perfect trust in the Lord of harvest, our Savior and our God."

The regular business of the convention began with the report of Mrs. I. D. Jones, on membership campaign. This report was enthusiastically received as it brought the ten-year membership campaign to a successful close with a marvelous increase. Other reports following showed increases along all lines.

The closing address was made by Mrs. May Leonard Woodruff, National Corresponding Secretary. Mrs. Woodruff's address was brim full of information and knowledge of the year's work. The following appeal was made to every conference:

To gain in membership in the Junior department.

To gain in finances.

To gain in subscribers to Woman's Home Missions.

To cover our losses.

To hold our present membership.

To make decided advances in all departments of membership.

Prompt payment of dues in auxiliaries, Young Women's auxiliaries, Queen Esther Circles, Home Guards, Mothers' Jewels, Honorary members (men) conference members.

Prompt and accurate reports from auxiliary officers to district officers. Prompt and accurate reports from district officers to conference officers. Prompt and accurate reports from conference officers to national officers. Aside from the business sessions of the convention there were many things to add zest and spice to the occasion. The evening sessions with a few exceptions were held in the spacious auditorium of Central High School.

Wednesday evening a pageant, America's unfinished battles, was given by the young people of Morningside College. It was a brilliant production of four episodes: America's Victories of Yesterday; Securing the Blessings of America for those in our borders; The Call for Volunteers; A Vision of the Future.

The music throughout the pageant was rendered by Prof. G. M. Hubbard and his orchestra.

Public Sale of the World's Children—a pageant, was presented Sunday afternoon at the high school auditorium. The pageant was beautifully rendered. Some twelve or fifteen different nationalities took part.

Bishop Ernest L. Waldorf gave an address, subject: "Riches." Many of those who were present came in unmindful of their wealth, but after listening to this noted speaker, they went out realizing that all men are rich.

The Deaconess Processional was beautiful

and impressive. One could not help but feel the significance of their mission as they filed in with lighted candles, singing "Let the Lower Lights Be Burning". We were glad to note another colored deaconess in the procession, in the person of Miss Gaither, a recent graduate.

Mrs. E. C. Cronk, nationally known in the most up-to-date methods in missions, spoke on the "Extra Hazardous Occupation Being a Child." It was indeed a treat to hear this gifted speaker.

Dr. R. E. Diffendorfer gave a brilliant illustrated lecture upon America's need and our reply.

Among the popular convention speakers were Mrs. Hilda Nay-Smith, Superintendent of Adeline Smith Home, Little Rock, Ark., who for many years has labored among the Negro girls of the South. Mrs. Nay-Smith is indeed a strong supporter of our people.

Mrs. Daisy Bulkley, Field Secretary made a strong appeal in the defense of her race, the Negroes. Mrs. Louise Stixrud gave a thrilling story of her work in Honolulu. Rev. Freeman, a Sioux Indian, made a heartfelt appeal in the defense of his people, the Indians.

The delegates were favored with an automobile ride about the city. Sioux City has many charms and is noted for its natural beauty, industry and thrift.

The people of Iowa and Sioux City made it very pleasant indeed for everybody who attended the convention. Two wholesome and

appetizing meals per day were served in the dining room at the church. On Sunday the delegates had a fine chicken dinner. This dinner was served in the fine Y. W. C. A. building.

Bishop Homer C. Stuntz preached a wonderful sermon Sunday morning at the convention church. The music by the large choir was enjoyed by all.

Dr. Dunlevay was with us throughout the sessions of the convention, and his daily messages on the life of Jesus brought spiritual inspiration to the convention.

Mrs. Green of the Rock River Conference, in a very pleasing manner invited the annual meeting for 1924, to Chicago. The invitation was accepted with a rising vote of thanks.

The reading of reports and election of officers were the closing features of the convention.

A silent lecture, Uncle Sam's Kindergartens, a series of beautiful slides thrown on the screen showing many types of children to whom we, as a society, minister.

The president made her closing remarks and again laid upon the hearts of all present the debt we owe to children. She spoke of Margaret, a woman of New Orleans, who through her big heart was the means of erecting a big orphanage, and her memory is preserved by a beautiful statue in New Orleans.

Thus the president declared the Forty-Second Annual Convention adjourned.—Mrs. A. G. Jenkins, reporter, Corresponding Secretary of the Louisiana Conference.

REPORT OF DISTRICT CONFERENCES

GUTHRIE

The Guthrie District Conference convened at Reed's M. E. Church, Wynewood, Okla., August, 29-September 2, 1923, Rev. C. R. Ross, presiding. Every charge in the district was represented. The District Superintendent Rev. C. R. Ross, complimented the conference and said it was the best in the history of the Guthrie district. The delegates were royally entertained by A. W. Talbert, pastor, members and friends of Reeds Chapel.

Organization—The following were elected: Secretaries, Rev. John Leake of Hennessey, Okla.; Mrs. Lena Ford, of Davis, Okla.; Treasurer, Rev. G. S. Sawyer, of Oklahoma city, Okla.; Statisticians: Miss Clara Johnson, of Oklahoma City, Okla., Mrs. L. W. Newland, of Wichita, Kans.; Reporters, to Central Christian Advocate—Rev. W. Brown, to Southwestern Christian Advocate, A. W. Talbert, Davis, Okla., and Miss Mattye L. Harris, Langston, Okla. One hour each morning and afternoon was given to the study of "The World Service of The Methodist Episcopal Church"; Rev. G. S. Sawyer and Rev. H. T. Johnson, Secretary of the Inter-racial Commission.

Welcome—Hon. J. Y. Wheeler, Mayor of the city, Rev. J. H. Dickerson, on behalf of M. E. Church, South; Rev. William on behalf of Mt. Carmel Baptist Church; Prof. B. F. Smith, on behalf of the public School; Mrs. H. C. Clark, on behalf of Reed's M. E.

Church, spoke words of welcome. Rev. H. T. S. Johnson, responded. Prof. R. B. Hayes, A. M., president of Geo. R. Smith College represented the college and secured a number of students for the college. Revs. W. L. Darius, A. Jackson, N. Coburn, C. R. Ross, D. S., H. T. S. Johnson, H. A. J. Bryant, filled the pulpit during the session to the delight of the great audiences. H. A. J. Bryant was recommended for admission on trial in the annual conference.

Mrs. L. J. Howard, of Oklahoma City, Okla., district president of Woman's Home Missionary Society was present and organized her work, Mrs. Lena Ford of Davis, Oklahoma, was elected district organizer. Mrs. B. McFall, district president of Epworth League work, organized her work and conducted an oratorical prize contest. subject: "Brotherly co-operation as practiced by the M. E. Church as the best method for the solution of the race problem." Miss Clara Johnson of Oklahoma City, was awarded the prize, which consisted of \$5.00 in gold.

Mrs. L. M. Jordan pleased the conference and great audience with an interesting play entitled "The Gypsy Picnic." All reports indicated decided gains over last year. The District Superintendent presided with grace and dignity. Mrs. C. R. Ross, wife of District Superintendent was introduced to the conference and presented with a purse of \$10.00 Rev. H. T. S. Johnson in behalf of

the members of the conference. Hennesey, Okla., was elected as the seat of the next district conference. The conference adopted a resolution asking the change of the seat of next annual conference to a place more central than Denver, Colo. Pastors wives present at the conference were: Mrs. W. L. Darius, Ardmore, Okla.; Mrs. G. S. Sawyer, Oklahoma City, Okla.; Mrs. A. L. Woodard, Purcell, Okla. Quite a number of the best white citizens were present and contributed to the support of the conference and local church at each session; collections during the conference were \$228.14. Miss Irma Hamilton, daughter of the Rev. and Mrs. Hamilton, our pastor at Osweka, Kans., on her way to Iowa training school for Life service work, conducted a very interesting recital to the delight of the large congregation present.

DICKSON

The District Conference, Sunday School, Epworth League, Woman's Home Missionary and Ladies Aid Society of the Dickson District Tennessee Conference of M. E. Church convened in New Hope Chapel, Mansfield, Tenn., July 18-22, 1923, at 2 p. m., Rev. E. J. Guthrie, District Superintendent, presiding.

Mrs. Susie O. Born, of Farmington, Tenn., was elected Secretary; Mrs. L. A. Hill of Lewisburg and Rev. S. W. Whittaker, Pastor at Dickson were the assistant secretaries. Treasurer, Rev. S. P. McDonald, Pastor of Mt. Pleasant Circuit, Assistant, Mrs. Emma Travis, Mansfield, Tenn., Statistical Secretary, Mr. C. Z. O. Summerhill; Assistant, Mrs. Pearl Carter Fefe of Lawrenceburg, and Mr. T. H. Hardy, Petersburg, Reporter. The Southwestern Christian Advocate was represented by Rev. M. Williams.

Welcome addresses were given by Prof. M. C. Jones, Misses Viola Trabis and Lillian Milligan, Misses Susie Thorpe and Luvenia Thorpe and Mrs. Callie Teague, Responses by Rev. E. F. Carter.

The following visitors were present: Dr. J. C. Sherrill, Rev. J. H. Ellis, Dr. F. W. Davis, Rev. A. L. Nelson, Rev. J. W. Sebastian, Rev. S. M. Strayhorne, R. J. C. Price, R. A. Dowell and Dr. W. A. E. Forde. The following pastors and local preachers were present: Rev. J. W. Richmond, E. F. Carter, S. P. McDonald E. G. Wiley, S. W. Whittaker, M. Williams, M. L. Easley, S. M. Carmichael, H. C. Hicks, E. Flack, H. Springer, H. J. R. Hutcherson, Walter Sebastian, W. M. Carter, G. L. Cleggett, S. C. Haynes, S. E. Thorpe and Rev. J. H. Burnby. The other representatives were: Mrs. L. A. Hill, Eva Price, Pearly Fife, Susie O. Boren, Mr. T. H. Hardy, Ozo Summerhill, R. B. Butler, Mrs. Emma Thorpe, Miss Frances Kendall.

Rev. J. A. Burnby the pastor and his good people left no stone unturned to make our stay a pleasant one. Rev. J. A. Burnby was called away to attend the bedside of his sick wife. Before he could get ready a telephone call came for him to come at once. his wife was dead.

Friday, July 20th. at 3 p. m., the hour for the Woman's Home Missionary Society, the

president, Mrs. Susie O. Brown, introduced Miss J. C. Lowe, field Secretary of the Woman's Home Missionary Society of Baltimore. She made a timely address, and organized a society at Mansfield. Collections \$4.50. The report and collections were in the advance of last year as also were the subscriptions to The Southwestern Christian Advocate. At 11 a. m., Sunday morning Bishop I. B. Scott preached an excellent sermon from Matt. 27-64.

Those who have died during the year were Rev. Frank Chapell, Mrs. H. C. Hicks, and Mrs. J. A. Burnby. Resolutions were read by Rev. M. L. Easley, E. F. Carter and S. M. Carmichael.

Resolutions of thanks: Mrs. Susie Bowen, E. F. Carter and S. M. Whittaker. At 3:30 p. m., R. S. Whittaker filled the pulpit and at 8 p. m., Rev. Hutcherson. The Conference adjourned to meet at Dickson, Tenn. 1924.

BROOKHAVEN

The Brookhaven District Conference convened in Pratt Chapel, M. E. Church, Tylertown, Miss., September 5-9, 1923, with the District Superintendent, Rev. G. W. Smith, D. D., presiding. After the devotional exercises, the District Superintendent administered the Sacrament of The Lord's Supper, assisted by District Superintendents, Reverends P. H. Rembert, D. D., of the Gulfport district, and W. H. Smith, D. D., of the Hattiesburg district. Following the roll call and organization of the conference, the Reverends A. L. Holland, of the Vicksburg district, N. Poe of the Gulfport district, and A. B. Kceling, A. B., B. D., of the Atlanta Area, were introduced and admitted to membership.

The annual report of the District Superintendent, Rev. G. W. Smith, revealed substantial increases along many lines—new churches, parsonages, conversions and accessions. Despite the fact that some charges went "over the top" with their Centenary assessment, Centenary, as a whole, showed a deficiency in comparison with last year's report. At this point Rev. Smith had read a letter from the Committee on Conversation, and suggested plans for the raising of funds for this Centenary deficit. The reports of the pastors showed that they are keenly alive to the situation, and are planning to do their best to cut down to the minimum this shortage.

The evangelistic exercises were conducted by Reverends D. F. Dudley, and A. B. Geeling. The appeals were forceful in thought. Tears of joy dimmed our eyes on the opening day, as Brother Kceling led in singing that old,—yet ever new in it's thrilling power—melody "Aint going to study war no more". We were conscious of the fact and truth, that if we be faithful to the end, there is coming to each of us a time, when we shall no longer study and wage war against sin; but in the presence, beauty and Holiness of Him who saved us, we shall rest forevermore.

Devotional exercises during the conference were conducted by Reverends P. R. Stephens, J. E. H. Smith and others. Strong sermons full of instruction were delivered by Rev-

erends Poe, Carpenter, Garrett, and Radcliff.

Perhaps, no previous session of the Brookhaven district conference, has been so honored with the presence of so many distinguished ministers and laymen, as this.

District Superintendents P. H. Rembert and W. H. Smith, Revs. W. L. Harshall of the Moss Point charge, W. M. McMorries of the Jackson charge and N. W. Ross. Laymens J. B. F. Shaw, Ph. D., of Haven Institute and Conservatory of music, L. K. Atwood, attorney of Jackson, Miss. Professors M. C. Collins, of Hattiesburg, Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate. Right here we are happy to make note of the address of a Laywoman—if we may use that term—Miss L. Bertrice Smith, the talented daughter of our district superintendent, Rev. G. W. Smith.

Other addresses were made by Dr. M. T. J. Howard, D. D., Professor of Rural Sociology, Gammon Theological Seminary; Atlanta Ga. Dr. Howard was lucid and convincing in his appeal for a higher and more constructive leadership for our rural churches. To this end he recommended that all who are aspiring to the Ministry of the Gospel should attend Gammon, that they might receive the proper instructions in their preparation. Everybody was glad to see and to hear Dr. Howard, as it was from this district, as superintendent, that the Church called him to his present work at Gammon.

Dr. J. B. F. Shaw, Ph. D., President of Haven Institute and Conservatory of Music, Meridian, Miss., delivered a very informative address on the physical equipment, literary and musical advantages, and faculty of the school. He spoke of the beautiful campus, musical instruments, together with a strong faculty composed of graduates from some of the leading universities and colleges of America. Listening to President Shaw, we could not help, but feel that Haven Institute IS THE PLACE for our boys and girls.

The speech of the business manager of The Southwestern Christian Advocate, Prof. R. H. McAllister, in behalf of that organ of the church was helpful. He showed, that, by comparison of price, informative value the Southwestern Christian Advocate is by far the best paper for the Negro in the church, dealing as it does with the many interests of the race, both in and out of the church. The writer would add right here, that the history of the service of this paper to our race, the unique position of our group in the church, and the perspective of a larger field of activity, already in the immediate present, makes it imperative upon EVERY LOYAL METHODIST to do his bit towards making The Southwestern Christian Advocate, SELF-SUPPORTING NOW. The Brookhaven district leads the entire conference with one hundred subscriptions taken during its session.

In the absence of the mayor of Tylertown, the Rev. F. D. Ormond, pastor of the Methodist Episcopal Church, (South), brought to us the address of welcome. Rev. Ormond spoke of the value of the Negro ministers and Christian laymen in the work of getting a better understanding between the races, and improved conditions for the Colored people.

ple. He expressed himself, as being glad to be in our midst, and wished us much success.

President Shaw of Haven institute, made the response to this welcome address. Having thanked Rev. Ormond for his message of welcome and encouragement, Dr. Shaw spoke of the Negroes participation, and loyalty to our Country in every crisis. He asked, only, that we be given a chance to prove even more, that we are worthy and coming.

So pleased were the white people that were present, that they asked that Dr. Shaw, would remain over and deliver another address. This he did on Friday, taking as a subject, "The truth shall make you free." President Shaw was both forceful and logical in his argument—that the proper knowledge and right appreciation of the truth, along all lines, by both races would free them of the prejudice, ill-will, etc., which now exist; and in place of these, there would be a spirit of helpfulness, and co-operation for the common good of all.

Dr. G. A. Broomfield, and Mr. James Lampton (white) spoke briefly on the work being done by Negro leaders. They contributed financially. Several other white people of both sexes were present, and on this occasion the music was in charge of the accomplished daughter of district superintendent Smith. Miss Smith, rendered several select melodies to the delight of all. Another musical feature of the conference was the solo "Face to Face," sung by Mrs. J. Johnson.

Among the other ladies visiting the conference, we make mention of Mesdames G. W. Smith, wife of the district superintendent, L. J. Hall representing Woman's Home and Foreign Mission Society, and Conference Treasurer; S. K. Trigg, of Hattiesburg, Mrs. A. L. Holland, the recent bride of Rev. Holland.

Mrs. Hall spoke in behalf of the work she represented. Short addresses were made by Prof. M. Dukes, of Franklin, La. Mr. Washington, Prof. W. C. Patterson, on the work of the International Baptist Sunday School Association, among the Negroes of the South-eastern States, Prof. Comfort, a welcome address on behalf of the Public School of Tylertown. McComb, was selected as the seat of the next district conference. Total financial report \$14,000.00.

We are deeply indebted to the Rev. Brother S. G. Roberts, the church, and ALL of the good people of Tylertown, for the very hospitable manner in which they entertained us. NOTHING was too good, NO pains were spared to make our stay a most enjoyable one. That we all want to go back there, tells the whole story of how these good people of ALL denominations, and races treated us. May God bless them abundantly.

GAINESVILLE

The Gainesville District Conference, Sunday School and Epworth League Convention were held in Mount Ararat Methodist Episcopal Church, Duluth, Ga., August 15-19, 1923, the Rev. J. F. Demery, District Superintendent, presiding. Promptly at 10:30 Wednesday morning the conference opened with devotional exercises and the administration of the Holy

Communion, conducted by the District Superintendent, assisted by brethren of the conference. The conference was organized as follows: Rev. J. M. Anderson was elected secretary, Miss Hilda Johnson and N. A. Bridges, assistants; N. A. Bridges, reporter to the Southwestern Christian Advocate, and Rev. P. H. Kelley, reporter to the daily press.

The usual district conference reports were made. Reports of District Superintendent and Pastors showed in several cases increases in the benevolent collection notwithstanding the membership on some charges had decreased 50 per cent. Raised to date for all benevolences \$1,223, and collected for the local church during the district conference \$90.

Among the visitors at the District Conference were: Dr. H. W. B. Wilson, Agent American Bible Society; Dr. L. H. King; Editor, the Southwestern Christian Advocate; Dr. J. N. C. Coggin, Field Secretary, Board of Temperance, Prohibition and Public Morals; Dr. R. T. Weatherby, Area Evangelist, and Dr. J. C. McMorries, Area Secretary, Board of Sunday Schools. All were introduced and spoke briefly concerning their respective causes.

Address of welcome were delivered by Prof. Herde Sumerour, Secretary the Board of Education and the Town Council, and several representatives of the local churches. A fitting response was made by the Rev. K. D. Hough.

The following preached thoughtful and inspiring sermons: Revs. E. W. Rakestraw, J. W. Queen, W. A. Neeley, E. A. Allison and President J. W. Simmons of Clark University. Besides the sermon that President Simmons preached at 11:00 a. m. Sunday, he also addressed the audience on the work of the university.

Lectures.—Dr. King delivered one of his thrilling lectures on the Southwestern Christian Advocate on Wednesday night before a large and responsive gathering and secured a number of subscriptions for the paper. Dr. Coggin lectured on the Centenary before an appreciative audience that filled the church auditorium on Thursday evening. Dr. McMorries addressed the conference and convention in joint session Wednesday afternoon on "The Rural Sunday School" and conducted round table discussion. On Thursday afternoon he conducted a Sunday School Teacher Training Class. Dr. Wilson had for his theme "American Bible Society". He also urged the Epworth Leagues and Sunday Schools to stand by the Epworth League Institute. Dr. Weatherby in his address, showed the great need of a constructive, evangelistic program in each local church; and emphasized the work among young people. Mrs. Mitchell, District President of the Woman's Home Missionary Society, spoke briefly of the women's work.

Mrs. I. E. Scott was elected President of the convention and Miss Hilda Johnson, secretary, and a corps of officers which give assurance of success. The papers read and subjects discussed by the young people were of high order and were listened to with deep interest. The young people's program Saturday night was entertaining and inspiring.

Many leading laymen, as well as pastors

and district superintendents from other districts, were present and spoke.

Under the leadership of our District Superintendent, the conference adopted several resolutions for the advancement of the Centenary program and the "New Clark Movement," and for the increase of interest and activity among our young people in their work for young people.

The conference was well attended from beginning to end, and was never more highly entertained. The good pastor and his people by their hard work, had made it possible for the conference to be held in one of the most beautiful and modern church buildings in the conference. And the conference tenders its sincere thanks to the pastor and his wife, Rev. and Mrs. P. H. Kelley, and their loyal members and friends for the most hospitable entertainment given.

The conference closed Sunday evening to meet at Fort Street Methodist Episcopal Church next year.—N. A. Bridges, reporter.

HATTIESBURG

The Hattiesburg District Conference met with St. John Methodist Episcopal Church at DeSoto, Miss., August 15-19, 1923, with the Rev. W. H. Smith, District Superintendent in the chair.

Election of officers and committees: District Conference Secretary, Prof. A. Buckley; Assistants, Miss Bertha Bates and Miss Elsie Wright, (both are students of Haven Institute.)

Upon motion Rev. P. A. Taylor was elected Statistical Secretary, and his assistants, Rev. W. H. Nickelson, Rev. Luther Jones, and Miss Mattie Woods.

Dr. M. T. J. Howard of Gammon Theological Seminary was introduced to the conference. He made a lasting impression upon his hearers, he discussed the subject "Life Work of the South Among Negroes." A sermon was delivered by Rev. G. W. Johnson. Then the District Superintendent administered the Sacrament.

The District Superintendent made some very interesting remarks, after which he proceeded to call for reports from pastors. These were far in advance in every particular over last year, with many conversions and accessions to the church. Every phase of the "Old Methodist Church" had been well cared for, especially the Centenary.

Dr. W. H. Smith made some encouraging remarks and requested the conference to proceed to the discussion of the topics as the conference program provided. Topic: "The Problem of the Rural Church and Its Solution," lead by Rev. P. A. Taylor, N. E. Goodloe, T. A. Carter, W. L. Mills and their delegates; "Duties of Auxiliaries to the Benevolences of the Church," discussed by Mrs. S. K. Triggs and Rev. W. L. Mills; "How to Organize and Maintain a Rural Missionary Society on the District," discussed by Revs. T. R. Ross, T. T. Young, W. H. Nicholson, Miss L. C. Wright, Rev. T. B. Brooks and Miss Mattie Woods. It was then a motion prevailed that voted we would go into the organization of the Rural Missionary Society.

The following officers were elected: President, Rev. T. B. Brooks; Vice-President, Rev.

W. L. Mills; Corresponding Secretary, Rev. R. S. Hammonds; Secretary, Rev. P. A. Taylor; Treasurer, Bro. E. L. Hall. Executive board namely: Prof. A. Buckley of Enterprise, Miss.; Bro. F. Roberts, of Quitman, Miss.; Miss L. T. Jones of Heidelberg, Miss.; Bro. E. D. Triggs, Hattiesburg, Miss.; Rev. J. W. James, State Line, Miss.; Rev. N. E. Goodloe of Ellisville, Miss.

Rev. W. L. Marshall of the Gulfport District was introduced.

Addresses of welcome were delivered by the Hon. John M. Carmichel, Mayor of the town. The welcome was responded to by Rev. R. S. Hammond, Pastor of St. Paul Methodist Episcopal Church, Laurel, Miss., after which the Mayor was given a rising vote of thanks by the conference.

Then Rev. P. A. Taylor our pastor at West Enterprise, Miss., preached on "Transformation of Life."

The report of the District Superintendent, Dr. W. H. Smith, showed that he was wide awake to his duties, putting forth every possible effort to promote the growth and organization of every department of the district.

The following additional introductions were made: Dr. G. W. Smith, District Superintendent of the Brookhaven District; Rev. N. W. Ross, pastor at Canton, Miss.; Rev. W. M. McMorries, pastor of Central Station, Jackson, Miss.

Prof. R. H. McAllister, Business Manager of the Southwestern Christian Advocate and Prof. J. B. F. Shaw, President of Haven Institute and Conservatory of Music, were introduced. Prof. McAllister with his masterpiece of oratory, deeply impressed the entire congregation the importance of having the Southwestern Christian Advocate in every Methodist home. The conference was highly pleased with the speech of Prof. R. H. McAllister and bid him God-speed in his helpful field of labor.

The District Superintendent presented next Prof. J. B. F. Shaw, President of Haven Institute and Conservatory of Music, who held the audience spell-bound for about 20 minutes on the subject of "What Ails the Negro."

In the woman's meeting Sister W. H. Smith, the presiding officer, suspended their program of business for some considerable time to have the following visitors introduced: Rev. J. I. Garrett of Yazoo City, Miss.; Rev. J. M. Shumpert, Secretary of the Mississippi Annual Conference who spoke very impressively; Dr. D. L. Morgan the noted evangelist and pastor of St. Paul, Meridian; Rev. W. P. Ward of South Side, Meridian.

Mallilieu, Laurel, Miss., with Rev. N. E. Goodloe, pastor in charge, was declared the next seat of the district conference.

Grand total raised for all purposes \$645.75.

We must truthfully admit that this was indeed the greatest district conference ever held on the Hattiesburg District; too, every possible effort that could be obtained by the Methodist and Baptist white and colored people at DeSoto, Miss., to make it pleasant for the conference was had liberally without a dissenting word.—Thos. D. Brown, reporter.

SPARTANBURG

The Twenty-ninth Session of the Spartan-

burg District Sunday School Institute and Epworth League Convention convened with the St. James Methodist Episcopal Church near York, S. C., August 30th to September 2, 1923.

On Wednesday at 8:30, Rev. E. W. Adams delivered a very instructive and spiritual sermon which set all his hearers in readiness for the important duties which were carried out so beautifully and efficiently during the session. Thursday, 9:30 a. m. to 9:45, was given for the election of officers and the appointment of the several committees. With these in order and our District Superintendent Dr. J. C. Martin, presiding, the Institute convened in a systematic and prayerful atmosphere.

The District Sunday School Superintendent, Dr. G. K. Adams, arrived at an early hour Thursday morning, and in his thoughtful and dutiful manner, took his chair. The entire program of Thursday was one of much interest and pleasure; many instructive papers were read. Following the devotions of the evening the welcome address was delivered by the writer, and with most fitting words the response was made by Mrs. Inggeon L. Hardin. The sermon of the evening was delivered by Rev. L. W. Williams. Rev. Williams, as usual, brought to his audience spiritual fruit from which to feed upon.

The program of the Sunday School reached its climax Friday at noon at which hour Rev. S. M. Miller delivered a powerful Doctrinal Sermon.

The District Epworth League President, Miss Toye Melton, took her chair at the opening of the afternoon session, and in her graceful manner presided. Many helpful and able papers were read concerning the Epworth League and its work. Among the most impressive papers were those of the Misses Crystal Littlejohn and Blanche Sowell. It was carried by a vote of the Institute to request that these papers be published in the Southwestern Christian Advocate.

Among the many visitors were Mrs. J. W. Moultrie of Sumter, S. C., and Professor J. W. E. Bowen of Claflin College, Orangeburg, S. C. Mrs. Moultrie, altho very brief, gave some very intensive remarks concerning the Woman's Home Missionary Society, and in the meantime organized the Society.

Dr. Bowen made an interesting talk on Claflin, and of its works along educational lines. He made a deep impression on the body at large.

The Epworth League and Sunday School banners went respectively to Wellford, S. C., where Rev. C. James is pastor in charge, and Jefferson, S. S. The pastor in charge being Rev. McLaughlin. Socially the Institute marked a great epoch in the church history; financially and spiritually it was a success. Rev. C. B. Brown, P. C.; Ida Caldwell, reporter.

BATON ROUGE

The Thirty-Seventh Session of the Baton Rouge District Conference convened in Scott's Chapel Methodist Episcopal Church, Port Allen, August 29 to Sept. 2, 1923. The Rev. B. J. Reddix, District Superintendent, presiding. Following the devotional service the communion of the Lord's Supper was administered

by the Superintendent, assisted by Drs. W. G. Alston, T. F. Robinson, A. G. Jenkins, Rev. M. L. Baldwin, Rev. Robert Wilkins. The conference was organized with Rev. Robert Wilkins, Secretary; Rev. W. R. London, assistant; Miss Sarah Turner and Miss Helen Andrew, Statistician; Rev. H. J. Robinson, reporter to the daily paper; Rev. A. W. M. Obee, Treasurer. The several committees were appointed and conference proceeded with ease.

A very large number of visitors was introduced as follows: Rev. W. G. Alston, T. F. Robinson, A. G. Jenkins, Revs. M. L. Baldwin, T. B. Cooper, A. Booker, S. J. Jackson, A. Roberson, J. E. Rolax, District Superintendent of Shreveport; Prof. J. A. Reddix, Rev. J. A. Landry, Rev. Lang and Rev. Ghent of the Baptist Church. Fraternal delegates: Rev. S. M. Garner, Alexandria; Rev. Wm. Haskell, Lake Charles; Rev. P. A. Landry, La Teche; Dr. A. G. Jenkins, New Orleans.

Dr. C. S. Stanley representing the Board of Epworth League, was introduced and spoke on the importance of having a league in every charge. The introductory sermon was preached by Rev. F. R. Butler and was both logical and spiritual. The report of the superintendent showed that he is the man of the hour and that Bishop R. E. Jones made no mistake in appointing Rev. B. J. Reddix to the district.

The reports from pastor with a few exceptions showed an increase on all lines. The welcome addresses were made by Miss Sarah Turner on behalf of the church, Master George Carter on behalf of the Baptist Church. The Rev. J. L. Turner, with well chosen words, responded to the most cordial welcome. Each preacher as he came to the stand brought a burning message which kindled such a flame that the evangelistic fire burst out and soon souls was happily converted and back-sliders returning home. The Model Sunday School and Love Feast were very inspiring. At 11:30 a. m. the Superintendent preached a soul-stirring sermon, choosing for his text Psalm 8, 4th verse. This was indeed a spiritual feast.

At 2:30 o'clock p. m., Revs. Nelse Evans, I. E. Badie, R. B. Sanford, A. Taylor, T. H. Munson, preached soul-stirring sermons, the spiritual tide ran high. Collections good.

At 8:30 p. m. Rev. W. R. London was introduced to preach the closing sermon, selecting his text from the 6th chapter of St. Marks 32, 33, 34 verses. The theme of his discourse "They are on Vacation." The sermon was strong and powerful. At the conclusion of the sermon 28 persons bowed at the altar for prayer, one joined the church.

The report of collections as follows: For Centenary, \$123.00; Episcopal resident, \$77.00; quarterage, \$170.00; public collection \$129.50; annual conference minutes, \$51.00; conference expenses, \$69.50. Subscribers to the Southwestern Christian Advocate, 18; converts reported, 125. Total collections, \$441.00. Thus closed one of the greatest district conference ever held on the Baton Rouge District.—Reporter.

The Centenary has meant millions of dollars to the Negro and would have meant millions more if we had paid our pledge promptly.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.

Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Some Missionary Teachings of the Psalms

(Ps. 47; 67; 100:1-3)

NOVEMBER 11, 1923

In discussing some of the missionary teachings of the prophets two weeks ago we incidentally touched upon the missionary teaching of the entire Old Testament including the Psalms. And what we said there holds true here also concerning the distinction to be made between missionary predictions and appeals. And what we said there holds true here also concerning the program of the prophets in general for world salvation, namely, that Israel should be so righteous that Jehovah would so bless her that the heathen peoples would accept Him as their God in order to come into the same blessings. The fact is that the Old Testament Israelites did not think in the same missionary terms as the Christian Israelites later did, and as many of us modern Christians do. And we can understand the reason for their missionary attitude. We said that for a long time the people misunderstood God's purpose for having selected them from among the peoples of the world. And when his purpose was revealed to her more spiritual and reflective teachers Israel was frequently at war with one heathen nation or another. These wars kept alive and abetted the pristine national jealousy, mistrust, and hatred. So there was not much opportunity for any sustained thinking about trying to bless the life of foreign peoples. And not infrequently in the Old Testament the thought about the world conversion to Jehovah is based upon the idea that that will be the only way by which a permanent cessation from war can come about. When Christian nations fight they all pray to the same God for help. But when ancient nations fought it was not a war simply between nations, but a war also between the nations' gods—the god of each nation was thought to fight on its side. So it was rightly thought that Israel's welfare, her freedom from wars, was dependent upon the world's conversion to Jehovah. Israel held the central place in the thought of world salvation because God had given her the central place in his affection.

But also the people were very strongly impressed with the idea of the omnipotence of God, and not strongly enough impressed with the idea that God is dependent upon human agents to accomplish his purpose. God, it was commonly thought, is sufficiently able to do anything He is willing to do; and in his time and in his way He will humble the heathen before Himself. Israel's chief duty is to keep the faith and be righteous before Him. If the reader will re-

flect a little he will see that that same idea and attitude obtain today in some circles. Those Christians who think over-much about God's omnipotence and goodness and independence, rather than about our mutual dependence, are not apt to be the most effectively interested in foreign missions. They reckon that God is able to save the heathen, and He is too good not to be willing to do it. So in his way and in his time He will do it without our bestirring ourselves about it. The duty of us at home who know Him is to see to it that we live aright before Him. Doubtless they, too, pray God for his blessings upon the whole world!

Probably the foregoing discussion appears to the reader irrelevant to the lesson before us. But as we shall now see it does afford a background for the interpretation of these Psalms. Psalm 47 is a joyful song of thanksgiving because of victory for Israel over her enemies. God has subdued foreign peoples for Israel, has subdued their gods, and is therefore King of all the earth. And then with prophetic exclamation the psalmist declares that the leaders of the nations have already decided to recognize Jehovah as their God. Psalm 67 is a fervent prayer for blessings in order that the peoples of all the earth may behold the blessings which God had bestowed upon Israel, and come to recognize that He alone is God of all the earth. Psalm 100 is also a joyful song of thanksgiving for blessings received, because of which blessings all the peoples of the earth are called upon to recognize that Jehovah alone is God, and join with Israel in his worship. Psalm 47 is a thanksgiving for victory over enemies through which the heathen are to be come converted. Psalm 67 is a prayer for blessings that the heathen may become converted. And Psalm 100 is a thanksgiving for blessings on account of which the heathen are challenged to become converted.

The reader now sees the relevancy of our earlier discussion. It is clear that these Psalms easily lend themselves to a missionary application, and are otherwise precious. But they are missionary from the Old Testament and not from the Christian standpoint. As missionary songs of appeal they are not on a par with such Christian songs as "From Greenland's Ice Mountains", "From All the Dark Places", "Tell It Out Among the Nations", "Tell the Blessed Tidings", "O, Zion, Hasten", etc., etc. There is an appeal in them, but an appeal to the heathen to become con-

verted, and not an appeal to the singers to go out and take a message to the heathen that they may become converted. From the missionary standpoint they are more prophetic than hortatory.

And this prophecy Christianity is trying more and more to fulfill. Observe that in Psalm 67 and 100 it is earthly blessings that are thought to be the means of converting the heathen. And as a matter of fact such blessings are one of Christianity's strongest appeals to them today. In spite of the fact of bad social conditions in Christian countries today, these countries have certainly been more wonderfully blessed by God along the lines of civilization than the non-Christian lands. And our missionaries today are no longer trying simply to save the heathen souls in the other world. But by improving the economic and social conditions of the heathen they are trying to save the peoples themselves in this world as a means to their salvation in that world to come. Missionary ideas which were only implicit in the Old Testament are made explicit and emphatic by Jesus the Christ. And in his spirit and name what was hoped for in the Old Testament has been and is being made more and more an accomplished fact. May God help us to help Him to hasten the day of its complete realization! — J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Nov. 11, 1923

"Thou wilt judge the people with equity."

(By Rev. D. D. Martin, D. D.)

This is one of the great missionary hymns of the Old Testament, and exults over the triumphs of Jehovah. There are those from every people under the sun who will praise God. It will be known as soon as he is known that he does deal in righteousness. Many of the heathen world will rise up in the days of testing to condemn those who belong to Christian churches, for their unfaithfulness in making known the things of the kingdom.

Many of the heathen will pass into the presence of our common Father before those who have failed to give them the message of hope. Can the heathen be saved? Surely they can if the walk in all the light they have, or having no light make the best of the darkness. But how can professing Christians be saved who withhold the light, or do nothing to dispel the darkness. God will judge all the people with equity, and many who are now counted first will be counted last or counted out; and many who are now counted the least or last, or not thought of at all in our prayers or gifts, will have first mention as among those who did what they could.

What we are each worth is not measured by what we possess of wealth or grace or culture; what we are worth is measured by our willingness to for for others and the effectual way in which we open the door of hope to another's life. Tell us how far your life reaches out in its struggle to bring men to God, and we

can quickly tell how large you are in the measure of God's dealings, who will judge all the people in equity.

Livingstone in the heart of Africa despised the honors that might have been his at the queen's court in order that he might help heal the "open sore of the world." The most visited and most honored grave in London is the grave of David Livingstone, whose humble lonely spirit went from the heart of bleeding Africa to be with the world's Christ and Savior. God's estimate of men is in accordance with the service they render their fellows.—Gammon Seminary.

District Rounds

LEXINGTON DISTRICT

Third Quarter.

Owenton, October 17-18; Worthville, 19; Mt. Sterling, 25-26; Winchester, 27-28; Lewisburg, 30; Pleasantville, 31; Maysville, Nov. 1; Dover, 2; Augusta, 3-4; Washington, 4-5; Mt. Olivet, 6; Germantown, 7-8; Minerva, 9; Flemingsburg, 10-11; Sherburn, 12-13; Aberdeen, O., 4; Manchester, O., 15; Maysville, 16-8; Cadentown, 20; Pleasant Point, 21; Jintown, 22-23; St. Paul, Paris, 24-26; N. Middletown, 27-28; Pikeville and Betsy Lane, 29-30; Gunn Tabernacle, Dec. 1-3; Ravenna, 4; College Hill, 5; Richmond, 6-7; Oxford and Leesburg, 8-9; Cynthiana, 9-10, p. m.; Monterey, 11; Hazard, 12-14; Covington, 9th St., 15-17; Falmouth, 18-19; Boyd, 20; Asbury, Lex., 21-24; Clay City, 27-28; Versailles, 28-29; Georgetown, 30-31; Moorefield, Jan. 5-6; Sharpsburg, 6-7; New Zion, 12-13.

Dear Brother:

I am sure you have been busy during the month of October to clear up the Centenary in full, so your Clock can strike twelve, in keeping with the urgent request coming from the Board of Conservation and Advance.

Let your laymen talk at each service. Use all the material the Board of Conservation has at hand. Blend all your efforts on Centenary. Our motto "full quota with every member reached."

Clear the track for great November Revival, Big Districtwide revival 2,000 souls for Christ. Have your lay judge and tellers in mind to be confirmed? All Episcopal Fund money reported in November, 2 1/4 per cent. of the entire ministerial including house rent. Let us urge upon our people to subscribe for the *Southwestern Christian Advocate*. It will help us do the job. Very cordially, Harry M. Carroll, Superintendent of District, 128 West 5th St., Lexington, Ky.

DICKSON DISTRICT

First Round

Springville and Paris, October 26-28; Mount Pleasant, November 3-4; Howard Circuit, 7-8; Clifton, 10-11; Mansfield, 17-18; Cumberland Furnace, 22-23; Dickson, 24-25; Franklin Station, 28-29; Lawrenceburg, 30-December 1-2; Lewisburg and Anos, 6-7; Farmington and Petersburg, 8-9; Spring-Hill and Beach Grove, 12-13; Shelbyville Circuit, 14; Shelbyville Station, 15-16; Gordon Memorial, 22-

(Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

November 11

Subject: The New World Citizen

What is the boundary line between national selfishness and patriotism? I am inclined to the opinion that much of our vaunted patriotism is nothing more or less than downright national egotism.

Patriotism vs. Phariseism

It is well to analyze very closely the thing we call patriotism. We have in our country today, a group of people who call themselves one hundred per cent Americans. They mean thus to set themselves apart as the most patriotic of the patriotic. Well, what does their patriotism actually consist of? Study their conduct and you will see that it consists in hating Jews, Catholics and Negroes. We have a group of statesmen who like to croak about the inviolability of the Monroe Doctrine etc. etc. They call that love of country, patriotism, foresooth. Does patriotism dictate that America shall sit in smug complacency, waste billions of dollars in nameless extravagances while Europe freezes and starves? If that is patriotism, then, the Priest and Levite who passed the wounded man on the Jericho Road, were patriots par excellence.

World Citizenship

We certainly need less of the kind of thing that often goes by the name of patriotism. We need fewer municipal, provincial, insular citizens; we need more world citizens. We need patriotism flavored less with race, nation, color creed and, more with humanity. The trouble is the English care for English only; the Japanese care for the Japanese only, the Negroes care for the Negroes only, the Americans for the white Americans only. Each feels that all the others ought to be kicked off the globe. So strange, passing strange is this state of things when viewed in the light of the fact that we have for two thousand years claimed to be followers of Jesus Christ. In America we prate about our democracy without ever stopping to think what a travesty on democracy most of our practices are. The real democrat is a world citizen. He is one who lives above tribe and race and nation and fraternize with mankind everywhere. Democracy is a hoax in any place where one man cannot eat or sleep because another man of a different race happens to want to sleep or eat at the same time. Such an individual is in the tribal, clanish stage of his growth, and, is essentially a savage

no matter how much of the superficial gloss of civilization he may have. The world citizen lives at an altitude where his horizon touches the outer limit of the continents.

J. W. Haywood,
Baltimore, Md.

Quarterly Conferences

PELAHATCHIE, MISS.— We held our fourth quarterly conference September 29-30, in Little Zion Methodist Episcopal Church with the District Superintendent Rev. L. W. Price, in the chair. All officers were present with good reports. Paid District Superintendent in full. We all pledged ourselves to stand by the pastor and raise our whole claim. On Sunday morning Brother Will Williams opened Sunday School with his seventy-five regular attendants, and at 11 o'clock the district superintendent preached an inspiring sermon. At 2:30 p. m. the trustees pulled off a rally for repairing the parsonage, with Brother John Jones and Brother C. T. Turner leading the way, which amounted to \$143.50. At 3:30 p. m. Rev. Littles preached from the text: "If Thou wilt Thou can make me clean." At 8 p. m. the district superintendent preached a noble sermon and administered the Lord's Supper; 85 communed.—M. A. Flowers, reporter.

GRANT, OKLA.—The second and third quarterly conference of Hugo Circuit were held at Foster Chappel Methodist Episcopal Church, September 8, with Rev. W. C. Conwell, District Superintendent, in the chair. The roll was called and the entire charge represented. The report showed a remarkable improvement along all lines of the church work; the conference made no mistake in sending us our beloved Bro. Rev. W. C. Conwell as our district superintendent. God bless our Brother Conwell, may it be well said when he passes from life unto death "Come up higher and enjoy the blessing of My Father." He extended an invitation and one came and united with the church. The finance committee came forward and lifted contribution of \$40.59. The Sacrament of the Lord's Supper was administered. The conference made no mistake in sending us our Bro. Rev. W. M. Meals, pastor. He is wide awake and on the job. God bless our pastor. The Southwestern Christian Advocate is being looked after.—J. E. Shoals, reporter.

PELAHATCHIE, MISS.— The fourth quarterly conference of Pelahatchie Circuit, Jackson District, Mississippi Conference, was held at

Little Zion Methodist Episcopal Church, September 29-30. The District Superintendent Rev. Price, was on hand and at his best. A successful session was held. Paid Superintendent \$38.80 and raised for trustees on indebtedness and repairs \$76.35. Total raised, \$115.15. I wish to express my appreciation to the loyal members of the circuit for the confidence reposed in me, in electing me lay delegate to the Annual Conference in January, 1924.—Jno. B. Jones, reporter.

SPRINGRIDGE, MISS.— The third quarterly conference of this charge was held at Springdale, September 29 and 30, with Rev. T. J. Talbert in the chair. Most of the officers were present with good reports. Sunday was a high day. Rev. Talbert was at his best. He preached a soul stirring sermon to the delight of all present. Thirty-eight bowed at the communion altar and partook of the Sacrament. Paid the quarter in full. We are proud of our superintendent in the person of Rev. F. J. Talbert.—T. P. Leonard, Pastor; Ella Phillips, reporter.

Woman's Column

The District Convention of the Woman's Home Missionary Society of the Greenville District was held at Brown Salem Methodist Episcopal Church, Belton, S. C., Friday, September 7, with the President, Mrs. L. T. Thompson in the chair. Devotionals were conducted in the morning by Mesdames F. A. Connelly and Eliza Rice and in the afternoon by Mesdames M. E. Singleton and Janie Green while at noon we were called to prayer services by Mrs. M. J. Austin and Rev. I. V. Manning. Although this was the first meeting of the kind held on the district, yet a very excellent program consisting of songs, a solo, papers, and discussions was rendered and enjoyed by all who were present. "The Advisability of Training the Children for Missionary Work" by Miss Mary Agnew and the discussion "Which are of More Service to the Church—Men or Women?" were some of the subjects of interest. Mrs. Pearl Andrews played and sang a beautiful solo. The attendance was good reminding one more of a district conference than a Missionary Convention. The welcome address was made by the pastor, Rev. W. M. Smith with the response by Mrs. M. E. Singleton. Rev. Smith, the energetic pastor, his wife, and the good people of the charge spared no little pains in entertaining the convention. Moore's Chapel and Bethlehem choirs furnished music which was soul-stirring and inspiring. Under the shade of the trees in the church yard a long table was spread by the sisters and all delegates and friends were invited to feast upon the good things which were laid thereupon. Much enthusiasm and inspiration was added to the meeting by the co-operation and presence of some of the pastors. The following being present were enrolled as honorary members and took an active part in

the discussions and subjects of interest: Rev. W. S. Thompson, District Superintendent; Revs. J. P. Robinson, W. M. Smith, T. R. Robinson, E. C. Wright, John Greene, and I. V. Manning. Prof. Mannig, Mrs. Carrie Watkin, and Rev. Stewart of the Baptist Church and Mrs. Annie Landrum of Darlington, were among the visitors who gave words of encouragement. The art work displayed was beautiful and showed that the Negro women are competing with the women of other races along that line. The total amount raised was \$18.70. The next meeting will be held at Good Will Methodist Episcopal Church, Starr, S. C. Under the leadership and untiring efforts of our president the women of the Greenville District mean to do more "For the Love of Christ and in His Name" in 1923-24, than ever before. Patsy M. Robinson, reporter.

COVINGTON, KY.— The annual meeting of the Lexington District, Woman's Home Missionary Society, was held in Simpson Church, Versailles, Ky., August 30, 31. The President, Mrs. A. E. Hickman, presided. The meeting was opened on Thursday morning with devotional services conducted by Mrs. Martha Campbell. The president took the chair and asked Mrs. C. D. C. Mebane, recording secretary, to organize the convention. The following committees were appointed: Resolutions, finance, place, and press and courtesy. Fourteen auxiliaries were represented. Reports made by the department secretaries and delegates, showed that splendid work had been done during the year along all lines and especially noticeable was the increase in membership in all departments. District Superintendent, Rev. H. M. Carroll, was present and gave a most helpful talk in behalf of the work of the Society and offered to assist in organizing the unorganized part of the district, this brought a round of applause from the convention. Several conference officers were present during the entire session. Mrs. A. C. Foreman, president, who presided over the election of officers; Mrs. J. T. Leggett, president emerita, not president of the foreign branch made a stirring and inspiring talk on "Tithing"; Mrs. J. P. Monroe, corresponding secretary, gave a most helpful talk on "Methods" and the value of reporting on time. Mrs. D. C. Mebane, recording secretary, address on "Missionary Work", Mrs. Mayme Randolph, student aid secretary and Mrs. Alice Boswell, young people's secretary also took an active part in the convention. Visiting pastors present: Revs. Kinchen, Simmons, Hayden and McPheeters, Garner of the Methodist Episcopal Church, South, who made a very pleasing talk on Thursday evening. Memorial service for the deceased members were in charge of Miss Jennie B. Spears and Mrs. Carrie Fleming. Five subscriptions for Woman's Home Missions were taken during the session. Money raised in all departments \$1,479.59, of this amount \$435.57 was raised by the young people. The invitation from the auxiliary at Winchester was accepted for next year.—Belld Marshall reporter.

CHURCH FURNITURE
E. J. BROWN & SONS
100 N. 3rd St. St. Louis, Mo.



WHAT THE CHURCHES ARE DOING

WEST POINT, MISS.—During the month of August the young women of St. Paul Methodist Episcopal Church led the congregation in a Centenary drive as follows: Miss Minnie May Moore, \$10; Miss Myrtle McLin, \$10; Miss Mary Ashfort, \$10; Miss Kattie Mosley, \$10; Miss Carpenter, \$10; Miss Annie May Carpenter, \$10; Mrs. R. L. Maxwell, \$10; Mrs. Amentba Shaffer, \$10; Miss Mary Ida Adams, \$10; Miss L. L. Dawson, \$10. Total raised \$100. Each young lady was presented a choice book by Prof. E. H. McKisack.—J. L. King, P. C.

MEDILL, TEXAS.—We have just closed a great revival at St. Paul Methodist Episcopal Church. Sixteen were received into the number and fifteen of these were happy converts. The church was stirred from a spiritual standpoint like old times and we are still rejoicing over the great work done, and the visitation of the Holy Spirit. Rev. J. H. Manu, the pastor, conducted the revival.—Reporter.

MUSKOGEE, OKLA.—Spencer Chapel Methodist Episcopal Church, is growing into an institutional church; the board is standing behind Rev. Booker to build an institutional church house here. The church is well organized with its unit leaders, official board, Ladies' Aid and Woman's Home Missionary Society, the Epworth and Junior League; and a great Sunday School, all of these are led by efficient men and women. The church stands open every day and night and is quite a social center. The church music is fine and Rev. Booker's sermons show that he makes the proper preparation. Thirty-two *Southwesterns* come to our church members weekly and they are used in the Epworth League service every Sunday evening. Every department of the church is being looked after. This church is in a financial drive for building funds and the people are extremely proud. Muskogee is one of the finest residential cities anywhere in the south, the people have fine homes and fine business places, and are doing everything that is worth while in the business world. Our doctors, lawyers, dentists, merchants, teachers, preachers, real estate dealers and farmers, are playing the game; our church houses, school houses and lodge buildings are splendid we also have a business school and a county demonstration here and these two women are doing splendid work. The Ministerial Alliance is doing splendid work here

and it is being felt all over the city.—Reporter.

UNION CHURCH, MISS.—Our revival meeting has just closed, which convened in Hickory Block Methodist Episcopal Church August 26-30. We were granted the privilege of having with us the Rev. B. W. Robinson of Bude, Miss., and the Rev. A. Lee of Harrison, Miss., who assisted our good pastor, Rev. I. C. Rucker in his struggles. Fifteen members were added to the church. The Missionary women presented to the church a beautiful \$11.00 lamp.—(Miss) Zadie Bull, reporter.

MASHULAVILLE CIRCUIT—New Zion M. E. Church: Our revival was conducted this year by Rev. A. A. Wright of Louisville, who preached some able and inspiring sermons, which aroused both saints and sinners. There were 15 conversions, of which 10 joined the church. On Friday night a storm struck the church, which brought the pastor about 65 pounds. The amount of money raised during the revival was \$122. Our church is getting along fine. E. D. Montgomery, Pastor.—Amos Cotton, Reporter.

LIBERTY, MISS.—As a subscriber of the *Southwestern* and a member of the Missionary Baptist Church, I have never read a paper so interesting as the *Southwestern Christian Advocate*. We must say that the fire is still burning from the effects of Dr. E. M. Jones' speech at Rev. W. M. Clark's Church a few weeks ago. Rev. G. W. Holden pastor of four large churches came to our town and with the grace from the Almighty, he succeeded in bringing thirty-one souls to Christ. He is a soul winner for God. Too much can not be said of this great man. God bless this man. Live on Rev. Holden and continue to bring souls to Christ. Our pastor of the M. E. Church, Rev. Wm. Clark was with us at the close of our Revival, and succeeded in getting two subscribers for the *Southwestern*. We are always glad to have a man like Rev. Clark with us.—(Miss) Maggie Oliver, Reporter.

ASHLAND, ALA.—Pleasant Grove M. E. Church, September 12-16: Our local Sunday School Anniversary was a grand meeting which brought inspiration and new vitality to each and every heart. Opening address by the pastor, followed by a strong sermon by Rev. A. P. Sumpter our present pastor at Linesville, Ala. On Thursday, 7:45 p. m., we enjoyed a wonderful sermon by the Rev. F. J. Fleming, pastor of the White Baptist Church, Ashland, Ala. Friday 8 p. m., the Rev. L. A. Waits, pastor of the

white M. E. Church South and also Rev. Fleming, discussed the following topics: The Him, Purpose and Value of the Sunday School; what it means to the Community, what it means to the individual. Saturday, Social and Recreational Life day. Sunday 9:45 a. m., Sunday School was conducted by brother Wince Wood, Superintendent of the Baptist Sunday School 11:30 another great sermon by the Pastor. 3:30 Anniversary Sermon by the Rev. L. A. Waits; Sunday night general Sunday School Program, strong papers and solos being brought from the different Churches which cheered our souls, we thank our sister Baptist Sunday School for their hearty co-operation; we also thank our beloved Pastor for introducing such meeting as this to our Community. The following persons rallied to the good cause with their \$1.00: L. P. Pruett, Rev. B. Williams, Mrs. B. Williams, Mrs. Maud Steed, W. M. Steed, Judge E. J. Garrison, Mrs. Lunnie Lawson, Mrs. Nora Walker, Mrs. Grace Rutledge, Dr. W. P. Craten, (colored), Gloss Price, B. J. Strong, Lillie Price, Sister Fannie Hoston, Mrs. Marie Smith, Mrs. Annie Dunn, Mrs. Elsie Sims, Lula Stores, C. C. Sims, Palestine Sims. We also thank Mrs. E. J. Garrison the wife of Judge Garrison for the excellent paper on Sunday School Work at 3 p. m., Sunday Total Collection, \$45.01. Rev. Benjamin Williams, Pastor—Mrs. Maud Steed, Mrs. Lillie Price, Reporter.

CEDAR BLUFF, ALA.—We have just closed a successful revival at New Hope. There were 17 added to the Church all were Sunday School boys and girls. Collection \$14.41. A table full of choice groceries, handkerchiefs, socks and stationery was presented the pastor, E. Green, pastor.

ANDERSON, TEXAS.—Rev. F. D. Mayes had a great revival at one of his churches beginning August 27th. The pastor had charge of this meeting with the exception of Thursday night. The Rev. H. Y. Williams of Salem Baptist Church and his good Christian members rendered excellent service. This meeting closed September 2, at 11:30 o'clock. The pastor was at his best and delivered a noble sermon to a crowded house. There were added to the Church seven conversions and two accessions. The night services was closed with Baptism. Miss Loraine Richards of Bryan, Texas, was the pianist and with the choir rendered good service. Raised \$70. All officers made strong reports. The Epworth League met at 6 o'clock, with a good number present, discussing for its topic, the 15th chapter of St. John. Rev. F. D. Mayes is the right man in the right place. We pray for him success alone all lines of his church work.—M. B. Pratt, Reporter.

JEFFERSONVILLE, IND.—Wesley Methodist Episcopal Church Sunday, September 9, was high day at Wesley. The pastor, Rev. I. F. White, delivered two powerful sermons, morning and evening. Sunday morning subject: "One Lord, one faith, one baptism." Evening subject: "The Christian Race." The pastor is urging Wesley to organize a community service to house and care for the splendid young element that we have. Monday, September 10, Dr. H. W. Tate of Cincinnati, representative of Con-

ference Claimants, spoke at 8 p. m. The service was opened and closed by a supranate, Rev. James Bowen of Watson, Ind. Collection, \$20. The Woman's Home Missionary Society has pledged \$50 for Conference Claimants. September 22, our District Superintendent, Dr. E. A. White held the second quarterly conference with splendid results. Sunday, September 23, was another great day for Dr. E. A. White delivered a powerful sermon in the morning and all who were present went away very much benefited. Sunday afternoon the writing of the Emancipation Proclamation was celebrated with a splendid program, and a basket meeting under the auspices of the Woman's Home Missionary Society added to the attraction of a splendid crowd. Collection, \$60. The concert given under the auspices of the Epworth League, led by Mrs. D. V. Richardson, was a success. Mrs. B. F. Holloway, a live wire in the Women's Home Missionary Society, en route to Atlanta, Ga., spoke to the women of our church concerning the foreign fields. Her remarks were full of good thoughts. The new club of Wesley, the "Do What You Can" and "Bishop Jones Aid No. 3" are bringing things to pass. In the afternoon of September 30, Rev. White and his splendid choir, under the leadership of Mrs. Edna Ellis, went to Anchorage, Ky., and with their spiritual songs won for themselves much credit.—Cora Harvey, reporter.

NEWBURN, ALA.—Sunday, October 14, was rally day at Antioch Methodist Episcopal Church, for the pastor. Total amount raised, \$32. Antioch is a rural church, some distance from a railroad, but the members seem to be waking up.—W. T. Trammell, P. C.

HANNIBAL, MO.—Sunday, October 7, was a great day at Scott's Chapel Methodist Episcopal Church, the occasion being the third quarterly meeting and the winding up of the summer's drive from which \$1,169.30 was realized. The pastor, Rev. F. D. Avant, and people are very happy.—Bertha Grigby, reporter.

TURKEY CREEK, MISS.—The following program was rendered by the Methodist Episcopal Church: Opening song, "My Faith Looks Up To Thee"; scripture reading by the President, Mrs. A. Tuggle; song by choir; reading by Miss Florence McKel, "The Need of Bible Knowledge"; reading by Miss H. M. Hines, "Get Together"; song by choir; paper by Miss Willie, "Let Us Stand Shoulder to Shoulder"; paper by Miss M. Sims, "A Curse of Jealousy", and Miss Tannia Faret, "A New Experiment"; solo, Mrs. A. Hand. Amount turned over to treasurer, \$16.11. Closing remarks by president, Mrs. A. Tuggle.—F. Cassell, reporter.

DURANT, MISS.—Sunday was a high day at Georgeville Methodist Episcopal Church. Rev. G. W. Weatherby preached two soul-stirring

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sermons. Collection for the day, \$103.28, the same to be applied on pastor's salary. Our church is on the upward march and we ask the prayers of all Christian friends, for our success.—L. E. Redding, reporter.

SMITHVILLE CHARGE—We had a great meeting at Smithville, August 16th to September 2nd. Accessions to church, 2. Meeting conducted by the pastor, Rev. G. Speiser, aided by the local preachers. Sunday, September 2nd was a great day in Zion. At eleven o'clock the pastor preached from the subject, "Faith in God." At 3 o'clock the Rev. N. R. Clay, pastor at Amory, preached a soul-stirring sermon. Subject "Preach the Gospel." At 4 o'clock Mrs. Dora L. Hambrick conducted the installation of the Woman's Home Missionary Society. Her speech was delightful, and instructive. The meeting closed that night at 8 p. m. with sermon by the pastor. Collection during the meeting: Paid pastor 38.00; Sexton, \$1.50; President of W. M. U., \$2.50. Total, \$42.00.—P. H. Saulter, reporter.

FAIRFIELD, TEXAS—On Saturday evening, August 17th, we were proud to have with us our able District Superintendent, W. R. Robinson, who held his fourth quarter. The attendance was good and we raised our quarterage. Two able sermons were preached by District Superintendent Sunday and Sunday night. A nice collection was taken for the pastor each time. With such determination of the district superintendent and pastor G. L. Loud to put the program of the church over in every phase how can we fail? There have been many improvements made on the charge in the last eight months; we are moving and "we feel like going on."—W. C. Blaine, reporter.

WEST RALEIGH, N. C.—The Sunday School, Epworth League and the Junior League convention of the Greensboro District has just closed an unusually successful meeting at Wilson Temple M. E. Church, Rev. J. M. Harris, pastor. Prof. J. A. McRae, principal of Reidsville (N. C.) High School, presided. Subjects that will prove helpful to the work were discussed. An excellent literary program was rendered Friday night by the delegates and members of the church under the management of Miss Christine Graves, president of our local Epworth League. The recreational program on Saturday evening was an outstanding feature. The delegates and friends met at the home of Mrs. H. S. Smith. Games were played, and later in the evening a sumptuous collation was served. Prof. H. L. Trigg, principal of the Berry O'Kelley training school, gave the closing address of the convention. His subject, "Vision," was a revelation as well as an inspiration to the young people. Our church is now busy preparing for the closing of the annual conference year. This is our pastor's first year here. All collections are now in advance of last year. The pastor and officials hope to raise all claims in full by October 31. Much improvement has been made this conference year. The Sunday School room has been repaired to the amount of several hundred dollars. The ladies of the

church have put carpet on the pulpit, etc., costing over one hundred dollars; also bought furniture and carpet for the parsonage. All of the auxiliaries of the church are now working. The Sunday School is conceded by all to be one of the best in the annual conference. Our church counts itself fortunate in having among its active members fifteen or more public and high school teachers. Our motto is, "All working, all praying, and all paying."—Reporter.

EAST CALVERT CIRCUIT—Sunday was a high day at Chapel Hill, September 9, 1923. Sunday morning the pastor, Rev. C. L. Hill, preached from the theme "The soul of man mortgaged and the Soul of man redeemed." The service was very largely attended. After the sermon, the pastor administered the Sacrament of the Lord's Supper; 62 communed. The pastor came to the altar and baptized children as follows: Henrietta Harris, Ella M. Harris, Emmitt Harris and Leslie Wright. The Class Leaders reported as follows: Class No. 1, Jesse Smith, leader, \$10.00; No. 2, Howard Hodge, \$4.60; No. 3, E. A. Gray, \$7.00; No. 4, Jono Hodge, \$6.55; No. 5, Rebecca Smith, \$2.95; No. 6, Sudie Smith, \$1.83; public, \$1.15. Total collection, \$35.05. The Sunday School is on the upward march under our most efficient superintendent, Sister M. D. Gray, and the other societies are marching on. The churches have assured me that I will go down to Houston, Texas, October 31, 1923, to the annual conference with pastor's salary, Centenary, Conference Claimant, Episcopal fund, Episcopal Resident and General Conference expense paid in full, also the full Southwestern quota. I am appealing to the members of this circuit, let us cease not to labor night and day until every dollar of this money is raised for the advancement of the Kingdom of God. Our motto is, "Over the top with all claims."—C. L. Hill, pastor.

LAKE CHARLES, LA.—On Sunday, September 2, the Epworth League met at 6 o'clock with a large crowd present. Mr. Lewis Dervis conducted devotional exercises and Miss Mary J. Waters, Fourth Vice-President, presided over the League. "What Are Children's Rights?" a paper by Miss Cullie Regis, was the evening's feature. The Sunday School met at 9:30 under Mr. H. B. Thomas, Superintendent. A new adult Bible class was organized and christened Bishop Robt E. Jones' Adult Bible Class. A class of 14 began a very interesting program under Mrs. Alma Jones, teacher. Sunday was communion day and the church was filled at both services. Rev. J. A. Lindsay conducted devotional exercises. Messrs. Henry Baskins and G. C. Amos conducted speaking meetings at 11:00 and 8:00 o'clock services respectively. Miss Liela Mae Burley has succeeded in bringing the church choir up among the first, foremost and finest of the Lake Charles churches. The coming of September means the passing of some of our Epworthians to various colleges. Warren Chapel Methodist Episcopal Church will be represented at Tuskegee Institute, Tuskegee, Ala., by Miss Sadie Jackson; at

Southern University, Baton Rouge, La., by Miss Viola Dancy and Joseph B. Pickens, and New Orleans College with Misses Lillian, Caroline and Myrtle Green, as representatives. The church prays for their success. —Lewis Dervis, secretary.

WINONA, MISS.—On Sept. 2 nine persons rallied to the support of the pastor and reported as follows: Mrs. M. Haywood, \$4.75; Mrs. L. R. Wadlington, \$2; Mrs. Willie Croom, \$4.25; Mrs. L. M. McKinney, \$3.20; Mrs. Mamie Townsend, \$6; Mrs. Mattie Hilliard, \$5; Mrs. Montro Flemming, \$3.50; Mrs. A. G. Grissom, \$8.10; Mr. D. E. Simmons, \$4. Total, \$43. Rev. D. E. Simmons, P. C.—Mrs. A. G. Grissom Reporter.

CARLOS, MISS.—Pilgrim Rest M. E. Church: Our revival began August 12 and ended the 17th, which was a success under the leadership of our pastor Rev. W. A. Oates. He had to assist him in his meetings, Rev. Williams of the A. M. E. Church, Pearlhaven, Miss. He is a noble preacher. During the meeting, five were added to the church, two were baptized. The collection was \$30. We ask each and every Christian to pray for our success. We are small in our pastor, we are trying to do a great work for the up-building of Christ's Kingdom.—Reporter.

STARKVILLE, MISS.—On Sunday, August 19, a great protracted meeting began at Rock Hill M. E. Church. On Monday, Rev. J. W. Jones came to us and preached day and night. The meetings were conducted by Rev. Jones and our pastor, Rev. E. D. Cameron. Sixteen were converted and 32 baptized; 4 reclaimed. On Friday, the Lord's Supper was administered; 144 communed. The next week at Plain Chapel, a great time was had. Rev. J. H. Wesley was with us and he and Rev. Cameron labored hard together. Seven conversions, 12 baptized and 5 additions. Seven little children were added to the cradle roll. The Lord's Supper was administered on Friday, 76 communed. Raised through the meetings, \$104.90.—Monroe Hill, Reporter.

GADSDEN, ALA.—The mid-summer rally for the Sweet Home Methodist Episcopal Church was exceedingly good on the fourth Sunday in August under the prevailing conditions. In spite of the fact our pastor, the Rev. Chas. Coleman, was called by telegram to the bedside of his father the Saturday night before the rally. \$405.20 was raised in the rally on Sunday. Rev. K. D. Wilson our local preacher, in the absence of the pastor filled the pulpit on Sunday morning and took care of the situation with high credit. At night to our surprise and delight the Rev. C. L. Dnnn, the District Superintendent happened to be in the city and put the climax on the day's work. We are now planning to begin building on our new church.—J. H. Redrick, reporter.

EOLA, LA.—Eola and Sunflower Circuit, Louisiana Conference: I was appointed to this work out of the session of the Baton Rouge District Conference by Dr. B. J. Reddix, to succeed the Rev. C. L. Augrum. I found the work at Sunflower in a bad condition, but we took hold with great faith and the work has taken on new life. On Sunday and Mon-

day nights, September 10-11, we had a packed church; one joined the church. We have bought \$7.50 worth of paper to cover the church at Eola. We have two Sunday Schools which are growing under the leadership of Mrs. Octavia Williams and Mrs. C. Brown. We are planning to raise the District Superintendent Rev. J. W. Turner's quarterage before he arrives. We have loyal Methodists at both churches. We are planning to raise every cent of our Centenary quota by annual conference; also our Southwestern quota.—Rev. E. W. Jackson, pastor.

THE FIRST SESSION OF THE TEXAS MOCK ANNUAL CONFERENCE

Those who were present at St. Paul Methodist Episcopal Church on the above named dates certainly will never forget the inspiration and social touch given in this great session of the Texas Mock Annual Conference. About one week previous to the opening of the conference, the entire membership was divided into five districts with five district Superintendents. Pastors were also assigned to the various charges of each district.

On Thursday night, August 6th, the Bishop was in the church on time, accompanied by a large number of the members of the conference and delegates from the city churches. Mrs. J. Rooseman, Superintendent of the Marshall district led in the devotion, the Bishop then gave some very timely remarks which at once set before the audience the great meaning of the occasion.

The pastor was introduced as Bishop Clair, at which time the pastor, in a very concise way emphasized the Centenary, Conference Claimants, Episcopal Fund and General Conference Expenses, showing the part each fund plays in the life of the church. After the organization with Mrs. E. B. Coleman as Secretary, Mrs. S. Jones, Treasurer; Mrs. B. S. Inghram, reporter and Mrs. W. S. Welch, Statistician, the reports were called for and each district reported as follows: Marshall District, Mrs. J. Reeseman, Superintendent, \$14.00; Navasota, Mrs. G. U. Jamison, Superintendent, \$9.10; Palestine, Mrs. Laura Bell, Superintendent, \$9.00; Beaumont, Mrs. E. K. Ennis, Superintendent, \$9.30; Houston, Mrs. Callie Green, Superintendent, \$11.50. Grand total, \$52.90.

It is to be remembered that this program was under the auspices of the Woman's Home Missionary Society of which Mrs. C. D. Johnson is the President. After paying the expenses of the Society to the district, \$45.50 was given to the Stewards for pastor's salary. After enjoying a great day Sunday, the conference closed sine die.—A. W. Harley, Pastor; Mrs. E. B. Coleman, Secretary.

BAYOU LACHUTE, LA.—Robertson Chapel M. E. Church: The Ladies Aid Societies raised \$26 in a contest rally. Sister J. Jackson, President. This amount was turned over to our pastor. We wish to thank Bishop Jones for sending us our beloved pastor, the Rev. J. L. Kirvin.—Jonas Jackson, Reporter.

HATTIESBURG, MISS.—Through

the courtesy of the committee on program and District Superintendent, Rev. W. H. Smith of Hattiesburg District Conference which convened at DeSoto, August 15th to 19th, 1923, the women were allowed to have a separate day to push their work. Friday, August 17th was made a great day. The women gathered from all over the district and every charge was represented and an excellent report of the work from each charge was rendered. The devotions 8:30 o'clock a. m., was conducted by Mrs. D. A. Houston and S. L. Ross. The following visitors were introduced and added much enthusiasm to the day's work. Dr. J. M. Shumpert, Dr. D. L. Morgan, and Rev. W. P. Ward. Mrs. E. L. Smith, District President of the Woman's Home Missionary Society presided, and her address was full of inspiration and encouraging remarks that mean success to the work. Mrs. L. J. Hall, District President of the Foreign Mission work, aroused much interest in the foreign work and many pledged themselves to stand by the work. The Woman's Home Missionary work was well outlined by Mrs. S. K. Trigg. Prof. McAllister, Business Manager of the Southwestern Christian Advocate; Dr. E. M. Jones were present and their addresses were helpful and added much to the occasion. They were well pleased with the reports of these departments. Reports from the various charges showed increased interest from every phase of the work. As usual St. Paul, Hattiesburg, was well represented. The district work among the women is marching on. \$50.00 was collected by the finance committee.—S. L. Ross, reporter.

NAVASOTA, TEXAS — An entertainment and a silver offering, given at the residence of Mr. and Mrs. Robert Ealm by some of the live wires of Lee, Tahernacle M. E. Church, namely, Mrs. Emma Ealm and Mrs. Emma Brown, and others, in honor of Rev. R. B. Reid, district superintendent of the Navasota District, was an enjoyable affair. Many were present. After having served the courses, little Miss Lily Mea Galvan with a few chosen remarks presented to Rev. Reid an envelope containing \$35 as a token of love and respect. Rev. Reid responded and assured the donors that he accepted it in the same spirit as it was given. Rev. Reid is a Christian gentleman and very popular, now serving his second year on the Navasota District. He has won for himself many warm friends. He resides in Navasota and enjoys the friendship of all denominations.—Miss Mildred Love, reporter.

TAMOLA, MISS.—We conducted a revival which proved a great success, from the 10th to the 14th instant. Our pastor, Rev. H. K. Roberts, preached a noble sermon on the 10th, also on the 12th and 13th. The sum of \$27 was realized.—C. J. Wood, Reporter.

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

THOMAS—Rev. J. S. Thomas, a retired minister of the Mississippi Conference, died Sept. 3, 1923, near Pochontas, Miss. Rev. Thomas served the following charges: Florence, Chunkoy, Jackson Circuit, Trenton, Columbia, Hazelhurst, Liberty and Gloster, Kenolia, Feruwood, McNair, Yazoo City and Kemper. He spent thirty-one years in the effective ranks. At the time of his death he was a member of the Bolton quarterly conference. The funeral service was conducted by J. C. Smoot, pastor, assisted by Rev. J. M. Turner of the Baptist church. He leaves several children and a host of friends to mourn.—J. C. Smoot, Reporter.

JACKSON—Sister Matilda Jackson, a faithful and loyal class leader of Griffin M. E. Church, Starkville, Miss., passed triumphantly to her reward a few days ago. Her funeral eulogy was delivered to a large and sympathetic audience.—Rev. E. R. Miller, P. C.

NERO—Little Florlene Nero, the daughter of Mr. and Mrs. David M. Nero, of Greenwood, Miss., and member of the M. E. Church, was drowned September 12, 1923. She was born February 23, 1922, age 18 months. She went from the house alone, got into a small stream of water and died of strangulation. Rev. B. W. Wynn officiated.

JORDAN—On September 8, 1923, our friend and brother in the person of Bro. Shepard Jordan, slept away in Jesus. He was a member and a class leader of Mt. Jordan Methodist Episcopal Church, West Enterprise, Miss. He leaves a wife, one daughter, three sons, daughter-in-laws, a widowed mother, a host of other relatives and friends to mourn his loss. Funeral was conducted by Rev. N. Tooles.—Reporter.

DUTCHER—Brother Alford Dutcher, one of the oldest members of New Haven M. E. Church, Hensley, Ark., died August 17. Brother Dutcher had been a worker in the church for 40 years, serving as a steward and class leader. He was taken ill about 16 months ago. One son, two daughters and many friends survive him. The funeral was conducted by Rev. J. A. Swift, assisted by four other pastors of the city.—Rev. J. A. Swift, Reporter.

WILLIAMS—Sister Susie A. Williams died August 19, 1923. She was a lover of the church, a faithful worker and a devoted wife. She was a member of the A. M. E. Church and served as class leader until her death.—Rev. J. A. Swift.

WILKINS—Brother Sam Wilkins, a faithful member of Midway Methodist Church, Valden Circuit, after a brief illness of about thirty-six hours fell asleep October 5th about 9:00 a. m. He was class leader, steward,

trustee and superintendent of the Sunday School, and a very active worker in the church. He was loved by all who knew him; always pleasant in his manners. He will be greatly missed. His funeral was attended October 7th by the writer. He leaves a wife and many friends to mourn. Body rests in Midway Cemetery.—P. A. Lemon, reporter.

HAYS—Sister Lola Hays, East Hempstead, Tex., a faithful member of St. Thomas Methodist Episcopal Church, departed this life in full triumph of Christian faith at the age of 51 years. She served the church for 37 years and at the time of her death was a member of the Board of Stewards. She leaves a husband and many friends to mourn her departure. Her remains were laid to rest in St. Thomas Cemetery.—G. W. White, reporter.

FORD—Rev. James Ford, Ocean Springs, Miss., on the night of September 7th died at 10:30 o'clock. He suffered for two weeks intensely. Four sons survive him. The funeral took place in St. James Methodist Episcopal Church, Ocean Springs, Miss., at 2:30 o'clock and was preached by the pastor, Rev. R. L. Tate, assisted by Rev. Dr. Dowsie of the Methodist Episcopal Church, South. Also Brother James Williams of Gautier, Miss., who for 40 years had lived a consistent Christian, passed to his reward on the 19th of August, 1923, leaving two daughters and many friends to mourn his departure. His funeral was preached by the Pastor, Rev. R. L. Tate.—Reporter.

GRAY—Brother James Gray departed this life September 23, 1923, he was a member of Pleasant Valley Methodist Episcopal Church, Lake Charge. He was a Christian brother, a loving husband and father, and leaves to mourn his passing a loving wife, five children and a host of relatives and friends. His funeral was attended by our beloved pastor, Rev. R. Howze.—Ruble Gray, reporter.

KAUFMAN—Sister Mary Chaney Kaufman, formerly a member of Marshall Methodist Episcopal Church passed away quietly to her reward Sunday, September 30, at New Orleans, La. After her death she was brought back to her home at Bunkie, La., for burial. She was a consistent Christian and a faithful worker. Sister Kaufman leaves a husband, three children, three sisters and one brother and a host of relatives and friends to mourn her passing. The Household of Ruth rendered its usual program at the grave. There were many floral offerings from friends. The funeral was conducted by Rev. O. J. Harvey, assisted by Rev. A. L. Hayward of Salem B. C.; Rev. W. L. Fisher, Christian B. C.; Rev. F. M. Lashington, Rev. J. Garner of Booneville Chapel, Rev. J. W. White, Rose of Sharon B. C.; Alexandria, La.—Mrs. Mary E. Jones, reporter.

LEWIS—Sister Fannie Prewitt-Lewis departed this life September 11, 1923. She had not been well for many months but her death came quite unexpected for she was serious-

ly ill only three days. She was a faithful member of St. James Methodist Church, Columbus, Miss., and was loved by all who knew her. She leaves a husband, two sisters, many relatives and a host of friends to mourn her loss. Funeral services were conducted by the pastor, Rev. A. G. Cole and the remains were laid to rest in the old cemetery.—Reporter.

RAMSEY—We are sorry to announce the death of Rev. J. R. Ramsey, who was drowned on Saturday, September 7. He was a native of Georgia, but had been a resident of Handsboro for 3 years. He came to Handsboro as a member of the A. M. E. Church, but later joined Riley Chapel M. E. Church. He was a faithful member of the church and fraternal orders. He was attended by the Odd Fellows and Loving Charity organizations. The funeral services were conducted by Rev. S. L. Harris.—Reporter.

JENKINS—The little son of Rev. Luther Jenkins, our pastor in charge at Ashville, Ala., was killed September 10th in a tragic manner. The facts in the case are not fully known, Rev. Jenkins and wife being away from home at some place in the community at the time. It seems that some boy of a bad record had drifted into that community from Gadsden and in some way got hold of a shotgun, went to the parsonage and shot the boy in the side, which caused his death in about five hours afterward. Both boys were about 12 years old. The little son of Rev. Jenkins was an unusually good boy and a devoted Christian. The Rev. R. M. Davis took him in the church and baptized him about 2 years ago. He took the five hours of suffering very quietly. The mother is prostrated over the death of the little fellow. God had need for the little man in Glory.—Reporter.

LAWRENCE — Brother Samuel Lawrence, East Hempstead, Texas, a Methodist Episcopal Church, fell asleep in Jesus September 25, 1923, at the ripe old age of 84 years. He was born in South Carolina and was brought to Texas just before the war of the 60's. He joined the Methodist Episcopal Church in slavery time and felt the call to preach in the dark days of slavery and was ordained a local deacon, thereby filling several appointments in Texas' early Methodism. He was a strong Christian and the people believed in him as such. His wife preceded him to the better land several years ago. He was faithful to every conception of duty as long as he was able to go. He had no relatives in this country. His remains were laid to rest in the Center Hill Cemetery. The funeral was attended by the Pastor, G. W. White, assisted by the Rev. G. W. Carter, pastor of Bethlehem Methodist Episcopal Church, Hempstead, Texas.—Reporter.

(Continued on page 16.)

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SPECIAL NOTICES

SHELBYVILLE, KY.—To the pastors of the Louisville District: Dear Brethren; The quota and special contingent cards have been sent out for the Woman's Foreign Missionary Society for the new year. We were \$75.00 behind last year, ours is \$620.00, each auxiliary proportioned parts, a small loss from each district means a large deficiency for our Lexington Conference. We regret this indeed. We must do our part to take the zeros out of these financial reports. I want to ask that an organization of the Woman's Foreign Missionary Society be had in each charge and that each pastor stand by the president, study the yearly financial plan with her, help her and advise. The program of your church depends on you, you are the key to success. Loosen up, have a big heart.—Mrs. Zora B. Clark, Corresponding Secretary, Woman's Foreign Missionary Society, Louisville District.

INQUIRY

I wish to inquire for my brother, Felix Wright, last heard of in Clarksville, Texas. His father's name is Andrew J. Wright, who has not heard from him in five years. He is a cook in the oil well fields. We also had a sister Pauline McGrudder Williams; last heard of in Monticello, Ark. Any information concerning them will be appreciated.—G. W. Wright, 349 Ira St., Atlanta, Ga.

CARD OF THANKS

We wish to thank the members and friends of Horse Creek M. E. Church, Rockyford, Ga., for their loyalty, kindness and friendly interest on September 30. After the Centenary and stewards' rally, a great storm struck the church, and covered the platform with many pounds of choice groceries and other useful articles. The storm party was led by the Woman's Home Missionary President, and the Ladies Aid president, Sisters Cora McCall and Mamie Lovett, respectively. Remarks were made by Brothers Jno. Scroggins, W. T. Lovett, Rev. I. H. Daughtry, E. M. Cheatam and the pastor \$101 was raised during the day. God bless these good people.—Rev. W. R. Dixon.

Our hearts were deeply touched by the beautiful floral offerings, the loving kindness and sympathy extended us during the illness and death of our dear sister Mary C. Kaufman. We also extend special thanks to Rev. O. J. Harvey and the other ministers who participated in the service.—Miss Maggie Cheney, Mr. John Cheney, Mrs. Maccis Phillips, Mrs. Helen Christian, sisters and brother.

We wish to thank the members and friends of Tabernacle Methodist Episcopal Church for their kindness toward the pastor and family. On the night of September 23 the pastor preached to a large congregation and after the collection the pastor was told not to close the services at the present, and to his great surprise, a

great storm struck the church. The parties marched in and placed on the table many pounds of choice groceries. The pastor offered prayer. Some of the participants were: Sisters Hattie Smith, Mary E. Davis, Annie McDonald, Louisa Young and Brother Turner Alford, and others. May the Lord bless these good people.—R. B. Anderson, P. C., Bonita, Miss.

I take this method of thanking the many friends who stood so nobly by me during the illness and death of my loving wife. May the blessings of the Almighty rest upon each of them.—Wm. Hays.

DISTRICT ROUNDS

(Continued from Page 13)

23; Brentwood, 29-30; Dover, January 1-2, 1924; Waynesboro and Flatwood, 4-5.

Dear pastors and members of the Dickson District: Please begin organizing every department of your church for kingdom building. The Southwestern Christian Advocate in every family will help you most wonderfully. Begin raising your benevolent collection at once. I am your co-worker in the Master's kingdom. Eli James Guthrie, District Superintendent, 130 Lafayette Street, Nashville, Tennessee.

MARRIAGES

WALKER-TUCKER — Mr. Willie Walker and Miss Della Tucker were married at the home of the bride, September 30, at 5 p. m. The ceremony was witnessed by many relatives and friends. Both are prominent citizens of Lewisville, Ark., and are members of McDonald Methodist Episcopal Church. We wish them long life and happiness.—H. Bright, P. C.

OBITUARY

(Continued from Page 15)

COATS—Sister Louise Coats a faithful member of Asbury M. E. Church, Bolton, Miss., departed this life October 10th, 1923. She united with the church in early life and lived a consistent Christian until her death. She was loved and honored by all who knew her. The funeral service was conducted by J. E. Smoot, pastor, assisted by Dr. Wm. McMorris, pastor of Central M. E. Church, Jackson, Miss. Beautiful floral offerings were presented by her many friends, both white and colored. Sister Coates leaves three children, several grand

NOW READY

Two new books by Bishop R. A. Carter: "Feeding Among the Lilies", a book of sermons and addresses, and "Canned Laughter", a book of selected anecdotes for all public speakers, and for those who wish to enjoy a good laugh under the shadow of the evening lamp.

Price \$1.50 each. Send to the C. M. E. Book House, Jackson, Tenn., or to Bishop R. A. Carter, 4403 Vincennes Avenue, Chicago, Ill.

children and a host of friends to mourn her passing.

COOPER—Mrs. Winnie Cooper, member of New Light M. E. Church, Longview, Miss., departed this life August 26, 1923. She lived a Christian life and was loved by all who knew her. She bore her sickness with patience, ever trusting in her Savior. The funeral services were conducted by the pastor, Rev. C. A. George, this 2nd Tim. 4th Chapter 7-8. She leaves to mourn her loss, a husband, six children, and a host of relatives and friends—Mamie E. Burton, Reporter.

WAYNE—Mrs. Clara Wayne of East St. Louis, Ill., was born August 28, 1896, died August 24, 1923, at the age of 26 years. She had been a member of the church since she was 15 years of age. She is survived by a mother, four sisters and one brother. The funeral was conducted by her pastor, the Rev. H. T. Reeves—C. L. Teer, Reporter.

DINGWALL—The funeral of Mrs. Lucy Morrow Dingwall was conducted in Los Angeles, Cal., Thursday, September 13th, at the Roberts & Sons' Undertaking parlor. Mrs. Dingwall was the wife of Dr. J. A. Dingwall, a medical missionary in Africa. For more than sixteen years, Dr. Dingwall served the church and the Kingdom in this field, the Dark Continent. Six years and seven months of this time Mrs. Dingwall was with him; but when they found that they had to return to the United States for rest and health, they decided to spend their furlough in the state of California. On coming to state they bought a home in Mon-

rovia, Cal., there they lived together until Dr. Dingwall felt constrained to return the second time to Africa. Bidding his family farewell, he set his face toward Africa. When he reached the Maderia Islands, he said that he felt a great heaviness to pass over his soul. Thoughts of his family brought to him much sorrow. About the same time Mrs. Dingwall was experiencing her first siege of sickness back in Monrovia, Cal. For several months Mrs. Dingwall suffered much from a complication of diseases. Fortunate for her she fell into the hands of some of her real friends, Mr. and Mrs. Smith H. Greer of Los Angeles, Cal. These good people did everything, seemingly, that a man could do for Mrs. Dingwall despite it all death claimed her the evening of September 7th. With her at the time of her death were her mother and little daughter, Mr. and Mrs. Smith H. Greer and a faithful nurse. Her funeral was conducted by her pastor, Rev. B. J. Jordan, pastor of Scott Chapel Methodist Episcopal Church, Pasadena, Cal.

AGENTS: \$8 a Day

MEN OR WOMEN
You can make big money. Don't sell your time. You will find it in our new system. We will give you a full course of instruction and a sample copy of our new book. Write for it today. We will send it to you free of charge. Write quick.

COLORED AGENTS WANTED

to organize lodges for an old established fraternal insurance society. Sick, accident and death benefits. Our agents are making big money. Address—Field Dept. The American Workmen, 7 Eleventh St. N. W. Washington, D. C.

DOES YOUR CHURCH NEED MONEY?

If any branch of your church activities can use a little extra money during the holidays, here is an easy way to get it, and at the same time contribute something to happier homes, and healthier, brighter children.

The Children's Party Book

By Marion Jane Parker
Actually Something New

A forty page book with ten pages in full color, four pages devoted to each occasion.

New Year's Day
Valentine Day
Geo. Washington's Birthday
St. Patrick's Day
Easter
Patriotic Days
Halloween
Thanksgiving Day
Christmas
Birthdays

Tells mother how to arrange the party, what games to play—how to play them; what cakes to bake, and how to bake them. In fact, everything from sending out the invitations clear through.

New recipes for delicious confections and refreshments.

By Helen Harrington Downing

Marion Jane Parker
1020 S. Karlov Ave.
Chicago, Illinois

Enclosed find ten cents for which please send me a sample copy of "The Children's Party Book" with full particulars.

Name.....

Address.....

Remember, if you are not pleased, your money and all postage will be refunded.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90.00 to \$300.00 per month. You can work from your own home; all you sample your bonbons become regular customers. You can start by investing \$10.00 for supplies. Mary Elizabeth started with less and made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. NOW is the psychological time to make big money, as fine bonbons command phenomenal prices. Write today.

ISABELLE INNS

313 Morewood Bldg. Pittsburgh, Pa.

A BRAND NEW IDEA

Helps Mothers - Pleases Children

Fall and winter is the time of the year when mothers are pressed with the necessity of entertaining the children with parties in their homes.

Heretofore mothers have oftentimes been at a loss about arranging these parties.

"The Children's Party Book" by Marion Jane Parker, just off the press, will save mothers any further worry about planning children's parties. The book is a 40 page affair, 4 pages devoted to each occasion, with 10 full color pages of illustrations by Frances Tipton Hunter, telling just how to plan the party, from sending out the invitations, clear through - what games to play, how to play them, what cakes to bake, what refreshments to serve, and everything necessary to relieve mothers of the usual attendant worries.

Elsewhere in this issue appears a special offer to those interested in church activities, to help distribute the book.

The plan, like the book, is a worthy one, and should receive the consideration of our church women, as a ready means of raising funds.

Southwestern Christian Advocate



LORENZO H. KING;
Editor

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No. 46.

THE METHODIST BOOK CONCERN,
Publishers

THE POET

Poet, poet, what is your task,
Here mid earth's grief and pain?
"To bid them go to distant realms,
Nor enter here again."

Poet, poet, what want you here
Where all is toil and care?
"To sing sweet strength into your limbs
That each his cross may bear."

Poet, poet, what do you ask
As pay for each glad song?
"Full guerdon mine if you but love
My tunes, and love them long."

Poet, poet, what old refrain
Is it that rings so sweet?
"A simple line—Life after Death—
And time has eager feet."

Poet, poet, where will you go
At last, fire crowned and shod?
"Upward at length, a sapphire star,
I'll send forth rays for God."

—COUNTEE P. CULLEN.

THE SEMINARY AND THE SEMINARY MAN

In *Christian Education* for October, the official bulletin of the Council of Church Boards of Education in the United States of America, a symposium on the above caption is conducted among some of the most representative men in today's public affairs. The office of the Council addressed a letter to about a thousand pastors and laymen including women, all prominent in their churches, asking them to suggest methods of improving ministerial efficiency. The laymen were asked to point out elements of strength and weakness in the present day ministry.

Three questions were propounded to the Alumni of theological seminaries. (1) What, in your judgment, should the seminaries teach that they are not now teaching? (2) What should they omit, or treat with less emphasis than at present? (3) What additional changes should be made in the methods of the seminaries that ministers shall most effectively perform their important functions?

Replies came from all denominations and walks of life. The answers are interesting in the wide diversity of opinion as to the requisites for a more efficient ministry. On one point all seem agreed, viz., that the ministry is not fulfilling its largest usefulness or living up to its most opulent opportunity afforded by the present day. There are those who think the ministry fails to keep abreast of the progress of learning; others think there is the lack of the social application of the Gospel to human relationships; on the contrary one writer, a former Secretary of State thinks "Dabbling in politics is one of the weaknesses of the pulpit today," and still another says "We have too much social program and too little deep, calm experience of God behind the social program." Perhaps our theological schools are "beset too much with the temper of the age, exalting a critical intellectuality to the highest place and sounding the much needed note of social righteousness without enough actual communion with the living God."

Still another observation is that the defect in the equipment of the theological seminary "is not on the intellectual but on the spiritual side." An educational specialist, a professor of sociology for thirty years would "lop off most of what is now taught in the Divinity School in the way of church history and systematic theology and exegesis." He continues, "I would have the theological schools devote and exploit as a cardinal factor in training a science of interpretation of the movies, current fiction, and the newspapers from the first page headlines to personals and want ads, and everything on the financial pages. More instruction which ought to be in constant use by a minister is to be obtained from intelligent employment of these sources than from all the material put together which is the bulk of present theological instruction."

Perhaps most typical of our Methodist viewpoint would be this paragraph submitted by President Plantz as follows: "My criticism upon the equipment of the present-day ministry would be, first: that I think religion and theology are too abstractly interpreted and presented in our theological seminaries. I especially feel that the ethical meaning and application

of Christian beliefs are not adequately impressed. Some one once said, 'The theologian is quite wont to forget that the sinner is a man.' I think that expresses what I have in mind. The preaching of the day lacks concreteness and it lacks a direct moral application. I would make vastly more of Christian ethics than is made in the seminary curricula. My second feeling is that the great majority of preachers do not understand the times in which they live, and are not open-eyed to the underlying currents of human thought and feeling which are permeating our social and intellectual life. Carlyle once said something like this: 'The man who discerns the movements of his time has the insight of genius.' It seems to me that very few of our preachers are so gifted; for they only, to a small degree, realize the actual thought and economic and social movements of the times in which we are living. They therefore miss great opportunities of applying the gospel to living problems. My third criticism of the minister of today is, that as a rule he does not understand human nature, except in a superficial way. I have sometimes thought that I would like to make every minister take two or three years of critical work in Literature studying the motives which sway men and the feelings and passions of human life. I would give preachers a very thorough study in the psychological background of human action. You will see, therefore, that in my judgment Christian ethics, the study of the age in its thought and social tendencies, and a study of psychology, practically approached with a good bit of emphasis upon the reading and study of Literature, would add very much to the efficiency of a modern ministry."

One thing seems certain to all students of the problem. There is immanent need for a revolutionary change in theological training throughout the country if the ministry of the present day shall be able to stem the tide of indifference to church and pulpit appeals that we find characterizing the age particularly on the part of youth and the independent, inquiring type of mind.

ST. PAUL'S FIFTIETH ANNIVERSARY SAN ANTONIO, TEXAS

All Methodism may well be proud of its achievements in the New Orleans Area under the vigorous aggressive leadership of Bishop Jones. And in no respect does this progress stand up more notably than in the church building program evidenced by the number of representative Churches already built or now in course of construction.

At San Antonio, in the great West Texas Conference, the Rev. L. H. Richardson our Pastor has erected a new Church of compelling beauty and completely adapted to the fine type of community life which it serves. Dr. Richardson is keenly alive to the advanced needs of his people and congregation and has built accordingly for the next fifty years.

The fiftieth Anniversary of the organization has just been celebrated by the church with an elaborate program with Bishop

Scott, the center of community interest. The Bishop previously spent years of service in the state of Texas in race uplift as Pastor, Presiding Elder and College President before he was elected Editor of the Southwestern Christian Advocate from which office he was consecrated Bishop to Africa.

The celebration began October 14, with the opening sermon by Dr. G. A. Deslandes, District Superintendent. Each successive night until the 25th the direction of the program was taken over by a church auxiliary a sister church or a local community group, as a fraternal order. One night, which was unique, a program was rendered by the local Labor Union. This was a point of contact worth while setting up. A great stroke of Christian diplomacy will be made by the Churches in general when they form closer alliances with, and foster the legitimate interests of, the labor groups in their several communities. Here lies a fine opportunity for unlimited service to an exploited group.

On Thursday night, October 25, St. Paul gave an honor banquet to Bishop Scott participated in by leading citizens and groups in the religious and social life of the city. The following Sunday the Bishop preached a masterly sermon at 11 o'clock. At night he gave his final message to a crowded house.

Financially the Fiftieth Anniversary was a commendable success. Four clubs had been formed by the selection of a series of ten each from the forty-two classes of the Church. Mrs. Mattie Landry led club No. 1. Mrs. Edna Mason was captain of club No. 2. Mrs. Mittie Wade sponsored club No. 3. while Mrs. Belle S. Leonard conducted club No. 4. The returns from the Anniversary were \$2,000. St. Paul records this as the greatest financial event ever held in her proud history of a half century of Christly ministry.

RESIGNS ACTIVE PRESIDENCY

Methodist educational circles were disturbed with the announcement recently of the resignation because of ill health, of Dr. William A. Shanklin from the Presidency of Wesleyan University, Middletown, Connecticut.

President Shanklin was inaugurated at Wesleyan fourteen years ago in the presence of such notables as President W. H. Taft, Vice-President Sherman, Senator Root and many other distinguished American educators. His has been a remarkable administration for its achievements. Both the Faculty and student body have been doubled in numbers, the educational standards materially raised, the physical assets of the college have trebled in value and the annual increase quadrupled. At no time before in the nearly one hundred years of Wesleyan's history has such a record been achieved. It is no wonder that so strenuous administration took serious toll of his physical energies so that at the age of sixty-one, physicians advised surcease from toil, and the trustees elected him President Emeritus.

He is a graduate of Hamilton College '83, and Garrett Biblical Institute '91. He has received the Degree of Doctor of Laws from Baker University, Trinity College, and the University of Vermont, L.H.D. from Upper

(Continued on Page 4)

ST. ANDREWS METHODIST EPISCOPAL CHURCH HOST TO WEST TEXAS CONFERENCE DECEMBER 5, 1923

Heroic Struggles Put Everything In Readiness
Church Plant Model of Beauty And Efficiency
Bishop R. E. Jones Will Preside

When, on December 5th, at 10 o'clock a. m., Bishop Robert E. Jones, D.D., L.L.D., lets fall the gavel summoning to order the members of the West Texas Conference

seating capacity of the main auditorium is one thousand persons.

Types of work maintained by the Church other than its evangelical ministry are:

Of large significance too, and occupying a central place in that Church's program must be mentioned its Sunday School. The Graded Lesson Courses are used. Its Superintendent is Prof. J. Mason Brewer, College graduate of Wiley College; and at the head of each of its several departments, the Sunday School has a College graduate. These Departmental heads are E. C. Fonsworth, Miss E. M. Benton, Mrs. F. B. Cobble, Mrs. M. H. Echols,



DR. KAY W. McMILLAN

in their Forty-ninth Session it will be in St. Andrews Methodist Episcopal Church, Fort Worth, Texas, Dr. Kay W. McMillan Pastor, one of the most beautiful, commodious and well appointed Churches of our Negro Methodism.

St. Andrews is rightfully the pride of the West Texas brethren. Its location is strategic for local and general Methodism; its inspiring history provokes joy on reciting it. The present structure is the culmination of a twelve year building program. It was in 1911 when Dr. T. H. Wyatt, the Pastor, determined on erecting an adequate structure and bought the present site preparatory thereto. Succeeding him was the Rev. A. L. Carper whose six strenuous pastoral years there saw the lots paid for and the substantial foundation and basement happily completed.

Two years ago Bishop Jones, seemingly interested in Fort Worth Methodism, appointed former District Superintendent Kay W. McMillan to St. Andrews. This stalwart resolute leader went forth in the confidence of Him who said "I will never leave thee nor forsake thee", and despite the accustomed opposition from the short-sighted and those encountered in every community who shout "it can't be done", Dr. McMillan has given to Texas Methodism and to the denomination, this beautiful structure with furnishings costing \$60,000, consisting of the main auditorium, with housing space for a modern model Sunday School, besides dining room, kitchen, tailor shop, barber shop, shower bath, library, Club room for young people, and rest rooms for men and women separately, public clinic and community hall. The



ST. ANDREWS METHODIST EPISCOPAL CHURCH PARSONAGE

A Day Nursery with two women in charge on salary. A Music Studio with a young woman in charge with degree work in music. A Commercial Course with a young woman in charge with graduation. Pastor's office with helper as Secretary for church and pastor. A director of Religious Education, who serves on part time.

Miss C. V. Townsend, Mrs. Dora Asberry and W. S. Benton.

In the program also stands their Church Training night, when the Church sits at school to study better methods for promoting Church efficiency and Kingdom extension. The Pastor is assisted therein by the

(Continued on Page 4).



ST. ANDREWS METHODIST EPISCOPAL CHURCH, FORT WORTH, TEXAS

October Centenary receipts \$4,348,000. This is \$123,000 more than Oct. last year. Largest Benevolent giving in any single month since 1919. Total Centenary receipts for fiscal year \$12,758,000. Decrease over last year held to \$1,148,000, which greatly lessens threat against missionary work already established that was faced. Feel that this magnificent response merits deepest gratitude to all who have contributed.

—Paul Hutchinson.

Southwestern Christian Advocate

LORENZO H. KING, Editor.

PUBLISHED WEEKLY

BY

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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.



GOD'S KINDNESS:—For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.—Isaiah 54:10.

Personal and General

Doctor Robert R. Moton, principal of the Tuskegee Normal and Industrial Institute, announced today that the thirty first annual Tuskegee Negro Conference would be held at Tuskegee Institute January 16 and 17. The first day will be allotted to the farmers and discussion of their many problems while the second day will be devoted to devising means to improve conditions in general in the rural districts.

Honorable Charles Banks, for years one of the noted figures of Mound Bayou, Miss., died in Memphis, Tenn., Thursday, Oct. 18th, and was buried Sunday, Oct. 21, at Clarksdale, Miss. In 1903 he founded the Bank of Mound Bayou, Capitalized at \$100,000. In 1907 he organized the Mound Bayou Oil Mill, another \$100,000 corporation. Mr. Banks was elected Vice-President of the National Negro Business League in 1901 and served very creditably until his death.

We were delighted to have the following visitors call at the offices of the Southwestern Christian Advocate during last week enroute to the Texas Conference; Doctors W. J. King, Professor at Gammon Theological Seminary, J. L. Farmer, Dean at Rust College and J. W. Golden, New Orleans Area Evangelist.

Doctor King preached Sunday morning at Trinity, Sunday night at Grace, while Doctor Farmer preached Sunday morning at Wesley, Sunday night at Trinity.

THE FIRST PROCLAMATION

The first Presidential Thanksgiving Proclamation in America was issued by George Washington in 1789, and ran as follows:

"Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and whereas, both houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of public Thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;

"Now therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country, previous to their becoming a nation; for the signal and manifold mercies, and the favorable interpositions of His providence, in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty, which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors, which He has been pleased to confer upon us.

"And, also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people, by constantly being a Government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science, among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best."

Centenary Climax Campaign is now on. Every Methodist is expected to help cap the Centenary period by paying into the Church as much as he can during the present October.

"BOOKLAND"

Just what every lover of good books has been wanting; and we feel we are doing a distinctive service to our clientele to announce to them that "Bookland", the beautifully illustrated catalog of good books, has just been issued by The Methodist Book Concern. This catalog is a work of art, prepared with especial adaptation to the discriminating taste of those who want good books and are not certain where to find them.

"Bookland" will tell you where to find the latest and best books. Books on world conditions, Fiction, the Home, Devotional Life, Essays, Poems, Religious Education, Belles Lettres, Books for Youth, etc., etc. Holiday Books are an especial feature of "Bookland."

If you have not yet received your copy of this book of information and art, write The Methodist Book Concern, New York, which will be glad to send you one free on request.

ST. ANDREWS METHODIST EPISCOPAL CHURCH

(Continued from Page 3)

Religious Education Director. Here the time is given to studying Sunday School Methods, Teacher Training, Mission Evangelism, Church organization and Management, Social Service, Stewardship and the Bible—its message and mechanics. Some one who observed Church training night at St. Andrews wrote us "I wish you might see this church in action. Each Thursday night it resembles a bee-hive."

Under such a comprehensive, intensive program, it is no marvel that 117 subscriptions to the Southwestern Christian Advocate have been procured and 400 persons added to the list of the Church's constantly growing membership. And too, the boys of the Church have been organized into an Older Boys Conference.

Last year Dr. McMillan built also a seven-room parsonage (see cut) at a cost of \$4000.00 and has paid every dime of its cost. This modern pastor's home electric lighted, completely furnished, with bath; hot and cold water appliances contributes to the splendid adaptation of this magnificent Church plant in which the heroic St. Andrews congregation and Pastor will proudly entertain this star Conference of the Methodist empire in the state of Texas. All the varied activities of the Conference can be comfortably housed under one roof, provision being made for each of the several committees to have a separate room in which to transact its business. Sessions of the Woman's Home and Foreign Missionary Society will be held in the Church basement; the Lay Electoral Conference will assemble in the Community Hall. Every consideration has been given by the Methodist public and their friends of San Antonio to render comfortable and successful the Conference which comes in December as the guest of San Antonio Methodism.

RESIGNS ACTIVE PRESIDENCY

(Continued from Page 2.)

Iowa University, and D.D. from Alleghany College. As a Methodist pastor he has served in the South Kansas, Columbia River, Puget Sound, Upper Iowa and Philadelphia Conferences. His last three pastorates were in Seattle, Washington; Dubuque, Iowa, and Reading, Pennsylvania. In 1905 he became President of Upper Iowa University in which office he continued until elected President of Wesleyan University, where he wound up his active public career.

THREE GALA DAYS FOR THE ATLANTA AREA

(By Dr. J. W. Moultrie, Area Secretary)

The Atlanta Area under the guiding hand of Bishop E. G. Richardson, who is a Christian statesman and a general, has just registered near Climax Sunday, 100 per cent of the money needed to equal the cash receipts of last year. We raised \$32,062.42 in October as shown by the table below.

Our first gala day was at Claflin College, Orangeburg, S. C. President J. B. Randolph was our royal host and greatly helped us. About one hundred ministers and laymen were present. Prof. J. C. Gibbs, our Conference Secretary, and Rev. D. S. Curry and Miss O. K. Newman, were elected Secretaries. Bishop Richardson gave an illuminating address, so did President Emeritus L. M. Dunton, and the Claflin Quartette sang. The student body, over 500 strong, through Dean Henry Pearson reported \$152.92. The South Carolina Conference thru the eight district superintendents, reported \$20,002.42. Thus ended the first gala day.

Our second gala days were October 25-26, when a joint Area Council of the Atlanta and Chattanooga Areas was held in the new Leete Hall, Clark University; our own Bishop presiding and by request delivered two helpful addresses. There were present 41 district superintendents, Area Secretary Dr. J. C. Sherrill of Chattanooga, and three college presidents, Dr. T. B. Davis of Walden College, Nashville; Mrs. Mary McLeod Bethune of the Daytona, (Fla.) Normal and Industrial School and Vice-President J. W. E. Bowen of Gammon Theological Seminary. These college presidents, together with Dr. L. H. King, our brilliant Editor of the Southwestern Christian Advocate, gave illuminating addresses not soon to be forgotten. Most of the delegates spoke. Special mention should be made of the "Ideal Quarterly Conference" by Dr. J. B. Todd, District Superintendent.

At this Area Council, Dr. R. E. Diffendorfer of Chicago, was the director and instructor, and Dr. C. K. Brown of Nashville, was elected Secretary. Dr. Diffendorfer set up the new World Service program in a clear and convincing manner, besides delivering a strong address to the Clark University student body. There are also over 500 students at Clark University this year, and President J. W. Simmons was our host and also delivered \$144.15 Centenary money from the staff and student body.

It is generally conceded that the first five year period of the Centenary began before the church was educated to receive it. The Centenary closes this year but the world's need can never close. One is a celebration, the other a service. At the approaching annual conference the new World Service program begins. With the five year education and a recognition of Christian stewardship and tithing, we swing out—a year at a time—until the whole world shall know the Messiah. The Centenary may die but humanity never dies. We have learned to do things in the large and to give in the large. Coupled with this is the larger need and the larger program. The year 1924 richly becomes our heritage and our opportunity. May we rise up to it.

The third gala day for the Area was the Clark University rally, Atlanta, Ga., October 29th. President Simmons entertained one hundred and fifty ministers, laymen and friends royally in the Warren Dinning Hall. Bishop Richardson presided. Revs. N. J. Crolley and T. A. South were elected secretaries. The Bishop announced that the Florida Conference had just turned over to him for the Centenary \$3,015.84. This was received with applause. Then followed the reports from the Atlanta and Savannah Conferences.

The Bishop gave a prize of \$50 to the District which showed the greatest improvement proportionately over last year. For the South Carolina Conference, Dr. J. F. Page, District Superintendent of Florence District won, with a second prize divided equally between the Charleston District, Dr. A. R. Howard District Superintendent and Dr. B. S. Jackson of the Orangeburg District. For the Georgia Con-

ferences, Rev. M. M. Alston, District Superintendent, Newnan District won the prize. The total cash at the Clark rally was \$9,043.97. It should be said that the Atlanta District, with Rev. J. W. Queen, District Superintendent, has raised more Centenary to date than any of the twenty-three districts in the Area, largely because Central Avenue Church, Dr. D. H. Stanton, Pastor, and Warren Memorial, with Dr. N. J. Crolley as pastor, in a friendly contest reported over \$2,000 each this year for the Centenary, two-thirds of it was cash paid at this rally.

We have four growing schools in the Atlanta Area: Clark University, Atlanta, Ga., Dr. J. W. Simmons, President; Claflin College, Orangeburg, S. C., Dr. J. B. Randolph, President; Daytona Industrial School, Daytona, Florida, Mrs. Mary McLeod Bethune, Principal, and Gammon Theological Seminary, Atlanta, Ga., Dr. P. M. Watters, President.

This area enjoys the distinction of having many church leaders. Drs. L. H. King, Editor, Southwestern Christian Advocate; J. N. C. Coggin, Secretary Board of Temperance and Public Morals; J. P. Wragg, Secretary Bible Society; H. W. B. Wilson, Field Agent Bible Society; R. T. Weatherby, Department of Evangelism; J. C. McMories, Board of Sunday Schools. These men, with 422 pastors and stalwart laymen, constitute a bunch of workmen, rallying under the flag of Methodism, set upon the King's business.

The Report of Rallies by Districts:

Atlanta Conference

Atlanta District, Rev. J. W. Queen.....	\$3,882.50
Gainesville, Rev. J. F. Dimery	663.00
Griffin, Rev. R. T. Adams	1,000.00
Newman, Rev. M. M. Alston	1,292.00
Rome, Rev. R. T. Jackson	468.00
Clark University Teachers and Students	144.15

Total\$ 7,449.65

Savannah Conference

LaGrange District, Rev. E. D. Giddens	\$ 543.32
Savannah, Rev. C. W. Prothro	513.00
Waycross, Rev. J. H. Pinkney	155.00
Waynesboro, Rev. J. S. Stripling	383.00

Total\$ 1,594.32

Total for Clark Rally\$ 9,043.97

Florida Conference Rally

Gainesville District, Rev. J. S. Todd	\$ 467.50
Jacksonville, Rev. W. R. Stephens	1,073.00
Lake City, Rev. Scott Bartley	208.00
Ocala, Rev. R. H. Debose	121.34

Total\$ 1,869.84

South Florida Mission Conference Rally

Atlantic District, Rev. J. A. Simpson	\$ 281.00
Gulf, Rev. H. W. Bartley	865.00

Total\$ 1,146.00

Total for Florida Conferences\$ 3,015.84

South Carolina Conference—Claflin College Rally

Beaufort District, Rev. L. G. Gregg.....	\$ 2,049.28
Bennettsville, Rev. C. C. Jacobs	2,875.23
Charleston, Rev. A. R. Howard	3,297.00
Florence, Rev. J. F. Page	3,800.00
Greenville, Rev. W. S. Thompson	1,381.85
Orangeburg, Rev. B. S. Jackson	2,492.53
Spartanburg, Rev. J. C. Martin	1,316.30
Sumter, Rev. A. G. Townsend	2,637.50
Claflin College Teachers and Students	152.50

Total for Claflin Rally\$20,002.61

Grand Total for Atlanta Area (Colored)\$32,062.42

SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION; TEXARKANA DISTRICT

The Sunday School and Epworth League Convention of the Texarkana District, Little Rock Conference convened in St. Paul Methodist Episcopal Church, Caddo Gap, Arkansas October 4-7, 1923. Rev. W. H.

Hannah host. The President Brother B. J. Goodloe presided in a masterly way.

On Wednesday afternoon we were graced with the presence of Dr. C. C. Hall a District Superintendent of the Southern Illinois Conference, who in words of eloquence and full of information spoke to us on "Centenary and World Service," his hearers were

charmed.

On Thursday morning the convention was opened by singing "Father I stretch my hand to thee." Devotion was conducted by Rev. S. McDonald acting District Superintendent, (Dr. G. T. Saxton District Superintendent having been called to Little Rock Arkansas to attend an area meeting). After devotion

the Lord's Supper was administered and thirty-seven partook of the same. The convention went into the organization.

At 11:00 o'clock the Educational sermon was preached by Rev. F. J. Jacob. He delivered a great message.

Brother B. J. Goodloe our District President delivered his annual address which was fraught with words of eloquence and alive with information pertaining to the growth of the work on the District.

Mrs. Addie M. Hill, Sunday School Director then took the chair and called for reports from Sunday Schools.

Thursday evening a welcome and literary program was rendered. The welcome address was delivered by Miss Rena Knox, response by Rev. G. A. Hall. The literary program by the young people of the district was quite a treat.

Splendid papers were read Friday and Saturday by the delegates which showed that the young people are keeping abreast with the great program of the church.

On Saturday after checking up we found that we lacked \$18.00. The president Brother B. J. Goodloe said, we can't stop here, we must go over the top, and in a few minutes we had \$50.00 on the table in personal pledges.

We had preaching every day at 11:00

o'clock. On Friday Rev. J. H. Richardson preached a great sermon, Text; Gen. 3:9.

Friday evening Rev. A. C. Cabean preached from 1 Cor. 3 Chap. 2-3 verse, subject, "The Christian's eternal inheritance".

Saturday Rev. J. T. Hill filled the pulpit and preached a great sermon from Luke 11:23. Saturday evening Rev. S. McDonald preached from Luke 2:14. He delivered a burning message.

Sunday was a high day.

A model Sunday School was conducted Sunday morning by Rev. S. McDonald and Brother B. J. Goodloe. At 11:00 o'clock Rev. J. L. Bryan preached from Gen. 12:4.

Sunday afternoon we had the memorial of our departed members. Rev. C. H. Howell then preached a great sermon from St. Paul 4:9. Rev. S. McDonald and Rev. C. H. Brooks then baptised ten children.

On Sunday night Rev. G. A. Hall closed the convention with a great sermon from Acts 8:10. This was indeed a great meeting literally, spiritually, and financially. Raised for Centenary \$400.00, total for all causes \$535.80. We were so royally entertained that we will ever remember Rev. Hannah and the good people of Caddo Gap. We are saying to Dr. G. T. Saxton, District Superintendent, where you lead we will follow. —Mrs. G. V. Jenkins, Reportr.

Personally, I wish that a plan of Union rather than a proposal of Federation would be adopted by the coming General Conference—such a proposal as would be fairly simple in character, providing for a genuine union, clearly covering every question of difference, providing for such Jurisdictional Conferences as our missionary growth may make necessary, and so generous toward the Methodist Episcopal Church South that if there is any hope of union the next General Conference of that Church will approve it without reserve. Meanwhile, let each Church prosecute its own work in the spirit of the Golden Rule without interference from the other denomination.—Atlanta, Ga.

THIRTEENTH ANNUAL CONFERENCE OF THE SALISBURY DISTRICT DELAWARE CONFERENCE

Held in Metropolitan Church, the Rev. D. W. Henry, pastor, Princess Anne, Md., Oct. 9-11, has passed into history as one of the biggest church events on the eastern shore of "Maryland, My Maryland."

Following the second local Sunday School Institute, Wattsville, Va., the Rev. J. S. Coulbourne, pastor, with four Maryland and seven Virginia charges on a program of Sunday School needs of these modern days, the District Superintendent, Rev. J. E. A. Johns, and the Sunday School District Superintendent, the Rev. Ross N. Davis, in the lead, we went to the conference expecting results, we were not disappointed. Too much cannot be said of the royal hospitality and hearty welcome of the pastor and his wife, Prof. and Mrs. Kiah, the officers, members and friends of this historic town, their beautiful and well appointed homes were thrown wide open, together with that well appointed, comfortable and convenient parsonage—a monument to Dr. Henry—the picturesque pastor's home on the peninsula.

A fine committee built a splendid program to cover the many and varied church activities: examinations, reports, morning watch, devotions, introductions, papers, discussions were timely and in the optimistic spirit of the conference. Throughout its session not a discordant note was sounded.

The Rev. Clement B. Miles' sermon "Glorifying in the Cross," was a wonderful effort as to its immediate effects, literary wealth, moral beauty and spiritual power. A special committee on the Southwestern Christian Advocate will report cash subscriptions, as many were persuaded. After all "The pen is mightier than the sword."

The symposium, "Serving the Present Age," "Stewardship Education" and Evangelism. Rev. J. M. Dickerson, Alexander Reid and J. S. Coulbourne, respectively, swept over the conference in pentecostal waves, creating a burning passion for service. The Woman's Home Missionary Society was never more largely attended, Mrs. Henry, president. Aside from musical numbers the Rev. Dr. D. H. Hargis gave an illuminating address on "The Friendship Home, Its Trials and Triumphs" followed by the writer who simply quoted a well known passage in favor of woman's heroism, faithfulness and devotion.

Inspirational addresses of Dr. F. H. Butler
(Continued on Page 11)

SOME OBSERVATIONS ON THE PROPOSED PLAN OF METHODIST UNION

By Dr. Edmund J. Hammond

The writer has been frequently asked to express his opinion concerning the plan for Methodist union which is to be presented to the coming General Conference. He has hitherto refrained from doing so in print, but as the Plan does not seem to be very thoroughly understood among our members—most of the comments reaching them seeming to be directed toward creating sentiment for the Plan rather than to explaining it—a brief analysis of the Plan, even though different from the sort which is temporarily most popular, may not be out of order.

Before making this analysis, however, I should say, in order to be thoroughly understood, that I have always stood for a genuine union of the two Churches. It is my belief that each of the larger Methodist branches can contribute something to a united Methodism which the other Church needs. The Methodist Episcopal Church is extremely progressive, the Southern Church is decidedly conservative. In a genuine union each should balance the other. Also, in the face of the growth and solidarity of Roman Catholicism, it appears increasingly desirable that the branches of Protestantism which are most closely akin should come together into closer union.

The present proposal, when analyzed however, does not to my mind promise union or harmony. It is in reality a mere modification of the plan rejected at Des Moines, having the Jurisdictional Conferences a little differently constituted, and some of the more important questions, such as the name of the Church, the relation of Negro members, etc., left to be settled later by a General Conference which is to vote by separate jurisdictions.

In fact, there appears to be more separa-

tion than union. The Preamble says, "We are already one Church." Then the Declaration of Union which immediately follows says, "The TWO Churches shall be united in one". And the Plan provides that this "union" shall be accomplished by our remaining separate Jurisdictions with veto power over each other in a General Conference which is merely a joint session of two General Conferences. The element of mutual trust which is probably the most vital necessity of any genuine union is nowhere prominently present except as we are asked to trust ourselves to a plunge into a dubious experiment.

I believe that the coming General Conference will adopt the Plan because there is much illusionment in the hope that if these two General Conferences could just meet at the same time and place, all differences would vanish like snow before the warmth of spring. But there are certain things to remember. One is, that a Commission composed of a comparatively small number from each Church getting closely together to study their differences has failed thus far to produce a plan satisfactory in its details to either Church. It is a question whether two General Conferences in joint session with veto powers over each other could do any better. Also before this joint General Conference could even convene, it must be approved by a two thirds vote of each General Conference and a three-fourths vote in the annual conferences of each Church. In a word, the "folks back home" must ultimately decide the question. They have not been very willing to adopt definite proposals hitherto made. There is an increasing number, who upon maturer thought will be unwilling to plunge into something indefinite.

REV. G. R. BRYANT DELIVERS ADDRESS TO THE MICHIGAN METHODIST EPISCOPAL CONFERENCE

"What Shall We Do With The Stranger Within Our Gate?" Was His Subject

At Central Methodist Episcopal Church, Detroit, Michigan, and before the Annual Michigan M. E. Conference on September 20th, the Rev. Gloster R. Bryant, pastor of Scott's M. E. Church, delivered the following address:

"The strangers within our gates represent some of the people of all races, but for the space of time allotted to me, I shall confine my remarks to the Colored people, who in recent years have come to us from the South, of whom there are more than a million. A few of these people have gone west to Kansas, Oregon, Washington, Colorado, California, Nebraska and Minnesota. Cincinnati and Louisville, Ky., have been the distributing points for those who go to Chicago and for the many who are coming to Detroit and other places on this side of the Mason and Dixon line.

"The question that is attracting the attention of the Northern people is, why are the people leaving the country to which they are so well adapted and where they have so long lived? Sociologists, statesmen and many other thinking people have ventured to try to give a reason for this exodus. After exhausting their store of information the question is not satisfactorily answered. There is one thing you may be sure of, no one knows better than these people why they are here.

"First: I venture to make what may be a startling statement to you. The South does not know the colored man any better than you know him, perhaps not as well. Prejudice blinds any individual or race. The South is badly afflicted with this disease. The South knew the colored man of Antebellum days fairly well. The remnant of the colored people of those days has been made over and it goes without saying that the black man of to-day is thinking in the same terms that all other American people are thinking. He wants as good schools for his children, buildings in which to teach them, the same equipments, the same salary for their teachers, as much pay for their labor and the same protection by the law that is given to any other group of American citizens. He wants the womanhood of his race respected and protected the same as the womanhood of any other race. This, the South thinks the black man should not have, but the colored man of today will be satisfied with nothing less.

"There are places in the South, where the colored people pay about half of the taxes. Their children get from three to five months schooling a year, the teachers receiving half pay and no high school. The white children get nine months session, well paid teachers with high school and normal training. There are places south of the Mason and Dixon line where colored women's virtue is at the mercy of the bad white man's lust with no redress for the colored man. There are sections of the South where the colored man is forced to work for the white man, and is paid what the white man thinks he ought to have. With only a few of the facts be-

fore you, do you wonder why the colored people are leaving the South? Certainly, there are some as good white people down there as you will find in the North, but they are in the minority. There are some good white preachers there but they cannot have the support of their constituency if they speak in favor of the colored man as did Bishops Haven, Hamilton, Thirkield and a number of others.

"Some of the Southern people claim that the black man is trying to break into white society and is clamoring for inter-marriage. This is nothing but a Southern white scarecrow. The black man thinks less about social equality than those who changed the color of his race. He is claiming an equal opportunity in the race of life to work out his own destiny. He knows that class legislation, oppression, segregation and mob violence deprive him of these God-given rights.

"Some of the white people who are somewhat kind to the colored race think industrial education is the only kind of education that the black man should have, but the colored man of today wants, needs and will not be satisfied without a chance to obtain the same training of the heart, hands and mind that any other people in this or any other country has. Having heard that such opportunities are afforded them in the North where they can exercise the right of franchise and where judge lynch does not preside in the courts of disfavor of a down-trodden race, he sells his possession and turns his face Northward. What a feeling of relief of life-long depression comes over him when he crosses the Ohio river for the first time into the 'land of the free and the home of the brave.'

"Now these people are in a strange land with new surroundings. The larger number of them are trying to adjust themselves to the new environments. They need your help. What shall be done about it? They want their children to have access to the public schools without discrimination. Thank God they have that. They want a living wage for their labor in factories, shops and other places without discrimination on account of race, color or previous condition. They need better housing conditions, social centers under proper management, more and better churches, with a seven day in the week program.

"In these social centers along with the recreational and social side, there should be industrial, religious and business training. A domestic science teacher for those who want house work and cooking, a teacher for those who want to learn dressmaking, a commercial course teacher for those who want a business course, and a course for those who want special training in religious and social settlement work.

"In Cincinnati and Chicago, we have Friendship Homes under the management of the Women's Home Missionary Society. Unless you were there to see it you cannot know what these homes are doing for the

young womanhood of the race. No place in America needs such a home more than Detroit. Many of these young women came from the rural districts, from small cities in the South. Some of these young women are ex-teachers. Not having a decent place to stay until they could adjust themselves they were forced to accept homes in unwholesome environments. Some went down under these influences.

"I hope that I may intercede for a Friendship Home in the city of Detroit for the colored girls who are coming here in great numbers.

"Who are these people? Are they worthy of such consideration? They are the people whose loyalty to the government of these United States has been known since the day when Crispus Attucks fell on Boston Commons until the armistice was signed. When the Spanish-American war was on and there was need of placing the Stars and Stripes on the block house in Santiago, Cuba, and when the white soldiers were being slaughtered as they tried to take the fort, the black troops went up San Juan Hill, and up they went singing 'There Will Be a Hot Time in the Old Town Tonight.' It was the arm of a black man who placed Old Glory—the Stars and Stripes—on the block house. Thank God she floats there today.

"In the recent strife when the eyes of the world were looking on mothers praying for the lives of their sons, who were in the conflict, when the destiny of the world depended on the outcome, colored troops, along with others were given command to go over the top. Some of the strangers within our gates, as they went forward, raised the hymn, 'If Jesus Goes With Me I Will Go Anywhere.' Jesus went with them all over the top.

"Give us this Friendship Home and we will make good or report to God the reason why.

"We are the sons of Wesley,
We are the sons of God.
We will stand by our discipline.
And by God's Holy word.

"For—

"It doth not yet appear what we shall be,

But we know, when He shall appear,
We shall see Him as He is,
We shall be like Him.

"In a land

"Where there shall be one fold and one shepherd."

ORANGEBURG DISTRICT SUNDAY SCHOOL, EPWORTH LEAGUE AND LADIES AID CONVENTION

The Sunday School, Epworth League and Ladies Aid Convention of the Orangeburg District, South Carolina Conference of the M. E. Church convened in Central M. E. Church, Rowesville, S. C., Friday, September 7-9.

The convention was presided over by Mrs. L. A. Brown, district Sunday School Superintendent, and Mrs. B. F. Brown, district Epworth League President assisted by Rev. B. S. Jackson, district Superintendent. Papers were read on the following sub-

jects, "How shall the Sunday School Reach and Retain the Adolescence?" by Misses Stella Pon and Sarah Donnelly; "The Outlook for our Sunday School because of the Exodus," by Mrs. L. J. Hickson. Dr. E. J. Lowery opened the discussion on the subject, "Three reasons why the Sunday School Lives and Three reasons why it Dies."

Prof. J. W. E. Bowen, Jr., demonstrated how to properly grade the Sunday School. Mrs. P. E. Gibbes delivered an excellent address on the subject, "Does the Epworth

League Thrive, If not why, and the Remedy?" and Mrs. L. A. J. Moorner spoke very forcibly on "Temperance". The sermons were practical and powerful.

Quite a number of delegates were present and took a part in the program. Much interest was shown in the reports. Total amount raised for centenary \$264.10. Canaan church on the Edisto Fork charge won the district banner. Respectfully—Flora E. Butler, Reporter.

REPORT OF DISTRICT CONFERENCES

KANSAS CITY

The Thirtieth Session of the Kansas City District Conference was held in St. Luke Methodist Episcopal Church, Slater, Mo., Aug. 22-26, inclusive. After a brief period of devotions led by the District Superintendent, Rev. A. T. Higgs, D. D., the conference at 9:30 a. m., proceeded to organize as follows: Secretary, A. L. Woolfolk; Treasurer, B. F. Bateman; Reporter: local press, E. L. McAllister; Kansas City Call, Miss Hellen Nix; Central Christian Advocate, W. H. Wheeler; Southwestern Christian Advocate, the writer.

The standing committees were appointed by the chair. The opening remarks by the District Superintendent, were full of the spirit of life and inspiration, which animated all who heard him.

The addresses of welcome were far above the ordinary. First, Mayor Gauldin who was more than unusual in letting the conference know that he was a Christian man, and that he welcomed us to the beautiful little city of Slater. We were impressed during the course of the Mayor's address with the statement that the great questions of importance must, if rightly solved, be settled through the influence of the Church of Jesus Christ.

The Rev. W. N. Rateree, pastor, Free Baptist Church, assured us the co-operation and hospitality of the city ministers, and stated that all the doors of Slater churchdom were open to us. Thus began one of the greatest sessions of the Kansas City District.

The report of the District Superintendent was uplifting. It is very clearly observed that the work is progressing along all lines. Especially do we make mention of the work in the Iowa part of the district, where we see hopes of a great Methodism. Superintendent Higgs is the man for the job. New work is already in sight through his labors.

The sermons during the sessions were delivered by A. L. Woolfolk, pastor at Armstrong; Dr. P. A. Morrow, pastor, Kansas City, Kans.; T. H. Lockwood, retired, Slater, Mo.; W. L. Lee, pastor, Centennial Church, Kansas City, Mo.; R. G. Williams, pastor, Glasgow; W. H. Wheeler, pastor, Des Moines, Ia. All the sermons were high class and the spirit of the living God seemed to be in the men. The climax was reached on the Sabbath morning when Brother Lee delivered a masterpiece. A spiritual fire broke out after this sermon and caught all in its flames. As a result two men united with the church.

We could not do justice without making

mention of the musical and literary program rendered on Saturday evening, conducted by Prof. P. M. Cason, principal of the public school at Armstrong. The numbers rendered were unmistakably grand and the door receipts good.

The dispatch of the business pertaining to the Epworth League and Sunday School, Woman's Home and Foreign Missionary Societies was highly creditable. Mrs. Katie Wheeler, President of Sunday School and Epworth League Convention must be commended for the most excellent manner in which she conducted affairs.

The Woman's Home and Foreign Missionary Societies report one of the greatest meetings in their history. Truly the real work of these two organizations is being accomplished and these good women are worthy of praise and honor.

The Epworth League and Sunday School have for their President and Secretary for another year, Mrs. Katie Wheeler, 777 W. 13th St., Des Moines, Ia.; Miss Lenora Savage, Glasgow, Mo., respectively.

Woman's Home Missionary Society, Mrs. S. H. Griffin, President, Independence, Mo.; Woman's Foreign Missionary Society, President, Mrs. Belle Miller, Armstrong, Mo.

During the conference several distinguished visitors graced our rostrum; among them were Dr. Stephen B. Campbell, Area Secretary, who was at his best in placing the Centenary cause before the people, who heard him gladly. Dr. M. L. Mackey, A. B., B. D., fraternal delegate from the Sedalia District; Dr. R. B. Hayes, President of Geo. R. Smith College, whose address on Friday evening will not soon be forgotten; five ladies from the Missionary Society of the Methodist Episcopal Church, South, Slater, Mo., one of whom addressed the conference delightfully. Other visitors were too numerous to mention.

On the whole was witnessed, so said one of the grandest conferences the district has ever held. The receipts of the session amounted to nearly \$250.00.

After report of Resolution Committee on Sunday night, we parted to meet again at Independence, Mo.—A. L. Woolfolk, reporter.

MONROE

The Monroe District Conference convened in Mt. Olive Methodist Episcopal Church, Bastrop, La., August 29th to September 2nd, 1923, with Rev. T. A. Hampton, District Superintendent, presiding.

Wednesday morning at 9 o'clock the de-

votional service was conducted by the District Superintendent, after which he administered the Sacrament of the Lord's Supper with Revs. C. S. Stanley, D. D., and T. P. Norris, assisting.

The conference was then organized with Rev. M. C. Harrison as secretary, who choose Rev. A. C. Mitchell as his assistant; Rev. W. H. Jones was elected Statistical Secretary; with Cora M. Norris, Rev. J. D. H. Frazier and Mrs. Fannie C. Whitlow, assisting; Rev. T. P. Norris, Treasurer; Cora M. Norris, reporter to the daily paper and also the Southwestern Christian Advocate.

The various reports given by the pastors and auxiliaries showed that the district has enjoyed the most prosperous year in its history. This district, under the splendid leadership of Rev. T. A. Hampton, has, with one exception, led the church in Centenary givings.

The welcome addresses were delivered by the following: Professor E. D. Shaw, Superintendent of the Public School Board, on behalf of the town; Miss Beryl Whitlow on behalf of the church. To these Revs. W. H. Jones and M. C. Harrison responded in choice words.

The following visitors were introduced: Rev. Thomas Evans, pastor Zion Traveler Baptist Church, Monroe; Rev. P. G. Griffin, District Superintendent of the Monroe District, Colored Methodist Episcopal Church; Rev. J. E. Rolax, District Superintendent of the Shreveport District; Rev. E. L. Bronson, pastor of the First Baptist Church, Monroe; Revs. Garrett Greene and Garfield Robinson of the Shreveport District and Professor J. W. Hunter, Principal, Colored High School, Winnsboro, Louisiana. All these brought words of inspiration and kind greetings. Sermons were delivered by Revs. Frazier, Harrison, Garfield Robinson, A. C. Mitchell, Davis, Daniels and the District Superintendent, Rev. T. A. Hampton.

Revs. W. Scott Chinn, D. D., and C. S. Stanley, D. D., were fraternal delegates from the Shreveport and New Orleans Districts respectively. Rev. Stanley delivered a very interesting address. It had to deal with the Epworth League and Waverly School for ministers.

Professor R. G. Steptoe, Principal of the Morehouse Training School, gave a talk on "Migration Not Essential to Development and Uplift." Thus closed one of the most successful of conferences held on this district. We will meet next year at Bonita, Ia.—(Miss) Cora M. Norris, reporter.

LITTLE ROCK

In the beautiful and spacious little auditorium of McCabe Chapel Methodist Episcopal Church in North Little Rock, Ark., the Little Rock District Conference under the sanguine leadership of its progressive district Superintendent, Dr. L. G. Hodges passed another mile post in path of Methodism's progressive journey. Promptly at 9:30 the 28th day of August the District Superintendent sounded the gavel which called his brethren to order. After a very earnest devotional service led by the District Superintendent which was seasoned with song and prayer followed by an im-

pressive devotional address delivered by Dr. Hodges, the conference stood and sang that venerable old Methodist hymn, which electrified the soul of all who were present: And are we yet alive? The District Superintendent invited the Rev. Dr. W. S. Sherill our very efficient pastor at Hot Springs, to lead in the sacrament of the Lord's Supper assisted by the Rev. J. H. Hatchett and Rev. J. W. Winston. During this service our souls drank deeply from the fountain enriched with spiritual things which gave us a frame of both mind and will to face the duties which were before us.

The District Superintendent at this point ordered the organization of the conference and settled down to business. The Rev. W. M. Green of Whites Chapel was unanimously elected secretary of the conference and named the writer of this article his assistant. The Rev. J. H. Hatchett was unanimously elected treasurer naming as his assistant the Rev. Mr. Curtis of Lonoke charge. The finance committee was manned by the efficient services of the Revs. W. C. Rivers and W. S. Sheriff. With the writer as reporter to the press and other minor officers selected the conference organization was complete.

The District Superintendent at this point submitted his annual message in the form of a report to the conference which dealt in a very technical way with the progress made in the district during the conference year. His report was listened to with steady attention by the conference which recognized the efficiency of our District Superintendent to fully comprehend the programme of the church as handed down to him. A partial report of the pastors of the district conference was ordered at this point, and their reports fully substantiated the contention of the District Superintendent that the district was on the gaining hand.

The District Superintendent called a halt in the report of pastors and in keeping with the orders of the programme invited the Rev. J. A. Swift to the throne who brought to the conference the sayings of the Christ: "Take my yoke upon you and learn of me, for I am meek and lowly in heart."

The afternoon session was given over to the organization of the Epworth League and Sunday School convention with Prof. R. C. Childress of Wesley Church as president, and Miss Thelma Curtis as Secretary. The convention following in the wake of the district conference went into business. The reports were brim full of information and inspiration, and well seasoned with excellent papers produced through the brain of many of the brightest minds among the young women in the district, rapid strides in this line of work was in easy evidence.

Thursday evening was given over to a local programme under the direction of the local church in the form of a welcome exercise, one contribution after another rendered by the eloquent talent of McCabes Chapel thoroughly convinced the conference that we were truly among our friends. Special music for this occasion was rendered by Wesley Church choir under the unsurpassable leadership of our own Prof. W. H. Bass. The

choir surpassed itself in the selections rendered at this time.

Mrs. H. M. Nasymth Superintendent of the Adline Smith Home Little Rock was introduced, and in her usual powerful and persuasive manner laid the work intrusted to her care upon the heart of the conference. The worth and inestimable ability of this great and noble woman is felt throughout the church both at home and across the sea. Followed closely by the introduction of Mrs. Nasmyth, the venerable and exalted and gifted President of Philander Smith College in the person of the eloquent Dr. James Meldon Cox was introduced who in his diplomatic way offered fatherly advice to the ministers of the district and conference at large concerning the affairs of the church. Others who were introduced at this time were Rev. Z. R. Fields, District Superintendent of the Forest City district, Rev. J. H. Thompson of Brinkley, Ark., the Rev. Mr. Stephens of Altheimer, Prof. G. C. Taylor, Dean of Philander Smith College, John Nelson, son of the pastor of the Church. Prof. W. C. Whitmore, Professor in a New Orleans College, the Rev. H. P. Coulter a retired minister of the conference, the Rev. Mr. Cabean of Center Point, Mr. Anderson a layman of note of Conway, Mrs. Julia White of Wesley Church, and a Mr. Ingram of Wabaseka, Ark. Each of these distinguished visitors brought words of encouragement to the conference. Dean McCoy of Morgan College, Baltimore, was also a distinguished visitor to the conference and with Dean Taylor and Prof. Whitmore these three outstanding school men in the church the conference was greatly helped.

Friday evening was given over to an educational rally the speakers of the evening were the Rev. Z. R. Fields, who brought a great and powerful message on the person of the Holy Ghost, which was followed by a very informing and interesting address delivered by Dr. Stephen M. Cambell Area Secretary of the St. Louis Area. This occasion proved to be a very rare treat to all who were present.

Tabulated reports submitted to the conference showed that more than \$2,200 had been laid on the altar by the district this year for the benevolent enterprises of the church. The one among the many accomplishments in the district was the fact that every dollar of the asking of the church for general conference expense during the quadrennium was raised and fifty cents over, and a large increase over the report of last year for the conference claimants.

Saturday was the final day for district conference business which was looked after with a large degree of interest, and with the business of the conference complete the conference surrendered for the afternoon for recreation, and to witness a camp fire programme on Saturday night under the direction of Miss Perine Childress.

Sunday morning at 11:00 o'clock, the conference sat and listened to the Rev. Dr. J. M. Cox, who preached a powerful sermon from the following words: All things are yours. At 3:00 o'clock the Rev. W. C. Rivers of Sweet Home inspired the hearts

of the conference with a message from on high, and at 8 o'clock the Rev. J. W. Winston closed the conference with a gifted message which sent the conference away with renewed interest and firm determination to meet the annual conference with our reports complete.

Into history has gone therefore one of the best if not the best district conferences within the history of the work.—J. C. Brower, reporter.

WASHINGTON

The Washington District Conference and Epworth League Convention met on Sept. 4 to the 9th at Fairmount Heights Methodist Episcopal Church. Rev. J. H. Woods, pastor, and Dr. D. D. Turpeau, District Superintendent. The Epworth League convention opened Tuesday night and was addressed by the Rev. A. J. Mitchell, who gave a report of the work of the League Institute held at Morgan last August, of which he is manager, and also a comprehensive outline of the modern League program. The papers and addresses for the two following sessions the next day were up to the high mark. The same corps of district officers were re-elected. Some of them having succeeded themselves for nearly twenty years, some say. In fact there could be found no one on the district who knew when some of them were first elected to office. The personnel of the district has changed completely since then.

The District Conference opened with the communion service, administered by District Superintendents Williams and Carroll and sermon delivered by Rev. J. W. Holland, one of the most acceptable and pleasing preachers of our conference. The election went to Dr. W. J. Tyler, Secretary; Dr. W. H. Williams, Treasurer. There was a large number of distinguished visitors at the conference: Dr. P. O'Connell, Dean Morgan College; Dr. Ernest Lyon, Dr. J. W. E. Bowen, Dr. J. N. C. Coggin and his assistant; Dr. Stennett of the Board of Sunday Schools; Dr. Hughes of the Board of Home Missions; Drs. S. H. Brown, J. H. Jenkins, B. T. Perkins and a number of others from Baltimore and vicinity. Mr. J. Finley Wilson the Grand Exalted Ruler of the I. P. B. O. of Elks addressed the conference at one session. Dr. Hughes also addressed the conference and called our attention to the volumes of the World Service Books which were being distributed at the conference. Mrs. Fannie Walker Clair was presented and Mrs. F. D. Tyler, Conference President, who spoke briefly at the anniversary of the Foreign Missionary Society, at which Mr. Sie, a native of Liberia, made the principal speech. Dr. I. Garland Penn represented his work in the usual masterful way to our very great pleasure.

The Woman's Home Missionary Society Anniversary was addressed by our Conference Deaconess Florence Gaither; Miss Harriet Beason, presided.

The local preachers who were recommended to the Annual Conference for admission on trial were: Revs. W. T. Henson, Jas. E. Carter, B. F. Hall, A. Atkinson, Jas. Brown. Fairmount Heights Choir under the direction of Mrs. Mary Harrison, did credit to itself and delighted the large audience with a musical recital during the session.

The pastor and people of Fairmount Heights did credit to themselves by the splendid way they entertained the conference. The next conference will be held at Colesville, Montgomery Co., Rev. B. Gross, pastor.—Caleb, reporter.

GREENVILLE

The Greenville District Sunday School and Epworth League Convention of the South Carolina Conference, met in its Eleventh Annual Session in New Golden Grove Methodist Episcopal Church, Piedmont, S. C., on the Williamston Charge, August 30-September 2, 1923.

The New Golden Grove Church is situated in a beautiful oak grove in the suburbs of the above named town, and is one among the best equipped churches to be found in any small town or rural community. It has its Delco lighting plant, and was recently furnished with a real nice set of pews; new carpet on the floor; also a nice pulpit suite, all of which presents a handsome appearance. Dr. J. P. Robinson is the energetic pastor; Dr. W. S. Thompson is the progressive District Superintendent.

The meeting was called to order by the District President of Sunday Schools, Prof. J. W. Johnson, who presided with grace and dignity. Mrs. M. J. Bates in a very pleasing way presided over the Epworth League sessions.

The reports from Sunday Schools and Epworth Leagues for the Centenary showed a marked increase over that of last year. The total being \$263.75.

The papers and discussions were of a very high literary nature and reflected much credit upon all who participated. From the beginning of the session, the spirit of the Lord was greatly manifested in our midst. The following pastors preached inspiring and powerful sermons. Rev. A. P. Jenkins, Rev. J. W. E. Bowens, Jr., (Professor in Claflin University); Rev. S. F. Moss, Rev. S. M. Brown, Rev. A. J. Hall and Dr. W. S. Thompson.

Miss Edna Terry was elected reporter for the Watchman and Defender and Mrs. Katie C. Richardson for the Southwestern Christian Advocate.

The convention choir under the directorship of Mrs. L. T. Thompson, added much to the life of the convention. We were highly favored one night during the convention to have the Thompson Centennial Choir of Anderson, S. C., to furnish music for us. This is one of the best choirs to be found anywhere in the Piedmont section.

Claflin University was very ably represented by Prof. J. W. E. Bowen, Jr. His sermon and address were both masterpieces. The District Superintendent, Dr. W. S. Thompson, was present and exerted his influence in the interest of the convention.

Prof. J. W. Johnson was re-elected District President of Sunday Schools; Mrs. L. T. Thompson was re-elected vice-president; Rev. E. C. Wright, Mrs. Katie C. Richardson and Miss Ophelia Williams were re-elected secretaries.

Mrs. Willie Simpson was elected District President of Epworth Leagues; Mrs. M. J. Bates, vice-president; Mrs. M. E. Singleton was re-elected Superintendent of Junior

Leagues. Miss Edna Terry and Miss Ina Royal were elected secretaries; Mrs. M. S. Smith, treasurer. The pastor and people deserve much credit for the hospitable manner in which they cared for the delegation.

The next session will convene with the Bethlehem Methodist Episcopal Church, South Greenville Charge.—Rev. F. A. Connelly, Pastor; Katie C. Richardson, reporter.

RICHMOND

The Thirty-third Session of the District Conference, Sunday School and Epworth League Convention, Richmond District, Washington Conference, convened at John Wesley Methodist Episcopal Church, Salem, Va., Rev. Perry G. Myers, Pastor, August 21-26. The Rev. Walter S. Jackson, District Superintendent, presided.

Devotional exercises were led by Rev. John W. Jenkins, after which the Sacrament of the Lord's Supper was administered by the District Superintendent, assisted by Revs. G. E. Curry and John W. Jenkins. The conference went into organization and Rev. E. Adolph Haynes was re-elected Secretary and named as his assistants, Revs. W. H. Polk and C. E. Smallwood, also Mrs. Josie Adkins. Rev. F. E. Nichols was re-elected Treasurer, and named Rev. P. R. Vauls as his assistant. Rev. M. W. Clair was elected Statistician, and named as his assistants Revs. H. A. Parker, R. J. Curtis, T. A. Thomas, J. W. Boardley and Mrs. Frances Lee.

The District Superintendent then read his carefully prepared report which showed in detail, the progress of the district. The report was so comprehensive that it was unanimously voted that it be sent to the Southwestern Christian Advocate for publication.

Welcome addresses were delivered: On behalf A. M. E. Church, Rev. W. H. Davis; on behalf of local church, Rev. P. G. Myers. Response: On behalf of the District Conference, Rev. E. Adolph Haynes.

Reporters to papers were: Rev. C. C. Gill, Baltimore Herald Commonwealth; Rev. M. W. Clair, Baltimore Afro-American; Prof. Weston, local press; Rev. E. Adolph Haynes, Southwestern Christian Advocate.

The afternoon session was devoted to the Epworth League. Rev. M. W. Clair was appointed temporary president. The outstanding feature of this session was a paper by Miss Georgiana Young of Lynchburg, Va., "How To Make the District League Function."

Wednesday evening session was presided over by Rev. A. L. Jenkins. Devotions by Rev. George E. Brashears. The Rev. W. H. Polk preached a great sermon which was followed by evangelistic services led by Rev. P. R. Vauls. Four came forward and three resolved to lead a new life. Shiloh Baptist Church choir inspired us with music.

Thursday morning Rev. L. A. H. Moore led the devotion and after conference business with the District Superintendent presiding, Rev. C. H. Matthews read a paper on the "Conference Claimant Fund." The paper was of a high order. Rev. G. E. Curry spoke forcefully on the same subject. The District Superintendent in his usual entertaining style addressed the conference.

Thursday evening was devoted to the Cen-

tenary and religious education. Rev. R. V. Stennett, Conference Director of Religious Education and Field Agent W. A. C. Hughes of the Board of Home Missions and Church Extension, delivered instructive addresses in their respective fields.

Area Secretary Morris E. Swartz gave an illustrated lecture on "The Tenth American." The First Baptist Church choir added inspiration to the session which was extremely educational and will not soon be forgotten.

The following visitors were presented: Prof. W. N. Carney, John H. Flicwilder, Rev. A. Mrs. Ogel, Methodist Episcopal Church, South; Rev. W. H. Davis, A. M. E. Church, Rev. and Mrs. J. A. Cooper, First Baptist Church; Prof. James of Daytona, Florida; Rev. Dr. Downing of Presbyterian Church, Roanoke.

Friday morning after devotions by Rev. B. Freeman and conference business, presided over by the District Superintendent, Rev. W. Stennett, conducted a Sunday School Institute. Mrs. Josie Adkins of Harrisonburg electrified her audience with a paper "What Can the Director of Religious Education do to Help the Sunday School Superintendent of the Church."

The afternoon session was conducted under the auspices of the Woman's Home Missionary Society, Mrs. Rosa Jackson, wife of the District Superintendent and President of the Society presided gracefully and delivered a practical and very helpful address. Mrs. Mary Dorsey's paper on "A Trained Woman Home Missionary: An Efficient Aid to Organization," was fine.

Friday evening, the musical program at a mass meeting with Rev. F. E. Nicholas as master of ceremonies, was unique. Secretary Garland Penn delivered an address noted for its valuable information. Rev. C. C. Gill read a brilliant paper on "What Is Responsible for the General Slump in Benevolent Giving to the Church and How to Arrest It." District Superintendent M. J. Naylor of the Pittsburgh District, in his scholarly manner addressed the conference. Revs. A. J. Mitchell, J. Waters and C. A. Brady were introduced at a very high grade session closed with benediction by Rev. J. W. Waters.

Saturday morning after devotions by Rev. Russell Smith, the District Superintendent called for the statistical report which was read by Statistician Clair.

Rev. A. J. Mitchell addressed the conference after which Rev. M. W. Clair delivered an instructive address on "The Church at the Crossroads." Saturday afternoon the final League session was held and a helpful symposium on "The Departments of the Epworth League" was conducted.

Sight seeing cars broke the routine of the conference. They were supplied by members of the community free of charge.

Sunday was a red letter day for Salem. Holiness Auditorium was donated for Sunday services. 9:30 a. m.; Love Feast at 11 a. m. the way for the day's services. At 11 a. m. the District Superintendent, Rev. W. S. Jackson; at 3 p. m. Rev. E. Adolph Haynes; at 7 p. m. Rev. R. J. Curtis delivered messages that were helpful, inspiring, spirit-filled,

lifting. The Treasurer reported, and resolutions of appreciation were presented by the committee on resolutions thus bringing to a close a session superfine in every respect, to meet at Lincoln, Va., next year.

TUPELO

The first semi-annual session of the District Conference Epworth League and Junior Leagues, Women's Foreign Mission and Ladies Aid Convention of the Tupelo District was held in the Coleman Chapel Methodist Episcopal Church, Gibson, Miss. The conference was opened with the Sacrament of the Lord's Supper, conducted by Rev. W. H. Golden the district superintendent; a large number partook of the Lord's Supper.

On Tuesday night August the 21st, the Rev. C. A. Jordan preached an excellent sermon which resulted in the kindling of the revival fire on God's Altar.

Wednesday morning after roll call J. M. Walton was elected secretary and appointed Rev. J. L. Glenn, S. J. Mack and Miss Lottie Inghram for his assistants, Dr. F. G. Wilbon was elected statistical secretary, and nominated Mr. M. J. Shannon for his assistant. The following were nominated and appointed stewards: J. M. Walton, Rev. J. W. Winbush, Mr. M. J. Shannon and Rev. J. L. Glenn. Committee on Southwestern, J. M. Walton, Rev. S. J. Mack and Dr. B. F. Woolfolk. After the organization Rev. W. H. Golden the district superintendent read his report which was a splendid outline showing some advance along many lines of church work. The collections at this conference ran up to nearly eight hundred dollars, with a number of conversions and accessions.

Our Area Evangelist was with us, Dr. J. W. Golden and seemed to be at his best. Our subscriptions to the Southwestern ran up to seventy-seven. We must say for Prof. R. H. McAllister the business manager of the Southwestern, that he is not simply on the job but he is putting the job over. He made one of his great speeches and closed with his plea for the paper and the foregoing was the result. The following were introduced and addressed the conference: Rev. J. H. Talbert, superintendent the Aberdeen district, Rev. A. G. Marshall, pastor Aberdeen charge, Prof. R. H. McAllister, business manager of the Southwestern, Prof. Wallace A. Battle, president of Okolona Industrial College, also Mrs. W. A. Battle, Rev. Sadie White, chaplain of Okolona Industrial College and Mr. C. W. Gilliam, a prosperous merchant of Okolona, and Mr. Ed Coleman one of the leading stars of our great St. Paul Church, Aberdeen Charge. The speeches of the above left us impressed.

We were favored with most excellent sermons from Rev. C. A. Jordan, D. M. P. Hazley, J. L. Glenn, H. Wilson, S. Mack, W. B. Rogers, J. W. Winbush and J. W. Walton. There was quite a large group of young people who read excellent papers to the League and the other auxiliaries. All the pastors were present and reported except Rev. C. E. Moody who was sick and temporary released from his work (New Albany Circuit). The Tupelo and New Albany

charges are equipped with play grounds and regular organized groups which is a step of advancement with the young life of the church.

The Summer Schools for rural and town pastors were ably represented by J. R. Little, J. M. Walton, S. J. Mack and J. L. Glenn. Every pastor was left feeling that he ought to be an attendant to one of these schools. J. M. Walton spared no pains in building a health program.—Reporter.

THE TWELFTH ANNUAL SESSION OF THE SUNDAY SCHOOL, EPWORTH LEAGUE AND LADIES AID CONVENTION OF THE CHARLESTON DISTRICT

Met in the unique little Wesley Church at Lincolnton, S. C., October 4-7. Devotion was conducted by our worthy District Superintendent, Dr. A. R. Howard, who for many years, has been treasurer of South Carolina Conference.

Some very wholesome and timely instructions were given from Roman 8:28.

Rev. F. H. Grant was elected Secretary; Miss Jackson, assistant; Dr. A. R. Howard, treasurer. Revs. T. J. Pendergrass and F. H. Grant were elected reporters to the Southwestern Christian Advocate and Watchman and Defender; Mrs. M. Fields to the Charleston Messenger.

The roll was called and reports read which portrayed to the hearers that the church work is on the upward march in the rural, as well as in the cities; not financially alone, but spiritually also, in every sense of the word the reports were good.

A very helpful and profound sermon was preached by Rev. J. W. Buddin, he used as his text Job 9:33. Our efficient and well loved Area Secretary, Dr. J. W. Moultrie, made our hearts beat as one with his masterly plea for Centenary; he also introduced "The Clock."

Prof. C. W. Caldwell, the progressive president of South Carolina Laymen's Association was present and spoke of his early life in the church which proved to all that he is the right man in the right place. Revs. Gupple, Grant and McLary were the leading songsters for the convention.

In well chosen and befitting words Bro. C. A. Seele welcomed the convention. The affable superintendent of the A. M. E. Church gave the welcome address on behalf of the sister church. Rev. P. E. Mingo responded.

The Annual Sermon was a masterpiece, delivered by Rev. A. M. Wright. The following visitors were introduced Rev. C. R. Brown of Florence and Dr. Levy, Dr. M. A. Holland, presiding elder of Beaufort District of the A. M. E. Church and Dr. W. G. Mance, Revs. P. G. Lavallie, W. H. Rhames and C. E. Ladson, these men spoke out of the fullness of their heart.

Every evening from 4:30 to 5:30 was our recreational hour and was under the management of Dr. A. R. Howard, Revs. Grant, Pendergrass and Mingo. The Rev. W. J. Gupple, the popular and well loved pastor of Holly Hill, was introduced and used for his text the words from Romans 8:24; he took the convention to the fountain and we all drank.

Revs. T. J. Curry and T. J. Pendergrass preached very helpful sermons. Very helpful, uplifting and instructive papers were read by Messrs. M. E. Field, O. L. Lawton, M. G. Kinder, A. Edwards. An instrumental solo was rendered by Mrs. Simmons.

The following officers were elected: E. J. McCollum, Sunday School President; Wm. Seele, District President of Epworth League; Mrs. W. J. Gupple, President Ladies' Aid. Sunday was the big day, a spirited love feast was conducted by Bros. G. W. Garvin and W. H. Ayer.

At 11 o'clock the District Superintendent, Dr. A. R. Howard, spoke from the 11th Chapter of Hebrews, 1st verse, and delivered a very thoughtful logical and an appealing sermon.

The committee on resolutions made its report thanking the pastor, members and friends of Wesley Methodist Episcopal Church, and Ebenezer A. M. E. Churches for their hospitality shown to members of the convention, and voiced the sentiment of everybody, that everything was carried out in good style, and that their stay had been a very pleasant one.

Bros. Wm. Seele, I. Middleton, Chas. A. Seele and Thomas Holman deserve much credit for the way and manner they handled the delegates. Adjourned to meet at Monck's Corner, S. C., next year.—F. H. Grant, reporter.

THIRTEENTH ANNUAL CONFERENCE OF THE SALISBURY DISTRICT, DELAWARE CONFERENCE

(Continued from Page 6.)

Secretary of the Epworth League, Principal Kiah of Princess Anne Academy, intensified the enthusiasm, fired the zeal and increased the faith of the people in the church's great world program, some times called the Centenary.

Fraternal delegate W. H. Johns of the Philadelphia and F. O. T. Laws of the Wilmington District brought such greetings as moved the great mass meeting to applause, which continued loud, long and deafening when the Rev. W. T. Spellman responded, covering a great deal of ground in his own fascinating manner of address. Time would fail us to tell of the many visitors whose name is legion, guests, spectators and participants in this "Feast of fat things." If any one thought the district superintendency was an order and not an office, their winsome ways, heartening messages and brotherly kindness, made the whole conference, "Know them but to love them; name them but to praise". Here they are as dubbed: Philadelphia, Fletcher, the Evangelist; New York, Brown of the Baby District; Wilmington, Woodley, the Baby Superintendent; Easton, Jefferson the Coolidge of the cabinet; Salisbury, Johns, the Big Brother Hustler, who presided over the largest district conference of the Delaware Conference, with grace, firmness and dignity, but got things done, some new some old; his name, Joseph the dreamer; Edward the pious king; Alexander the great; John a man sent from God describes him, a great big brother with a district slogan.—W. R. A. Palmer, reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Our Lord Jesus A Missionary.

(Matt. 9:35-38; Mk. 1:29; Lk. 8:1-3; 10: 1; Jn. 3:16,17)

NOVEMBER 18, 1923

A true missionary is very sympathetic toward the condition of others. He renders them sacrificial or altruistic service to improve their condition. And he depends partly or wholly for his support upon some source other than the people whom he serves. And his service is rendered in the name of the God whom he serves. A home missionary serves the people in his own country; while the foreign missionary serves people in another country.

During Jesus' personal ministry on earth he was a home missionary. His service was rendered to the people of his own country. But once we have any knowledge of his going outside of his own country. And it does not seem that his purpose for going then was to engage in any missionary labors (Mark 7:27). though, like his great predecessor, Elijah (I Kings 17:8-23), he did do some missionary work on this trip. Upon the score of this fact and of the further fact that when Jesus sent the twelve disciples out to preach he is said by Matthew to have forbidden them to serve anybody except Jews (Matt. 10: 5, 6), some have argued that Jesus was not really interested in foreign missionary work. And when it is further stated by Matthew that Jesus finally commissioned the disciples to go everywhere in the world and make disciples of everybody (Matt. 28:19, 20), or by John that Jesus declared that God had sent him into the world that anybody who would might he saved (Jn. 3:14-16), they say that Jesus did not actually make these statements; but that they were put into his mouth by his disciples after he had gone away to justify in his sight the foreign missionary work which the work had undertaken. But Jesus was interested in the salvation of the world. It seems to us that the argument to the contrary shows a lamentable failure to understand the true spirit of Jesus. There was lacking in him that narrow nationalistic or racial spirit so characteristic of his people in general. His was truly a humanitarian spirit. His great warm heart went out in a steady flow of sympathy for the needs of peoples as people everywhere. And, knowing at first hand the needs of his own people who had been especially favored by God, he knew something of the greater need of peoples everywhere. He regarded himself as a world figure. And he hoped to bless the world through his blessings to Israel. So he did think that his service should first be rendered his own people. And if he could establish his principles there, then from them as a centre the ser-

vice of the gospel could be spread out into all the world. Not that ONLY the children should be filled, but the children should FIRST be filled (Mk. 7:27), that is, they should first be given an opportunity to be filled. But if they shall have no appetite for the more wholesome and substantial diet, then it may be given to others. It should be recalled that this was the program also of the Apostle Paul who imbibed the deepest draught of the spirit of his great Leader. (Rom. 2:10; Acts 13:46; 18: 6). And no one should complain of that policy. "Charity begins at home" is a good principle in religious as well as in other matters. Jesus was a home missionary who had a deep interest in the spiritual and social welfare of all people everywhere. And his program was, beginning at home, to serve the spiritual and social welfare of the world. Now a word or two as to his method.

In the first place his method was homilistic or prophetic. He was a preacher. He began his missionary work by preaching of the kingdom of God. He tried to persuade from men a change of heart—a change of inward and outward attitude toward God, toward men and toward life in general. His was a profound philosophy of life in general couched in the simplest possible terms so that the simplest of folks could understand him. His was a plain gospel for all classes of folks; a gospel which appealed to the reason as well as to the common sense and feelings of men; a gospel which dealt with the principles of everyday living; a gospel which dealt with those moral and spiritual qualities which insure one the greatest amount of blessedness and satisfaction in this life for himself; and a gospel which dealt with those qualities which will cause one to be the greatest blessing in this life to others. His preaching was distinctly social. It dealt primarily and principally with this world. His controlling motive was, not to make men happy in the life to come, but to make them holy and a blessing in the life that is. Salvation in this world was foremost in his thoughts—salvation from those characteristics which add to one's sorrows and cause one to add to the sorrows of others, and salvation to those characteristics which decrease one's own sorrows and cause one to decrease the sorrows of others. Salvation in the other world would come, not so much as a reward for, but a consequence to salvation in this world.

And, in the second place, his was the practical social service method. In all respects his life was an exemplification of his preaching. If

ever one completely lived his philosophy of life Jesus did. His was to be a two-fold revelation: he was to reveal the social and spiritual character of God to man; and he was to reveal man to himself at his best socially and spiritually. He himself found joys in his own life to which he tried to save others. And, as he tried to get men to be a blessing to others and declared to them that God was interested in their every need, so he himself did in whatever way possible for him at all times, whether by word or deed, whatever he could to be a blessing to others and show them that he cared for their every need. Ofttimes we shift a burden upon God which we ought to bear ourselves. We point men to the heavenly Father who cares for them when we ought to show tangible evidence of our care for them. In this case "God bless you" is but a phrase of idle meaning.—J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION
Lesson for Sunday, November 18, 1923.
"The harvest indeed is plenteous, but the laborers are few."

(By Rev. D. D. Martin, D.D.)

Jesus in his ministry of effective healing and saving, could not realize how the people were being misled and misguided in their religious life by the teachers of his day; and it led him to explain "the harvest is great," "the laborers are few."

There are all too few master workmen in the kingdom of God. Two-thirds of the human race are yet without knowledge of the true God, and of Christ the savior of men. Every land is filled with religious devotees and teachers, but they are blind leaders of the blind.

Comparatively few who preach the Word are prepared for a calling of such distinction and import. They do not know the Word and how can they rightly divide it? To be able to give the message of the world's only hope involves the most careful study into all that is involved in life and death, in every sense in which those meaningful terms can be used. The fulness of life, the awful waste of death. Who is sufficient for these things?

There are many missionaries in all the field whose messages are lacking in power and who clumsily deal with interests so sacred and far-reaching. If we look on the great mission fields of earth we are compelled to feel the meaning of the words "the harvest indeed is plenteous." Let us see how few have gone forth with the message, and how poorly prepared are many of these, then we will feel the force of the words "the laborers are few."

Missionaries in the Orient tell us the appalling thing from which they cannot escape is the untutored masses who are blindly asking the way of life. From every part of Africa, native kings and rulers come out of the bush to our mission stations begging that teachers may be sent to their people. Whole villages in India come out in solid mass and ask to be baptized, but there are none to explain to them the significance of baptism, and they must be told to wait. The field is so plenteous and the laborers are so few. Pray the Lord of the

harvest to send forth even you into the harvest well prepared and meet for the master's use.

Gammon Seminary.

Quarterly Conferences

MCNEIL CIRCUIT.—Our 4th Quarterly Conference convened at New Hope, October 11-12. Rev. P. H. Rembert, our district superintendent, in the chair. All of the officers were present with good reports. After the business part of the Conference was over Dr. Rembert preached a noble sermon from First Samuel 16: 11, taking for his text, "Send and fetch him."

The district superintendent was paid in full for the quarter. Dr. Rembert spoke very highly of the way out pastor Rev. Sam Harris, makes things go.—V. Mundy, Reporter.

PELHAM CIRCUIT.—The Fourth Quarterly Conference and group meeting No. 5, convened on the Pelham Circuit September 18-23, 1923, at Wesley Chapel, Penham. Tuesday night, Sept. 18, prayer meeting conducted by Bro. George Caruthers and W. A. Sneed. Wednesday night, 19—Devotion led by Pastor Rev. F. J. Hutchinson, Sermon by Rev. B. F. Lee, of Dallas. Rev. Lee led us all to the throne of grace. He is a powerful speaker.

Here we entered our rally. The fight was on between the Reds and Blues. Mrs. L. A. Richle (Reds) men. Rev. F. J. Hutchinson (the Blues). The ladies, the Reds, ran the blues close. Benediction, Rev.

Thursday night, devotion led by the pastor. Again Rev. Lee graced the rostrum. His text 39th Psalm, 3rd verse..

Friday night, Sept. 21—Devotions led by Bro. Lee of Dallas; sermon by Rev. J. W. Stones, our pastor of Hubbard. Theme, "Neglect of the great Salvation". Rev. Stones is a powerful speaker. Doors of church opened by Rev. Lee; remarks by Rev. T. R. Clemons, pastor of the R. M. E. Church, also Rev. Johnson of the Baptist. Benediction by Rev. Clemons. This brought us down to our fourth and last quarterly conference which convened Saturday, Sept. 22, 1923. Conference was called to order by our beloved District Superintendent J. W. Warren. Prayer by district superintendent; reading of scripture lesson. Prof. T. J. Douglass was elected secretary. Roll called. All of the officers were present. The district superintendent gave some very interesting remarks. All officers had round reports for the quarter. All presidents of the different auxiliaries were present and made good reports. Mrs. L. A. Richle still carries the banner for the class leader. The district superintendent was paid in full. Adjourn our district superintendent preached, subject, "The Church and its Needs." It was enjoyed by all. Our reports were good.

Sunday, Sept. 23.—Sunday School opened at the usual hour with Supt. Douglass in the chair. We had a crowded house for the Sunday School from our other two points: Sunday (Continued on Page 13)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,

Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD

Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, NOVEMBER 18.

(WIN MY CHUM)

(Luke 12:8, 9.)

Yes; if we believe in the principles of Jesus, say so and say it with a "punch." Silence is often equivalent to overt denial.

Class Room Witnessing

The old time class meeting testimony had a real psychological value. (I use the past tense of the verb because class meeting is almost too rare to be referred to in the present). An important pedagogical principle is this, that there should be an adequate expression of every good impression. Expression as used here means more than vocal utterance; it connotes any change or readjustment that may take place in nerves, muscles or glands, but it also means vocal utterance. When one puts in words what he believes or feels or experiences in any way, he thereby increases the power of the impression to function in his own life. Now, talking of Christ in the class room, avowing allegiance to Him publicly, serves to reinforce the religious consciousness. And so, witnessing in the sense of talking about is extremely important for us as Christians. But I wish to emphasize another kind of witnessing.

The Witness of Conduct

Most of us do our witnessing with our mouths. We are the type of believers who say: "Lord, Lord." Christ once delivered Himself on that kind of believer. I have heard, you have heard, many eloquent, fervent class room testimonies that had little of conduct to support them. It is important, as indicated above, to speak out for Christ, but it is vastly more important to live "out" for Him. "What you are speaks so loudly I cannot hear what you say." I am certain that the most potent force for winning people to Christ is not talk but life. Folks will listen with more or less respect, to what you say, but they are all the time on the look-out for what you do. They rate you in the last analysis on what you do. It is, therefore, important for us as Leaguers to remember, as we approach the season when we shall be trying to capture our chums, that the kind of life we live is what will determine our success or failure. Your chum cannot resist the power of a Christ filled life any more than he can resist the pull of gravitation on his body. On the contrary, you can no more win him without such a life than you can lift yourself over the fence by pulling on your own shoe straps. Remember this, that the dy-

namic of Jesus lies not in what He said, but in the incomparable life that underlies and supports His sayings.—J. W. Haywood, Baltimore, Md.

CARD OF THANKS

I take this method to thank the Ladies of the Queen Esther Circle for the surprise party given me by them on October 17, leaving many good things to eat and a cash purse. The party was led by the President, Miss Anna McArn, Mrs. Ella Dunn, Mrs. Katie Neal, Mrs. Sarah Love, Mrs. Albert Mitchell, Mrs. Susie Seals, Mrs. Henrietta Hill, Miss Lillie Waters, Mrs. Minnie Hunley, Mrs. Mary McArn, Mrs. Beatrice Penewyett. Call again soon, you are welcome. A. R. Ray, Pastor, Van Buren, Ark.

QUARTERLY CONFERENCE.

(Continued from page 12)

at 11 o'clock the prayer meeting led by class leaders, scripture lesson read by Rev. B. F. Lee, 39th Psalm. The superintendent took the stand, reading Luke 4:18-19, Is. 61, then the hat was on between the Reds and Blues again, and collection for the pastor by Bro. George Caruthers. The Lord's Supper was administered by Dist. Superintendents Revs. Lee and Hutchinson, 94 pastors. Dinner on the ground. Then Rev. Lee again took the stand and preached a special sermon to the group. Rev. J. W. Moulton and his loyal host from Milford were with us. Rev. Moulton also gave some light on centenary. Next was presentation of a purse of \$4 to District Superintendent Warren by the circuit, a dollar for every year. A young man, Mr. Joseph Thompson of the A. M. E. Church made it \$5.

Sunday night the district superintendent took the stand, text 45th Psalm, 3 and 5 verses. Next the struggle between the Reds and Blues. The reports were as follows: Pelham Reds \$32.10; Blues \$32.08; St. Delight Reds \$17.60; Blues \$5.11; Antioch Reds \$33.25, Blues \$38.50. When the final count came we had raised during the quarter \$300.44.

Thus closed our fourth and last quarterly conference.—Rev. J. W. Warren, District Superintendent, F. J. Hutchinson, Pastor, Mrs. Ethel M. Thompson, Reporter.

YAZOO CITY, MISS.—Saint Stephens Church: The third quarterly conference of St. Stephens Church was in every way up-to-the-minute. The Rev. Lewis W. Price, our affable District Superintendent was on time. The District Steward, Mr. M. R. Husbands was able to pay the district superintendent up in full, \$40;

and of this amount \$2.65 due from previous quarter. Six had been added to the church, one conversion during the quarter. The quarterly love feast was inspiring and spiritually up-lifting. The conference was well attended; the reports were good and encouraging. The new pastor, Dr. D. J. Price had been received gladly by this proud and up-to-date church, and he is making good, to its great satisfaction.

The classes reported as follows:

1. S. M. Thompson \$7; 2. G. M. R. Husbands, \$4.10; 3. Marshall Dean, \$3; 4. W. H. Luse, \$2.75; 5. M. A. Hardison, \$1.75; 6. Mrs. Nancy White, \$2.25; 7. Milton Yancy, \$2.50; 8. J. R. Holston, \$3.50; 9. W. White, \$1; 10. J. W. Walker, \$1; 11. Mrs. Hattie Williams, \$2.50; 12. Lacey Turner, \$1.75; 13. E. D. Hill, \$2.50; 14. Miss Idela Wilson, \$1.10; 15. Mrs. Armetta Boothe, 75c; 16. Mrs. C. A. B. Price, \$1.20; 17. Mrs. Ardinnica Hill, \$1.15. Total \$40.50 quarterly collection.

The district superintendent was with us in all meetings, studying, advising, surveying and suggesting and answering questions appertaining to the big and world-task of the church. Sunday at 11 a. m., he was at his best and preached a great sermon, and Monday noon, the third day's stay, left us still happy. The men's drive was successful. These are the names of the men that did it: Messrs: The pastors and W. B. Tucker \$29; J. R. Holston, \$36.35; G. M. R. Husbands and Ed Jackson, \$20; W. H. Luse, \$16.30; Wm. Moseley \$11; E. D. Hill, \$11.50; J. W. Walker, \$10; Dr. R. Fullilove, \$10; Dr. B. H. Dilworth, \$10; Dr. L. T. Miller, \$5; E. J. Henderson, \$10; Marshall Dean, \$12; R. C. Johnson, \$5; C. W. White, \$5; Lacey Turner, \$5; Thomas Gibbs, \$10; W. H. Fletcher and wife \$7; Williams Weathers, \$10.50; Redman Elam, \$5, and the money-getter, S. M. Thomas, \$169.43. Total \$407.33.

With this trustees paid off the last two notes against the church and all of local debts. So that St. Stephens, Yazoo City, Mississippi is entirely out of debt, and is now working to the balance on her Centenary quota.—Cora Lee Thompson, Reporter.

WOODLAWN, ALA. — September 24th was a full day at Mt. Moriah. The district superintendent held the fourth quarter which was a great success. He was paid in full and we also raised \$8.50 to help Miss Lella Aiford to enter school. We are doing a great work this year with our beloved pastor, Rev. P. G. Gains, as our leader.—Mrs. Annie Simpson, reporter.

MILFORD, TEXAS.—Milford-Italy: Our fourth Quarterly Conference was held Saturday and Sunday, Sept. 29-30, with our district superintendent present and in the chair. On Saturday reports were received which were very good, after which the district superintendent made some very timely remarks. The amount paid in was very encouraging, which was \$93.22. On Sunday at 11, Rev. J. W. Warren preached a noble sermon, after which sacrament was offered. Fifty came and knelt at the altar. At 8:00 Rev. J. W. Warren preached another great sermon. Being very exhausted

and paid in full he departed for his home in Dallas.

We also closed our sex rally which was grand. The results were: Mrs. M. J. Moulton was the general to lead the men; Rev. J. W. Moulton lead the women, who reported as follows: Mrs. M. J. Moulton, \$14.56, Mr. J. G. Wright, \$14.28, Mr. N. H. Wright, \$12.50, Mr. Harry Waters, \$10.98, Mr. Fair of Freeman, \$10.35, Mr. Geo. Hardeman, \$10.06, Mr. W. M. Carter, \$10.00, Mr. Lon Hardeman, \$10.00, Mr. R. G. Williams, \$10.00, Mr. Johnson Roberson, \$10.00, Mr. Andrew Bell, \$6.00, Mr. Nelson Prohasco, \$1.00, Mr. H. Banton, \$5.40, Mr. B. Flakes, \$5.00, Mr. John Coates \$5.00, Miss M. E. Morris \$3.40, Mr. Cicero Sherrod, \$3.00, Sims Terrell, 95c.

Rev. J. W. Moulton as general led the women who reported as follows: J. W. Moulton \$9.00, Olive Amerson \$20.55, M. L. Purseley \$20.01, Della Davenport \$13.60, Bessie Sims \$9.60, Ada Sims \$8.60, Minnie Mode \$7.10, S. H. Burgess \$7.00, Cecil Watters \$4.90, J. M. Jackson \$2.72, Emma Flakes \$2.50, Cora Mae Gee \$2.50, Wilmer Bishop \$2.50, Willie Daulel \$2.50, Mildred Sims \$2.50, Alma Roberson \$2.00, Frankie Flakes \$2.00, Ernestine Brown, \$2.00, Minnie Watson \$1.50, Bessie Gatewood \$1.20, Katherine Taylor \$1.00, Maggie Taylor \$1.00, Eva Coates, \$1.00, E. J. Proctor \$1.00, Selettha Davenport .70c, Helen Sims .25c. Total for men \$155.01; Total for women, \$131.86. Grand total \$370.09.—J. W. Moulton, P. C.

TUPELO, MISS.—Our third quarterly conference was held by our district superintendent, Rev. W. H. Golden, September 28-30. The reports for the pastor and officers showed that much progress has been made during the year. The church in its different activities, had taken on new life. Our Sunday School and Epworth League are doing active work.

Our church debt has been reduced from \$3,700 to \$2,700, this year besides paying all local debts, and our full quota for Centenary. The district Superintendent has been paid in full up to date. The pastor's salary is not over three weeks behind up to now. Under the leadership of Dr. B. F. Woolfolk, our pastor, our church is fast pushing to the front. Our play ground has been greatly improved. We now have three swings for the children, volley ball, and a croquet set so that someone is on the play ground every day in the week.

The district superintendent expressed himself as being well pleased with the progress that has been made (Continued on page 16.)

NEGRO DOLLS

Colored Dolls, Walking and talking, beautiful dress, moving hands and feet, real hair, shoes and stockings unbreakable at \$1.87, \$1.95, \$4.69, 27-inch at \$5.79. Send money order with order. Agents and dealers wanted.

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WHAT THE CHURCHES ARE DOING

GRANTVILLE, GA.—John Wesley M. E. Church is progressing by leaps and bounds under the leadership of our efficient and progressive pastor, Rev. E. W. Rakestraw.

Our church is thoroughly organized and the worth of our organization is evident in the results we are reaping. Sunday, September 23rd was a high day in our church. Bishop E. G. Richardson, our resident Bishop was with us, and preached two great sermons to a large receptive audience. These sermons will be long remembered by all who heard him. We also had as our distinguished guests Dr. A. M. Wilkins and Dr. J. B. Brown, Messrs. J. C. Arnold, Pitts and Gates, all of the Service Co., the largest negro corporation in the world. We greatly appreciate the presence and help of these distinguished men.

We made a special drive for the Clark University Endowment on that day. Amount received \$225.00. We hope to close the year with a success unequalled by all previous years.—W. J. Connally, Reporter.

MATHEVILLE, MISS.—St. Luke M. E. Church has just closed a soul-stirring revival. Eleven souls were saved. Rev. A. Bivins, one of the pastors of the Salem Mission, preached some strong sermons. The financial side was bright, we raised \$9.05 for lights and \$61.58 for our pastor. We are at work trying to repair our church by the fourth quarter. We have on a centenary drive for the fourth Sunday.—Reporter.

MORGAN CITY CIRCUIT.—On Thursday, Sept. 27th, the members and friends of the Mason M. E. Church of Berwick, stormed the parsonage with two hundred pounds of choice eatables. The happy bunch was led by sisters Clara Stewart, Louise Davis, Alice Coleman, Rosa Smith, Emma Williams, Eunice Humphrey, Viola Humphrey, Lottie Humphrey, Fannie Woods, M. R. Breaux, Thos. Smiles, Oscar Humphrey, and J. W. Coleman. A neat purse was presented to the pastor by Miss Eunice Humphrey. The bunch entered the parsonage by singing "When the Saints go Marching in." The members and friends are welcome to come again.—T. B. Cooper, Pastor.

KEY WEST, FLA.—Newman Methodist Episcopal Church. We are striving by the help of God to put over the program of the church for the year. In the midst of many handicaps, the work of the church is progressing nicely. We have made several payments on the windows and

hope to make more before Conference. The current expenses are many, in a way, surprising owing to the exodus and hard summer months; we are praying that the fall and winter will bless us with plenty so that we might have a round report for the conference. The spiritual work of the church is not being neglected, the class meetings are well attended, also the prayer meetings have taken on new life.

The Sunday School is doing nicely under the leadership of Bro. E. V. Kemp, the efficient superintendent. The Junior League under the direction of sister Edith Elliott Kemp is doing fine work among the young people of the church. This League can easily be termed the leading Junior of the state. Eighteen new Junior song books have been purchased and many hymn books have been given as prizes. The Blue and Red clubs of the League raised \$20 in their rally. The pastor has just closed a special series of sermons on personal evangelism. These six sermons were well attended by the members and friends. The Third Quarterly Conference was held on the 23rd of September; the reports were good. The district superintendent preached two very strong sermons which were enjoyed by all present. Rev. John A. Simpson, D. D., is the D. S.

The Community School has opened to the delight of the children and patrons, 70 children are enrolled and still they are coming. We stand in need of more room and equipment. Two teachers are employed, Mrs. Edith Elliott Kemp is the principal. The pastor, the Rev. W. A. Johnson with the officers are pressing the claims of the centenary. We raised \$17 on tag day, this has been sent to the D. S. on the October drive.—Reporter.

LEITCHFIELD, KY.—The Revs. Joseph Ross and Sophia Green have been with us at Leitchfield in an evangelistic campaign from September 21 to October 8, 1923. We had a packed house of both white and colored. During the meeting Bros. Pauline Goldberry, and Sisters Lela Robinson found Jesus and were baptized and taken into the church. During the effort we raised \$102.73.

The pastor and wife wish to thank the members and friends for the vacation that was granted them from the 21st of August to the 14th of September, which time they spent in Richmond, Ky., your pastor's first charge, and Mrs. Baxton's home. They wish to report a delightful trip. Now they are back and have gone to work which is proven by the way

that God blessed us in the evangelistic meeting.

Revs. Ross and Grew held a ten-day meeting at Vine Grove, Ky. While there they warmed up the church and Sunday October 14, 1923 a basket meeting was held and we raised \$28.16. People attended from West Point, Conydon, Elizabethtown and Leitchfield. A dinner was enjoyed by all.—Robt. Baxter, P. C., L. B. Rhodes, Reporter.

ABBEVILLE, MISS.—The first Anniversary and Grand Fall Rally of Providence M. E. Church on the Abbeville, Miss. Circuit Oct. 9-14: Tuesday night, Oct. 9th, sermon by R. B. Adams, P. C. Wednesday night Oct. 10th, sermon by J. H. Byhom; a paper on the Organization of the Church by W. G. Gordan. Collection \$5.01. Thursday night, Oct. 11th, sermon by A. A. Gordon and a paper on the W. H. M. S. by R. Griffin; collection \$3.50. Friday night, Oct. 12th was the big night. Sermon by Rev. George Hasbro of the M. B. Church, and papers by Sisters B. Gordan, R. Griffin, Lucinda Lewis, Ninie Young. Collection \$3.39. Others who responded were Mrs. Mary Nelson, W. G. Gordon, H. Lynch, Mrs. Clara Parkes, Niles Herard and Rev. Geo. Harbro spoke on the union of the church and its growth. Also Mrs. B. Boone of Hammit Hill, M. E. Church. Sunday, Oct. 14th, 9:30 a. m. Sunday School conducted by the Superintendent, N. O. Griffin, prayer by the pastor, R. B. Adams, collection for the Missionary Society, 69 cents; 40 scholars in the classes. 11:30 a. m. sermon by the pastor, Rev. R. B. Adams, who took for his text Isaiah 43:9, "Let the nations be gathered together". Sunday was a grand day in Zion. Six were taken into the Church; four were baptised. Sunday night at 8:30 p. m., Rev. A. Young preached for us, a great sermon. A paper was read on the ex-pastors of the church by Sister Lucy Lewis, Sister Bethe Gordan spoke of the deceased members, which were 100.

Our total collection for the week was at Providence \$54.62; at Buford's \$46.55; paid pastor up to date Oct. 14 on the Abbeville Circuit \$489.61; paid D. S. \$120.00; Benevolences \$210.00.—Total \$819.61.—Mrs. R. Griffith, Reporter, Rev. R. B. Adams, Pastor.

SHELLMOUND, MISS.—Sunday, September 23 was a high day with Saint Paul M. E. Church at the close of our revival, 11 were baptised; two were baptised for our sister Baptist Church, Mt. Zion. Our good Pastor, Rev. C. W. Evans is doing great held his fourth and last quarter on the 22 and 23. The district superintendent paid in full.—Rev. Camell Evans, P. C., M. L. Burns, Reporter.

EAST CALVERT CIRCUIT.—Sunday, Sept. 30 was a high day on the East Calvert Circuit. We determined to raise every dollar of our quota: Chapel Hill Church Sunday School \$10; Ladies' Aid \$47.75; W. H. M. Society \$4.75; Epworth League \$3; Sudie Smith 50c; Willie J. Dolton 25c; Annie Hodge \$1; Joe Brew \$1; Wade Dolton \$1; A. B. Sanders \$1; A. L. Walton 75c; A. L. Dolton 50c; Dol Williams 75c; Loue Williams 50c; George Washington 25c; Anner Washington 25c; W. M. Washington 25c; E. A. Gray 25c; C. E.

Gray 20c; Alice Hill 10c; Nelson Williams and wife 25c; Estella Frasier 25c; Aaron Frasier 25c; C. L. Hill 5.50; H. Hodge \$2; Mattie Hodge \$1.50; Caroline Jones 50c; Anner Taylor \$1; Eva Jones 50c; Jack Taylor \$1; John Garland \$1.50; H. Moore 50c; James Taylor \$1; Lucy Jones 50c; Mary Hodge \$1; Eck Dolton 50c; Martha Dolton \$1; Amy Montgomery 50c; Georgia A. Garland 50c; Total \$48.15.

Mt. Zion Church: Clarence Johnson \$5; Sunday School \$1.50; Ruthy Pickard \$1; Alice Williams \$1; Josephine Pickard 50c; Fannie Robertson, \$2; Alex Robertson \$1; Peter McDaniel \$1; Elsie Mitchell \$1.75; Gertrude McDaniel 50c; Emma Baker 50c; Lizzie Jones \$2.50; W. M. Glass 25c; C. L. Hill \$5; Other sources \$14; Total \$40. Total \$85.15. Special gifts \$9; grand total \$94. Over the top with the Centenary on the East Calvert Circuit. The Church moves on.—C. L. Hill, Pastor.

TUSCALOOSA, ALA.—The people of St. Paul M. E. Church, Tuscaloosa are rejoicing over the growth of their Sunday School. The Rev. F. W. Williams, our pastor, organized a new Member Campaign 16 weeks ago and the membership leaped up from an enrollment of 40 to 160 and the average attendance from 25 to 75 and 85. The Superintendent, Bro. F. P. Robinson and the teachers, Br. W. F. Murphy, Mrs. Annie Carmack, Mrs. L. B. Murphy, Mrs. Mamie Hutson, Mrs. R. L. Williamson and Mrs. Matilda Conner deserve great credit for their faithful work in helping to build this Sunday School to the extent that it is the town talk.

Mrs. Huson, Mrs. Conner and Mrs. Williamson have proven themselves to be great missionaries in that they have gone out and searched the city, found the children and brought them in. We have a model Sunday School and are using graded literature. Bro. L. D. Carr was a guiding hand in this matter. The Rev. F. W. Williams stands out in Tuscaloosa as a great preacher and leader of people.—Reporter F. P. Robinson.

HANDINSBURG, KY.—We have closed one of the greatest revivals ever held in this charge. Twenty-nine persons' souls were taken into the Church, and there were 32 to be baptised and admitted to the fellowship. I was assisted by the Rev. E. M. Flouin, pastor of our 24th Street M. E. Church, Louisville, Ky. He is a great gospel preacher and singer. The church has taken on new life and is moving forward. On the second Sunday, the total collection for that day was \$89.00. Out of this the Centenary received \$61.00. We intend going to the conference with no blanks.—E. E. Crawford, Pastor.

LEITCHFIELD, KY.—Taylor M. E. Church: Sunday, September 30, 1923, was a great day for the Lord both spiritually and financially. We are still in our evangelical campaign and Sunday found us closer to Christ; Rev. Joseph Ross and Rev. Sophia Green, are still with us. Rev. Green preached a soul stirring sermon at the morning service; before preaching we had prayer and testimony meeting in which we felt the visitation of the Holy spirit. At the conclusion of the sermon two young men came forward for prayer. They

had been backsliders and expressed a determination to live closer to God. At 3:00 p. m., the Rev. Ross preached a rousing sermon. At the evening service, he preached to a packed house of both white and colored. The collection for Sunday was \$22.25. The total for the meeting so far is \$58.04. The son of our District Superintendent Prof. B. Stinson Broadus is teaching at Leitchfield this year. He is teaching both Gammon school and two years high school. This is the first year that our school has been rated as a Junior High School. Mr. Broadus is a good teacher and has started the year in a fine way. We wish him much success.—Robt. Braxton, P. C.—L. B. Rhodes, Reporter.

COLUMBUS, MISS.—St. James M. E. Church, Columbus, Miss., is moving off splendidly. Every department is being looked after with care. Despite the exodus we have been able to hold our own. More than twenty persons have been added to the church since conference. Our pastor Rev. A. G. Cole has been his own evangelist and each service has been evangelistic in spirit. We are just about over the top with our centenary, a new piano has been placed in the church, the Southwestern committee is working ceaselessly and money is in hand for the remodeling of our parsonage. Our new playground is in readiness and will open for the fall season in October.—Chas. Alexander, Sr., Reporter.

COUNTY LINE, GA.—October 7, was high day at White's Chapel. Morning sermon was preached by Pastor Rev. I. C. Rucker, Jr. An excellent sermon was preached at night by Rev. A. G. Garlington. The unit leaders are doing fine. They reported as follows: No. 1, Sister A. Hoard, \$4.35; No. 2, Sister Annie Brown, \$13.35; No. 3, Sister Jane Garlington, \$5.45; No. 4, Sister Hattie Lesley, \$5.40; No. 5, Sister Josie Barnes, \$1.00; No. 6, Nancy Lee, \$19.50; No. 7, Sister Viola Harper, \$7.50. Young ladies sold tags for C. U., which amounted to \$10.50. Total raised for the day \$71.50. There was a nice little surprise led by Sister A. Hoard, which made the pastor and family glad, which consisted of many good things to eat.—Reporter.

LITTLE ROCK, ARK.—Wesley Chapel: Under the efficient leadership of our beloved pastor, Rev. J. C. Brower, the church has taken on new life. He came to us the first of the year, and since that time great things have been accomplished. He is alive on the job, knowing what to do, when to do, and how to do. We consider ourselves highly honored by having this great man as our leader. Words cannot express our gratitude to Bishop Mathew W. Clair for sending this excellent man. As to his pulpit ability, few can equal, none excel. His sermons are always full of wholesome advice, such as will help in our every day life. Sunday, September 30th, was rally day with

us, and Rev. Brower was at his best all day. In the morning he preached to the men, choosing as his text Judges 16, verse 21. In the evening he spoke to the women from 1st Sam. 25, verse 32. The net proceeds at the close of the day, were \$700.00. The Sunday School has increased largely during the past month. The Epworth League cabinet has outlined its plans for the fall and winter and they have their work well on the way. Our clubs are composed of women who are not afraid of putting their shoulders to the wheel. \$17.00 was raised for our rally by the Lend-a-hand Club. On September 17, the Pleasant Hour Club entertained with a Rainbow Supper. There were seven beautifully decorated tables, Red, Green, Yellow, Orange, Purple, Indigo and Blue. Everyone present was served from each table, and expressed their satisfaction. The goal was \$50.00, which was reached for our rally. Our seven lady ushers are in their places at each service to welcome you. Come and worship with us. Too much credit cannot be given Rev. Brower and his good wife for their untiring energy with which they have labored the few months they have been with us.—Mrs. Minnie M. Purifoy, Reporter.

WYNNEWOOD, OKLA.—Epworth League Day of the Guthrie District, Lincoln Conference of which the Rev. C. R. Ross is the progressive District Superintendent, was a great success in every way. The church was decorated with Epworth League colors, pennants, flowers and flags. The flags were furnished by city post office department.

Mrs. B. McFall the District President, had everything well in hand; Mr. McKerson Ardmore, President, conducted morning watch. At the morning session the president delivered the address in which she told of work accomplished during the past year also outlined work for and set the goal for 1924. Reports followed from different chapters. Every chapter reported something for central office dues. This was immediately forwarded by the secretary Miss Thelma Boyd. Oklahoma City Chapter with Miss Thelma Johnson as president, reported largest amount. At this hour Prof. R. B. Hayes, our college president and institute manager arrived. He was greeted with yells and songs. He responded and we began to feel we were right in the midst of the institute again. The annual sermon was preached by Rev. G. B. Sawyer, the young folks preacher.

Afternoon session consisted of a literary program. Especially interesting was symposium—The League at Work. At the close of this number the fourth vice-president led with the success yell. Mrs. McFall had invited the citizens out for a "get acquainted" meeting; they came in large numbers and we had a great time. The local chapter with Mrs. Daniels as head, served sandwiches, cream and pop.

At 7:30 we went back into the church and by 8 o'clock there was not standing room. Then came the oratorical contest; subject: "The Method of Brotherly Co-operation as that Practiced by the Methodist Epis-

copal Church the Best solution for the Negro Race." We mention Miss Delilah Cox of Purcell, Mayfel Brazelton, Clara Johnson and Mattie Evans. Clara Johnson of Oklahoma City was awarded the \$5 gold prize. Miss Evans was a close second. Dr. Clark, the colored city physician, Prof. Smith of city school and Dr. H. T. S. Johnson, Secretary of Inter-racial Co-operation, were the competent judges. The winner's pastor, Rev. G. S. Sawyer, presented the prize. Rev. Darius pastor of Ardmore charge presented President Hayes and we listened spell-bound while he addressed us on the subject "Salvaging the Youth". Our district superintendent was well pleased with his young folks and assured them of his confidence in them to help in the church's great program.—C. Johnson, reporter.

PITTSBURG, TEXAS—Morris Chapel M. E. Church: This has been a great year's work accomplished thus far, we have been successful in adding ten feet to our Church, and also recovered the entire building. It will be surprising to many of our former pastors to see what a wonderful change made in our church in the past twelve months. Our pastor, Rev. N. N. Sawyer has made much progress in our church work with his small membership. Much credit is due him for his hard and faithful service. At Morris Chapel a beautiful one half block has been paid for and our Church has moved from its old site to this beautiful front which faces North avenue. Our attention and efforts are to wind up our entire deficit to the Centenary within the next three weeks. Thus we hope to have pastor in fine shape for the Annual Conference, October 31. Mrs. Bertha Parrison, Reporter.

BALTIMORE, MD.—The congregations of Green Springs and Mt. Washington M. E. Churches have rented a new parsonage for their minister. Rev. John F. Monroe, out in the beautiful Green Spring valley. The Rev. Mr. Monroe is the first itinerant minister to live on this work of the Green Spring charge, and the people of Green Spring expressed their joy in having Rev. and Mrs. Monroe in their community by coming to the parsonage on Tuesday of Sept. 25th; and filling the pantry with groceries enough to last the better part of the winter.

On Friday of Sept. 28th Dr. J. H. Walters, B.S., delivered an excellent lecture at Green Spring. Dr. Walters took for his subject "The three essentials of true happiness." Dr. Walters laid stress on developing a wealth, health and love consciousness. The church was crowded to capacity and there were many friends from the city. A musical program was also one of the features of the evening. Duets were sung by Mrs. Rebecca Gwathney and Mrs. Nellie Diggs. Mrs. Douglass Smith and Mrs. Nancy Davis. Mrs. Hattie Page of Baltimore accompanied Miss Carter from the city who was also one of the guests.

On Monday night of Oct. 1st the people of Mt. Washington came over to the Valley and gave Rev. and Mrs. Monroe a surprise party, and brought

many beautiful dishes, cooking utensils and linens.

The congregations of both churches are very happy to have their minister to live on the work and are looking forward towards a good conference year.

CHICAGO, ILL.—South Park M. E. Church: At present the Rev. Dr. N. S. Shamborgue, formerly of Georgia, sent to us by our good Bishop, R. E. Jones, D.D., L.L.D., is in his first year's work, and it is gratifying to state that he is co-operating with the church, the learned, the unlearned, the home and the hall, and is making good along all lines. He has a great program for the church, and so far has succeeded admirably in making things go. Among some of the accomplished in his few months with us are the increasing of enthusiasm and general good feeling among the members, thereby increasing the attendance at both morning and evening services. We are proud to say this gospel minister has as his army hearers some of the leading business and professional men and women of the city. I will mention a few: Prof. W. E. Mitchell, secretary and treasurer of the trustee board; Dr. Nathaniel Green, Mrs. Florence Webb, Mrs. Katherine Brice, and others too numerous to mention. Our Sunday School is second to none in this great city, under the leadership of our efficient Sunday School superintendent, W. H. Marshall, M. D. This good man is loved by all in his Sunday School. He put on a little rally for the church, and just a little effort among his pupils raised quite sixty-five dollars. We must say every phase of the church is looked after by our eagle-eyed pastor, Dr. Shamborgue. Old South Park is crowded from the pulpit to the door every Sunday. Dr. Hughes, our secretary of church extension society preached a great sermon at 11 o'clock Sunday the 21st instant. We are proud of our pastor to know him is to love him. He has great power with men. His sermons are inspiring to all. Pray for us, we are going over the top with our centenary quota.—Rev. Geo. W. Baker, Reporter.

COLUMBUS, MISS.—On Friday night, September 14, 1923, a gallant party, led by Mrs. M. Short, entered the parsonage of St. James M. E. Church, Columbus, Miss., singing, bringing in the sheaves and laid many pounds of choice groceries and a nice cash purse on the table, which was a very agreeable and appreciated surprise to the inmates. The party then sang, "The Fight is On," after which the Rev. A. G. Cole and his wife thanked the friends for their kindness after singing "Blest Be The Tie," the party abandoned.

CANTON, MISS.—Says the work is alive spiritually and financially. The Sunday Schools under the leadership of Brother Sims, and Fields, are doing nicely. Also the Ladies Aid Society and the Woman's Home Mis-

(Continued on Page 16)

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SPECIAL NOTICES

Ministers and delegates going to the seat of the annual conference West Point, Ga., Nov. 7-11, a special car will leave Birmingham Terminal station over the Central of Georgia Nov. 6, at 7 o'clock, reaching Opelika at 11:30 a. m. Special accommodation from Opelika to West Point, train leaves Opelika at 2:30, reaching West Point at 3:25 p. m.

All delegates must reach Birmingham on and before Nov. 6 at 7 o'clock for the special car. Straight fair is \$5.60, Clergy \$3.25. Special accommodations await our return Nov. 12.—J. W. Whitfield, Birmingham, Ala.

DALLAS, TEXAS.—To the Board of Examiners, and Undergraduates of the West Texas Annual Conference: You are requested to meet in St. Andrew's Methodist Episcopal Church, Ft. Worth, Texas, December 4th, 1923 at 9:30 a. m., for the purpose of finishing up our work for the Conference year. You who attend the Summer Schools of Theology, please bring your certificates with you, and present the same to the examiners of your class. Yours, J. W. Weakley, Chairman, J. C. Eusar, Registrar.

The new address of Rev. S. M. Gordon is 515 Wildwood Ave., Verona, Pa.

To all correspondents: All persons wishing to know my whereabouts may reach me at Tullahoma, Tenn., instead of Nashville, Tenn., No. 45 Trimble St. Brethren, drop me a line. Yours in His Name,

J. W. Sabastian, Ped.D. D.D.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

WILLIAMS—Mrs. Luvernia Williams, a highly respected citizen of Columbus, Tex. and a faithful and dutiful member of St. Paul M. E. Church for 40 years, departed this life in full triumph of faith October 16, 1923. She was buried from the church of which she had spent her younger life with Masonic and U. B. F. honors. Sister William leaves 5 daughters, 2 sons, and a host of near relatives to mourn her. The funeral sermon was preached by the pastor, and assisted by Revs. Bryant, Sanford and Franklin, P. C., of the A. M. E. Church; D. F. Vance, P. C.

COLEMAN—Brother Berry Coleman, Roanoke, Alabama, a good Christian worker and worthy citizen passed away September 13. The deceased was born in Chambers County, near Fredonia, Ala., March 6, 1847, age 77 years. He was a member of the Methodist Episcopal Church for more than 50 years. During this time he served as Sunday School superintendent, steward, class leader and trustee. He and his good wife lived happily together for 53 years. Eight children were born un-

to them, three died in infancy. He is survived by three sons, two daughters, twenty grandchildren and a dear wife. He also leaves a host of friends to mourn his loss. The funeral service was held at Peace and Good Will Church. The building was crowded to its utmost capacity with friends, both white and colored, who came to pay their last respects to their departed friend and brother. J. P. Russell, principal of Randolph County Training School read the obituary and served as master of ceremonies. Prof. J. A. Riley spoke of Brother Coleman as a citizen, Mr. C. A. Johnson spoke of the deceased as he had known him in the church. Remarks by Rev. S. A. Adamson, Rev. C. C. Terry and Mr. Ben Williams. Mr. W. H. McMurray, a prominent white merchant of this city paid a high and touching tribute to Bro. Coleman as a worthy citizen loved by both races. The funeral was preached by Rev. A. Callahan, pastor of Bethel Methodist Episcopal Church. The body was carried to its last resting place and there the great warrior, our friend, brother, father and husband, was hurled beneath a pyramid of flowers.—Reporter.

WOODWARD—The remains of Sister Mary Woodward, who died September 14, were shipped to Cookeville, Tenn., her home, from Columbus, Ohio. She was a member of the A. M. E. Church. She leaves to mourn her passing, father, mother, five sisters, three brothers and a host of relatives and many friends. Her funeral was preached by Rev. Wm. Holden, assisted by Rev. F. N. New at Wright's Chapel Methodist Episcopal Church, and was largely attended.—Reporter.

CRESCENT CITY NOTES

MOUNT ZION—It is very gratifying indeed, to announce that Sunday, Oct. 14th, was an eventful day as we had a most vivacious and hilarious time throughout the day. At early prayer meeting, everything was aglow with that spirit only attained by the saints. At Sunday School with an unusual large attendance, all was serene, and wonderful progress is being made. Miss Gertrude Green is superintendent, and is without a peer as past records will show. Our Epworth League is progressing nicely and making great strides and with such capable leaders at the helm as our young Mr. Jos. Steward and Mrs. L. Evans, success is assured. At evening service we had 189 communicants, our hierarchical pastor, Dr. Cornelius Johnson administered the communion. It is needless to repeat that our choir who is noted for its creative spirit was again to the fore. On Tuesday night at class, we had a real old jubilant love feast and many hearts were made glad. We are glad to hear that Miss Leona Gaines, a prominent member of our choir is convalescing after a brief illness and hope to have her with us soon. We extend a cordial

invitation to all to visit our church, as you will be made welcome.—E. J. Lacals. Reporter.

FIRST STREET M. E. CHURCH.—An old-fashioned basket meeting will be held at First Street Church November 11. All city pastors and people are cordially invited. The meeting begins at 2 p. m., closing at 5 p. m. The church is located at First and Dryades Street.—Rev. T. F. Robinson, Pastor.

CARD OF THANKS

Sincere thanks and appreciation are tendered to Reverend C. S. Stanley, Rev. W. L. Cash, Rev. B. G. Dawson, Dr. C. W. Vance, Dr. Hy. Leldenheimer, Dr. E. Chas. Thornhill, the choir of Wesley M. E. Church, and also for the beautiful floral offerings, and all relatives and friends for their kindness during the illness and death of my husband the late William Jett Dungey.

Mrs. Elvira M. Dungey, daughter and other members of the family.

I desire to thank Sister Anna Ennes, of New Orleans, La., for a \$30 overcoat for Conference. Sister Ennes is one of our outstanding 100 per cent Methodist characters, who has always stood by the Methodist Episcopal Church, one who paid 5 years quota of the Centenary the first year 1919, and paid \$5.00 each year thereafter. May God's choicest blessings forever rest upon this good woman. Dr. F. R. Butler, Pastor, Baker, La.

INQUIRY

Mr. and Mrs. Will Norwood are inquiring as to the whereabouts of their lost son, George Louis Norwood. Anyone having such information please write us at 210 Woodruff Ave., Toledo, Ohio. He was last heard of a year ago in Ellingsburg, Wash. He is 19 years of age.—Mr. and Mrs. Wm. Norwood, 210, Woodruff Avenue, Toledo, Ohio.

WHAT THE CHURCHES ARE DOING

(Continued from Page 15)

sionary, under the Leadership of the presidents are doing great things for the church. We are preparing to buy an organ for Hope Well Church. We have held three quarterly conferences under the leadership of the Rev. Dr. L. N. Price, with good results, the people say the work is getting better than ever before.—Annie Govillie, Reporter

Class No. 1, W. M. Waites, \$5.00; Class No. 2, W. J. Waites, \$2.50; Class No. 3, Jerry McBrayer, \$2.05; Class No. 4, David Mathis, \$2.90; Class No. 5, A. J. Guinn, 3.30; Class No. 6, J. L. Canaday, \$10.00; Class No. 7, Robt. Waites, \$3.00; Class No. 8, Ruben Woodkin, \$2.00; Class No. 9, Robt. Guinn, \$2.12; Class No. 10, L. V. Waites, \$1.56; Class No. 11, R. E. Waites, \$2.00; Class No. 12, R. H. Sanders, \$1.45; Class No. 13, Charity Guinn, \$2.05; Class No. 14, Easter Elliott, \$3.26; Class No. 15, M. P.

Jones, \$3.50. Total raised by leaders, \$46.69. Total money raised during meeting for all purposes \$63.00. We want to thank members and friends for their hearty cooperation during the revival.—Rev. James Carraway, P. C.; Ernestine Guinn, reporter.

QUARTERLY CONFERENCE

(Continued from Page 13.)

during the year. Monday evening following the quarterly conference, banquet was given by the church to the city teachers, which was enjoyed by all who were present.—Frank L. wards, Reporter.

MARSHALLTOWN, IOWA.—Second quarterly conference convened Oct. 13-14, and on account of other work in the district our district superintendent could not be with us and we had a spiritual feast all day. There were two converts and two additions to the church. The pastor's and superintendents' class were met in full. Raised \$35.00 for the Centenary. We raised for purposes \$301.65 and the district organizer, The Women's Home Missionary Society has organized a society here with a membership of 10. Our quarterly conference was held by our pastor, the Rev. D. J. Mitchell.—E. Morrow, Secretary.

HATTIESBURG DISTRICT.—The district conference of the Hattiesburg District was held at De Soto, Miss., August 15 to 19, inclusive, and the day, August 16, was Bethel Day for the conference. We desire to express our sincere appreciation towards the officers and loyal members of Spring Hill Baptist Church for helping to make Bethel Day a banner day at the conference. So stirring addresses were delivered. R. H. McAllister, Manager of the Western Christian Advocate; Bro. M. Jones, Area Secretary; Prof. J. F. Shaw, President Haven Institute and several other visitors from other districts were present and delivered timely addresses. We thank all helping to make this the banner conference in the Hattiesburg District. Come again.—Nellie M. McRee, reporter.

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Two new books by Bishop R. Carter: "Feeding Among the Lilies," a book of sermons and addresses, "Canned Laughter," a book of anecdotes for all public speakers, for those who wish to enjoy a laugh under the shadow of the living lamp.

Price \$1.50 each. Send to the M. E. Book House, Jackson, Tenn., or to Bishop R. A. Carter, 4408 Conness Avenue, Chicago, Ill.

Southwestern Christian Advocate

LORENZO H. KING,
Editor

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No. 47.

THE METHODIST BOOK CONCERN,
Publishers

"Churchwide Appeal At Christmas For Japan Rebuilding"

To the Pastors and Members, Methodist Episcopal Church: The executive committee of the council of Boards of Benevolences in special session at Buffalo, New York, November Ninth, has ordered postponement of Christmas Appeal for designated Home and Foreign Mission projects previously authorized by the Council. This action was taken after careful consideration of great emergency need of Methodist work in Japan caused by earthquake. The need is so compelling and opportunity so large that extraordinary measures were felt necessary. Committee authorized as substitute for previous plans churchwide appeal for funds for rebuilding work in Japan, culminating Sunday, December 23rd. Funds will be applied to rebuilding both Board of Foreign Missions and Woman's Foreign Missionary Society. All Benevolent Boards and Woman's Foreign and Home Missionary Societies will unite in this appeal and report. It will be an enterprise of the whole church, this undertaking under direction of special committee with Charles W. Iglehart, Toyko, Japan, Secretary. Final amount emergency need not yet fixed, but on the basis of personal representation cables and information from Japan, cannot be less than one and a half million dollars. Watch for particulars next week. Mrs. Thomas Nicholson, President Woman's Foreign Missionary Society, Bishop Luther B. Wilson, President Board of Foreign Missions, Bishop Joseph F. Berry, Chairman Executive committee Council of Boards of Benevolence, Bishop Thomas Nicholson, Chairman Committee on Conservation and Advance.

GOOD LITERATURE DAY, NOVEMBER 18th-PASTORS RAISE YOUR FULL QUOTA OF SUBSCRIPTIONS

SOUTHERN EDITORS AND RACE RELATIONS

At a conference of Southern Editors held in October, the editors of leading daily papers of six Southern States, in a signed statement pledged themselves to a policy of mutual helpfulness and co-operation between the races in the south, for adequate educational advantages for colored people, for equality before the law, and for the abatement of mob violence.

It is a truism that the greatest enemy not only to the Negro but to ethical social progress in the South has been the prejudiced partisan public press. Organized compactly, powerfully panoplied with influence, it has studiously held its iron heel upon the head of the Negro race. Public opinion around the world has beheld us as we were mirrored by this passionately poison press. Our defects such as are common to all men have been heralded far and wide; our virtues seldom acknowledged, have been suppressed into obscure corners of these potent moulders of public opinion. Such systematic strangling of racial reputation and aspiration has done its work against us; such work as only decades or a century will be able to counteract.

But the task must be begun of remedying the wrongs thus perpetrated. It is commendable that the Southern press makes a beginning. In proportion as sincerity of purpose and heart inheres in their speech and confirms their signatures, these editors will contribute to better race relations in the South. Their statement follows:

"In the attainment and maintenance of improved inter-racial relations in our Southern States we believe that a policy of co-operation between the more thoughtful of both races is

fundamental, this being the antithesis of antagonism and polemic discussion.

"Mutual helpfulness between whites and blacks should be encouraged; the better element of both races striving by precept and example to impress the interdependence of peoples living side by side, yet apart.

"The Negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was made to publish news of a character which is creditable to the Negro, showing his development as a people along desirable lines. to a higher standard of living.

"We do not believe that education suited to the needs of the individual of any race is harmful. It is a generally accepted fact that in both races if the entire mass were educated, industrial problems would adjust themselves automatically and the less fit of either race would find the work and place for which he was best equipped. It has been authoritatively stated that the Negro demand would absorb all teachers, preachers, physicians and lawyers the schools may turn out.

"The influence of the thoughtful men of both races should be invoked in the effort to establish and assure equality before the law for Negro defendants in all criminal trials.

"Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support.

"In the harmonious co-operation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations."

A DESTRUCTIVE PROCESS

Recently we were talking with a friend of ours concerning racial progress in a certain small city in one of the Southern States. He made to us the startling statement that the few thousand Negroes of his city pay into the coffers of that city something like \$2,000 every week through fines imposed in the regular grind of the city's police courts. What is reported of this city can be reported of a hundred others throughout the country.

It is high time Negroes were waking up to reflection on this state of things. In such a situation is revealed a destructive social process and one that must be arrested. Let alone, such a process works financial impoverishment both to the individual victims and to the group. Few individual Negroes of this type are sufficiently "fixed" economically as to be able to afford such prodigal paying out of money. And rarely do the well-to-do Negroes get caught in the net of such courts except in some sections where racial prejudice becomes so rampant as to manifest itself in civic persecution at the hands of a municipal clique. It is usually, almost invariably the penurious and least able type of Negroes, the illiterate, the criminal or careless and shiftless type who feed the merciless maws of the police courts with their free dollars. And as this is done, such individuals or their families, not infrequently both, become social wards and increase the burden of support on the charities of society.

And such a process likewise impoverishes by an unnoticed method the coffers of the race. Thus are impaired the total resources and assets of the race. It is simple mathematics to observe that the Negroes in the city above referred to pay the police courts of their city more than \$100,000 each year. At that rate, in more than a hundred such cities of the country, the criminal or socially unfortunate and uncontrolled Negroes of a hundred such cities pay out to the courts annually more than \$10,000,000.00—an appalling economic waste out of the assets of the race. This sum withheld from the courts and invested in an institution or channels of production would work wonders in the economic and cultural progress of the race.

This group that feeds the police courts weekly by their conduct in this regard, adds greatly to the burdensome task of the self-respecting element among us in our effort to lift the race to a higher plane of social progress. For we are inseparably joined, each to the other. The weight of each element is distributed among the total mass and we rise or fall together. It is true in the matter of wealth distribution, of our ideals and of our conduct. Besides, it is a sad comment on our powers of racial self-control that so many of our folk make themselves the objects of police and court discipline and regulation. The Negro needs, among many other things, to develop

to a greater degree the powers of self-control and discipline.

The assertive, pompous and loud attitude that assumes liberties beyond the confines of individual rights; that urges a certain class in the community to disregard the rights of others, the corporate rights of society, must be corrected by social discipline which reveals to the illiterate erring one, his true relation to social wellbeing; that he may know that society is larger than the individual and that the social will is supreme.

In such a consideration is revealed the ever unfolding task of the home, the school and the church as constructive agencies. Social activity, social conduct is directed and controlled through the dominant public opinion created by these fundamental institutions, to which should be added the powerful public and religious press.

The church more and more through her pulpits and press must give herself with abandon to this task of enlightenment and moral restraint of this unfortunate group among us. The evil of this destructive process of money wasting in the courts of the several communities must be revealed in all its hideousness. Young people's societies, Sunday Schools, and social settlement programs must din it into the ears of the youth with such persistence that the next generation and the next will cease completely to enrich the city by paying for their erring conduct while at the same time they impoverish others as well as themselves by this very same process of unrestrained social and civic conduct.

Personal and General

Drew Theological Seminary has received recently and applied to its Endowment Fund \$11,000.00.

The Rev. Dr. G. R. Bryant, Pastor of our Scott Church, Detroit, Michigan, found that Church \$6900.00 in debt. In his pastorate of less than one year he has paid every dollar of the indebtedness and secured a clear title to the property.

The Supreme Council of the Scottish Rite at a recent meeting at Washington, D. C., conferred the degree of Knight Commander of the Court of Honor upon Bishop A. W. Leonard of San Francisco.

"Mob law and lynch law," said Federal Judge George M. Bourquin recently, in charging the jury in a mob violence case in Billings, Mont., "mean the dissolution of government and society, and if juries give heed to the specious plea of patriotism and refuse to vindicate the victims, they inspire distrust in orderly government, and will be responsible for the anarchy and overthrow of social order which must follow."

At the recent session of the Southern California Conference, Bishop Leonard delivered his lecture, "Theodore Roosevelt" to an audience that filled the great auditorium of First Church, Los Angeles. The special collection taken upon that occasion for the benefit of the Conference Claimants' Permanent Fund amounted to \$2,400.

(Continued on Page 4)

THE SMALL COST OF HANDLING MILLIONS

A Plain Statement on the Cost of Administration, Education and Promotion of the Committee on Conservation and Advance and the Benevolent Boards.

(By Morris W. Ehnes.)

Treas. Com. on Conservation and Advance.

One of the questions which arises in these days is that of the expenses connected with the work of our benevolent boards. It is not correct to compare the expenses of our boards with what is usually described as overhead in business organization.

What readers desire to know is the amount of money which actually reaches the field of missionary service and the expense items connected therewith. During the last fiscal year ending October 31, 1923, the total Centenary receipts including annuities issued and income from trust funds were \$14,186,076.96. This amount, showing the amount and percentage, was distributed as follows:

	Amount	Percentage
Board of Foreign Missions	\$5,184,751.80	36.55
Board of Home Missions and Church Extension	5,184,751.82	36.55
Board of Education for Negroes:	616,239.03	4.34
Board of Education	936,718.14	6.60
Board of S. S.	321,810.56	2.27
Board of Conference Claimants	9,530.30	.07
Board of Epw'th League	96,887.98	.68
Amn. Bible Society	142,957.04	1.01
Bd. of Temperance, Prohibition, Pub. Morals	142,990.31	1.01
Gen. Deaconess Bd.	42,902.37	.30
Bd. of Hos. and Homes	33,371.77	.24
Commission on Courses of Study	55,096.82	.39
Com. on Life Svc.	54,776.01	.39
Committee on Conservation and Advance	787,463.76	5.55
To other Interests	297,496.47	2.10

During the Centenary campaign, several institutions and agencies were included by conference vote and special agreement, and all funds paid on these subscriptions received Centenary credit.

Annuities and Trust Funds:

Bd. of For. Missions	243,548.42	
Bd. of Home Mis. and Church Ex.	34,782.36	
	278,330.78	1.97
Total Distribution	\$14,186,076.96	

It is necessary to explain the present method of distributing funds in order that there may be a closer understanding of what follows. The Joint Centenary Committee in the early days of the Centenary period guaranteed the apportionments in full of all the boards except the Board of Home Missions. It was also agreed that the expenses of the Centenary Conservation Committee which later became the Committee on Conservation and Advance, should be borne by the eight boards on the basis of their asking.

These agreements were ratified by the Council of Boards of Benevolence at its meeting in Boston.

At the General Conference in 1920, other boards and commissions were organized whose budgets had to be provided for. A new apportionment covering these items might have been transmitted to the churches but this would not have been accepted very cordially. Therefore, the Council of Boards of Benevolence agreed to provide for the expense of these new organizations out of the regular Centenary offering.

Today fourteen boards and commissions are beneficiaries of the Centenary funds paid by the churches. In a few areas local interests also are included which share in the receipts from the conferences of their areas.

Boards and commissions may be separated into distinct groups, those which administer funds for Missionary work at home and abroad, and those which use their income for some phase of educational work for the Church.

In the above distribution the boards which administer funds are the Board of Home Missions and Church Extension, the Board of Foreign Missions, the Board of Education, the Board of Education for Negroes, and the American Bible Society. These five boards receive 87.02 cents of each dollar of Centenary income. Outside interests not under the direction of any of the boards receive 2.10 cents of each dollar of Centenary income. The other boards and commissions whose chief function according to General Conference legislation is that of education and promotion receive 10.88 cents of each dollar of Centenary income.

Let us analyze the expenditure of three of the boards which are grouped as appropriating funds for missionary work at home or abroad:

The Board of Home Missions and Church Extension distributed 95.60 cents of each dollar for missionary work, used .31 cents for education and promotion, and 4.09 cents for administration. The Board of Foreign Missions distributed 88.43 cents of each dollar for missionary work, used 1.56 cents for education and promotion, and 4.12 cents for administration. There is also one item of 5.89 cents under the Board of Foreign Missions headed "special" which covers payments on indebtedness and interest thereon. Whatever may be said of this item it cannot be classed as administration or education and promotion. If the Board of Foreign Missions in the first Centenary year had not made such generous advances to the fields and especially for European relief they would not be under such heavy debt as they now are. The Board of Education for Negroes out of each dollar received distributed 96.53 cents direct to schools, used 1.39 cents for education and promotion, and 2.08 cents for administration.

The best way to determine the overhead expenses is to take those boards which administer funds for missionary work and trace the course of a dollar as it comes from the local church to the treasurer of the

Committee on Conservation and Advance, is transmitted to the boards, and then to the fields. Of each dollar received, the Committee on Conservation and Advance uses 5.55 cents for expenses. Then it goes to the Board of Home Missions and Church Extension which used last year of each dollar of their total receipts 4.40 cents for administration, education and promotion. If these two amounts are added they will total 9.95 cents used for so-called overhead of each dollar contributed for home missions. In the case of the Board of Foreign Missions 5.68 cents of each dollar of their total receipts was used for administration, education and promotion. Add to this the expenses of the Committee on Conservation and Advance of 5.55 cents of each dollar and there will be a total of 11.23 cents of each dollar contributed for foreign missions. Again take the Board of Education for Negroes whose expenses are 3.47 cents of each dollar of their total receipts for administration, education and promotion and add the expenses of the Committee on Conservation and Advance of 5.55 cents of each dollar there will be a total of 9.02 cents of each dollar contributed for the work of educating the Negroes. The course of a dollar may also be easily traced through the Board of Education and the American Bible Society.

Right here a warning should be interposed against making a very false interpretation of these statistics. It will give an entirely erroneous idea of the facts if one were to take the so-called total overhead of 9.95 per cent of the Board of Home Missions plus that of the Committee on Conservation and Advance, then add the 11.23 per cent of the Board of Foreign Missions plus the Committee on Conservation and Advance, and do the same thing for the other Boards, and imagine that the sum total of the additions gave the total over-head cost. The result would show an overhead of about 30 per cent for only three Boards. This would be entirely wrong. For, as will be readily seen, the same 5.55 per cent for the Committee on Conservation and Advance would be figured into each total. Thus the over-head cost would be duplicated each time that a percentage for one Board is figured out. In writing and speaking on this general matter many have fallen into this very serious blunder.

Below are listed the boards whose chief function according to General Conference legislation is that of some form of education. They are: The Board of Sunday Schools, the Board of Epworth League, the Board of Conference Claimants, the Board of Temperance, the Board of Hospitals and Homes, the Commission on Courses of Study, the Commission on Life Service.

There is a tendency to class all of these boards as a part of the over-head of the Centenary fund. This is incorrect because it was clearly understood that a part of the Centenary fund was to be used for the eight boards when the campaign was launched and later by action of the Council the other boards and commissions were included. Because the work of these boards is educational in character, in accordance with General

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PRAYER FOR TODAY:—O

Lord God, I pray thee send me good speed this day.—Genesis 24:12.

legislation it is impossible to class their expenditures as overhead.

We now come to a discussion of the expenses of the Committee on Conservation and Advance because these may be considered as a part of the so-called overhead of our Centenary fund.

It is fair to state that the whole energy of the Committee on Conservation and Advance is employed in producing present and future income for the boards. The Committee in its educational work is dealing with the whole Church and is training the Church of the future as well as the present enrolled membership.

Objections are made to the cost of the work done by the Committee on Conservation and Advance. First, it must be noted that the salaries are modest compared with those paid the same type of persons employed in the business world. For doing similar work and carrying the same responsibility, men are paid two to five times as much in the business world. Moreover, the travelling expenses of the employed officers are small compared with those of the average salesman who represents a large house. In conversation with several salesmen it has been revealed that their average expenses are from seventy-five to one hundred dollars a week, which means from three to five thousand dollars for a salesman's year. The largest travelling expense account of any man on the staff of the Committee on Conservation and Advance is less than two thousand dollars a year. On long trips most of the men occupy upper instead of lower berths to save expenses, and take the cheaper rooms at the hotels. Instead of taking taxis our men usually take street cars or walk. It is safe to state that men connected with the boards and commissions are making every

effort to economize, and if any reader can suggest further practical economies they will be gratefully received.

Of every dollar coming from the local church there is used 5.55 cents for the expenses of the Committee on Conservation and Advance. This amount takes care of the work of education including the publication of all literature on the work of the boards and stewardship. It cares for the cost of publicity in the Church and secular press and the manufacture and distribution of lantern slides. It covers the cost of rent, postage and express, printing, insurance and all salaries including clerks, stenographers and employed officers. It also covers the cost of keeping up the area offices. Sometimes the statement is erroneously made that this expenditure is made to collect Centenary subscriptions. This is untrue, because the receiving, acknowledgement and distribution of the benevolent funds to the boards could all be done for less than \$50,000.00 a year if that is all the Church desired the organization to do. Another question to be considered is: what would be the cost of education and promotion if each board was carrying a separate education and publicity campaign. It is reasonable to believe that it would be larger than by the present co-operative method.

Comparing these expenses with those of business firms one gets a better idea of the evident economy. In a book entitled "Auditing Theory and Practice," by Montgomery, there appears on page 622 a statement in regard to the overhead or cost of doing business in twelve different commercial lines. The lowest overhead is in the grocery business 15.91 per cent; the highest is in the jewelry business, 24.86 per cent.

The present statement is not drawn up in the attempt to say that the overhead could not or should not be cut. It is possible that some of the overhead could be cut by combining separate boards. It could be cut by eliminating some of the work done now. The only object of the present statement is to tell the exact facts of what the present cost is.

In closing it should be observed that if every church in Methodism would meet its responsibility for its share of the general benevolent program of the church without any aid from without all of the expenses for education and promotion might be eliminated but as long as the churches need outside stimulus it will be necessary to expend money for education and promotion. Moreover, if every church would meet its full share of the responsibility for the benevolent work of the whole church, the present organization could handle twenty-five million dollars a year with no greater expense than they had last year in handling fourteen million because less work would have to be done in education and promotion. Therefore, the question of expense depends entirely upon the missionary spirit which prevails in the local church. If no missionary education were needed except that done by the pastors, the question of expense would be reduced to a minimum.

There are just too many names to print here, but the appeal is just as personal as though your name were here. This note concerns that *Past Due* account you owe The Methodist Book Concern or Southwestern Christian Advocate, 631 Baronne St., New Orleans, La. Have you overlooked us? Why have you not made a remittance? We sent you several letters and a statement of your account, but you have not responded. You promised at your last Conference that you would send it at once. You have had those books and papers a long time. It is very important that a remittance be made *Now*. We must meet our obligations in this office and you can help greatly by sending what you owe in the *next mail*. Pay *your Bill*.

PERSONAL AND GENERAL

(Continued from Page 2.)

Bishop Wilbur P. Thirkield, of Mexico City, recently had a conference with President Coolidge at the White House. He presented a report on conditions as he had found them in Mexico and urged that the fortification along our Southern border be discontinued in order that the Southern border might resemble the Northern. He expressed the belief that its effect would be most salutary in the Mexican Republic and go a long way toward establishing the same reciprocal relations as exist between the United States and Canada. The Bishop also conferred with Secretary Weeks of the War Department along these same lines.

Ohio Wesleyan University will grant scholarships totaling \$27,280 to members of the university's student body needing financial assistance to continue their college education during the present school year. Scholarships of an average value of \$79.96 have been granted to 323 students out of a student body of 1,197. More than two-thirds of these scholarships are held this year by men. The average value of the scholarships granted women students is, however, ten dollars more than that for the men. Scholarships given to 18 foreign students account for \$2,700 of the total while another \$4,000 is given in tuition discounts to children of Methodist ministers who are in attendance at Ohio Wesleyan.

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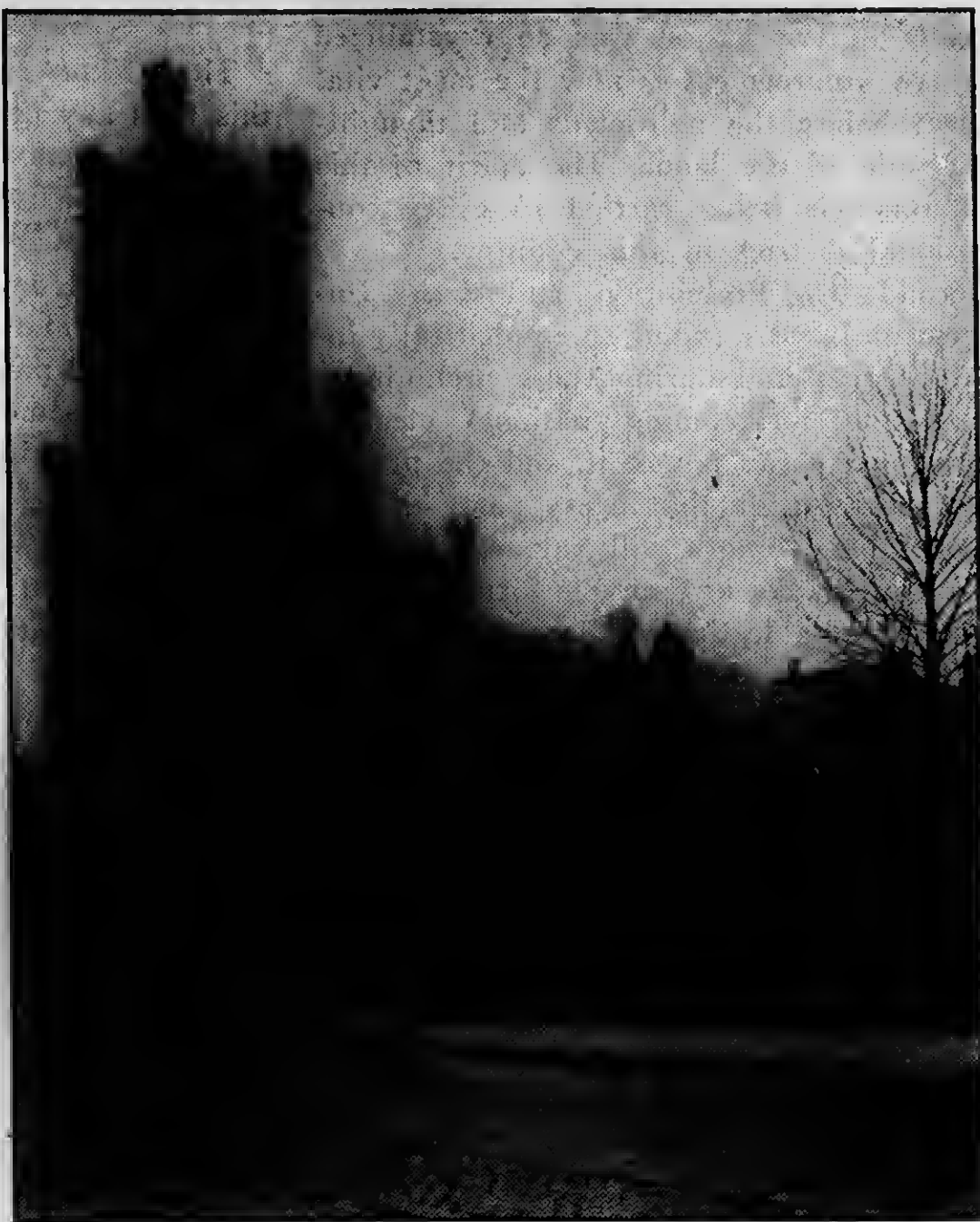
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R. E. JONES TEMPLE OPENED

"Brethren, I have the honor and pleasure of presenting to you the Rev. Robert E. Jones, Bishop-elect of the Methodist Episcopal Church."

As these words were spoken May 19th, 1920, at the General Conference in Des Moines, Iowa, there flashed through the mind of a young Negro pastor sitting in the gallery the thought that in some way the election of the first Negro General Superintendent of the denomination should be honored by the Negroes of the Church with a suitable memorial. Three and a half years later the inspiration of that unique moment has become a reality by the formal opening Sunday, October 28th, 1923, at Louisville, Kentucky, of the R. E. Jones Temple Methodist Episcopal Church.



MAGNIFICENT LOUISVILLE MEMORIAL TO FIRST ELECTED NEGRO BISHOP OF THE METHODIST EPISCOPAL CHURCH

Bishop Jones, who was scheduled to be present at the opening, was prevented by illness. His place was filled by Dr. J. W. E. Bowen, Vice-President of Gammon Theological Seminary. Dr. Bowen is a lifelong friend, and for three years was the teacher of the Rev. I. Garland Penn, Jr., who had the vision and who sacrificed to see it become a reality. Dr. Bowen's happily chosen text was "Whereupon, O King Agrippa, I was not disobedient unto the Heavenly vision." Other speakers of the day were Mrs. Mary McLeod Bethune, head of the Daytona Normal and Industrial Institute of Florida, with which Cookman Institute was recently combined; the Rev. Jay S. Stowell of the Publicity Department of the Committee on Conservation and Advance and the pastor. The District Superintendent, the Rev. R. F. Broadbush shared in the services and Dr. I. Garland Penn, Sr., father of the pastor, presided at the after-

noon mass meeting. Neighboring pastors participated. The Booker T. Washington Band courteously volunteered their services for a most appropriate selection rendered at the afternoon services.

A feature of the evening service, at which the pastor preached his first sermon in the new auditorium, was hymn written for the occasion by Mrs. I. Garland Penn, the pastor's mother. Other persons sharing in the services arranged for the two succeeding weeks are Bishop F. D. Leete, Dr. W. A. C. Hughes, of the Board of Home Missions, and various local speakers.

Magnificent International Church

The building itself, with an estimated value at present of \$200,000, was formerly an Episcopal Church in the downtown section of Louisville. Purchased at a nominal figure, it has, through outside stuccoing and inside alterations and decorations, been transformed

into a new building, equipped for institutional work and community service. A large kitchen and dining room make possible the serving of a regular Sunday dinner at the church, several hundred people easily being served to a chicken dinner on the opening day. The work of remaking and decorating the large main auditorium has been done with remarkable skill and the result will bear comparison with the very best. At the right of the platform is a shield bearing the simple inscription "R. E. Jones," and at the left a similar shield inscribed "M. W. Clair."

To Serve the Community

In his opening sermon the pastor made it clear that the new church was not a building to be worshipped, but merely a more worthy tool for rendering service to the community, of which the need is very great. Mrs. Penn is employed as a fulltime social worker, and a teacher in the public schools serves as a volunteer director of religious education. There is an unusually fine vested choir under the direction of Mrs. Penn. The church program already includes a great variety of club and society activities; a ministry to unfortunate girls; a most important hospital service, including singing in the colored wards and more recently, by special request, in the white wards, by the Men's Brotherhood; and a service for migrant Negroes and other Negro passengers detained at the railroad stations. A much needed children's clinic is to be established with the co-operation of the six doctors who are members of the church, most of them being graduates of Meharry Medical College. A dental clinic is also planned. Numerous other features are in early prospect, including a gymnasium program and a roller skating rink for the many colored young people among the fifty thousand Negroes of Louisville who do not have opportunities for wholesome recreation.

This church, which is one of the oldest in the denomination, dating back to 1833, was formerly the Jackson Street Methodist Episcopal Church. In its new home and under its new name it bids fair to be not only a worthy memorial of a great event in the upward progress of the Negro, but also a permanent and increasingly important factor in purifying and redeeming the Negro life of Louisville.

DREW CELEBRATES FOUNDERS DAY

Founders Day was celebrated at Drew Theological Seminary Thursday, October 18th. Graduates and friends of the seminary travelled in large numbers to Drew Forest to attend the special service in the seminary chapel. The address of the day was delivered by the Reverend Joseph M. Gray, D. D., Litt. D., a graduate of Drew, now the pastor of the Elm Park Methodist Episcopal Church of Scranton, Pa. The subject of the address was "A Report of the Knowledge and Belief of the Christian Ministry."

In his address Dr. Gray emphasized the value of knowledge and practicality to the Christian minister, but at the same time he impressively pointed out their limitations.

He expressed his opinion that the world is not so much in need of knowledge as it is of spirituality. The world does not so much need right thinking as it does right willing. "The preacher offers dynamic moral passion to a world dead in inertia. He is to make men live again. He comes to preach the power of God."

Dr. Gray paid an eloquent tribute to the social reforms which have been accomplished because of the social gospel of the church. But he added that there were dangers in the consequences. "Good wages," he said, "shorter hours, wealth, more time for leisure have not made men more honest, even though there is less crime. Conditions are better, but what about the spirit?"

Ultra-optimism and ultra-pessimism were alike discounted by Dr. Gray. While this

age is not clamoring for the preacher like a flock for its shepherd, the situation is far from hopeless and Dr. Gray affirmed his conviction that "the thunder of the preacher can win."

He characterized the prevailing mood of the world as one of revolution. He warned the students of Drew to beware of a passion for freedom which would blind their eyes to the things they are free to do. He stressed the fact that service and not liberty is the prize of lasting value. Though this is an age of revolution Dr. Gray claimed that it is none the less an age of opportunity, an age when through the foolishness of preaching as some call it, victory is won. "Though there be delay in the ultimate victory we shall have our reward in preaching 'The Unsearchable riches of Christ'."

THE NATIONAL ELECTION OF 1924 AND PROHIBITION

(By Dr. H. E. Woolever, Editor of the National Methodist Press, Washington, D. C.)

The Citizenship Conference which met in Washington, D. C., last month was the most significant gathering in the moral and religious forces of the Nation since the proclamation of the Eighteenth Amendment to the Constitution. In personnel, representing every organized political party and every significant religious body, except the Roman Catholic Church, was typical of the best in American life. It was a gathering of recognized leaders. In fact, the political life of the country was so generally represented that the able presiding officer, Fred B. Smith, whose genius and statements were most largely responsible for this gathering, remarked, "Ex-secretaries, senators and governors are just common in this conference."

This gathering has clarified for the benefit of statesmen and politicians in this and other nations that attitude of the majority of the American people on the question of prohibition. It came together in response to a call to the religious and moral forces of the Nation to emphasize the importance of good citizenship and patriotism as respects observance of all law, but with special reference to the Eighteenth Amendment to the Constitution of the United States and the enforcement acts.

Following a careful survey which revealed in certain sections of the country an alarming violation of the liquor laws and a dangerous indifference or opposition to all laws which are said to interfere with so-called "personal liberty," the speakers vigorously attacked the issue raised by the disloyal inhabitants of the land. Black and White Jew and Gentile, of every outstanding religious body, with the exception noted above, declared themselves unequivocally for the enforcement of the Eighteenth Amendment and its contributory laws. No more outspoken convention ever convened. Neither officials nor institutions which foster disrespect for the laws were spared nor gently handled. If the dictionary contained more declarative adjectives, they doubtless would have been used with all possible combinations and permutations. Those who defy the Constitution in not giving obedience to the Eighteenth Amendment were denominated by lawyers and statesmen of national repute as criminals, nullifications and treasonous persons not justly entitled to any of the guaranties to their property and person which this Nation assures to all. The rich users of liquor were put in a category below that of the ignorant poor or the starved anarchists, who either do not understand law or have no means to alter it except by force. These are strong phrases but each is amply justified when the verbatim reports of the session of this three-day gathering are reviewed.

The Outstanding Results.

Although the detailed summary of this conference is beyond the space of any journal, the outstanding results hold too important a relationship to the welfare of the nation and of humanity to be overlooked.

First: The sentiment of the leaders and patriots of the nation was so crystallized that law enforcement is now the most vital subject before the politicians and thoughtful people of the land. The spirit of this Conference is being carried to every congressional district in this country.

Second: The Prohibition and Law Enforcement Issue was put so emphatically in to the foreground during these preliminary days of the forthcoming national election that no party can ignore it, and the prediction is here made that every party of any considerable strength will put emphatic enforcement planks in their platforms.

The Honorable Carter Glass, secretary of the Treasury in the Wilson Administration, and now Senator from Virginia, on the second day of the conference declared that the Democratic Party will without question include a prohibition enforcement plank in its platform and give assurance that any attempt to evade this issue in the National Democratic Convention would be the signal for some lively happenings.

On the following day, Governor Gifford Pinchot of Pennsylvania, who is discussed as one of the possible candidates for the Republican presidential nomination, made an equally strong statement. He declared that the President of the United States is chiefly responsible for the enforcement of the Eighteenth Amendment and that he should make use of all the forces at his command to compel respect for the Constitution on the part of the lawless. He said in part: "The brewers, bootleggers and saloon keepers have made a larger issue than that between the wets and dries. They have thrown down the gauntlet to all law under the Government of the United States. They defy our Constitution and our laws as did their ancestors, the outlaws of the Whiskey Rebellion of Washington's time. Washington, in that emergency, took personal charge of seeing that the law was respected as supreme and was prepared to use all the powers of the Government if necessary to make it so. His example is a sound one to follow in the whiskey rebellion of today." He claimed that to remedy the trouble sources of supply must be checked—the manufacturing of liquor in large quantities and smuggling of liquor. "The Government prevents the smuggling of diamonds, why can it not cases of liquor?" His amplifying statements and declarations left no question as to the attitude the next National Republican Convention must take, whoever may be its standard bearer.

It is very obvious that delegates to the convention representative of the great constructive forces of the Nation would give support to candidates giving the most clearly defined policy for law enforcement, irrespective of party lines. This is a fight for the Nation's stability, or if the law breakers are permitted to defy this part of the Constitution unrestrained, there is no power to check the tide which will overthrow every law that is not personally acceptable to the criminally or indifferently minded rich and poor. As Former Vice-President Thomas

R. Marshall puts it, "The number of persons who believe in self government, and yet who are not self-governing, is far too large."

The striking situations, more numerous in this than any other gathering we have ever attended, cannot be recounted here. Two incidents which occurred during the compass of a few hours indicate something of the personal and democracy of this conference. It has been noted already that prominent leaders of all parties were on the same platform at the same session and all proclaiming the same principle of law enforcement.

It was stirring on Saturday evening to see in the First Congressional Church a noted Jewish lawyer of New York City, Louis Marshall, proclaiming the law from a Christian pulpit.

On the following evening, the Honorable William Jennings Bryan, Secretary of State under the Wilson administration, and three times candidate of the Democratic Party for the Presidency, preached on prohibition to the congregation, the most prominent member of which was the Republican occupant of the White House. It was evident that the President enjoyed the remarks of the "Silver-Tongued Orator of the Platte," who not only declared he was an expert on the subject of political landslides but after giving conclusive proofs, stated that there was not a "16 to 1" chance of the Eighteenth Amendment being repealed.

The President Embarrassed.

On noon of the closing day of the Conference, the President received the delegates. All had anticipated a brief address in the Blue Room. Much to their surprise, as they were introduced, the President greeted them, giving a rather significant "glad to meet you, good day" handshake, and the delegates found themselves marching out of the door on the other side of the building from which they had entered. It appears that, whereas the President had originally intended to make a few commendatory remarks pertinent to the purpose of the conference, Governor Pinchot's emphatic declaration, two days previous, that it was the duty of the Chief Executive to see that the laws respecting the Eighteenth Amendment were enforced even to the using of all the powers at his command, placed the President in an embarrassing position. He either had to answer Governor Pinchot's challenge and disclose his policy four days before the Governors' Conference, thereby opening a way for an attack on the part of any of the wet governors, and making his speech a rather stale affair on that occasion; or keep entirely silent on the issue until the meeting of the state executives. He chose the latter course and no doubt wisely. But had he not declared himself at all during that week when so many prominent individuals were doing so it would have been fatal to any aspirations he may have for the presidential nomination. There is no mistake about the majority sentiment in this nation being for prohibition and its enforcement. No party seeking to win the election will put any other than a dry nominee at the head of their ticket, no matter what may be the preliminary fireworks.

(Continued on Page 8)

PROCEEDINGS OF THE EIGHTH ANNUAL MEETING OF THE ASSOCIATION FOR THE STUDY OF NEGRO LIFE AND HISTORY

Held In Atlanta, Georgia, October 24, 25, and 26, 1923.

By Dr. C. G. Woodson, Director

Upon hearing that the Association would hold its next annual meeting in Atlanta the interested citizens and educators connected with the various institutions of learning in that city willingly co-operated to work out the details with respect to the conference and warmly welcomed the representatives when assembled. Sessions were held at Atlanta University and Morehouse College. The meeting scheduled for Spelman Seminary had to be held at Clark University on account of unexpected outburst of an epidemic at Spelman Seminary.

The meeting was opened at Atlanta University on the morning of the 24th. In the absence of President M. W. Adams, Professor George A. Towns welcomed the Association and offered the facilities of that institution for any purpose which they might serve in comforting and entertaining the guests. Professor Towns discussed the importance of studying Negro life and history and emphasized the interest already manifested by Atlanta University through its publication of the researches of the Atlanta University Conference conducted years ago by Dr. W. E. B. Du Bois. The work of the Association was then presented by its officers as a world problem which must be solved by showing the connection of the achievements of the Negro with the important movements which have influenced the history of mankind. The visiting members, the faculty, and the student body of Atlanta University, became interested in this effort and manifested a desire to participate in this work.

At 3 o'clock in the afternoon of the same day, there took place a round table discussion at Atlanta University. The subject was: "How to Inculcate an Appreciation of Negro History and how to get such a course in the Curriculum of the Schools." The discussion was opened by Professor Willis J. King, of Gammon Theological Seminary. Professor King first reviewed the methods by which other peoples have invited attention to their achievements and how they have popularized them throughout the world. He then spoke of the lack of interest in the history of the Negro and the consequent disinclination to accredit the race with any achievements worth while. He believes that the Negro must bestir himself in the direction of giving more publicity to his own efforts and triumphs that others in the course of time may be more favorably impressed with the race. The discussion was continued by Professor Edgar H. Webster, of Atlanta University, Professor Armstrong, of the same institution and Dr. J. W. E. Bowen, of Gammon Theological Seminary.

The first evening session of the conference took place in the assembly hall of Atlanta University at 8 o'clock. In the absence of Mr. John R. Hawkins, the director presided. The first speaker was President C. B. Antisdel of Benedict College, Columbia, South Carolina. He discussed: "The White Teachers' Contribution to Racial Understanding in the Negro Schools." His discourse consisted largely of

a tribute to those missionary teachers who have denied themselves the comfort of their own homes to come into a backward section of the country as apostles devoted to the uplift of a belated people. He produced impressive evidence as to the better relations now existing between these teachers and the white people of the South as a result of the efforts of these instructors in Negro schools who, by visiting Southern homes and churches, have changed the traditional attitude of the whites toward the Negro.

The next speaker was Professor L. O. Lewis, of the Divinity School of Morehouse College. Discussing "The Minister as a Factor in Inter-Racial Adjustment", this speaker appealed to history to show how efficiently the minister has functioned as a worker in the ranks and a prophet heralding a new day. Believing that the minister of today can learn much by emulating the example of the fathers who achieved so well in the past, the speaker held up these examples in Negro church history as a standard to which the lives of men thus inclined should always conform. Contrasting the ideals of these outstanding church men with many of those of our own time, Professor Lewis set a high standard for the Christian worker who expects to maintain a constituency necessary to attain his objectives.

The last speaker of the evening was Professor E. Franklin Frazier, of the School of Social Work of Morehouse College. His discourse was entitled: "Social Work in Race Relations." The speaker gave the theories underlying social work and the various attitudes of persons who have participated therein. He then showed how history had demonstrated the wisdom and unwisdom of many theories and endeavored to set forth the rational basis upon which all social work may be successfully carried out. The discourse was informing but because of the short time allotted, the best the speaker could do was to give a brief outline which persons thus interested may follow in their study of social problems.

On the second day, the Association met at Morehouse College. As President John Hope was unavoidably absent the Association was welcomed these by Dean S. H. Archer, who spoke briefly of the interest of that institution in the work of the Association and of the desire of that college to do more to promote its progress. At this session there took place a discussion of Negro history as a neglected field, opened by Dr. Carter G. Woodson. The speaker did not discuss in detail Negro history as such, but rather accounted for the apathy on the part of the public. He emphasized, however, the importance of unearthing and publishing these records that the Negro may enjoy a larger share of the privileges of democracy as a result of the recognition of his worth.

President T. R. Davis of Walden College, Nashville, Tennessee, further discussed this

subject beginning with the first introduction of Negroes into the American colonies. He traced the influence of the Negro through all the ramifications of history along the lines which the Negro has developed in the Western Hemisphere. The speaker found very little actual research and publication in this field which he considered adequate. This phase of history, he contended, has not only been neglected in the sense that we know little of what has actually happened, but it has also failed to find its proper place in the curriculum of the school.

At the close of this session the Director went immediately to Morris Brown University to greet the student body, which, because of having used the Director's *Negro in Our History* as a text book, became unusually anxious to see and hear him. The Director delivered there an address which aroused much enthusiasm and made friends for the cause.

At 3 o'clock in the afternoon the Association held its annual business session. Bishop John H. Hurst, a member of the Executive Council, presided. After a few introductory remarks as to the matters of importance to come before the meeting, the reports of the officers were made. Inasmuch as the report of the Director and the Financial Statement of the Secretary-Treasurer were printed in the October issue of the *Journal of Negro History* on pages 46 to 471, copies of which were available for each person present, the reports were merely discussed and then approved by the Association with favorable comment. The present corps of officials were then elected by motion to the effect that the unanimous ballot of the Association be cast accordingly. Then followed the discussion of new plans for further work to the end of interesting a larger number of persons and enlisting more financial support for the organization.

The evening session of the 25th, was held at Morehouse College. The first speaker was Dr. J. W. E. Bowen, of Gammon Theological Seminary. He delivered an address on Negro Education in the light of the history of the world. The aim was to show how the highest culture possible must be attained if the Negro is to take his place as a contributor to the civilization of the world. History, as the speaker emphasized it, has proved that brains rule the world. To function efficiently, then, all that is worthwhile in our system of education must be secured to the Negro that he may have the best development possible.

The Mrs. Mary McLeod Bethune then addressed the Association using for a subject "A Better Understanding Essential to Genuine Co-operation." In a concise and emphatic manner she showed that the public often misunderstands the Negro in thinking that he willingly accepts many indignities and insults of which he does not immediately complain. She essayed to convince her hearers that although the Negro does not openly agitate, he feels these impositions and keenly resents them. He makes no effort, however, to combat an idea or a situation when a change for the better is known to be impossible, but in his soul there rancors a dissatisfaction breeding so much discontent that at the first opportunity for a concrete demonstration as to his attitude to-

ward his traducers, he acts as he has done in the case of the recent migration.

The last speaker of the evening was Dr. Plato T. Durham, Dean of the Candler School of Theology of Emory University. In his remarks he disclaimed any interest in men because of their racial connection. While he feels proud that the white race has achieved so much, he is not proud that he is a white man but that he is a *man*. The only hope for the proper racial understanding and evaluation of the achievements of all groups will be the evolution of humanity to the point of rewarding men according to their worth rather than according to their looks or racial connection. Every stock has something in it worth while and the trait peculiar to it should be developed and should have the recognition which belongs to it, but above and beyond what any particular group may have done is the civilization which belongs to all. Standing upon this high plane the members of the human race will be known not as men of race but as men of the world.

As the morning session of the third day, Friday the 26th, could not be held at Spelman Seminary as scheduled, the Association accepted an invitation from the President of Clark University to meet there in joint conference with a convocation of southern rural preachers of the Methodist Episcopal Church. The Director was asked to address the audience on the origin, purposes and achievements of the Association; and he responded accordingly evoking various expressions of interest from those who thus had their first opportunity to know of this understanding.

On Friday afternoon, as planned, beforehand the visitors were given an opportunity to visit the historic places of Atlanta. That evening the visitors were entertained at a musicale as the guest of Morehouse College.

Upon being invited by Dr. R. R. Moton and urged by Mr. M. N. Work and Mr. E. C. Roberts, representatives at this conference, the Director visited Tuskegee Institute. He was invited to impress upon that institution the same thought kept before the institutions in Atlanta during the three days' meeting. This opportunity was given in the school chapel Sunday evening in the presence of the teachers and students of Tuskegee, and the message was well received.

THE NATIONAL ELECTION OF 1924 AND PROHIBITION

(Continued from Page 6.)

The Governors' Conference

On Saturday following the Citizenship Conference, the governors of about two-thirds of the states met at the White House on President Coolidge's invitation to consider principally the Eighteenth Amendment and its enforcement.

At this conference, the President came out in a very positive address for the enforcement of this portion of the Constitution. Whereas, he did not use the same outspoken terms others had employed, being a man who makes no lavish use of phrases and who is reputed to mean all that he says, he left no question in the minds of honest people as to where he stands and expects all under

his authority to stand. The following excerpts from his address will give its content and temper. After making more preliminary remarks on restriction of immigration and the smuggling of narcotics, he said, "The other problem which I wish to lay before you is that of intoxicating liquor." After reviewing the legal way the amendment was enacted, he continued:

"Neither the amendment nor the prohibition act undertake to relieve the states of their responsibility relative to intoxicating liquors, but on the other hand the amendment confers jurisdiction upon them, and the prohibition act authorizes state and local prosecuting attorneys to bring injunction proceedings in any court having equity powers in the name of the United States."

"The Constitution and the laws are perfectly plain, and the directions which they contain to the President and the Governors are equally plain. The country ought to know all this. It ought to understand just what duties the laws have imposed.

If there be any principle which has been established by time, by common consent, by the unqualified assertion of fundamental and statute law, it is that executives are the law-enforcing officers of this nation. If this were not so there would be no warrant for the present gathering. I conceive but one opinion on this, in which every responsible element must concur.

"The machinery or the enforcement of the law is that supplied by the acts of Congress and the acts of the state legislatures. That machinery must be used to the full extent of its capacity to secure the enforcement of the law. It is certainly my own purpose so to use it. The people are going to continue to yield obedience to the law. This principle will continue to prevail whenever the American people shall pass judgment upon it because it is the foundation of all their institutions."

He closed his address with these words:

"The law represents the voice of the people. Behind it, and supporting it, is a divine sanction. Enforcement of law and obedience to law, by the very nature of our institutions, are not matters of choice in this republic, but the expression of a moral requirement of living in accordance with the truth. They are clothed with the spiritual significance in which is revealed the life or the death of the American ideal of self-government."

To the President's challenge, the state executives made a most sympathetic response, only two taking issue with the President, those being Governor Albert C. Ritchie of Maryland, and Governor Albert E. Smith of New York, both of whom gave voice to the wet element in their commonwealths.

It is without question that the most significant national movement centering in Washington during the month of October is found in these conferences which have placed the matter of Prohibition and Law Enforcement in a most advantageous and strategic position. The forces of righteousness in this land are much greater than those of evil, but they will never become as effective until they are marshalled as a mighty constructive

unit. Washington furnishes most convincing demonstrations of the truth—"In unity is power."

The conference was followed by a rather significant international gesture in connection with the visit of ex-Premier Lloyd George to the National Capitol. But of this latter movement more will be written later when a clearer view of its implications and possible results may be more definitely discerned.

BISHOP SCOTT HONORED

St. Paul Methodist Episcopal Church was honored with the presence of Bishop I. B. Scott, D.D. LL. D. The Pastor Rev. L. H. Richardson had invited the good Bishop to be with him in the Fiftieth Anniversary of the church, which was celebrated in grand style. Bishop Scott was given a banquet Thursday night, October 25. The following program was rendered: Invocation by the pastor; Prof. S. H. Gates spoke of the Bishop as an educator, during the time he was President of Wiley University, and how his labors had helped the people. Rev. H. Swann, of Victoria, Texas, spoke of him as a Bishop, and told of the twelve years of toil the Bishop gave the Church of Africa. Bishop Scott made a timely and interesting reply to the many good things said, touching his work for his race, and for the church.

St. Paul was crowded on Sunday, October 28, at 11 a. m. People came from all parts of the city, and out of the city to hear the morning message. They were not in the least disappointed, for Bishop Scott preached one of the greatest sermons it has been our pleasure to listen to. The afternoon was a time to be remembered; an honorary service was held in honor of the Bishop.

The crowd seemed not to grow weary in listening to the many good things said and done to honor a man that the church had so highly honored by electing him to the Episcopacy. Rev. H. Swann spoke of the life of the Bishop in giving 40 years of service to the church. Rev. D. C. Lacy, Field Secretary for the Conference Claimant fund of the West Texas Conference told of the hardships of a Missionary, and what it meant to a church like St. Paul to be so thoughtful and generous as to have Bishop Scott come to do honor to a worthy man of the church. At the close of Dr. Lacy's remarks the pastor introduced Bishop Scott. As he rose to make a reply to the many things said touching his toils in Africa, the people rose singing "Beloved, Beloved, We Are The Sons Of God." When the people had taken their seats the Bishop stood knee-deep in flowers. The Bishop was filled with emotion, and spoke kindly of how he appreciated thus being honored. He said many good things of our great church, which was doing so much good for all the world. The people went wild when he said that for the toils and labors of this pastor, and from what I see around me he ought to be returned to this church to finish this job. On Sunday night Bishop Scott talked to the mass of people that greeted him about Africa for an hour, and still the people said go on. The anniversary closed in a very high

spirit, everyone seemed to have feasted throughout the day. The church was similar to a bee hive in an enthusiastic rally, under the leadership of four of its leading sisters. At the night services we lacked \$28.00 of reaching the \$2000.00 mark. As soon as the pastor made that announcement the Bishop rose to his feet and said let us make it two thousand dollars. I will give the first five dollars, and in less than three minutes the money was on the table. The leaders of the clubs were Mrs. Mattie Landry, Mrs. Emma Masoh, Mrs. Mattie Wade

and Mrs. Bell Leonard. The ladies of the church, backed by the men, almost wrought a miracle, for the rally was on only four weeks, and on the closing day the A. M. E. annual conference, also the National Baptist Convention were in session here, but St. Paul held her crowd. We are proud of our pastor, Rev. L. H. Richardson, for he is a fearless leader that knows how to bring things to pass. He has served us eight years, and we are earnestly praying his return for 1924.—Mrs. Dora Stonebaker, Reporter.

A YEAR OF NOTABLE PROGRESS IN NEGRO EDUCATION

Characterizing the years of progress in Negro Education as the most remarkable in the entire 75 years since the work was organized. Drs. I. Garland Penn and P. J. Maveety, secretaries of the Board of Education for Negroes rendered their joint report to the Board assembled for its annual meeting at Cincinnati, October 30. The report of the treasurer, Dr. John H. Race showed all bills paid and a balance in the treasury with no outstanding debts or mortgages against the Board or any of its schools. Dr. John L. Seaton, educational director reported that from the standpoint of equipment and educational standards the schools were never before in such good condition.

Meharry Medical College in "Class A."

Notable among the achievements of the years has been the raising of Meharry Medical College at Nashville, Tennessee to a "Class A" institution and its recognition as such by the American Medical Association. This has involved the turning over of what was formerly the Walden College property to Meharry and the purchase of a new site for the Walden school. Meharry now has an endowment of \$560,000 which it is proposed to raise by special effort to a million dollars in the near future. The alumni and faculty of Meharry have already subscribed \$200,000 toward this increased endowment.

The Daytona Merger

The merger of Cookman Institute at Jacksonville, Florida, with the Daytona Normal and Industrial Institute and the adoption of the latter school the Board comes into possession of a modern plant free from debt worth \$300,000, without increasing the number of schools under its charge. This great institution has been built from an original capital of a dollar and a half by Mrs. Mary McLeod Bethune, a recognized leader among her own people and one of the most remarkable Negro women of the present day. One of a family of seventeen children born in a cabin in the cotton and rice country of South Carolina, the story of Mrs. Bethune is a romance of individual achievement. Her educational start was in a mission school to which she walked five miles each morning and five miles back at night.

New Buildings

New buildings during the year include Thirkield Hall, the new administration building at Gammon Theological Seminary, three new buildings at Morristown Normal and Industrial College and a new classroom building and a Carnegie library on the campus of

Bennett College.

New Equipment and Faculty Changes.

Improvements in laboratory and library equipment are being made all along the line and numerous faculty changes looking toward an improvement in standards have been made.

Wiley College

Wiley College continues to be the outstanding college of the system. It enrolls more than 200 regular college students in addition to its preparatory department. The numerous high schools for Negroes in Texas help to make this excellent record possible. This school is in urgent need of endowment.

Loss by Death

The Board noted with sorrow the death of the Rev. D. Lee Altman, D. D., for thirty years a member of the Board and during most of that time its Recording Secretary.

Loss by Fire.

On August 22, during a terrific thunder storm, lightning set fire to Brainerd Hall, the main building of Central Alabama Institute at Birmingham, Alabama and it was completely destroyed. As there was no time to rebuild, it was necessary to discontinue the school for the current year. The future plan and policy of the institution is still to be determined.

Extent of the Work.

The 19 schools of the Board are now serving 14 Southern States; 460 teachers are employed and about 7,000 pupils regularly enrolled. During their history the schools have reached a student body of a quarter of a million. Within the last few years the building and endowment assets of the Board have increased from a little over two million dollars to something over four million. Schools which through lack of funds had fallen upon such evil days as to make their abandonment seem unavoidable are now a credit to the denomination and an incalculable asset to the Negro youth of the land. It is a time for rejoicing and thanksgiving and for continued loyalty to this most important part of the work of the Church.

CLARK MEMORIAL, NASHVILLE

The conference of 1922 which was held in Lebanon sent us a new pastor, a transfer from Texas, so far as we know, a perfect stranger, not only to the membership of the church but to the conference. The Rev. C. K. Brown, as fine a minister as ever graced a rostrum. He did not come pleading his non-acquaintance of his parishoners,

yet he studied them as a child would his books in school, after once learning their names that fixed it indelibly. I wish to say again that when he came, he set right in to work as though he had been here for several years. He soon found favor, not only with the membership of his church alone, but with the entire city ministry. His first act was to put on a big rally giving the members about three months to work on, to be pulled off February 18, 1923, at which time the largest rally in the history of the church was held. The first two Sundays, February 18 reported \$1070.75 and February 25, \$135.05, total \$120.80. We are proud to say that our church lead the conference in reports, having raised from all sources nearly \$9,000.00. No such monies have ever before been raised in our church on such short notice in a rally. Number of conversions 12; additions, 93; baptized, 18. Several old debts were paid off, the church underwent a general repair, repainted, and beautified. In the meantime a \$7,000.00 pipe organ was installed, two large furnaces were also installed at a cost of \$800.00, which gives us one of the most unique houses of worship in the city. We are beginning the new conference year with an indebtedness of about \$4,000.00 new and old debts which we hope to raise in our first effort of 1923. The conference which was held in Memphis three weeks ago, our Pastor was returned to us, for which we are proud. We feel that we have a great and good Christian man and we propose to stand by him in every good effort put forth for the success of our church. Last but not least, on the eve of leaving for the conference, among other nice presents given to him, the Ladies' Aid of the church presented him with a fine leather suitcase. Officers of the Aid: Mrs. M. B. Lewis, president; Mrs. Sallie King, vice-president; Mrs. Gertrude Lewis, secretary; Mrs. Georgie A. Watkins, assistant secretary; Mrs. Susie P. Odem, treasurer; Mrs. Maggie Blade, chaplain; Mrs. Sallie King, organist.—Summerfield Brown,

STORIES OF JAPAN DISASTER TOLD AT DREW SEMINARY.

The first stories of eye-witnesses of the great Japanese disaster were told by Dr. Charles W. Iglehart, Methodist Missionary to Japan, and Dr. S. Ishizaka, president of Aoyama Gakuin College, Tokyo, in their addresses in the chapel of Drew Seminary on October 16th. It was their first public appearance since their arrival in America from Japan. The speakers were not strangers to Drew. Dr. Iglehart graduated in the class of 1906, and while this was Dr. Ishizaka's first visit to the Seminary his name is familiar because of his connection with Drew's sister college in Japan, Aoyama Gakuin. Dr. Ishizaka received the degree of Ph.D. from Johns Hopkins University at the conclusion of his studies here in America thirty years ago. After the addresses President Tipple announced that an organized campaign would be made by the student body to raise money for the rebuilding of Aoyama Gakuin, which suffered the loss of a half million dollars in property damage.

REPORT OF DISTRICT CONFERENCES

ATLANTIC

A most excellent session of the Atlantic District Conference was held at Fort Lauderdale, Florida, with Dr. J. A. Simpson, District Superintendent, presiding. The session was held in St. John Methodist Episcopal Church, of which the Rev. J. S. Cameron is pastor. At 10:00 a. m. the district held a great council with the pastors assembled, on Centenary reports and presentation of new features in the work. At 7:30 p. m. a splendid and interesting introductory sermon was preached by Rev. A. R. Rutlege.

On Thursday a. m., at 9:00 o'clock devotional exercises were conducted by President J. A. Simpson, and was followed by a great address. The Lord's Supper was then administered to a large audience. At 3:00 p. m. a splendid literary program was put over by our loyal and talented young people who were present. At 7:30 p. m. the thrilling and magnificent welcome address on behalf of St. John Methodist Episcopal Church was delivered by Mrs. S. L. Aldridge; on behalf of the churches of the city by Rev. J. B. Blacknell. The music furnished by the great district choir was magnetically charming.

Friday morning was a splendid demonstration of the deeply interested pastors and local preachers. Delightful reports were fine illustrations of vigorous and faithful service. The young people were called and answered nobly. Reports from presidents of Epworth Leagues, Directors of Recreational and Social Life, Presidents of Ladies' Aid Society.

A timely and masterly address was delivered by Dr. J. W. Simmons, President Clark University.

The annual address as a district report of the work on the Atlantic District which was rendered by Dr. J. A. Simpson, District Superintendent, was a special delight to all who heard him. A special inspiring program was delivered under the auspices of the Woman's Home Missionary Society, Mrs. J. A. Simpson, President, presiding.

Dr. H. W. Butler, District Superintendent of the Gulf District, was present and delivered a timely and instructive address which was greatly enjoyed by a large congregation.

The woman's hour was conducted by Mrs. S. E. Thompson, at which time fine addresses were delivered and reports were heard from auxiliaries over the district.

The literary program was an occasion that demonstrated a high intellectual standard among the young people were present. The Centenary addresses were delivered by the pastor of Stewart Memorial, Daytona and Miami, Fla., Dr. W. P. Holmes.

On Sunday the Annual District Sunday School was largely attended and interesting results achieved by wise planning. Special sermons were delivered by Drs. J. A. Simpson, M. Peter Chappel, of West Palm Beach, and W. P. Holmes. The splendid membership of St. John Methodist Episcopal Church, under the leadership of the Rev. J. S. Cameron, the splendid pastor, deserve special credit for the

splendid care of this conference.—G. H. Lennon, reporter.

PHILADELPHIA

The second annual district conference of the Philadelphia District, Delaware Conference, convened in Siloam M. E. Church, Chester, Pa., September 25, 1923, with the Rev. J. T. Fletcher, D.D., D.S., presiding.

After a very impressive devotional service the organization of the conference was effected. The Rev. C. E. Kincade was elected secretary and named Rev. W. H. Johns as his assistant. Rev. J. T. Wallace was chosen statistician and selected Rev. J. N. C. Davis and Mrs. W. B. Nelson his assistants. Rev. E. E. Parker, treasurer, chose as assistants Revs. J. W. Bond and L. S. Perry. Chorister, Rev. R. G. Waters; Reporters to the Southwestern Advocate, Rev. C. E. Kincade and the writer.

The examination of candidates to preach and the local preachers in the various classes was systematically and efficiently conducted by Dr. F. J. Handy and his associates on the committee.

On Tuesday evening Dr. A. L. Martin delivered a strong and impressive sermon. Then the Holy Communion was administered to the large congregation of pastors, visiting ministers and lay members assembled.

The conference was in session three days, during which the following inspirational addresses were delivered: "Stewardship Promoting Evangelism," by Dr. J. H. Scott; "The Church and Community," by W. H. Barnes, M. D.; "World Service Program," by Dr. L. C. Murdock, area secretary; "The Church and Her Schools," by Dr. T. H. Kiah, principal at Princess Ann Academy, and "The Unit System," by Dr. W. J. L. Hughes.

The "Morning Messages," heart to heart talks upon the great fundamentals of the Gospel, delivered by Drs. J. R. Waters and D. H. Hargis were spiritually edifying. These were especially delightful hours of worship with the Lord. At the Anniversary of the Woman's Home Missionary Society, Mrs. A. L. Martin presided, and able addresses were delivered by Mrs. D. H. Hargis and Mrs. J. A. T. Foust, president and Corresponding Secretary of the Delaware Conference W. H. M. S., respectively. It was encouraging to learn that The Friendship Home, Mrs. J. E. Cotton, superintendent, located at 1939 North Twenty-second St., Philadelphia, Pa., is doing a great work in the "Social Salvation" of our young women.

Thursday evening Dr. C. A. Tindley preached. As usual there was a large overflowing congregation. The sermon was highly instructive and inspiring.

The reports revealed the fact that the Philadelphia District is progressing along all lines. The Centenary collections were in advance of previous years. Four Mission Churches are being erected in strategic sections in Philadelphia and another in Chester, Pa. Strenuous efforts are being put forth

to church the vast number of migrants coming to Philadelphia and adjacent cities.

There were a large number of visiting pastors as well as the other four district superintendents, Drs. J. E. A. Johns, T. H. Woodley, J. W. Jefferson and J. R. Brown of the Salisbury, Wilmington, Easton and New York districts, respectively, in attendance. Besides the able addresses by the superintendents, representatives felicitated with fraternal greetings. Fitting resolutions were passed approving the semi-centennial of the Southwestern Christian Advocate and all other current subjects touching the religious, educational, economic, civic and social life, locally, nationally and internationally.

The Siloam Church had been beautifully renovated and a new electric lighting system installed. A full meed of praise is due Dr. J. W. Bond, the progressive pastor, and his hospitable people for our unique and delightful entertainment during our sojourn in their historic city.—D. H. Hargis, Reporter.

FIVE TRUCK LOADS OF GOSPELS SHIPPED TO JAPAN.

Five truck loads of Gospels printed in Japanese are being shipped today by the American Bible Society to its representative in Japan. More than 500,000 volumes of the Gospels have been printed in New York by photographic process to supply the unusual needs caused by the recent earthquake in Tokyo and Yokohama. Practically all the Bible plates for 25 or more languages and dialects of the Far East were totally destroyed, together with the printing plant, which Bibles for Japan, China, Siam and Philippine Islands were printed. The shipment made today is the first of a series of books to be printed in this country as the Society has secured funds for the placement of its plates and the establishment of printing processes in Japan.

Mr. Gilbert Darlington, treasurer, declared it is the largest single shipment of scripture portions ever made by the Society.

JAPAN METHODISM APPRECIATES EMERGENCY GIFT OF \$50,000.

Bishop Herbert Welch of Tokyo, Japan, has sent word to the Board of Foreign Missions of the Methodist Episcopal Church conveying the heartiest thanks of the Japanese Mission, and the Japan Methodist Church for the emergency fund of fifty thousand (\$50,000) dollars sent by the Methodist Episcopal Church in America through the Board of Foreign Missions. He reports that the Japan Methodist conference which was scheduled for October had been postponed to January. He adds: "Japan profoundly appreciates American sympathy."

FALL ANNUAL CONFERENCE VISITATIONS 1923

Name	Date	Place	By
Atlanta	Dec. 12	Atlanta	Rich
Little Rock	Dec. 5	Little Rock	Ark.
South Carolina	Dec. 5	Spartanburg	Rich
West Texas	Dec. 5	Ft. Worth, Tex.	

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--Christians Called To Be Missionaries.

(Jn. 17:18; Matt. 28:16-20; Acts

NOVEMBER 25, 1923

The 8th verse of the 1st chapter of Acts probably refers to the same occasion as the 19th and 20th verses of the 28th chapter of Matthew. But the verbal reports differ. We spoke in our last lesson concerning the way some men explain these verses from Matthew, and gave some reasons why we believe that Jesus was also interested in the spiritual redemption and social uplift of all men. We said that he was first of all a home missionary; but his interest and program was world-wide in its scope. He who was to be the Jewish Messiah as savior of the world had first to become recognized by the Jews. But had he lived the years traditionally allotted to man, three-score and ten, and his gospel had met with a cordial reception among his own people at home, who will venture an opinion as to what course he would have pursued? I will. He would have taken his gospel to foreign field, and not merely to his own people in foreign countries, but, like his great follower Paul did, to the Gentiles as well. During those forty years of service he would have tried with the disciples whom he had trained to evangelize and socially transform the entire Roman world. Such was the program in his mind: the gradual growth and development of the Kingdom of God throughout the world.

But he was physically cut off almost at the very beginning of the execution of this program. What then? Doubtless the reader has often heard the story sometimes told from the pulpit concerning an interview which Gabriel is said to have had with Jesus after Jesus' return to Heaven. Gabriel enquired concerning Jesus' further program for world salvation since he had come away from the world without having saved it. Jesus told of the men whom he had left to continue the work of salvation. Then the angel asked the significant and awful question, What if they fail? To this Jesus replied with deep concern, I have no other plan! This story has become very hackneyed. But it teaches an awful truth. Since Jesus was cut off almost at the very beginning of his work, his only dependence for the continued execution of the work until the task which he had set for himself should he fully realized, until the kingdoms of this world become indeed the Kingdom of God, and until the peoples of this world become indeed true sons of God in their whole life, in their attitude and conduct toward God, themselves, their fellowmen, and life in general

—his dependence could only be in his disciples.

What disciples? Those immediate ones that went around with him on earth? Yes; but not only they. Those who followed him on earth, and those who have followed him in spirit, character, principles, and program in every generation up to the present, and those who will follow him in the future until his purpose for the world he completely realized—these are the disciples upon whom he is depending—"As thou didst send me into the world, even so sent I them into the world". (Jn. 17:18.) That means you and me, does it not? Many of us rejoice greatly over the blessed thought of "Whosoever will" as a privilege to get something done for ourselves, but are not at all enthusiastic about the whosoever will as an obligation to do something for somebody else. Whosoever will may freely come. But whosoever cometh freely is under obligation freely to help carry out the program of him to whom he has come. Doubtless many of us are really interested in the spiritual redemption and social uplift of the world as the greater prophets of Israel were. But we work some sort of a miracle to bring seem to think that God is going to it about, forgetting that He has wrought miracle of miracles in producing Jesus. No one has ever been more profoundly impressed with the omnipotence of God than was His Son. But, unlike the prophets of Israel in general, his knowledge of God's omnipotence did not prevent him from seeing that God is dependent upon human co-operation for human uplift. The great Teacher once declared that God's omnipotence made it possible for Him to raise up children unto Abraham out of stones. But then he undertook assiduously and persistently to help God accomplish the more reasonable task of making the descendants of Abraham true children of His. We are workers together with God, declared the great Apostle. And that is Jesus' program now for us: that we, following him, shall work together with God for the spiritual and social redemption of the world.

But not all of us are naturally adapted to become engaged in the active work of the Christian ministry as this ministry is popularly understood. Not all of us can be teachers or preachers or physicians and the like with anything like success. Natural endowment or capacity is lacking. But we all can be Christian ministers. Too narrow an interpretation is often given the term "min-

istry." It includes every possible form of service to man in the name of God and for the sake of his righteousness, even the financial service. That is a big item too. Mary Magdalene, Joana the wife of Chuza, Susanna, and the "many others" who are said to have ministered to Jesus of their substance were as truly Christian ministers as were those other disciples who helped to consume the substance while engaged in other kinds of missionary service. Into this ministry of financially contributing all can enter if they but have the heart to do it. All that God asks of us is our heart. But that is the biggest possible "all", it includes all. Who has yielded to Jesus his heart and has become his disciple? It is only he who puts God and God's righteousness, the spiritual redemption and social uplift of the world first and foremost in his thoughts, and who unselfishly and in the name of Jesus renders whatever kind of service he is capable of rendering in the interest of this cause. All others may have yielded to him a tropic liver and spleen, but not the heart.

"Take up thy cross," the Savior said, "If thou wouldst my disciple be; Deny thyself, the world forsake, And humbly follow after me."

Take up thy cross, and follow Christ; Nor think till death to lay it down; For only he who hears the cross May hope to wear the glorious crown.

Amen!

J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Nov. 25, 1923
"Even so sent I them into the World"

By Rev. D. D. Martin, D. D.)

You cannot explain the coming of Jesus into this world except under the missionary conception of his ministry. You cannot explain his teaching except by the missionary interpretation. He was the first great foreign missionary, who left Heaven and came to earth in order that he might win the world back to God. It was for this purpose that he was sent. Then concerning his disciples he says "even so send I them into the world."

Jesus never in the slightest way indicated disloyalty to his own people, and never once did he speak other than in an uplifting way of every other race of people. He was the true missionary in that his heart went out to all with equal solicitude, and with equal delight did he serve them. The regions beyond, whether among the Samaritans or other heathen dwellers were never distasteful to him. There it was that he found meat to eat, that up to this time the disciples did not know about.

His disciples could only go to all people everywhere when his invisible presence should go with them. So when he had finished his work of giving example of missionary genius, he gave them the Commission, which was none other than a great announcement of his ultimate triumph, "Go ye into all the world." Since that time his followers have been going in to all the world, and all the

world have been all to slowly, but none the less surely turning to God.

The one outstanding requirement of those who should make this announcement would was, that they should tarry for power. The disciples did this, and in their first public acclaim three thousand were added to the church in one day. The dynamics of the Kingdom are the same now. The call to the field is just as urgent. No one can be excused from obligation to this work, but all should tarry for the anointing necessary to success. The gift of power will make all the work easy, and we will become worthy witnesses in the home church on the foreign field and wherever the message may be spoken through our lips. For "even so I have sent them into the world."

Gammon Seminary.

District Rounds

LAKE CITY DISTRICT

Fourth Round

Adamsville and Levyville, R. B. McWharter, November 3-4; Bland and Stanley, B. E. Garmon, December 15-16; Callahan and Kings Ferry, Zack Smart, 2; Cross City and Eugene, J. H. Crawford, 6; Fernandina, J. E. A. Keeler, November 23-25; High Springs, G. M. Hearst, November 17-18; Lake City and Bass, J. M. Deas, January 4-6, 1924; Little Rock and White Springs, Walter A. Dix, December 19; Live Oak and Welhourn, J. N. Norwood, January 10-1924; Ft. White, Lake City Jct. and Branford, Henry Ellis, 11, 1924. Mikesville and Washington, H. Hawkins, December 8-9; McClenny and Sanderson, E. D. Williams, January 7-8, 1924; Monticello, J. A. Witherspoon, 1-2, 1924; Nohle Hill, J. S. Smith, November 12; Old Town and Fanin, E. Martin, 10-11; Perry and Carhor, 7-8; So. Fernandina and Franklinton, C. R. Howard, 24-25 Winfield and New Hope, J. E. Taylor, December 22-23.

Dear Brethren: In our recent Centenary rally many of the charges did well. We are now approaching the annual conference. I am sure you are now at work raising your full apportionment of annual conference claims. Let us make this the hanner round of all previous quarterly conference. Strive earnestly to put the Southwestern Christian Advocate in every home. With best wishes, I am yours for service, Scott Bartley, District Superintendent.

PALESTINE DISTRICT

First Round

Bryan Station, November 9-11; Bryan Circuit, 10-11; Hearnee, 16-18; Sutton, 1'-18; East Calvert, 24-25; Thornton, Dec 1-2; League, 8-9; Palestine Station, 15-16; East Mevia, 22-23; Fairfield, 29-30; Jacksonville, January 5-6; Bethlehem, 12-13; Street-Man 19-20; Buffalo, 26-27; Norman-ger, February 2-3; Tyler, 9-10; Jewett, 16-17; Lovelady, 23-24; Oakwood, March 1-2; Palestine Circuit, 8-9; Leona, 15-16.

Dear Co-laborers: We have wrought well. Ours has been a pleasant association. Your work has been very commendable. Lets go at it and put it over again. Yours for success. W. R. Robinson, D. S.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

November 25

Subject; Answering The Claims of
Jesus. (Win-My-Chum) (9:18-25)

Every human being must, in some way, take Christ into account. Christ be ignored than the force of gravity. As a force, Christ draws men towards the higher life. The matter of eating cabbage or drinking coco cola is a universal force that may be optional, but the matter of living up to the best that is in one can not be optional as long as there is the Christ force pulling towards the higher.

What Are Christ's Claims?

Christ claims the right to call upon every one of us to live the higher life. He, therefore, rightly expects of us conformity to the prerequisites of this life.

1. Repentance.

The first condition of this type of life is repentance. Repentance carries with the idea of going through the thing again, thinking the thing through again, feeling the thing over again. We have all heard people say; "If I had taken the second thought, I would not have done it." Now, repentance carries with it the idea of taking this second thought. Taking this second thought upon one's life usually results in improving it.

2. Faith

I know you begin to think of some abstraction that nearly splits your head when you see the word faith. Faith, on the contrary, is one of the most practical common places of our lives. It is the necessary precondition of every social function. Why is it that you can sit down in perfect contentment and eat the food cooked by mamma or wise or sister? It is because of the firm faith that the food is clean and wholesome and hasn't had any arsenic or carbolic acid mixed with it. Suppose you had no faith in those around you, manifestly, social life as we now enjoy it would be impossible. Multiply these practical instances and you will see that faith is necessary to life. Now, Jesus calls on us for faith in Him, in the Father whom He represents, in the life program He proposes for men. Faith is not a theological luxury, it is an absolute practical necessity. Let me emphasize, too that it is faith IN Christ that is the desideratum. When one says, "I believe IN Smith," it is a vastly different thing from saying, "I believe Smith." Belief in one implies willingness to trust him at every point of the compass, willingness to go the limit on any proposition that he espouses.

3. Service.

Jesus claims service from us. This so far as Christ is concerned, is the claim of claims. The whole emphasis of the Christ life was on service. The three years of His Public Ministry were feverish with the passion to help the needy. This is the one thing, the neglect of which will not be forgiven, no matter whatever else we may have to our credit. Read Matt. 25:31 etc. Notice what is made the basis of the final classification of people. Not whether you are a Methodist or a Baptist, black or white, American or German, Jew or Gentile, but whether you have done your best at serving folks. "For I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink; I was a stranger and ye took me not, sick and in prison and ye visited me not." In as much as ye did it not to the least of these, ye did it not to me."

J. W. HAYWOOD.
Baltimore, Md.

Woman's Column

ATTENTION WOMEN OF LEXINGTON CONFERENCE WOMAN'S FOREIGN MISSIONARY SOCIETY

Love and Greetings from your Conference Superintendent of Junior work. We are starting on our second year's work, to serve you and the Kingdom to the best of our ability. With this great field of labor, the Lexington Conference which dips into nine or ten states, we have a great task before us as a conference, district and auxiliary officer.

Let us get busy at once, and map out the territory for which we are responsible, then make a careful survey of the possibilities of our field for the things which we should accomplish in the next twelve months in order that we may reach and go beyond our goals, then, divide the work into four parts and each part will correspond to the four quarters of the year (as 1st quarter, October, November, December 5th; 2nd quarter, January, February, March 5th; 3rd quarter, April, May, June 5; 4th quarter, July, August, September 5th.) When this survey has been made please send me a copy.

The junior department of the Woman's Foreign Missionary Society consists of two organizations: The "Little Light Bearers" (L. L. B.) who are children from birth to eight years. The other: the "King's Herald's" (K. H.) are children from eight to fourteen years of age. The dues in each organization are twenty-five cents

per year in advance. A Junior Life membership for each, is Ten Dollars.

Let us train the children in each church of our conference for the Kingdom and Methodism by working them in the Junior Church Department every Wednesday (or whatever week day you may select) of each week every month as follows: 1st week train the Juniors of the Woman's Foreign Missionary Society, the "King's Herald's" and the "Little Light Bearers" in the Study Course: Text Book, "The Honorable Japanese Fan," "The X-Y-Zdary" and "Boys and Girls of Sunrise Land," 2nd week, train them in the Junior work of the Woman's Home Missionary Society, the "Home Guards" and "Mother's Jewels" in their study course, Text: "Better Americans," 3rd week, train them in Junior League Study Course, Text Book: "Stories That Might Have Been," see. "The Junior Worker's Quarterly," (October-December). 4th week, train the children in the Junior church work, teaching them the obligations that are taken when a child is baptized, and Text-Book: "Membership Manual of our church. Continue the work every week as above named.

Be sure there is a Treasurer for each organization so the money may be kept separate, for all money raised by the "King's Herald's" and "Little Light Bearers" is sent to the Conference Treasurer of the Woman's Foreign Missionary Society: Mrs. C. D. C. Mebane, Elmont, 134 W. 8th Street, Paris Ky., by the 5th of December. March, June and September. And the report of the money sent to her is mailed to your District Superintendent of Juniors on the above dates. A report is sent to your Conference Superintendent of Juniors by the above months by the 10th.

All money raised by the Home Guards and Mother's Jewels is sent to the Woman's Home Missionary Society's Conference Treasurer: Mrs. R. B. Scott, 2108 W. Chestnut St. Louisville, Ky. The report of this money is sent to your District Secretary of children of the Woman's Home Missionary Society and also to your Conference Secretary of Children: Mrs. Alice White, 920 W. Stato Street, Springfield, Ohio. When your pastor wishes some support from the children of his church, rally them in the Junior Church, and the Junior League. We are pleased to report our first Junior Life member for this quarter (1st). Little Miss Isabella Current, ago 6 years Scott's M. E. Church, Detroit Michigan, Columbus, District. Little Miss Current is the granddaughter of the pastor, Dr. G. R. Bryant. We hope she may live to be a brilliant "Light." This is a new organization of "K. H." and "L. L. B." the "King's Herald's" and "Little Light Bearers" of Lloyd St. M. E. Church, Louisville (Lou. Dist.) sent to one of our children's missionaries, twenty-five handkerchiefs for Xmas, October 19th. Miss Dora Fearon, Peking, China. Our conference belongs to the Cincinnati Branch of the Woman's Foreign Missionary Society. All literature should be ordered from Miss Alice Startzman, Room 303, 420 Plum Street, Cincinnati, Ohio. For information and plans on the Junior Department of Woman's Foreign Missionary Society, address: Mrs. Levi R.

Starks, Conference Superintendent Juniors, 220 Cohen's Court, Jeffersonville, Ind.

PARIS, KY.—The Woman's Foreign Missionary Society convened in the Methodist Episcopal Church at Falmouth, Ky., September 27 and 28. The President, Mrs. M. A. Randolph, was present and presided. The society opened with singing "Joy to the World". A splendid representation was present and each responded to a prayer for the people in the foreign field. The meeting was very successful and many helpful hints were given. On Friday afternoon, Rev. W. H. Rhy, pastor of St. Paul's Methodist Episcopal Church, Paris, Ky., preached a wonderful sermon, which was enjoyed by all. Friday evening Rev. B. F. Smith of Park St. Methodist Episcopal Church, Cincinnati, O., delivered an address which held the audience spellbound from start to finish, his message was wonderful and every one present said it was good to have been there. The next place of meeting will be at Cynthiana, Ky. Roll of officers: Mrs. M. A. Randolph, President, Lexington; Mrs. Mollie Redmond, First Vice-President, Paris, Ky.; Mrs. Sarah King, Second Vice-President, Lexington; Mrs. Matilda Brice, Recording Secretary, Lexington; Mrs. Fannie Thompson, Corresponding Secretary, Paris, Ky.; Mrs. Julia Gant, Treasurer, Lexington, Ky.; Mrs. Jessie Crawford, Children Secretary, Cynthiana, Ky.; Mrs. J. S. Brown, Special Conference Secretary, Flemingsburg. Mrs. Fannie Thompson, reporter.

OMAHA, NEB.—Dear Presidents: I wish to inform you that Deaconess Jane Lowe, National Field Secretary, and of the Washington Conference is now in my city. She attended the National Convention just lately that was held in Sioux City, Iowa. And it was there she was appointed the oversight of the work of the Lincoln Conference. To give advice to those who are working in the society and to organize where there is no society. She is now working on the Topeka District. Invite her to your town, and open your doors to her when she does come.—and she of course is a traveling agent, and her way must be paid. Please observe that and don't be negligent in inviting her to your town. Deaconess Lowe says that all Conferences were represented at the Convention by the Lincoln Conference, we were so near and then so far. Now, that of course does not speak well for us as Home Missionary workers. See to it that that does not happen again. If any further information is desired I will be glad to inform you. Yours, B. A. Bostic, District Corresponding Secretary, Omaha, Neb., 2124 Clark St.

INQUIRY

I wish to inquire of one Johnnie Smith, whose mother is Florence Smith. She is very sick and wants to see him. When last heard of was at Stubville, Miss., Robert, is the only child at home. All the rest are dead. Mrs. Smith is the sister of the late Rev. W. E. Mask. Ministers please read from your pulpit. Any information write Pastor J. W. Winbush, No. 934 Cass Street, Corinth, Miss.



WHAT THE CHURCHES ARE DOING

MUSKOGEE, OKLA.—Spencer Chapel is the growing church of the city. Our pastor, Rev. R. R. Booker is on the job. Good sermons, inspiring lectures are coming from the pulpit every Sunday. We will soon start work on our new church. The Woman's Home Missionary Society, Ladies Aid Society, Epworth League and Junior Leaguers are doing splendid work. Our pastor is just back from District Conference and is organizing for the fall and winter services, this is the social church and it is a pleasure to attend our services. The pastor sees to it that everybody joins in the music at each service. Our motto, we pull together.—Reporter.

BLACKSHEAR, GA.—Scotts Chapel M. E. Church: As the pastor Rev. O. R. Cooper was absent to take his text last Sunday night, there came in a fine bunch of white citizens to hear him preach. The women rendered two beautiful songs, before and after the sermon. Among these white friends was a minister. They expressed themselves as having enjoyed the sermon and the entire services very much, and were invited to come again.—Reporter.

JEFFERSONVILLE, IND.—Wesley M. E. celebrates the writing of the Emancipation Proclamation: That all things might be in hand the Woman's Home Missionary took over the proposition, as it was our second quarterly meeting, a basket-meeting, home coming combined, gave impulse to the whole affair. Dr. E. A. White, District Superintendent, Prof. Taylor of Wall Street High School, were the speakers. Seated upon the platform were, the Rev. G. A. Martin of Trinity Baptist Church, Rev. James Bowen, Jr., of Jeffersontown, Ky., the Rev. L. R. Starks of Louisville, K., Rev. Ross of Memphis, Ind. The Proclamations of Hunt and Fremont were so well explained, leading up to that Immortal Proclamation, the children here will never forget it. It was a now epoch in history here. \$70.00 was the collection, 178 communed. I. F. White, P. C.

TEXAS CITY, TEXAS.—Sunday, September 30, was a high day with the pastor and members of Gallie M. E. Church. With the presence of Rev. S. W. Johnson, Pastor of Boynton M. E. Church, at Houston, Texas, and our hearts burned within us while he preached to us, it was indeed a treat to all who heard Rev. Johnson's message as he spoke from the first Epistle of Peter and fourth verse. The text to an inheritance incorruptible and undefiled and that fadeeth not away, reserved in Heaven for you. Then we wish to thank Rev.

Handy for the excellent service he and his good choir rendered to us for the did sing. We wish to thank our mainland friends, who came to us so willingly. Free dinner was served on the grounds by our members and our good Baptist friends. We shall never forget them. Collection for the day \$66.50—Rev. Edgar Thomas, Pastor.—S. A. Anderson, Reporter.

DONALDSONVILLE, LA.—Our camp meeting which began on September 10, and closed on the 23rd, was a great success. The following ministers were present during the meeting and rendered effective service: Drs. T. F. Robinson, H. B. T. Cravls, W. E. Davis, Allen Robinson, District Superintendent Reddix of the Baton Rouge district and our own beloved District Superintendent Dr. W. G. Alston. Those from other churches were: Revs. E. J. Ellis, J. Recorder, H. Oldou, C. Bowman Stausbury and N. Milrow. The pastor, Rev. A. Robinson, preached four times during the meeting by special request. The District Superintendent dined with Dr. and Mrs. L. C. Spelgler during the meeting. The dinner was excellently prepared. The pastor was presented with a fine purse by Miss P. McClellan, president of the Epworth League. The choir rendered excellent service. We are also in debt to Mt. Zion Baptist church choir and Mrs. E. D. Wright, organist, and her accomplished daughter, who sang so nicely during the meeting. It is said that the entire town was hencfitted by the meeting. Amount raised, \$102.—E. Williams, Reporter.

CALDWELL, TEXAS.—Pleasant Valley Methodist Episcopal Church hero in the city of Caldwell, which was built here last year. When Rev. W. A. Parham got here he found the church \$1180.00 dollars in debt and was not completed. He arrived here the last of November 1922, and he got hold of the people and has completed it, installed seats, lights, and painted the church and has reduced the debt from \$1180.00 dollars to \$900.00 dollars, and by the pastorage of Rev. W. A. Parham since the 4th Sunday in August, we have been able to take up a \$120.00 note and all the insurance paid off to next April and June. So we are now resting satisfied with our preacher and his leadership, if we can just get him back for another year.—Reporter.

WEBB, MISS.—Community Welfare Meeting was held at Providence M. E. Church, Webb Charge, Webb, Miss. Eight hundred people witnessed this meeting. The spirit of co-operation was manifested in this meeting that never was before in the history of the

charge. Miss Zcola Logan, Ira B. Hayes and Geo. Logan, J. M. Hayes, Jr., representing the Junior League presented the Church a handsome pulpit Bible and Hymnal. We feel proud of our Junior Leaguers. Our financial reports were quite a success. Public collection by Mrs. Cornelius Dauliel led with \$1.00 and Bro. Powel of Drew, Miss., followed. Public collection \$15.00, from members and contestant \$132.00, total \$152.00. C. B. Jackson \$3.00; J. M. Hayes \$3.00; R. Taylor \$3.00; Bettlo Taylor \$2.00; C. A. Logan \$1.00; L. V. Hayes \$3.00; B. Hollman \$2.00; I. H. Hollman \$3.00 Ethel Brown \$2.00; A. W. Logan \$3.00; J. M. Hayes, Jr., \$1.00; W. Brown \$3.00; Miss Essie Brown \$0.25; P. Given \$3.00; Mrs. Given \$2.00; H. Hollins and wife \$2.00; L. V. London \$2.00; E. D. Henry \$3.00; Three leading contestants, Mattie Henry \$66.00; Zeola Logan \$10.06; Polly Lipsey \$7.32. Other contestants, Roxie Walker, \$0.65; L. V. Hayes \$1.40; Eddie Logan \$6.00; A. C. Logan \$2.00; I. B. Hayes \$4.01. We are indeed sorry to report two of our loyal members on the sick list. Brother Wright Wilson at Webb, Miss. We pray for him a speedy recovery. Brother I. H. Hollman at Sumner, Miss., Bro. Hollman left October 1st for Hot Springs, Ark., where he will take special treatment, we pray that he will soon be himself again.—Reporter.

STONEHAM, TEXAS.—Sunday, September 30 was rally day at Stonehamville Methodist Episcopal Church. The total amount raised was \$50. Dinner was served on the grounds. Our pastor, Rev. O. C. Tolbert, preached an inspiring sermon; the spiritual tide ran high, one was united to the church. Mrs. Viola Allen Belle of Wilburton, Okla., worshipped with us. Rev. O. C. Tolbert, wife and children have returned from the bedside of her sick sister in Jefferson, Texas. Total amount raised over entire work, \$230.—Odessa Heury, reporter.

ROSE HILL CIRCUIT.—The fifth Sunday in September was a high day at Mt. Olive Methodist Episcopal Church on the Rose Hill Circuit. Revs. R. Howze, T. H. Johnson and I. Morrison were present and preached three strong sermons. The spiritual tide was high. \$53.00 was raised for Centenary. The Rose Hill Circuit is still on the forward march.—Rev. F. L. Williams, P. C.; Mrs. Selina Kelley, reporter.

EAST RADFORD, VA.—Annual rally of Rough and Ready Methodist Episcopal Church, August 31st to September 2, 1923. Program: 1st preaching by pastor, Rev. F. D. Thomas, Aug. 31st at 8:30 p. m., and on Sept. 2, Sunday a. m., Rev. J. M. Watson of Pulaski preached one of those record breaking sermons, subject: Daniel's version of the beast. At 3 p. m. Rev. J. F. Prigmore of New River delivered a great sermon. The grand meeting was visited by over five hundred white people of an area of ten miles around. Raised \$9.42, which was donated to pastor. The grand total \$73.44 of which sum all the claims for pastoral support were paid and a donation of \$15.00 to pastor. All trustee's claims were met, leaving a good sum of money in the treasure for trustees.

We are glad to say that this has been a record breaking year along all lines for church and Sunday School, under the wise leadership of our faithful pastor, Rev. F. D. Thomas. Amount raised in Sunday School \$30.70 for all causes. We highly appreciate the visiting friends and their noble help. We hope to meet them again soon.—Reporter.

CENTER POINT, ARK.—September 30 was a high day at Wesley Chapel Methodist Episcopal Church. We had a very successful rally for our Pastor, Rev. A. C. Cabean. We were successful in raising \$90.00; a small portion was for the Sunday School and Epworth League. We are trying to put things over and with the help of God and our beloved pastor we can do much good.—J. D. Young, reporter.

BLOUNT SPRINGS AND COLONY, ALA.—Pleasant Grove Methodist Episcopal Church: Our rally came off and we had one of the grandest times ever witnessed here. With us were four visiting choirs, who gave splendid music. At 12:30 we were blessed with a wonderful sermon by the Rev. J. A. Starks of Warrior, Ala., and at 1:30 o'clock we had another sermon by Rev. P. Fendly. At 2 o'clock dinner, and invited all to take part with us and invited the visitors to come see us again. We did our best to treat them royal, as they did us. At 3 o'clock the clubs reported as follows: Club No. 1, George Fields, General: Captain No. 1, Emma Calloway, total, \$21.26; Captain No. 2, Mary B. Beirisa, total, \$14.45; Captain No. 3, P. A. Byars, total, 10.65; Captain No. 4, Wm. Boyd, total, 30.60; Captain No. 5, Mary Ewoley, total, \$24.10. Total Club No. 1 \$101.06. Club No. 2, G. W. Bevis, General: Captain No. 1, H. H. Johnson, total, \$20.00; Captain No. 2, Johnnie Leath, total, \$5.25; Captain No. 3, Effie Station, total, \$10.00; Captain No. 4, Mary J. Reid, total, \$9.25; Captain No. 5, Maggie E. Boyd, total, \$15.80; Captain No. 6, E. C. Leath, total, \$6.00. Total Club No. 2, \$71.30. Grand total of rally, \$222.85. Also on October 21st our District Superintendent was present with us and held his last quarter for this year; preached a wonderful sermon. He has done a great work and we are always glad to have him with us, so we paid our beloved district superintendent off for this year in the person of Rev. J. L. Carr; also we have paid off our pastor, Rev. C. P. Payne. We are planning to start working in the new year as never before. We thank all who helped us in this campaign and the Lord will bless them all.—Wm. M. Boyd, reporter.

INDIANAPOLIS, IND.—Scotts M. E. Church: The pastor and members of Scotts M. E. Church are highly (Continued on Page 14)

NEGRO DOLLS

Colored Dolls, Walking and talking, beautiful dress, moving hands and feet, real hair, shoes and stockings unbreakable at \$1.87, \$1.95, \$4.69, 27-inch at \$5.79. Send money order with order. Agents and dealers wanted.

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OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

HILL—On September 16, 1923, Rev. J. W. Hill a member of the Mississippi Annual Conference, departed this life in full triumph of faith, age 74 years. His last appointment was Carthage Circuit, Miss., on this work he retired January 18th, 1922. He served well for the many years he was in active service. He served every appointment and met every conference until he became physically weak, yet he fought as a good soldier. He was ill in bed for sixty days. He had no relatives, but the people and members of Carthage saw to it that he did not want for anything; he was in the heart of the people. He died in full faith in Christ. His remains were laid away in Greenwood Chapel Cemetery. The funeral was conducted by Rev. C. H. Hill, Pastor, Carthage Circuit.—Reporter.

CARTER—Sister Hannah Carter, Blodgett, Miss., the daughter of Mr. and Mrs. A. V. Lindsey, died Friday evening at 3 o'clock. She joined the Methodist Episcopal Church in 1890 under Rev. R. L. Tate at Blue Ridge. Born July 1, 1883, died October 5, 1923. She joined St. Paul Methodist Episcopal Church at Blodgett, Miss., 1918, under Rev. N. E. Goodloe. She married Prof. J. E. Carter January 24, 1921. Funeral was conducted by Rev. W. H. Harris, pastor of the A. M. E. Church.—Reporter.

HARDY—Brother Abe Hardy, a faithful member of Pilgrim Rest M. E. Church, Garlandville, Miss., passed from labor to reward September 19, 1923. He died in full triumph of faith. He was born in 1861. He died as he lived and was loved by all who knew him. He was a member of the church for 45 years, and was a Steward and a Class Leader about 44 years. He never lost sight of the Church. At his death he was with his second wife. He leaves to mourn his loss six children, wife, twelve grandchildren, and a host of friends. His remains were laid to rest in Spring Hill cemetery. The funeral service was conducted by the Pastor, Rev. J. H. Easter, assisted by Rev. B. J. Cooper.—Reporter.

BROWN—Rev. John A. Brown fell asleep Saturday evening, September 22, 1923, on his farm 5 miles east of Calvert, Texas. His passing away was quite a shock to the whole community. Rev. Brown was converted and joined the Methodist Episcopal Church, 42 years ago, 31 years of that time he was local preacher, class leader, steward and trustee, and at his death he was president of the Board of Stewards of Mt. Zion Methodist Episcopal Church, Palestine District Texas Conference. He was loved by all who knew him. He was faithful and energetic.

He had a broad heart, many persons were converted and joined the church under his preaching. His

funeral was held at St. Paul M. E. Church, Monday afternoon at 3:30 p. m., September 24. The writer preached the funeral. The following ministers were present: Rev. J. W. Maye, Revs. Daniel and Perry of the Missionary Baptist Church and others. The St. Paul choir rendered music soft and sweet. His body was buried in Calvert Colored cemetery under the auspices of the G. U. O. of O. F. A voice at midnight came he started up to hear a mortal arrow pierced his frame, he fell but felt no fear. He leaves a brother, sister and a host of friends to mourn his loss.—C. L. Hill.

CHAPELL—On August the 13, 1923, death claimed Bro. Johnnie Chapell. He joined Mt. Harman Church about fifteen years ago, and served as a Steward and Sunday School Superintendent. He leaves a loving wife, four brothers, and one sister and two children to mourn.—J. H. Wesley, Pastor, Ackerman, Miss.

JONES—Mrs. Hattie Jones, a faithful member of St. Paul Methodist Episcopal Church, Columbus, Texas, died in full triumph of faith September 22, 1923. Also Mrs. Mollie Great, a devoted member of St. Paul Church died shouting, September 30, 1923. The pastor, Rev. Vance, officiated, assisted by Revs. B. E. Franklin and A. F. Sanford.—U. S. Dawson, reporter.

ANDERSON—McCabe M. E. Church, St. Petersburg, Fla.: Since the first day of October three precious souls were buried from our Church. Miss Doran Anderson from class number two. She was a young woman of high standing in the city and Church. She died at Ashbury Park, N. J., her body was shipped to this city for burial. She was converted and joined this church thirteen years ago under Dr. T. W. Williams of Jacksonville, Fla. Our lass was Heaven's gain. Those who took part in the funeral ceremony was Miss Irma Jones, Mrs. M. L. Pierce, M. L. N. Stephens, Mrs. M. B. Carter and others. Dr. D. S. Selmore our pastor and Principal of the city high school delivered the funeral oration from the 23rd. Psalm 4th, verse.

STEPHEN—The next to answer the roll call was Mr. Willie Stephens of the A. M. E. Church. He was buried from our church just eight days after Sister Anderson. He was a faithful Christian for twenty years.

VOULOUS—The third was Mother Virginia Voulous. She was a member of the Newhope Baptist church for seventy years. She joined the church at the age of fifteen years of age. Her last request was the Sacrament of the Lord's Supper. This was carried to her by the Pastor and Deacons of the Church. Mother was was a good woman and all who knew her loved her. Her son Mr. Joseph Voulous shipped her body to New Orleans, La., for burial. Dr. D. S. Selmore of the M. E. Church delivered the funeral oration from Rev. 2:10. The whole church mourned the death of these three Angels who are now living in that city where parting will be no more.—Janie Waters, Reporter.

OLIVER—The death angel came to Webb, Miss., and robbed us of Bro. Geo. Oliver, September 20, 1923. Bro. Oliver died in full triumph of faith.

The church has lost a faithful member, the wife a dear husband, the community a servant for all, the Southwestern a staunch supporter. Twenty-three years a member of the M. E. Church. Bro. Oliver is not dead but liveth in a better country where there is no more sickness and sorrow. Funeral was attended by the Pastor, Rev. H. L. Jones.—Mattie Henry Reporter.

THOMAS—Mrs. M. A. Powell, daughter of Rev. I. S. Thomas, writes me Sept. 24, that her father died September 3d. The conference minutes show that he joined the conference in 1878; was faithful during his ministry. Several years ago, he retired and for the last few years he suffered greatly. He was 78 years old when he died. His last words "I will wait until my change comes; when He calls I will answer." His request was that his death be published in the Southwestern Christian Advocate. He died at Pocahontas, Miss. He leaves this only daughter. This makes five soldiers of Jesus Christ who have been mustered out this year so far, of the regiment of the Mississippi Conference, and have gone to the glory camp on high and watching us in the battle of the plains.—J. C. Hibbler, D. S.

WALLACE—Mr. Samuel Herbert Wallace was born in Mobile, Ala., August 7, 1859, died in Mobile, August 7, age 63 years. He came to Moss Point, when a young man, was married to Miss Celia Wilson of this place. He leaves a wife, 4 children, 7 grandchildren, one brother, two sisters, mother-in-law, and many relatives and friends to mourn him. He joined St. Paul M. E. Church, Moss Point, in 1884, of which he was a member about 59 years. During the 39 years of his Christian life he served the church as Steward, Trustee and Class Leader. He served the Sunday School twenty-two years as superintendent. Being removed as superintendent, he served as a teacher in 1917, he was re-elected superintendent and served until 1921. As a Sunday School worker and teacher he had no equal. We shall miss him, and his going is indeed a great loss to us.—A Friend.

WYATT—Rev. J. A. Wyatt, of Palmetto, Ga., a retired minister, departed this life August 24, 1923. He served several churches with success. Servant of God well done. Sister Ester Thompson, a Class Leader, treasurer of the Ladies Aid Society and Chaplain of the Palmetto Confederation Woman's Clubs, departed this life July 13, 1923.—Mrs. Alice H. Jackson, Reporter.

Sister Lucile Fisher fell asleep in full triumph of faith July 10, 1923. Gone but not forgotten.

Annie Mae Clark the 10-year-old daughter of your beloved Sunday School Superintendent, J. H. Clark, departed this life October 8, 1923.

WHAT THE CHURCHES ARE DOING

(Continued from Page 13.)

olated over their recent effort which ended September 30th, at which time the corner stone of the new Scotts M. E. Church was laid. Bishop R. E. Jones of New Orleans was present and gave a talk. Others present were Dr. P. T. Gorham, District Superin-

tendent of the Chicago District, Dr. E. A. White, District Superintendent of the Indianapolis District, Dr. W. J. White of Simpson's, Dr. C. E. Ball of Barnes, Rev. Charles Jones, Hon. R. L. Knox, and many other ministers of the city were present. The Major Daniel growth with Scotts choir rendered music for the occasion, the quartette with Scotts choir rendered music for the occasion. The Grand Lodge of the Masonic, with the K. of P. the G. U. O. of O. F., the Elks and other fraternal organizations assisted in the laying of the corner stone. Grand total of finance raised for the month \$639.77—Rev. J. S. Roberts, Pastor.

Quarterly Conferences

CUREO, TEXAS—Brother's Chapel Methodist Episcopal Church, was visited September 29-30 by the Rev. G. A. Deslandes, D. D., District Superintendent of the San Antonio District, who held our four quarterly conference. Cureo is one of the few churches that hold first rank as "Who is Who." Dr. G. A. Deslandes is one of the outstanding men of our great southern Methodism. He preached two great sermons what were worthy of himself and were well received by the large congregations that greeted him. Nearly every officer was present and made good written reports. Leader of class No. six was absent but won the banner by raising \$10.25 just 25 cents more than No. 10, his nearest competitor.

Raised Saturday and Sunday \$112.47. Seven new subscriptions to the Southwestern Christian Advocate have been sent in this quarter, five new members joined the church at the morning service. Dr. G. A. Deslandes, Rev. and Mrs. J. H. Swann, and Mrs. Winnie Nelson and Annie Brotherton were entertained with an elaborate supper Saturday evening by Mrs. A. Graves, at 1:30 p. m., Saturday morning. O. L. Wilson served a well prepared dinner in honor of Dr. G. A. Deslandes, Rev. and Mrs. J. H. Swann and others.

We hope to leave no stone unturned in our effort to close out the year's work. This church has sent up round reports under the pastorate of the Rev. J. H. Swann, our present pastor, who is now closing up his third year's work.—Ed Scott, Recording Steward.

INQUIRY

Mr. and Mrs. Will Norwood are inquiring as to the whereabouts of their lost son, George Louis Norwood. Anyone having such information please write us at 210 Woodruff Avenue, Toledo, Ohio. He was last heard of a year ago in Ellingsburg, Wash. is 19 years of age.—Mr. and Mrs. Wm. Norwood, 210, Woodruff Avenue, Toledo, Ohio.

CARD OF THANKS

I wish to thank the many friends of West Point, Miss., in helping my son, George Perry in his sickness night and day, and I truly thank Dr. L. Huber, who rendered such excellent services, also thank his pastor, Rev. T. B. Colbert, for his services. Mrs. Elia Coleman

SPECIAL NOTICES

The New address of Rev. W. M. Neal is R. F. D., 2, Watertown, Tenn.

To the Laymen of the Little Rock Conference:

Dear Brothers and Sisters—You who are planning to attend the Annual Conference, December 5-9, will send your names, without delay, to the Rev. J. C. Brower, 1113 State Street, Little Rock, Ark. You are urged to be present, as important matters pertaining to the World's Program of the Church must be seriously considered by the Association as well as required legislation in the Electoral College. Give this your immediate attention; your entertainment will depend largely on an early response. N. Darby, President Laymen's Association, Mrs. A. C. Freeman, Secretary.

NOTICE TO THE MINISTERS AND VICE-PRESIDENTS OF THE WEST TEXAS CONFERENCE.

My dear brethren and co-workers: Only one month remains and the great West Texas Conference will be in session at Ft. Worth, Texas. Please keep in mind that we are responsible by the six district councils and our district conferences for the 3 per cent of pastors salaries. The 3 per cent of the combined salaries of pastors and district superintendents, and 8 per cent of amount assessed for pastors salaries, for the permanent fund. Later, the 3 per cent of pastors salaries will go on expenses, the 3 per cent of pastors and district superintendents is your local conference claimants, which you have tried to pay each year please by all means raise this local fund for claimants or will come up with less than any year lately. Friday night we hope that each pastor will raise his full 3 per cent. We want the night to be one of the best we have had up to date. D. C. Lacy Conference Agent

ST. LOUIS, MO.—To the pastor of the St. Louis District Central Mo. Conference: you are hereby requested to meet in Kansas City, Missouri, December 12-13, 1923, for a reunion of the Lincoln and the Central Missouri Conferences. The object, closer relationship, looking after the interest of our Methodism in the territory occupied by the two conferences, and a better supervision of the work. Begin now to make your arrangements to attend yourself and appoint one layman as delegate from your charge to this reunion. Don't make excuses, but come. Yours in His name, LeRoy Woolrich.

To the Good Samaritan Clubs for Flint-Goodrich Hospital. This is to remind the clubs that we are to make our report in November, of money and sheets of which I hope you will notice particularly that the dimensions are 72 inches by 90 inches; pillow cases, towels and canned fruit. I trust we will not fail to show our love for suffering humanity for our Savior said "Inasmuch as ye have done it unto one of the least of these my brothers, ye have done it unto me." The President, (Mary E. Jones) has been sick more than three

months, not able to do the work I had hoped, but have organized with the help of the Pastors, Durant, Tupelo, Grenada, New Albany, Indianola. Enrolling many of our Baptist and A. M. E. friends; also the pastors were asked to help us in the work with Communion Day offerings, which I hope each club and pastor will get vouchers for their sendings and send the voucher to Mrs. Emma Nevels, Secretary, Greenwood, Miss., that she (the secretary), may be able to give account for our labors. Remember, should you fall me (the president), it will go no farther but should you fall to obey our Christ, their will be a reckoning. I trust each member of the club has enlisted as intercessors for the work that our Father in Heaven may raise up friends for the hospital.—Mary E. Jones, president.

West Texas Annual Conference

Through the kindness of the Southern Pacific Railroad Company, and by special arrangements of Rev. A. L. Carper, and myself, there will be a chair car to accommodate the pastors and their delegates and friends, who expect to attend the conference at Ft. Worth, Texas. The car will leave out of the city of San Antonio, Texas, Monday night, December 3, at 10 o'clock, arriving in Ft. Worth, Tuesday morning 8 o'clock. The pastors and their people leaving Victoria and all intervening points will join us here at 7 o'clock that night. The pastors that can reach the following towns will please avail themselves and their people of this splendid accommodation: Segulne, Luling, Flatonia, Hallettsville, Yoakum, Giddings, Calvert, Bremond, Kosse, Groesbeck, Mexia, Corsicana, Ennis, and Waxahachie. Let the Pastor that can possibly reach this car do so, for the simple reason, if we can fill the car going we will always have to our convenience in the future like accommodations. L. H. Richardson.

CRESCENT CITY NOTES

FIRST STREET M. E. CHURCH—Dr. J. Gordon McPherson, known as "Black Billy Sunday", will conduct a twenty-day revival, beginning November 14, at First Street M. E. Church. All city pastors are invited to take part in this revival, known as "non-denominational." Black Billy Sunday is one of the greatest evangelists among our people. Come out

NOW READY

Two new books by Bishop R. A. Carter: "Feeding Among the Lilies", a book of sermons and addresses, and "Canned Laughter", a book of selected anecdotes for all public speakers, and for those who wish to enjoy a good laugh under the shadow of the evening lamp.

Price \$1.50 each. Send to the C. M. E. Book House, Jackson, Tenn., or to Bishop R. A. Carter, 4408 Vincennes Avenue, Chicago, Ill.

and hear him. Rev. T. F. Robinson is the pastor.

The district meeting of the Woman's Home Missionary Society will meet at Mt. Zion Church, November 21. All presidents and members of the local auxiliaries are requested to be present. The Thank Offering program of the Woman's Home Missionary Society will be at Grace Church, November 25. Address by Miss Sybil Moses. Vocal Solo, Mrs. Velma Smith. Playlet by the Queen Ester girls of Grace Church. Mixed Quartet, Lucy D. Walker Corresponding Secretary.

MARRIAGES

SELFE—PORTER — Mr. Jessie Selfe and Miss Gladys Porter, on October 24, 1923, were united in holy wedlock at their home at the Indian Village. Both are members of the Methodist Episcopal Church. Rev. W. A. Hilton, officiated, Sildell, La.

HARRIS—MUNDY— Rev. Samuel Harris and Miss Violet Mundy of McNeil Circuit, Miss., on October 27, 1923, were joined in holy matrimony at the home of the officiating minister, Rev. W. A. Hilton. Both Rev. and Mrs. Harris are live wires in the service of the Church. May God's choicest blessings rest upon them.—W. A. Hilton, officiated.

SAMUELS—CLARK—At the beautifully decorated home of Mrs. Ada Clark, and in the presence of a number of friends, on November 3, at Lake Charles, La., Mr. Robert Samuels and Mrs. Ada Clark, (the widow of the late Rev. Peter W. Clark), were joined in Holy Wedlock. May Heaven's choicest blessings rest upon them, and give them a successful journey o'er life's sea. Rev. John A. Lindsay, Pastor.

DOES YOUR CHURCH NEED MONEY?

If any branch of your church activities can use a little extra money during the holidays, here's an easy way to get it, and at the same time to contribute something to happier homes, and healthier, brighter children.

The Children's Party Book

By Marion Jane Parker
Actually Something New.

A forty page book with ten pages in multi-color, four pages devoted to each occasion

New Years Day
Valentine Day
Geo. Washington's Birthday
St. Patrick's Day
Easter
Patriotic Days
Halloween
Thanksgiving Day
Christmas
Birthdays

Tells mother how to arrange the party; what games to play—how to play them; what cakes to bake, and how to bake them. In fact, everything from sending out the invitations clear through.

New recipes for delicious confections and refreshments

By Helen Harrington Downing

Marion Jane Parker
1020 S. Karlov Ave.
Chicago, Illinois

Enclosed find ten cents for which please send me a sample copy of "The Children's Party Book" with full particulars.

Name.....

Address.....

Remember, if you are not pleased, your money and all postage will be refunded.

CARD OF THANKS

I thank God first, second the Doctors and Nurses of Flint-Goodrich Hospital for the preserving of my life and restoring me to good health, after a stay there of five weeks and undergoing a serious operation. I pray God's blessing upon my attending physicians, Drs. F. T. Jones and O. N. Cooper, who were Christ-like in caring for me. Of the 15 pastors of our church here in the city, I want to thank the following for visiting and consoling me, Revs. J. C. Calvin, D. S. Sloan, M. R. Walker, D. S. of the N. O. Dist. also our Superintendent Heath. Last but not least our big hearted brother, Rev. T. F. Robinson, who brought me the Communion and a collection of \$6.76. I thank Rev. Cornelious Johnson for a collection of \$3.12. Brethren, I see the need of a greater Flint there. Let's be live wires.—Wm. Jarrell.

Communion Service Outfits

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DEMOULIN BROS. & CO., Dept. 42, Greenville, Ill.

A BRAND NEW IDEA

Helps Mothers - Pleases Children

Fall and winter is the time of the year when mothers are pressed with the necessity of entertaining the children with parties in their homes.

Heretofore mothers have oftentimes been at a loss about arranging these parties.

"The Children's Party Book" by Marion Jane Parker, just off the press, will save mothers any further worry about planning children's parties. The book is a 40 page affair, 4 pages devoted to each occasion, with 10 full color pages of illustrations by Frances Tipton Hunter, telling just how to plan the party, from sending out the invitations, clear through - what games to play, how to play them, what cakes to bake, what refreshments to serve, and everything necessary to relieve mothers of the usual attendant worries.

Elsewhere in this issue appears a special offer to those interested in church activities, to help distribute the book.

The plan, like the book, is a worthy one, and should receive the consideration of our church women, as a ready means of raising funds.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90.00 to \$300.00 per month. You can work from your own home; all who sample your bonbons become regular customers. You can start by investing \$10.00 for supplies. Mary Elizabeth started with less and made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. NOW is the psychological time to make big money, as fine bonbons command phenomenal prices. Write today.

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TEACHER'S TEXT BOOK. Per Yearly Course, \$1.40. Per Part, 35c.
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 Course VII.
 TEACHER'S MANUAL. Per Yearly Course, \$1.00. Per Part, 25c.
 TEXT BOOK. Per Yearly Course, 80c. Per Part, 20c. (For pupils 13 and 14 years of age.)
 Courses VIII and IX.

FOR SENIOR GRADES—Ages 15 to 17 Years

TEACHER'S MANUAL. Per Yearly Course, \$1.00. Per Part, 25c.
 TEXT BOOK. Per Yearly Course, 80c. Per Part, 20c. (For pupils 15 years of age.)
 Course X.
 TEACHER'S MANUAL. Per Yearly Course, \$1.00. Per Part, 25c.
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THE HOME VISITOR. For Home Department Superintendents and Visitors. Price: 15c. a quarter, 55c. a year. Single Subscriptions, annual only, 75c.

THE HOME QUARTERLY. For Home Department Members. Price: 14c. a quarter, 50c. a year. Single Subscriptions, annual only, 70c.; In clubs to separate addresses, annual only, 65c.

THE CHURCH SCHOOL. For All Church School Officers and Teachers. Published monthly. Price, \$1.25 a year.
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 BOYS' AND GIRLS' QUARTERLY. 5c. a quarter, 18c. a year.
 SHORTER JUNIOR QUARTERLY. 2c. a quarter, 8c. a year.

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SUNDAY SCHOOL JOURNAL. (For Teachers) 20c. a quarter, 70c. a year, School Subscriptions. Single Subscriptions, annual only, 75c.
 ILLUSTRATED QUARTERLY. 5c. a quarter, 18c. a year.
 INTERMEDIATE QUARTERLY. 3c. a quarter, 10c. a year.

FOR SENIOR GRADES—Ages 15 to 17 Years

SUNDAY SCHOOL JOURNAL. (For Teachers) 20c. a quarter, 70c. a year, School Subscriptions. Single Subscriptions, annual only, 75c.
 ILLUSTRATED QUARTERLY. 5c. a quarter, 18c. a year.
 SENIOR QUARTERLY. 7c. a quarter, 25c. a year.

FOR YOUNG PEOPLES' CLASSES—Ages 18 to 24 Years

SUNDAY SCHOOL JOURNAL. (For Teachers) 20c. a quarter, 70c. a year, School Subscriptions. Single Subscriptions, annual only, 75c.
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 ADULT BIBLE CLASS MONTHLY. 15c. a quarter, 60c. a year, School Subscriptions. Single Subscriptions, annual only, 80c. In clubs, to separate addresses, annual only, 70c.

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LORENZO H. KING,
Editor

Vol. 50

New Orleans, November 22, 1923. No. 48.

THE METHODIST BOOK CONCERN,
Publishers

An Appeal extraordinary

THE Bishops of the Church come now to the Methodist Episcopal people with an appeal whose poignancy cannot find expression in mere words.

By earthquake and fire in Japan more than 200,000 identified dead have been carried to quickly made graves, while yet many other thousands still missing are doubtless among the slain. Our sister nation is in bitter sorrow and tears.

The destruction of our property is far greater than the early estimates indicated; schools, Woman's Foreign Missionary buildings, residences, Publishing House,—all have been terribly damaged or destroyed. Conservative figures place the losses at \$1,600,000.

The Board of Foreign Missions and the Woman's Foreign Missionary Society could not be asked alone to make the replacement needed because of this dire tragedy. Hence all our connectional Boards, as represented by the Committee on Conservation and Advance and by the Executive Committee of the Council of Boards, unite in this call, and in the effort to which we summon the Church.

The request is that all our Churches and Sunday Schools give generous offerings on Sunday, December 23, 1923, or, if this date be strictly impossible in any section, on the nearest available Sunday.

Our Japanese members on the Pacific Coast have already given with astounding generosity. Let the whole Church join them in gifts of sacrifice, thus showing to the world the international and inter-racial spirit that is after the heart of Christ.

Let us not fail in this great endeavor. The little children of Japan wait for us to place them in the protecting arms of the Saviour.

We are confident that Methodism will respond gloriously.

Send all gifts, marked Japanese Earthquake Fund, to Morris W. Ehnes, Treasurer, 740 Rush Street, Chicago, Illinois.

In the name of Christ we send this urgent appeal to His people.

By the Boards of Bishops, November 15, 1923.

HOMER C. STUNTZ, Chairman.
EDWIN C. HUGHES, Secretary.

SINK OR SWIM

In addressing one of his Colored Annual Conferences recently, after the World Service Program had been formally set up in one of the Conference sessions, Bishop Bristol with his characteristic hortatory addresses, said to the men, "Brethren, there is no group within the world-wide Christian fellowship of our Church that has profited more than has your race. It will show due and fine appreciation on your part if you go forth from this Conference to your congregations, determined to carry on the new Centenary gains, sink or swim."

And the remark struck fire. We not only believe, but the returns warrant the conviction that no more heroic, disinterested and sacrificial service in support of Methodism's program for the past Centenary period was rendered by any group within the Church than was given by our Colored ministry and members. We believe it safe to say that the records of combined contributions for purely benevolent purposes of all Negro churchmen in all the other American denominations during the Centenary period will show no parallel to that of this giving by the 365,000 Negro members of the Methodist Episcopal Church. By the end of the Centenary period, May 31st, 1924, the Negroes of the Church will have raised for benevolent purposes alone, at least \$1,800,000.00, a constant average of \$30,000.00 per month for a sustained period of sixty months or five years. This does not include ministerial salaries, current expenses and sundry contributions. Remarkable achievement, this!

It is a credit both to group responsiveness to high ideals in a practical substantial way, and to the tutelage of the Church that has so fostered life and effort as to evoke from the Negro such justifying returns. But still more is this monumental race-group achievement an earnest of what may be expected in the years to come under the superb World Service Program now being put on by the church not only to conserve and carry on

Centenary gains but to inspire richer achievements and develop higher values and to extend the Kingdom of God in a way and to a degree hitherto unapproached by any Christian denomination. And we will do this with a holy passion to carry on, sink or swim. Whatever the cost to the Negro Churchman, the Kingdom of God, mediated through his Church, must be ushered in. Not the Church but the Kingdom is our goal. The former is means to the latter. No price is too dear to pay that we may realize in society throughout the world that complete dominion of the will of God in life relationships that are for righteousness and genuine harmony. Increasingly does the Negro press his gradual income of the sway of his ideals into society. It is this on which is worth laboring for, that justifies sacrifice on a large scale. It is to this end that we must give of our time, our means, our lives under the unselfish call of the Church during these immediate months and approaching years.

And the task will be easier than formerly. We have learned the reason and we have developed the urge and momentum that sweeps us onward. The joys of giving have been discovered by us; the delights of service to the world have been experienced by us; and like our Master we long to be doing, and going, and sharing our experience with others who have not known what it is to enter into the Master's fellowship of service and suffering. The Negroes of the Methodist Church will not have rounded out their full measure of devotion to our Lord and Master until we shall have broken the Alabaster box of ointment upon the Master's Ward—suffering humanity—and have thereby evidenced our righteous social sympathy for our drubbed and despairing fellowmen unto the uttermost parts of the earth. To do this, we will go forward sink or swim, progressively realizing the rich values in World Service.

MAKING A WAY THROUGH

This advice is applicable to every field of human endeavor. Some men find their way, apparently already blazed or opened; others seem so circumstanced as to be forced to make their way through. Many instances of this latter class are found in the world of business, of politics, of educational endeavor. It would be interesting reading, should a survey be made and a chronicle of the names and activities of that heroic body of individuals who, prizing wisdom and knowledge greater than rubies, have been forced by circumstances to work their way through the schools of the nation.

In Europe, students working their way through school were accustomed to being held in contempt. Such an attitude on part of the better circumstanced in America seems not to have been so pronounced. European conditions in this respect are softening. In Germany, sixty thousand students are working on the farms, in mines and factories. Women students are earning their livelihood by knitting and sewing, making shirts, ties and handkerchiefs, which bring in enough to

enable them to "pour over their books" successfully.

Thousands of students in this country are making their way and are the better off therefor. To hustle for one's education creates a strong sense of self-reliance and satisfaction than one does not experience who depends upon others to foot the bills. Recognizing this, many of the schools of our country make provision for earnest deserving students to assist themselves through their school course by supplementing their scant means by work on the campus or in the adjacent vicinity. This is a part of our spirit of American democracy that seeks to provide for the fullest and freest development of the individual for the duties of intelligent citizenship. For instance sixty per cent of the 690 students at Albion College are in part, self-supporting. Fifty men are earning money by working in restaurants. Others are nourishing furnaces, massaging windows, coaxing typewriters, swabbing stairs, purifying spark plugs, merchandising crepe, delivering rejuvenated clothes, silencing babies

and dispensing instruction musically, scholastically and laboratorically.

No young man or woman who seeks an education in these days when the educational interest in America is so pronounced needs go without culture. Grit, grace and gumption will either find a way or make one to get an education.

Personal and General

Doctor J. A. Richie is dead! As we close our forms a telegram announces the sad departure of our friend, the energetic pastor of Asbury Church at Savannah, Georgia. Thousands throughout the church will reflect upon the loss which the whole Church sustains when this brief announcement reaches them, and will, together with the Southwestern force assure the bereaved widow and family of our unbounded sympathy in their affliction. More will be said later.

The main building of the Utica Normal and Industrial Institute at Utica, Miss., was completely destroyed by fire last week. Just how the first started has not yet been determined.

The Methodist Book Concern wishes to announce the sale of beautifully engraved Xmas cards. Since the holiday season is swiftly approaching it will be well to place your order NOW.

Bishop R. E. Jones preached Sunday morning at St. Marks' Methodist Episcopal Church, New York. Doctor John W. Robinson is the popular pastor.

General Conference Delegates from the North Carolina Conference just closed are as follows: Ministerial, H. L. Ashe, R. G. Morris; Reserves, P. J. Cooke, R. W. Winchester. Laymen, J. A. MacRae, W. B. Windsor.

Doctor P. H. Rembert, District Superintendent of the Gulfport District, Mississippi Conference, and the Rev. W. M. Clarke, our hustling pastor at Liberty, were callers at the Southwestern Office last week. We are always happy to have our friends visit us.

"Anti-microbum" is the name of a recently discovered remedy for pneumonia and other lung diseases. The remedy which is said to have been used on numerous patients with successful results, was discovered by a young Swiss physician, Dr. Leandro Tomarkin.

Election of General Conference delegates from the Texas Conference resulted as follows: Ministers, M. W. Dogan, W. J. King, J. O. Williams; Reserves, A. W. Carr, W. A. Fortson, E. W. Kelley. Laymen, J. M. Robinson, Deaconess Rosa Simpson, T. W. Patrick; Reserves, Mrs. E. H. Holden, C. A. Barrett, H. B. Pemberton.

The amount of money sent abroad through international money orders in October showed an increase of 150 per cent over October, 1922. The amount of money sent to Canada more than quadrupled and the amount of money sent to England more than doubled over October a year ago.

Seventeen states and one foreign country,
(Continued on Page 3)

FAILING PROPAGANDA

Wide-spread, carefully set-up, and psychologically timed propaganda initiated by southern interests in order to keep in the south a full supply of ignorant, docile, underpaid and fear-ridden labor seems to have completely collapsed in its purpose.

At the present, we are personally in the North observing conditions here into which southern Negroes are coming by the thousands every week. Yesterday we asked an outstanding Negro leader of national and international repute whether these migrating thousands are getting work to do up here. He replied that there are "no idle Negroes in this city except those who do not choose to work. There is plenty of work here, and good pay, for all the new comers." Even though the southern press has been endeavoring to make the impression that work could not be procured and that thousands of Negroes were returning South it is significant that the migration to the North goes on apace. Not only the testimony of leading workers on the grounds here but the inference from the constant steady tide that refuses to be checked is, that these thousands have no appreciable difficulty in finding placement and incorporation in the body politic, and hence will never return to Egypt.

From September 1, 1922 to September 1, 1923, about 500,000 Negroes left their occupations and homes in destructive Dixie and moved to the land of larger liberties and privileges of self-respect. This is the report of U. S. Secretary of labor based on facts furnished by his agent specially detailed to study the present migratory movement. And these figures are compiled from official records of the statisticians of the several states, municipalities, and civic units involved in the investigation.

The analysis shows that nearly all the former slave territory is being gradually abandoned by Negroes in search of life, liberty and the pursuit of happiness for themselves, their wives and their children. Of the nearly half million who have migrated, fully one fourth have gone from Georgia, the home of the Williams murder farm, and the historic cradle of the Ku Klux Klan. Virginia, birthplace of the yesteryear traffic in human beings, is the next to pay the penalty for civic and political oppression. While it remains for Florida, that keeps Negroes away from the polls at the point of the bludgeon and the bayonet, to furnish the next largest quota of migrants to the land of toleration and encouragement of Negro voters. Alabama, the home of the Confederacy, where was concentrated the maximum mind of the rebel movement, and where still dominate in their rankest form the traditions of that gloriously abortive movement, let 90,000 Negroes escape with their lives to the North that gave its best sons for human freedom. Poor old Mississippi which conceived and conspired the disfranchisement subterfuge that keeps 9,000,000 Colored American citizens in civic and political bondage in the Southland has, in consequence, lost 82,600 of those very same Negroes.

The total result of all this migration no-

body can forecast. But two things are sure consequences. The migrating Negroes and those who remain are gaining a larger sense of self-support and of the values of freedom; and are less prone to acquiesce in, and submit to, an ill-ordered social and political regime that seeks to suppress the dignity and moral worth of their individuality and their group. Equally as clear is the fact that this movement which paralyzes the farming interests of the South means the incorporation of the Negro in the larger industries and economic life of the nation under far more favorable prospects. Thus will the Negro be given opportunity to evidence his capacity for skilled labor of varied types disproving the threadbare contention that he is by nature a "hewer of wood and drawer of water."

We propose as a propaganda to be waged by the Southern press, this slogan: The Negro is an American citizen, a man. Because God made him thus, he must be allowed, in the process of social evolution, every advantage for development and service to society that every other group enjoys; that he never will, because he never can be content otherwise; that reason and moral justice demand the removal of those wilful obstructions which have been placed in his pathway by pompous race pride and cast and color prejudice; thus clearing deck for a harmonious, peaceable, unified national life whose currents shall sweep the nation onward to the highest values possible of achievement in a Christian civilization.

Such is the only type of propaganda that will avail now in directing and controlling the social urge. Because the expanding life of 12,000,000 of Colored Americans irresistibly demand it, the South must change its thinking and its speech.

THAT THE NATION MAY BE SAVED

With headquarters at Washington, an organization has just been set up composed of men prominent in the educational, business and professional life of the nation, under the corporate name of the National Vigilance Association. For several months the organization has been quietly taking on form through the perfecting of units in many cities, and now emerges on a country-wide campaign with the following avowed purposes:

Passage of an antimasking bill by the Legislatures of all States, making it unlawful to appear upon the highways wearing masks or hoods.

Enactment of laws by the States to compel the Klan and similar secret organizations to make public their membership rosters.

Establishment of a Federal statute drawn to cover mob violence and to provide Federal prosecution of offenders in the United States Courts.

Propagation of the faith in respect for, and obedience to, the institutions of government with the weapons of education, agitation and organization.

According to its certificate of incorporation the National Vigilance Association will work for renewal of respect for law. It is prepared to combat all influences and agencies that seek to breed class or religious discrimination

between different groups in the country. Provoking the organization was a recent report by a committee of the American Bar Association in which it was observed that:

"The harvest of anti-Americanism is ripening; our form of government is being challenged, not alone upon the soap box, but by oath-bound societies that cloak their deadly hatred of free principles under the guise of patriotism. The movement is an attack upon our form of government—a Government by the people under a written Constitution."

This National Vigilance Association organized to salvage and perpetuate American civilization is seeking co-operation of all philanthropic, fraternal and social organizations such as the Masons, Elks, Moose, Eagles, Foresters, Odd Fellows, Red Men, American Legion, Rotary, Kiwanis and Lion Clubs, to further the cause of patriotism. Already more than two hundred councils of the Association have been formed under the National Committee consisting of such personages as John Sherwood Jones, of Bryn Mawr, Pa.; Daniel P. Corcoran and John M. Patterson, of Philadelphia; Louis A. Repetto, District Attorney of Atlantic County, N. J.; William J. McFaddin, Newark, N. J.; Ellen F. Pendleton, president of Wellesley College; H. S. Graves, Yale University; Kenneth C. M. Sills, president of Bowdoin College; Dr. H. A. Garfield, president of Williams College; Dr. D. P. Barrows, president of University of California; George Lilly, Deputy Attorney General of Delaware; Prof. James E. Lough, New York University; David Sarnoff, president Radio Corporation of America; Clara D. Maxwell, president general Colonial Daughters of America; Robert E. Lee Sauer, American Bar Association; Samuel P. Leeds, United States Chamber of Commerce and President Atlantic City Chamber of Commerce.

Every patriotic man and woman in the Nation will lend ready assistance in every legitimate way to this movement upon the success of which hangs the future peace and prosperity of our national institutions and of our group and national life.

PERSONAL AND GENERAL

(Continued from Page 2.)

Africa, are represented by the student body at Morristown Normal and Industrial College this year. The curriculum has been enlarged so that instruction now includes two years of normal school work and a Junior College. Construction work, which has been going on for some time, will soon be completed, tripling the facilities of the institution.

Annual Meeting Council of Boards of Benevolence will be held January 23rd, 1924, at the Hotel Lexington, Chicago, Ill. At the same place on January 22, will be held the meeting of the Committee on Conservation and Advance. The Executive Committee of the Council of Boards will also meet at Hotel Lexington on January 21-22.

Chicago has made the largest requisition for postage stamps of high denominations ever recorded in the Postoffice department. In addition to ordering 60,000,000 stamps of small denominations, the Chicago office ordered 4,-

(Continued on Page 4)

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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tended for publication to the Editor.

2—In all correspondence, write plainly, on one side of
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NOT EVERY ONE THAT
SAITH LORD, LORD:—Not every
one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven; but
he that doeth the will of my Father which is
in heaven.—Matthew 7:21.

PERSONAL AND GENERAL

(Continued from Page 3)

000,000 twenty-cent stamps; 1,000,000 fifty-
cent stamps, and 100,000 one-dollar stamps.
The requisition is designed to cover the Christ-
mas mailing period.

Doctor J. W. Moultrie, Area Secretary of
the Atlanta Area, wishes the following correc-
tion made in the total raised by the Gaines-
ville District, Atlanta Conference, of which
Dr. J. F. Dimery is the District Superinten-
dent. This District paid \$863.00, instead of
\$663.00, as published in our last issue. This
brings the total for Clark University Rally to
\$9,243.97.

During the last two years the U. S. Patent
office has received an average of 9,000 appli-
cations a month for patents, trade marks, etc.
This is the largest business ever done by the
U. S. Patent office. In his annual report, the
commissioner of patents requests an additional
100 examiners in order to keep the work of
the office up to date. Notwithstanding 85 ad-
ditional examiners were provided last year,
there are 71,263 applications for patents and
trade marks still awaiting action.

Doctor J. W. Golden, the New Orleans Area
Evangelist, recently conducted a revival at
Aberdeen, Miss. Fifty persons were added
to the church. Seventeen persons from the
railroad shop in Amory were converted during
a four-day campaign. The success with Doc-
tor Golden has been an average of approxi-
mately one hundred and ten converts each
month.

An evidence of better business conditions is
furnished by the report of national banks on

September 14 in response to a call by the
Comptroller of the Currency. An analysis of
the returns shows that on that date the national
banks of the United States had deposits in ex-
cess of \$17,000,000,000, which represented an
increase of \$142,550,000 over June 30 this
year. Another very significant item was the
statement that time deposits in national banks
on September 14 were \$700,000,000 greater
than September a year ago.

Founders Day and the annual Homecom-
ing were combined in one big celebration at
Ohio Wesleyan University this year Novem-
ber 9 and 10. The Honorable Smith Stimmel,
Fargo, N. Dak., a graduate of the university
in the class of 1869, delivered the Founders
Day address. Mr. Stimmel is one of the few
surviving members of President Lincoln's
military body guard during the Civil War
and is widely known for his many addresses
before school children on Lincoln.

Major Ezra C. Clemans, pastor of the Meth-
odist Episcopal Church, Owatonna, Minnesota,
was elected, unanimously, National Chaplain
of the American Legion at the San Francisco
Convention. Major Clemans served in the
Spanish-American war and in the late World
War and was also Chaplain of the local coast
of the Legion in the town where he is pastor.
Major Clemans brings to his new post experi-
ence from many years of service as Chaplain
in the Regular Army, as well as the force at
home. He also is a nephew of Mark Twain.
For many years he was connected with the
Board of Conference Claimants.

The ordination services held in connection
with the recent sessions of the Conferences
of the San Francisco Area were outstanding
events. In the California Conference six-
teen young people volunteered for some
special form of Christian service, while in
Southern California Conference twenty-one
young men and women consecrated them-
selves to some form of life service. Among
those who volunteered for the ministry was
the Bishop's son, Adna Wright Leonard, Jr.,
who enters the University of Southern Cal-
ifornia this fall as a freshman. The services
were under the personal direction and leader-
ship of Bishop Leonard.

At the fourth annual convention of The
Employing Bookbinders of America, held in
Washington, D. C., the Methodist Book Con-
cern, through its Superintendent of Manu-
facturing, Mr. Charles M. Smith, exhibited
the greatest variety of high grade commer-
cial binding done by any house in the United
States. It started with one of our Beginner
four page leaflets and then in successive
steps were stitched pamphlets, thread sewn
pamphlets and so on showing books bound
in cloth, fabrikoid, sheep or lambskin, cow-
hied, persian, calfskin and various colors of
real seal skin, the linings of the books, con-
sisting of all grades of material used in
books such as paper, leather and silk of
various grades and colors, many examples
being in full gilt edges. The assortment of
Bibles, variously bound and of Methodist
Hymnals in four different binding make a
most attractive and worthy exhibit of what
the large publishing plants of the Methodist
Episcopal Church are able to produce.

At the Lyric Theatre in Baltimore, Sunday,
Nov. 11, 1923, a huge Educational Mass
Meeting was held in the interest of Morgan
College. Dr. Ernest Lyon presided while the
following program was rendered: Hymn,
"Coronation," Morgan College Choir, Dr. J.
W. Haywood, Director; Prayer, Dr. P. O'Con-
nell; Selection, Post Office Glee Club; Open-
ing Remarks, Mr. G. I. Simms; Solo, Mr.
Jackson; Address, Dr. R. B. McRary, mem-
ber of Board of Managers Negro Education
Methodist Episcopal Church; Selection, Kin-
dergarten Orchestra School, 112; Why?, Miss
Ida R. Cummings; Address Hon. Howard W.
Jackson, Mayor of Baltimore; Selection, Post
office Glee Club; The Appeal, Dr. Jno. O.
Spencer, President Morgan College; Selection,
Morgan Choir; Benediction, Dr. Stewart
Brown. The addresses were strong appeals.
"Why?" delivered by Miss Ida R. Cummings
was a clear cut, forceful setting forth of the
objects of the campaign, and a convincing ap-
peal for funds for making Morgan College as
great as any in the land. Strikingly impres-
sive was the music, especially the last selec-
tion by the Morgan Choir, and the Post Office
Glee Club which sang "Miserere" as effectively
as we ever heard. Mr. G. I. Simms was Chair-
man of the Campaign Committee; associated
with him being Miss Ida R. Cummings, Cam-
paign Director; Mr. Charles A. Redden, Sec-
retary; Mr. Emory Bond, Chairman of Exe-
cutive Board; Mr. H. O. Wilson, Treasurer.
President Spencer is to be congratulated on
the very material interest shown in the College
by such enthusiastic outstanding body of
Alumni.

The Federal Council Commission on the
Church and Race Relations is asking that
February 10, 1924, be observed in all the
churches of the country, white and colored, as
Race Relations Sunday. Since this subject
holds so vital a place just now in the effort to
make Christianity really effective, it is felt that
in every pulpit at least one sermon a year
might well be devoted to it, and also one pro-
gram in every Sunday School, Young People's
Society and other religious groups. In 1923 the
day was observed in a great many churches.
It is hoped that in 1924 its observance may be
practically unanimous. The results for good
it is believed, would be immeasurable. The
commission is publishing a booklet suggesting
programs, topics and materials suited to the
occasion. It is not too early for everyone in-
terested, whether pastor, missionary leader,
Sunday School or young people's worker, to
write for further information to the Commis-
sion on the Church and Race Relations, 105
East 22nd Street, New York City. Christianity
as has been so often said, has the only answer
to all humanity's problems and needs, but the
answer must be diligently sought and applied.
And this can be done only through the efforts
of Christian leaders working along practical
lines like that suggested above.

FALL ANNUAL CONFERENCE VISITATIONS 1923

Name	Date	Place	Bishop
Atlanta	Dec. 12	Atlanta	Richardson
Little Rock	Dec. 5	Little Rock, Ark.	Stunts
South Carolina	Dec. 5	Spartanburg	Richardson
West Texas	Dec. 5	Ft. Worth, Tex.	Jones

NEWS FROM NEW YORK

President Simmons of Clark University writes interesting letter concerning appreciation of service of Prof. Crogman-Newman Memorial M. E. Church observes Twenty-third Anniversary—President Lane of Lane College a visitor—N. A. A. C. P. circulates petition to present to President Coolidge asking pardon of soldiers serving life terms at Leavenworth Prison.

By Cleveland G. Allen

The editorial in the November issue of The Crisis concerning the attitude which Clark University had taken toward Prof. W. H. Crogman who for forty-one years was a member of the faculty of that university, led your correspondent to write to President J. W. Simmons of Clark University, asking him to give the correct information concerning the alleged charge of ingratitude. President Simmons was written your correspondent a very courteous letter in which he has given the exact information as it pertains to Dr. Crogman. The information that the letter contains shows that the wrong information has been furnished to the Crisis, and that Clark University and the M. E. Church have been done a grave injustice. Instead of ingratitude, the very highest appreciation has been shown for the long and honorable services of Prof. Crogman, and everything has been done to make his days of retirement comfortable. Out of fairness to Clark University and the M. E. Church your correspondent is using the letter as it was written by President Simmons.

The letter is as follows:

"My dear Mr. Allen:

"Yours dated October 30th at hand. I am glad you have written for you are certainly laboring under a misunderstanding.

"When Dr. Crogman ceased his active work in Clark University a couple of years ago three things happened:

1. He was continued on the staff as Professor Emeritus of Languages.

2. He was permitted to continue to live in the house which he had been occupying, which by the way, is not a six room cottage, but a large house of nine rooms, with two extra bath rooms and other extra rooms.

3. The Board of Education for Negroes of the M. E. Church secured for him a pension from The Carnegie Foundation which amounted to \$1000.00, the first pension of its kind given to a Negro professor.

"The house which Dr. Crogman occupied was greatly needed for the enlarged faculty, and the Board of Education for Negroes agreed to pay his rent wherever he wished to reside. Anyway the house was entirely too large for Mrs. Crogman to take care of. I hope when I am no longer able to work, the church will find it possible to give me a thousand dollars a year and my rent."

Yours sincerely,

J. W. SIMMONS,

President."

The letter of President Simmons sets at rest any attempt on the part of Clark University and the Methodist Episcopal Church to show a lack of appreciation for the services of Prof. Crogman. I feel sure that when The

Crisis is correctly informed relative to this matter it will retract the statement made in the November issue.

The Newman Memorial M. E. Church of Brooklyn, one of the most flourishing churches of the M. E. connection in this section, observed its twenty-third anniversary with a ten days services beginning on Sunday, October 21 and ending on the 31. During the celebration pastors and their choirs of various denominations took part in the services, and the celebration marked a new epoch in the history of the church.

Interesting programs, and stimulating addresses were given each evening during the anniversary, and the pastor Rev. Thomas W. Cooper is proving to be one of the most progressive churchmen of our connection. On the opening Sunday in the morning the sermon was preached by Rev. A. H. Hill of Mt. Holly, N. J., the founder of the Newman M. E. Church. In the afternoon Rev. Dr. John W. Robinson pastor of St. Mark's M. E. Church preached, and the St. Mark's choir furnished the music. In the evening a musical program was given by the Newman Choir under the leadership of Lucien H. White. On Monday evening the sermon was preached by Rev. J. N. Bridgeman of New York a former pastor, and on Tuesday evening the members of The Fleet Street A. M. E. Zion Church had charge of the program, with a sermon by the Rev. W. C. Brown. The services on Wednesday evening were in charge of The Holy Trinity Baptist Church, Rev. Dr. T. S. Harten preaching. On Thursday evening Rev. J. William Hamlin pastor of Mt. Lebanon Baptist Church preached. Sunday, October 28, the services and program was in charge of the local preachers association of Greater New York. At the evening service a sermon was preached to the Order of Daughter of Elks by Rev. Thomas W. Cooper. On Tuesday evening, October 30, there was a prayer and testimonial service.

The anniversary closed on Wednesday evening with a sermon by the Rev. Dr. E. E. Tyler pastor of Bridge Street A. M. E. Church. The music was furnished by the Bridge Street choir. The Newman Memorial Church has had an interesting history. It was started by Rev. A. H. Hill, and his wife, who were members of St. Mark's M. E. Church, and then resided on Howard Avenue in Brooklyn. The first meeting of the church was held in the home of Rev. Hill, and the formal organization was consummated on October 21, by the late Dr. W. H. Brooks. The church is located in a strategic spot, and it is destined to become one of the foremost churches of the connection. Further reference will be made to the work of this church in a future issue.

Dr. J. F. Lane the president of Lane College, at Jackson, Tenn., and one of the leading educators of the South, has been passing several days visiting in New York on business pertaining to his work in the South. Dr. Lane who is the son of Bishop Lane of the C. M. E. Church is one of the most progressive of the younger groups of educators in the South, and has long been a factor in the development and progress of the race. He is widely known throughout the South,

and as the result of his experience and wide training Jackson College is fast becoming one of the leading institutions for the education of the youth in the South.

The college is one of the leading schools of the C. M. E. connection and has made itself felt upon the lives of hundred of young men and women who have come under its influence. When asked concerning the work of the college President Lane told your correspondent that the school was doing much to meet the needs of the present generation of the south. President Lane is active in all movements looking towards racial co-operation in the South. He is the presidents of The State Anti-Tuberculosis Society, and the Stae Farmers Association. Your correspondent has followed the work of president Lane with great interest and regard him as one of the strongest and most influential educators of the South.

The National Association for the Advancement of Colored People is circulating a petition to present to President Coolidge asking him to pardon the 54 members of the twenty-fourth Infantry who are serving life terms in the federal prison at Leavenworth, Kan. The petition is to be presented on Armistice Day, as a memorial to the nation, and to call attention to the injustice which has been meted out to these men.

The men have been in prison for six years, and The National Association for the Advancement of Colored People has become convinced that these men ought to be free and their citizenship restored. At the last convention of the association at Kansas City the 500 delegates to the convention visited the men at Leavenworth and were so impressed with their character and conduct that a national movement was undertaken to secure their liberty. The men were placed in prison following the riot in Houston, when they were provoked to anger by the white citizens of that town who objected to their being stationed there. They were in Houston waiting orders to go to France. It is hoped that a petition of at least 500,000 names or even a million will be presented to the President on behalf of these brave men who are serving an unjust sentence. Your correspondent would advise the people throughout the country to send a word of cheer to these former soldiers of one of the best fighting machines of the United States Army.

TWO BOOKS BY DR. BRUNNER

Dr. Edmund DeS. Brunner Prepares Two Books at Suggestion of Department of Rural Work.

"Tested Methods in Town and Country Churches"—by Edmund DeS. Brunner; Geo. H. Doran Company, New York, 1923. XIX, 173 pp. Forward by Gifford Pinchot.

"Churches of Distinction in Town and Country"—by Edmund DeS. Brunner; Geo. H. Doran Company, New York, 1923. VIII, 198 pp. Preface by E. A. Ross.

Those two books were prepared by Dr. Brunner at the suggestion of representatives of Departments of Rural Work of a number of the missionary Boards of leading

(Continued on Page 11)

PROPOSED LEGISLATION IN SIXTY-EIGHTH CONGRESS

1,060,858 Boys and Girls Robbed of Their Rights in the United States of America

By Dr. H. E. Woolever, Editor, The National Methodist Press., Washington, D. C.

The Sixty-eighth Congress of the United States will convene at 12 noon, on next December 3. Already agencies are actively at work and interested groups are gathering in Washington to prepare and foster certain types of legislation. No man can count the various bureaus, agencies, blocs and cliques which are established or on their way to the National Capitol, anticipating the assembling of Congress, to push into the arena some favorite bill. The legislative portfolio for this year is being rapidly filled. Among the major items to be considered are: Soldier Bonus, Reduced Taxation, World Court ratification, Immigration Limitation, Transportation Regulation, and a Child Labor Amendment.

The last of these has already been launched by fifteen national organizations of women with the strong leadership of the Commission on Social Service of the Federal Council of Churches of Christ in America.

2,000,000 Children's Calloused Hands

Americans blush with shame when they are classed with India, China, and Japan in exploiting their ungrown children to carry on their boasted industrialism. The undeveloped bodies, delicate muscles and forming minds of over a million boys and girls are thrust into the clutches of materialism in order to feed, clothe and keep warm other millions of grown-ups who ride in automobiles and live in costly homes. By child labor is not meant the hours spent in doing chores and helping in the light tasks of home and farm, but rather gainful occupations through long and regular hours, robbing the child of normal development in mind and body. Is there any wonder that the women of this nation are stirring things at the National Capitol in order that the United States may save this lost million of American children. They are anxious to see this country come out of the class of the so-called "heathen nations" and line up with the Christian nations of the Old and New World in caring for child life. Twelve of the western civilized countries have a national minimum standard of fourteen years as a basis for child labor, whereas the United States has no national standard concerning the employment of children.

A Declaration of Independence

Does not this clause in the Declaration of Independence apply to American children under fifteen years of age: "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." If so, then how is it possible that in the United States 6,060,858 children, according to the Census Bureau, are thrust into factories, mines, canneries, hard farm labor, and the onerous task of the migrants.

Congress has twice endeavored to remove this shame from the industries of America.

a—prohibit the labor of children under 16 in and about mines and quarries.

b—prohibit the labor of children under 14 in mills, canneries, workshops, factories, and manufacturing establishments.

c—Limit the labor of children 14-16 in manufacturing establishments to eight hours a day, six days a week, and to daylight hours, between 6 a. m., and 7 p. m.

The act passed in 1916 endeavored to reach this evil by prohibiting interstate commerce in goods manufactured by child labor. This having been declared unconstitutional, in 1919, Congress passed another act aiming at this evil by placing a heavy tax upon profits gained by industries disregarding child labor regulation. In this case, also, the Supreme Court was compelled to declare that the law was unconstitutional and that no authority was given Congress by the Constitution to reach this evil through these means.

In a Middle Western State, according to a statement made in Washington, a farmer reported to the county farm agent that one of his pigs had the cholera. The agent notified the Department of Agriculture and immediately a federal inspector was on his way to aid the farmer in saving his pigs. In that same State, a widowed mother wrote the Governor, stating one of her five children was threatened with tuberculosis and asked if the Governor could not help to save this child, and protect the others from contracting the horrible disease. The Governor had to reply that he regretted there was no provision made whereby the government could assist her in saving her children.

No National Control of Child Labor

Does someone ask if a Constitution that permits the protection and provides for the health of cattle and hogs but does not provide for adequate legislation concerning the welfare of children, should be amended? Twice, the highest court of the land has so interpreted the Constitution with respect to the limiting of the hours and number of days which children may be worked, that some radical step, if justice is to apply to children, must be taken. There are no eight-hour days, five and one-half days a week observed by many of the employers of child labor. Fourteen states allow children under 16 to work from 9 to 11 hours a day, and two do not regulate their daily hours of labor at all. In nine states, all children under 14 may work in both factories and stores.

Let it be repeated, "Nine states have no laws prohibiting all children under 14 from working in both factories and stores," but no section of the land is free from this crime against childhood! The Pacific and Northwest States have the least of it, but in many states of the South it would appear that child labor has been substituted for slave labor. In Alabama, Mississippi and South Carolina, one out of every four children between the ages of 10 to 16 is a child laborer. In Old New England, Rhode Island is the worst offender, employing one out of every eight of her future citizens, and Connecticut and Massachusetts, one out of every twelve, the latter state

having 33,723 children employed, less than a thousand of whom work on her farms. New York, Pennsylvania and New Jersey do not depend so largely upon the little hands to do their labor, only one out of every twenty children are put under the yoke, but the total numbers so employed in these states is 131,541, or more than the number of able-bodied men in the regular Army of the Nation today. Georgia alone employs more child labor, according to the U. S. Census, than Uncle Sam has in the Navy.

Certain states afford no probability of acting for their children. The pity of it is that the states which most need legislation to give the child, who is unable to protect itself, the same rights guaranteed to an undeveloped animal, are the ones less likely to pass the necessary legislation. Children are exploited most largely by certain large manufacturers and landed proprietors who, not being above such things humanely, are not above unAmerican acts, politically. None are more blind than the covetous. This very class of men declaim most about radicalism and socialism. If you place a child at eight, nine or ten years of age in back-breaking, heart-breaking mind-killing labor, never giving him or her the inalienable rights of health, play and education, some day when that one is able to estimate the crime committed against him, who can hurl the first stone of accusation, if he uses force to strike down those who robbed him? Those who foster child labor are hatching a brood that will eventually turn and lacerate them and the nation.

Whose Business Is It?

Who bears the responsibility in this matter? Surely, it is the concern of all high-minded Americans, but also of every one who uses the products of factories, canneries, collieries, cotton plantations, oyster beds, and many other fields where these little hands do the labor. Very often, a fine dinner is enjoyed with never a thought that some child's hands, never given the opportunity to play, shucked the oysters, and snapped off the heads of the shrimps used in the salad, and in some stuffy home, shelled the nuts. Billy Sunday has a noted sermon entitled, "The Chickens Come Home to Roost."

What can be done to liberate a million child laborers in the United States? If the Nation is not to be half-slave and half-free in this matter, the only course now open is an enabling amendment to the Constitution which will permit Congress to do actually what it has twice endeavored to do. Those in favor of emancipating the children; if they will, can secure the necessary action in the Sixty-Eighth Congress.

We are mailing to our Pastors the 10 copies of the Special Edition of the Southwestern Christian Advocate to be sold at five cents per copy. If your package does not reach you this week, watch the mails for them next week. **THEY ARE SURELY COMING.**

Complete Tabulated Report of What Each Area, Each Annual Conference, Each District, and each Local Charge did during Anniversary Period to bring this Paper to Dignified Self-Support.

Only New full year subscriptions are included in the Quotas. Remaining Conferences will be reported in next week's issue. Pastors raise your full Quota by January 1, 1924!

CENTRAL ALABAMA CONFERENCE				West Point (Godsell)				Bethel			
Birmingham District				District Superintendent				Capleville			
C. L. DUNN, District Superintendent.				Total				Dyersburg Circuit			
Quota	Sent	In	Bal.	Quota	Sent	In	Bal.	Quota	Sent	In	Bal.
Anniston:				Montgomery District				Friendship Circuit			
Haven Chapel				P. P. WRIGHT, District Superintendent.				Galloway Circuit			
St. John				Quota				Kenton and Sharon			
Ashville Circuit				Booth and Lomas				Lucky and Pierce			
Attalla and Collinsville				Brewton and Pollard				Martin			
Altoona Mission				Castleburg Circuit				Mason			
Birmingham:				Citronelle				Memphis:			
Bradford Chapel				Eclectic Circuit				Centenary			
East Thomas				Evergreen Circuit				Warren Chapel			
Enon Ridge				Mobile: Chickasaw				Selmer Circuit			
Mason City				Warren Street				Union City			
Mt. Moriah				Montgomery				Gumboldt			
Mt. Pleasant				Pensacola				North Missions			
St. Paul				Theodore and Tensaw				District Superintendent			
Scotts' Chapel				Troy and Aberfohl				Total			
Brownville and Irondale				Union Springs and B. Grove				Murfreesboro District			
Cedar Bluff Ct.				Wetumpka Circuit				F. N. COLLIER, District Superintendent			
Center Circuit				District Superintendent				Quota			
Corona				Total				Cookeville and Algood			
Gadsden: Sweet Home				Marion District				Dechard			
Gadsden Circuit				R. R. WILLIAMS, District Superintendent				Dilton and Cainsville			
Hobson City				Quota				Gordonsville			
Heflin Circuit				Akron Circuit				Liberty and Alexander			
Jasper - Manchester				Bessemer and Readers				Livingston			
Oneonta				Clinton Circuit				Manchester			
Village Springs				Eutaw and Springfield				McMinnville			
Ragland Mission				Gainesville Circuit				McMinnville Circuit			
Total				Mantua Circuit				Murfreesboro			
Huntsville District				Marietta Circuit				Murfreesboro Circuit			
J. L. CARR, District Superintendent.				Marlon Station				Nelson and Butler Chapel			
Quota				Mt. Sterling Circuit				Sparta			
Albany and Beulah				Newburn Circuit				Sparta Circuit			
Athens and Oakland				Oak Grove Station				Stone River and Smyrna			
Bellevue and Johnson				Tuscaloosa				Stonewall			
Blount Springs Circuit				Toxey Mission				Tullahoma			
Center Grove				Union Circuit				District Superintendent			
Decatur				Total				Total			
Fuller				TENNESSEE CONFERENCE				Dickson District			
Guntersville				Nashville District				ELI J. GUTHRIE, District Superintendent			
Huntsville				J. B. BOOTH, District Superintendent				Quota			
Madison and So. Hill				Quota				Clifton			
Scottsboro Circuit				Brentwood				Cumberland			
Sheffield Mission				Cherry Valley				Dickson			
Triana Circuit				Flat Rock				Dover Circuit			
Warrior and Bangor				Gallatin				Farmington			
Normal				Hartsville				Howard Circuit			
Total				Lebanon				Lawrenceburg and West Point			
Opelika District				Lebanon Circuit				Lewisburg			
J. N. WALLACE, District Superintendent				Mitchellville				Lexington			
Quota				Nashville:				Mansfield			
Alexander City				Braden				Mt. Pleasant			
Ashland				Clark Memorial				Shelbyville			
Benson				Gordon and Mission				Shelbyville Circuit			
Dadeville Circuit				Hubbard				Springdale and Paris			
Five Points				John Wesley				Waynesboro Circuit			
Kelleyton Circuit				Seay				Total			
Lafayette Circuit				Thompson Chapel				CENTRAL MISSOURI CONFERENCE			
Lafayette				Nolensville				St. Louis District			
Lanett Mission				North Lebanon				LEROY WOOLRICH, District Superintendent.			
Lineville Circuit				Springfield				Quota			
Opelika				Springfield Circuit				Buffalo, Ill.			
Roanoke Circuit				Total				Clarksville			
Rockford Circuit				Memphis District				Desota			
Rockymount Circuit				T. W. DAVIS, District Superintendent				East St. Louis			
Stevens Mission				Quota				Elsberry			
Sylacauga Circuit				Alame				Farmington			
Sylacauga				Atoka Circuit				Festus			
Talladega								Fredericktown			
Wedowee Circuit								Jacksonville, Ill.			

Peoria, Ill.	12	3	9	Oskaloosa, Ia.	3	0	3	Rison and Peace	5	0	5
Poplar Bluff	2	0	2	Slater	12	1	11				
Springfield, Ill.	14	1	13	Wellington	4	1	3	Total	263	40	223
St. Louis:				St. Joseph	23	7	16				
Asbury Memorial	32	1	31					Fort Smith District			
Gratiot	4	5	0	Total	326	67	259	W. H. SIMPSON, District Superintendent			
Howard	4	0	4						Sent	Bal.	
Kinloch	13	0	13	LITTLE ROCK CONFERENCE				Quota	In	Due	
LaSalle St.	7	0	7	Texarkana District							
Unlon Memorial	364	159	205	G. T. SAXTON, District Superintendent				Bentonville	4	4	0
Webster Groves	9	8	1		Sent	Bal.		Conway	10	3	7
West Belie	12	26	0		Quota	In	Due	Danville	13	1	12
St. Charles Circuit	8	10	0	District Superintendent	2	..		Fayetteville	18	5	13
Quincy, Ill.	3	1	2	Bengin	11	6	5	Fayetteville Circuit	5	3	2
				Caddo Gap and Glenwood	12	4	8	Fort Smith	23	30	0
Total	590	238	352	Camden and Gurden	7	0	7	Little Maumell	8	8	0
Hannibal District				Canfield	15	2	13	Marche and Bullock's Chapel ..	14	4	10
C. S. WEBSTER, District Superintendent				Center Point	15	9	6	Morrilton	81	12	69
	Sent	Bal.		Clow	22	3	19	Palarm	2	2	0
	Quota	In	Due	Clow Circuit	14	4	10	Roland Circuit	6	3	3
Bowling Green	10	9	1	Lierks	6	0	6	Springfield Circuit	12	5	7
Columbia	16	1	15	DeQueen	2	3	0	Solgohachie	20	2	18
Curryville Circuit	15	0	15	Highland	3	3	0	Van Buren	12	3	9
Fayette	29	0	29	Hope	2	2	0				
Fulton	16	0	16	Horatio	7	5	2	Total	228	85	143
Foristell Circuit	17	1	16	Lewisville	7	4	3	Little Rock District			
Hannibal	12	1	11	Locksburg	27	2	25	L. G. HODGES, District Superintendent			
Louisiana	6	1	5	Murfreesboro	11	7	4		Quota	In	Due
Mexico	20	1	19	Paraloma	20	0	20		Sent	Bal.	
Moberly	8	9	0	Saratoga	7	10	0	Augusta	5	2	3
Montgomery City	13	3	10	Stamps	7	3	4	Auvergne	8	2	6
New Bloomfield Circuit.....	12	2	10	Texarkana	15	5	10	Batesville	13	0	13
Sturgeon	11	1	10	Wilton	6	0	6	Batesville Circuit	5	2	3
Troy	18	3	15					Brassfield	8	3	5
Truesdale	11	1	10	Total	216	74	142	Hensley	9	4	5
Wellsville	21	1	20	Forest City District				Hot Springs	25	13	12
				J. P. FIELDS, District Superintendent				Jacksonport	7	0	7
Total	235	34	201		Sent	Bal.		Little Rock:			
Sedalia District					Quota	In	Due	Duncan Chapel	10	0	10
L. R. GRANT, District Superintendent				Black Oak	5	0	5	East End	20	0	20
	Sent	Bal.		Brickey	5	0	5	Wesley Chapel	48	48	0
	Quota	In	Due	Brinkley	5	3	2	White Chapel	11	1	10
District Superintendent	5	..		Brinkley Circuit	12	2	10	Little Rock Circuit	8	5	3
Appleton City	10	0	10	Caldwell Circuit	15	3	12	Lonoke:			
Beamen Circuit	4	0	4	Cotton Plant	40	4	36	Moses Chapel	3	3	0
Butler	8	0	8	Cotton Plant Circuit	14	4	10	St. James	15	2	13
California Circuit	13	9	4	Crawfordville Circuit	14	2	12	Newport	5	2	3
Carthage	13	1	12	Davis Chapel	10	3	7	North Little Rock	4	9	0
Clinton Circuit	4	1	3	Forest City and Widener Mission	9	6	3	Sweet Home	10	0	10
Dresden Circuit	2	0	2	Hughes Circuit	14	6	8	District Superintendent .....	..	2	..
Georgetown Circuit	7	4	3	Hunter Circuit	26	9	17				
Greenfield	10	11	0	Kokomo Mission	5	5	0	Total	214	98	116
Holden Circuit	7	1	6	Marianna and Scott's Valley	9	6	3	SOUTH FLORIDA MISSION CONFERENCE.			
Joplin	7	0	7	Marianna Circuit	27	6	21	Gulf District			
Knobnoster	5	1	4	Moro Mission	5	2	3	H. W. BARTLEY, District Superintendent			
Lebanon	2	0	2	New Castle Mission	4	0	4		Quota	In	Due
New Franklin	7	0	7	Osceola Mission	10	0	10		Sent	Bal.	
Neosho	2	3	0	Palestine	3	5	0	Arcadia and Punto Gorda	6	2	4
Osceola	11	0	11	Parkin Mission	15	0	15	Bradentown	16	18	0
Rolla	4	3	1					Eustis and Leesburg	3	1	2
Sedalia	46	7	39	Total	247	66	181	Clearwater	5	5	0
Springfield	38	10	28	Pine Bluff District				Fort Meyers	8	1	7
Sweet Spring	10	0	10	A. S. MILLER, District Superintendent				Lakeand	10	0	10
Versailles	7	0	7		Sent	Bal.		Mason Memorial	3	0	3
Warrensburg	5	4	1		Quota	In	Due	Oldsmar	3	0	3
				Allport and Wabbeseka	7	0	7	Orlando	26	2	24
Total	222	60	162	Alzheimer	18	0	18	Plant City	6	1	5
Kansas City District				Avery and Dumas	15	0	15	Sebeing and Winter Garden	2	0	2
A. H. HIGGS, District Superintendent				Boydeil and Eudora	15	6	9	St. Petersburg	26	1	25
	Sent	Bal.		Carthage and Fordyce	14	0	14	Taff and Kissimee	3	0	3
	Quota	In	Due	Clarendon	12	0	12	Tampa: Bowman Memorial	122	3	119
Armstrong	9	12	0	Corner Stone Mission	15	0	15	Tarpon Spring and Twin Lake..	3	0	3
Blackburn Circuit	7	0	7	Dermott and McGhee	5	6	0	West Hyde Park	5	0	5
Des Moines, Iowa	16	12	4	Elaine and Snow Lake	4	0	4	Winter Park and Woodbridge ...	2	0	2
Gilliam Circuit	7	0	7	Helena	7	0	7	Dade City and Hernando	2	0	2
Glasgow	19	5	14	Gould and Meroney	9	4	5	Fort Meade and Barton	3	0	3
Glasgow Circuit	11	1	10	Johnsville and Warren	14	0	14	So. Oriando	4	0	4
Independence	12	3	9	Luma Landing and Ganes	10	0	10	Sarasota and Palmetto	3	0	3
Kansas City:				Malvern and Jacenter	16	4	12				
Centennial	143	4	139	Marvell Circuit	17	4	13	Total	261	34	227
Clark Chapel	7	10	0	New Edinburg Circuit	10	0	10	Atlantic District			
Lexington	13	0	13	Oneida Mission	16	0	16	J. A. SIMPSON, District Superintendent			
Malta Bend Circuit	10	1	9	Pendleton and Watson	10	0	10		Quota	In	Due
Marshall	20	1	19	Pine Bluff:					Sent	Bal.	
Marshalltown, Ia.	5	8	0	St. James	30	8	22	Canal Point	3	0	3
Mason City, Ia.	5	1	4	St. Mark	6	0	6	Cocoanut Grove	3	0	3
				Pine Bluff Circuit	8	2	6	Daytona and Ormond	30	6	24
								Deland and Lake Helen	8	0	8

Fort Lauderdale	5	0	5
Fort Pierce	3	0	3
Florida City	5	0	5
Key West	22	2	20
Melbourne	6	0	6
Miami:			
Ebenezer	25	1	24
New Hope	4	1	3
Moore Haven	3	0	3
New Smyrna	5	5	0
Sanford	7	1	6
West Palm Beach	22	18	4
Total	151	34	117

UPPER MISSISSIPPI CONFERENCE

Aberdeen District

J. H. TALBERT, District Superintendent

	Quota	In	Due
Aberdeen	36	13	23
Aberdeen, Second Church	17	12	5
Amory	55	21	34
Athens	36	2	34
Brookville	45	10	35
Caledonia	35	4	31
Columbia:			
St. James	37	28	9
2nd Church	8	3	5
Crawford	26	4	22
East Louisville	46	2	44
Hickory Grove	10	2	8
Macon	54	4	50
Macon Circuit	10	6	4
Mashulaville	48	6	42
Shuqualak	30	8	22
Smithville	15	7	8
Strongs	10	2	8
West Point	13	7	6
Union Grove	46	10	36
Total	577	151	426

Clarksdale District

J. M. MARSH, District Superintendent

	Quota	In	Due
Archula	4	0	4
Avelon and Money	15	2	13
Blaine and Quiver	3	0	3
Boyles and Jones	3	3	0
Beverly	14	2	12
Clarksdale	33	37	0
Clarksdale Circuit	13	3	10
Drew and Whitney	5	8	0
Glendora	5	0	5
Gunnison	9	1	8
Lumbardy	5	0	5
Minter City	41	20	21
MHI Bayou	10	0	10
Mound Bayou	18	5	13
N. Carrollton	25	4	21
Phillip	20	8	12
Rulerille	34	11	23
Shelby	20	7	13
Shellmound	40	33	7
Schlater	25	6	19
Tutwiler, Vance and Rome	5	0	5
Webb	22	4	18
Total	369	154	215

Greenwood District

H. B. HART (deceased), District Superintendent

	Quota	In	Due
Belzoni	8	6	2
Carrollton	25	14	11
Goodman	40	23	17
Greenville	13	3	10
Greenwood	74	24	50
Heads Circuit	7	2	5
Indiana	29	13	16
Inverness	47	11	36
Itta Benna	29	28	1
Isoia	8	3	5
Lexington	40	20	20
Lexington Circuit	63	9	54
Moorehead	11	4	7
Morgan City	6	2	4

Pickens	41	4	37
Stoneville	5	2	3
Spring Ridge	9	0	9
Total	455	168	287

Holly Springs District

W. N. REDMOND, District Superintendent

	Quota	In	Due
Abbeville	50	21	29
Aiesville Circuit	39	16	23
Duck Hill Circuit	29	7	22
Durant	16	13	3
Grenada Circuit	14	2	12
Grenada Circuit	14	2	12
Holly Springs	34	10	24
Holly Springs Circuit	28	1	27
Kilmichael	20	7	13
Oxford	28	8	20
Oxford Circuit	12	0	12
Potts Camp	34	8	26
Potts Camp Circuit	3	1	2
Vaiden	7	0	7
Vaiden Circuit	52	14	38
Water Valley	4	1	3
Winona	15	6	9
Total	408	122	286

Sardis District

M. C. PULLIAM, District Superintendent

	Quota	In	Due
Beien and Sabino	5	0	5
Byhalia Mission	3	2	1
Central Academy	5	0	5
Coahoma	25	10	15
Como Mission	25	6	19
Charleston	10	6	4
Crenshaw Circuit	4	1	3
Falcon and Darling	59	6	53
Hernando and Love	9	8	1
Lambert and Crowder	17	7	10
Luia and Friar's Point	10	8	2
Lake Comorant and Clayton	17	7	10
Sardis and Batesville	3	2	1
Sardis Circuit	8	3	5
Sledge	4	2	2
Tallahatchie	25	3	22
Total	229	71	158

Starkville District

E. F. SCARBOROUGH, District Superintendent

	Quota	In	Due
Ackerman	50	6	44
Eupora	27	0	27
Kosciusko	39	8	31
Kosciusko Circuit	20	1	19
Longview	34	5	29
Louisville	49	10	39
Louisville Circuit	38	2	36
Maben	30	1	29
Osborn	17	0	17
Rockhill	52	1	51
Sallis	30	4	26
Starkville	38	13	25
Starkville Circuit	44	0	44
Sturgis	22	6	16
Wier	49	13	36
Whites	20	9	11
Total	559	79	480

Tupelo District

W. H. GOLDEN, District Superintendent

	Quota	In	Due
Beliefontaine	20	8	12
Corinth	38	20	18
Corinth Circuit	14	7	7
Cotton Plant	32	1	31
Houika	15	5	10
Houston	29	2	27
Nettieton	60	1	59
New Albany	31	39	0
Okolona	22	10	12
Pontotoc	35	8	27
Pontotoc Circuit	23	0	23

Prairie	14	21	0
Ripley	24	3	21
Ripley Circuit	10	13	0
Tupelo	42	9	33
Union Grove	40	14	26
Verona	25	3	22
Okolona Circuit	35	2	33
Total	509	166	343

LEXINGTON CONFERENCE

Chicago District

P. T. GORHAM, District Superintendent

	Quota	In	Due
Beiot	12	3	9
Chicago:			
Engelwood	7	0	7
Mt. Zion	4	12	0
Fulton Street	29	2	27
Hartzeil Center	7	0	7
New Hope	6	3	3
St. Mark	149	103	46
St. Matthew	21	7	14
South Park	164	9	155
New Trinity	22	0	22
Wentworth Avenue	4	0	4
St. Paul, Minn.	6	6	0
Gary, Ind.	44	4	40
Laporte and South Bend	4	1	3
Grand Fork Circuit	4	0	4
Minneapolis, Minn.	6	5	1
Total	489	155	334

Columbus District

T. L. FERGUSON, District Superintendent

	Quota	In	Due
Akron	10	0	10
Beilaire	5	1	4
Buffalo, N. Y.	5	0	5
Cadiz and Flushing	10	5	5
Canton	5	1	4
Cleveland:			
Cory	185	12	173
Mt. Pleasant	5	0	5
Stewart Memorial	21	7	14
West Side Mission	2	0	2
Columbus:			
Centenary	58	14	44
Camden Street	2	0	2
Frambres Avenue	23	0	23
Eleventh Street	2	3	0
Lee Avenue	5	0	5
Lincoln Heights	5	0	5
Parker Street	18	1	17
Penn. Avenue	8	4	4
Washington Street	7	3	4
Wheatland Avenue	12	0	12
White Street	6	0	6
Delaware and Marion	5	0	5
Detroit Mission	2	0	2
Detroit, Scott	123	26	97
Eiyira	14	0	14
Lorain	9	0	9
Marietta	5	4	1
Martin's Ferry & Bridgeport	5	2	3
New London	5	0	5
Oberlin	28	22	6
Portsmouth and Louise	2	9	0
Springfield, Broadus	2	0	2
Springfield: Wiley	71	1	70
Steubenville	10	0	10
Struthers	12	1	11
Toledo	5	2	3
Urbana	3	0	3
Urbana Crest	3	0	3
Xenia	3	1	2
Youngstown	31	0	31
Total	732	119	613

Louisville District

R. F. BROADDUS, District Superintendent

	Quota	In	Due
Anchorage	14	1	13
Auburn and Drakesboro	10	0	10
Beaver Dam	7	0	7

Bowling Green	8	1	7	Scott	23	2	21	Independence, Kans.	8	1	7
Chaplin and Camp Branch	6	3	3	Simpson	89	21	68	McAlister	3	3	0
Cloverport and Hawesville	8	0	8	St. Paul Mission	2	0	2	Oswego and Chetopa	5	2	3
Eddyville and Grand River	8	0	8	West Park View	2	0	2	Porter and Taft	6	3	3
Finchville	10	0	10	Jeffersonville	29	11	18	Tulsa	25	9	16
Greenville	7	4	3	Madison	12	0	12	Weleetka	7	0	7
Hardinsburg and Harned	8	8	0	Milford and Batavia	3	0	3	Muskogoe	31	25	6
Hartford	8	3	5	Muncie	5	0	5	District Superintendent .....	..	6	..
Irvington and West Point	3	0	3	New Castie	9	0	9	Okmulgee	11	7	4
Jeffersontown	8	5	3	North Vernon	12	5	7	Weewoka	5	2	3
La Grange	8	1	7	Princeton	15	3	12				
Louisport and Teli City	5	0	5	Rushville	8	9	0	Total	161	81	80
Litchfield and Vine Grove	9	8	1	Shelbyville	5	0	5	NORTH CAROLINA CONFERENCE			
Louisville:				Terre Haute	2	0	2	Greensboro District			
Coke	65	5	60	Sauiters	14	3	11	H. L. ASHE, District Superintendent			
Jackson Street	104	5	99	Troy, Ohio	3	5	0				
Lloyd Street	8	14	0					Quota	In	Sent	Bal.
Thirty-fifth Street	2	1	1	Total	555	113	442				
Morgantown	6	8	0	LINCOLN CONFERENCE				Greensboro:			
New Haven Circuit	12	0	12	Topeka District				St. Matthew	76	34	42
Owensboro	21	14	7	G. G. LOGAN, District Superintendent				High Street	24	2	22
Pewee Valley	5	2	3					North West	22	3	19
Sholbyville	5	10	0					East Greensboro	41	0	41
Simpsonville and Dorsey	8	0	8					South Greensboro	25	13	12
Smithfield and Eminence	5	0	5					South East Greensboro	2	0	2
Sonora Circuit	4	0	4					North East Greensboro	2	5	0
District Superintendent .....	..	1	..					Brown Summit	142	7	135
Total	372	94	278					Caswell	16	0	16
Lexington District								Central Randolph	13	2	11
H. M. CARROLL, District Superintendent								Durham and Creewmore	15	0	15
	Quota	Sent	Bal.					Empire	22	1	21
Augusta and Dover	6	1	5					Gulford	28	2	26
Cleveland and College Hill	15	2	13					Leaksville	23	5	18
Cadentown and Point Pleasant ..	6	0	6					Newport News, Va.	15	0	15
Clay City	2	0	2					Norfolk, Va.	12	9	3
Covington	60	9	51					Oxford and Bullock	2	1	1
Falmouth and Cynthiana	8	7	1					Pleasant Ridge, Va.	2	0	2
Flemingsburg	29	2	27					Ramsuer	19	1	18
Georgetown	8	1	7					Reidsville	41	22	19
Germantown and Mt. Olive	7	0	7					Townsville and Henderson	29	0	29
Hazard	2	0	2					Wentworth and Settles	7	0	7
Jimtown and Monterey	10	1	9					West Raleigh	23	12	11
Leesburg and Oxford	15	0	15					Total	601	119	482
Lexington:								Western District			
Asbury	47	47	0					J. A. LAUGHLIN, District Superintendent			
Gunn	36	4	32								
Manchester	4	0	4					Quota	In	Sent	Bal.
Maysville	24	6	18					Asheville	28	5	23
Moorefield and Sherburne	2	1	1					Bessemer City	31	0	31
New Zion	25	3	22					Boone	5	0	5
Northfolk and Maysliek	3	0	3					Catawba	5	3	2
North Middletown	25	0	25					Ebenezer and Corneila	16	0	16
Orangeburg	3	0	3					Franklin	6	0	6
Owenstown	2	0	2					Forest City	25	18	7
Paris	64	11	53					Gastonia	14	0	14
Richmond	5	0	5					Hickory	28	12	16
Sharpsburg	12	1	11					Jefferson	6	0	6
Versailles	23	0	23					King's Mountain	3	5	0
Washington	2	2	0					Lawndale	22	0	22
Winchester	19	3	16					Lenoir	18	0	18
District Superintendent .....	..	4	..					Lenoir Circuit	11	0	11
Total	464	105	359					Lincolnton	5	1	4
Indianapolis District								Lowesville	29	6	23
E. A. WHITE, District Superintendent								Marion	9	1	8
	Quota	Sent	Bal.					McPheiah and St. James	26	0	26
Anderson	15	0	15					Mooreville and Mayhew	30	12	18
Bloomington	7	0	7					Newton and Conover	19	11	8
Boonville and Rockfort	11	4	7					Old Fort	11	0	11
Browns	2	0	2					Shelby and Brooks	38	0	38
Cincinnati:								Sherrill Ford	32	7	25
Cumminsville and Laurei	5	5	0					Statesville and Philadelphia ..	13	2	11
Cleaves and Westwood	6	0	6					West Asheville	8	2	6
Madisonville and College Hill ..	7	1	6					Total	438	85	353
Mt. Zion	46	8	38					Wilmington District			
Park Street	128	9	119					M. M. JONES, District Superintendent			
East End Mission	12	2	10								
Connorsville	9	11	0					Quota	In	Sent	Bal.
Dayton, Ohio	49	6	43					District Superintendent .....	..	4	..
Evansville	15	3	12					Charlotte	36	4	32
Greenfield	2	0	2					Goldsboro	6	0	6
Indianapolis:								Fayetteville and Rennert	5	0	5
Barnes	8	6	2					Hamiet and Philadelphia	40	0	40
								Hoffman and Southern Pines ..	5	1	4
								Johns and Beaver Dam	26	3	23
								Jonesboro	10	5	5

Laurinburg and Cool Spring	66	2	64
Lumberton and Beauty Spot	46	2	44
Maxton and Piney Grove	56	1	55
Monroe and Bethel	6	0	6
Mt. Zion and Hickory Bend	41	0	41
Pembroke and New Zion	12	6	6
Red Springs and Bowmore	35	4	31
Rockingham	5	1	4
Rowland and Salem	36	9	27
Sanford	16	0	16
Vass and McCrimmon	5	0	5
Wilmington	12	0	12
Wilmington Circuit	5	0	5

Total469 42 427
Winston District
P. J. COOK, District Superintendent

	Quota	Sent	Bal.
		In	Due
Advance	20	9	11
Asheboro	22	11	11
Boones Mill, Va.	10	0	10
East Thomasville	19	6	13
Elkins and Jonesville	36	2	34
High Point	42	25	17
Kernersville	26	0	26
Lexington and Thomasville	50	6	44
Madisonville and Stoneville	25	7	18
Madison Circuit	22	0	22
Mt. Airy	22	1	21
Mt. Airy Circuit	7	0	7
Paynes Chapel	11	0	11
Penhook and Hallford, Va.	22	0	22
Randelman and St. Mark	7	0	7
Red Bank	3	0	3
Saulsbury and Morning Star	26	0	26
South High Point	7	8	0
Trinity	19	18	1
Walnut Grove	7	2	5
Wilkesboro	11	0	11
Winston: May's Chapel	24	17	7
Mt. Pleasant	9	10	0
Reynolds and Boston Cottage	3	2	1
St. James	12	0	12
St. Paul	72	74	0

Total534 198 336
FLORIDA CONFERENCE
Gainesville District
J. S. TODD, District Superintendent

	Quota	Sent	Bal.
		In	Due
Alachua	8	2	6
Archer and Long Pond	25	0	25
Arredondo and Texan	13	0	13
Bell and Willford	4	1	3
Cedar Key and Rosewood	5	1	4
Gainesville	65	2	63
Hague	5	1	4
Haynesworth	4	0	4
Jonesville	27	0	27
La Cross and New Bell	10	2	8
Liberty Hill	16	0	16
Montbrook and Wiliston	5	5	0
Newanna Lake	5	0	5
Newberry	6	9	0
Otter Creek and Gulf Hansmock	5	0	5
Pinesville	12	0	12
San Pulaski	3	0	3
Sandhill and Morriston	3	0	3
District Superintendent		4	..

Total221 27 194
Ocala District
R. H. DEBOSE, District Superintendent

	Quota	Sent	Bal.
		In	Due
Cotton Plant	12	2	10
Free Caanan and St. John	4	1	3
Freedom	4	0	4
Hawthorne and Citra	6	0	6
Lake Jeffries	2	0	2
Lowell and Fairfield	9	0	9
Micanopy and Rochelle	3	1	2
New River	4	0	4
Ocala	26	5	21
Orange Lake	4	0	4

Pleasant Grove	7	1	6
Reddick	29	0	29
Santos	8	3	5
Sparr	2	0	2
Starke and Lawtsy	10	0	10
Sterrick's Chapel	3	0	3
Waldo	9	1	8

Total142 14 128
Lake City District
SCOTT BARTLEY, District Superintendent

	Quota	Sent	Bal.
		In	Due
Adamsville and Levyville	3	0	3
Bland and Stanley	6	0	6
Callahan and King Ferry	6	0	6
Cross City and Eugene	5	0	5
Fernandina	17	2	15
Franklinton	3	0	3
High Springs and Noble Hill	9	1	8
Lake City, Bass & White Springs	20	0	20
Lake City Junction & Brandford	5	0	5
Live Oak and Wellborn	4	0	4
McClenny and Sanderson	3	1	2
Mikesville and Fort White	2	1	1
Monticello	2	0	2
Old Town and Ft. Fanning	3	0	3
Perry and Carbor	5	0	5
South Fernandina	2	0	2
Washington	9	0	9
Winfield and New Hope	26	0	26

Total130 5 125
Jacksonville District
W. R. STEPHENS, District Superintendent

	Quota	Sent	Bal.
		In	Due
Armstrong	3	0	3
Bunnell and Roy	4	0	4
Clarksville	3	0	3
Crescent City	4	0	4
Ebenezer	139	27	112
Green Cove Springs	2	0	2
Hastings and East Palatka	9	0	9
Jacksonville: Simpson Memorial	22	0	22
Lone Star and Pottsburg	11	0	11
Morgan Mill Mission	2	0	2
N. Jacksonville	5	3	2
Palatka	13	1	12
St. Augustine	15	12	3
St. Joseph	17	3	14
Switzerland and Hibernia	4	0	4
S. Jacksonville Mission	4	0	4
West Jacksonville	14	0	14
Wrightsville	23	0	23

Total294 46 248

TWO BOOKS BY DR. BRUNNER

(Continued from Page 5)

denominations. In their preparation the records of nearly 700 churches were examined. Forty of these were finally selected as typical of the kind of work now being done by successful town and country churches. Fourteen of the forty were then made the basis of illustration of the complete, comprehensive activities of single parishes.

The first mentioned text illustrates by concrete examples the methods used in achieving success in the evangelistic work of the Church, worship and services, religious education, church finance, organizing the program, publicity and community welfare. Additional chapters discuss church plant and equipment and standards for measuring success. In the introductory statement Governor Pinchot calls attention to the progress in rural work during the past fourteen years. The preparation of such a book would not have been possible at the beginning of this period. The type of church program that succeeds is no longer theoretic

but is abundantly demonstrated by the illustrations given. The permanency of the program is indicated by the fact that the average period over which it has been carried on in the churches has been seven years. The average length of present pastorates on these charges has been four and one-half years as compared with three and eight-tenths years for charges in twenty-five counties surveyed by the Interchurch World Movement. Age and sex groups are well distributed in the membership. Attendance at religious services is exceptional. Six of the churches average more than 200 at the morning service. Three of them average more than 450 and one more than 800. In six of the churches the attendance averages more than the resident membership. The year preceding the investigation the forty churches had a net gain in membership of 14 percent. These results show beyond question that the methods presented are of demonstrated value in town and country church service.

"Churches of Distinction in Town and Country" illustrates the methods and achievements in various types of religious work in smaller communities. Circuit work is found successfully developed at Centerton, Arkansas. Rural industrial church service of a picturesque type has grown at Bingham Canyon, Utah. The migrant harvesting groups have been cared for in a conspicuously effective way at Larned, Kansas. The broad program of service to Negro groups is to be found at Gonzales, Texas. The mountaineers have been led to larger religious life at Buckhorn, Kentucky. Foreign language groups have been developing self-Americanization at Stanton, Iowa. The village church has shown what it can do at Honey Creek, Wisconsin. Other types of town and country work are illustrated by stories of demonstrated success.

This book proves conclusively that "it can be done." It takes the modern program of the small community church out of the realm of theory and brings it into the field of established fact. It proves that the church lives and grows. Country people are not irreligious nor indifferent to the higher spiritual values of life. Under able guidance they are more than willing to express their desires for efficient moral and spiritual community life through the leadership of the church. The material collected is an indication of the almost revolutionary change that has taken place in the place given to religious forces in the rural life movement. Present tendencies, if continued will make commonplace the stories of John Frederick Oberlin, Grenfell, Higginbottom and Mills.

Both books should be read by all who are in the rural ministry or who are preparing for it. They should be read by those who are actively engaged in the rural work in connection with agencies allied to the church or engaged in rural advance. They are an accurate source of information to the layman, both urban and rural who desires to inform himself as to the progress of religious forces in rural life. They are well written, and the material is well selected. They are two of the most significant contributions to the literature of the rural church movement that have appeared in recent years.

NEW PARSONAGE AT LOVELADY, TEXAS

The accompanying cut is the \$1050.00 parsonage built at Lovelady, Texas for the pastors on that circuit. This parsonage was built by our worthy pastor, Rev. W. M. White, who stands on the top step (see cut) with his wife on the left and a faithful member on the right. These two women aided greatly in raising money to supplement the \$375 Centenary gift for building said parsonage.

We have also closed a successful rally on Lovelady Circuit in which we raised \$214. The pastor was paid \$107, and the balance of \$107 was used for necessary repairs on the church.



METHODIST EPISCOPAL PARSONAGE, LOVELADY, TEXAS.

We have raised on Centenary this conference year, \$218. Total amount raised this year for all claims, \$1,787. Our pastor has not left one stone unturned. With such a leader, we are sure to have success along all lines.—Edward Jackson.

MINISTERS OF PITTSBURGH DISTRICT HOLD MEETING

On Wednesday morning, Oct. 31, the ministers of the Pittsburgh District of the M. E. Church met at Warren Church, Pittsburgh to discuss "The World Service Program of the M. E. Church." This is a volume of over 700 pages dealing with the world situation and how the Methodist Church ought to meet it. Dr. Naylor the district superintendent presided and all of the ministers were present with the exception of two. In opening the session Dr. Naylor reviewed the conditions in the church prior to the Centenary and showed that failure during that time was due to lack of vision. The great advance made during the Centenary he showed to be the result of 'adequate information' gathered by the surveys made and that this information opened up the eyes of the people called Methodist. He then told the purpose of the meeting and swung into the order of the day.

Each minister had been assigned a certain portion of the book to cover and review for the benefit of the others. These reviews and discussions proved to be very helpful. Aside from these Dr. Naylor put forward two questions for discussion. The first was: "How would you meet the attitude of mind of these people who feel that their benevolent obligations ended with the Centenary?" After lengthy discussion by several pastors the following seemed to be the best answers. First, let each pastor give a series of discourses on the benevolences of the church, past and present, laying especial emphasis upon present world need. Secondly, hold personal conferences with the 'tightwads' showing them what the church has begun and asking if the church must now retreat.

The second question put forward by the superintendent was: "How would you answer the statement that the World Service Program is not democratic but a hand down from the top?" Several of the ministers spoke to the point of this question and after many had had their say the best to be gleaned

from all was: first, to show that the program had really come from the people inasmuch as the several pastors had held council with their respective congregation to ascertain their needs for the next ten years and these same pastors together with one layman from each church had met with Dr. Hughes and the district superintendent, Dr. Naylor, and submitted their needs. These needs formed the basis for the estimates given: secondly, by showing that the people of the church delegate certain authority to their representatives and that the program presented is but the work of their representatives.

On Wednesday night, the Rev. R. A. Hart of Cumberland, Md., preached a very able sermon. Dr. C. Y. Trigg of Washington, D. C., was a visitor. Also Mr. Renner Slade a distinguished layman from Uniontown, Pa. The following were sent as a delegation to bear greeting to the Pennsylvania Conference of the A. M. E. Church which was being held in the Euclid Avenue Church, Bishop Joshua Jones presiding, Revs. R. W. S. Thomas, D. M. Pleasants, and E. A. Love. The latter was chosen to act as spokesman for the committee.

THE SECOND LOCAL SUNDAY SCHOOL INSTITUTE

The Second Local Sunday School Institute of the Salisbury District, Delaware Conference was held at Friendship Methodist Episcopal Church, Wattsville, Va., Saturday and Sunday, October 6-7, 1923.

The Institute opened at 3 o'clock Saturday afternoon, devotions being conducted by Rev. O. H. Spence. After the devotions Rev. Ross N. Davis, district superintendent of the Sunday Schools of the Salisbury District, made a few remarks concerning the meeting and its purpose. The meeting then adjourned for a social hour and supper.

At 8 o'clock p. m. a musical and literary concert was given by local and district talent. The welcome address on the behalf of the church was delivered by the pastor of the charge, Rev. J. S. Coulbourne. He extend to

the Institute members a most cordial welcome. Rev. O. H. Spence heartily responded to this address. Many inspirational recitations and songs were rendered by the delegates and others. Rev. Davis gave a very timely address, in which he plainly showed that his whole heart, soul, mind and body is filled with the work of the Sunday Schools, and he laid upon our hearts the great program of the work he is endeavoring to have the schools carry out. The District Superintendent, Dr. J. E. A. Johns was the next speaker. He also planted many new thoughts in our hearts concerning the Sunday School work; and highly praised Rev. Davis on the great work in which he is engaged, and urged the charges to co-operate with him in the work.

On Sunday at 7:30 a. m. Morning Watch was conducted by Rev. Davis. This service was very impressive and fired us all spiritually for the day before us. At 9:30 a specimen Sunday School session was held by Rev. Davis. Miss Irma Parker and others. Miss Parker is a student of Junior Work under Rev. Davis' instruction, and promises to be another great leader in this work. This specimen Sunday School session was very interesting and instructive. 11 a. m. Rev. T. H. Kiah, of Princess Anne Academy preached a soul-stirring sermon to a very receptive audience. At 2:30 p. m. an Institute Conversation was carried on by the superintendent and Institute members. Many questions were asked and ably answered, which gave us a new light on the Sunday School work, especially the graded Sunday school and its lessons. 3:30 was the Symposium "World Service" hour. "Intercession," Rev. J. S. Coulbourne; "Stewardship" Dr. R. W. A. Palmer, "Life Service," Rev. J. R. Prunell; "Sunday School," Rev. R. N. Davis. These subjects were all very ably discussed. Each person evidenced special thought and preparation for the work assigned. At 7:30 two seven-minute addresses were given, "The Order of Exercise in the Sunday School," by Rev. J. E. A. Jones. "The Sunday School Power during the Week," by Mrs. Florence H. Dutton. These addresses were inspirational as well as instructive. 8:30 an evangelistic sermon was preached by Rev. W. R. A. Palmer, after which an alter consecration service was conducted by Rev. J. E. A. Johns. The sermon was a spiritual feast, and the consecration service gave us new strength to go forth as never before. 9:30 was the final adjourning hour.

From the beginning of the Institute to the final adjournment, the meeting was a spiritual and intellectual benefit to all who attended. Rev. Davis deserves great praise and credit for the splendid work he is doing among the Sunday Schools of the Salisbury District. Our motto was "The things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2. We hope to ever keep this before us and work with a greater determination each day to make the Sunday School workers a power at all times.—Miss Elsie Coulbourne, Reporter.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Power Of The Early Church.

(Acts 2:1-8:11)

DECEMBER 2, 1923

These seven chapters from the Book of Acts describe the beginning of the Christian Church, and the trials which the Christian leaders had to undergo in getting the church established. The church started with a hundred and twenty Christians we are told. And at the first public preaching service which they held about three thousand others are said to have been added to the Christian company. That seems a large number of converts for one occasion no doubt. But we should remember that this number is merely a rough guess—"about" three thousand. And from our own experience we know that if ministers are to guess concerning their success or the success of their beloved friends, they are going to be sure not to underestimate the success. There may have been less and there may have been more than three thousand. Nobody knows, and no one will ever know.

And then three thousand is not such an extraordinary number to get converted on such a special occasion as this. This was a special holiday when normally large crowds of people would be present. And after such an enthusiastic worship as this little group of Christians had to themselves in the presence of all, and after such a convincing sermon as Peter preached just at the psychological moment, we are not at all surprised that so many were convinced that this new religion was of God and should be taken seriously. Had Peter undertaken to preach at any other time before he and his fellow worshippers had caused the people's curiosity to be aroused and had set them wondering, he most certainly would not have had such a tremendous success. Spiritual fire is as all other fire: It spreads if aired. I have never yet seen a man create enthusiasm who was not manifestly enthusiastic himself. And he will not be instrumental in causing the Holy Spirit to come upon someone else unless he himself is first possessed of the Holy Spirit. But if he is possessed of the Holy Spirit himself and is enthusiastic in the cause as he normally will be under the circumstances, and if he can create a favorable sentiment in the crowd, one after another person is drawn almost involuntarily under the outpouring of the same Spirit. The one who just a minute ago cold and indifferent or even hostile now finds himself, he knows not why or how—he now finds himself filled with white heated enthusiasm for the cause.

Moreover conversion then meant the same that it really means now, but not the same that many are accustomed to think that it means. It

was not regarded as anything necessarily accompanied with or followed by any miraculous experiences. It was a decision to accept, and the actual acceptance of Jesus as the Christ and the personal as well as the world Savior, and the surrendering of the life unto his influence and his will as this will may be revealed, and that is what conversion is today. Note: We do not say that it is a mere decision. It is no cold, calculating thing such as the careful weighing of evidence pro and con, and then deciding on the side of the weightier evidence. As a matter of fact outside of the field of science such a decision as that is reached chiefly by the intellectualists or the philosophers. And it is not always reached even by them. The decision of genuine conversion is certainly based upon evidence or supposed evidence. But more evidence does not suffice. It is the product of the Holy Spirit. Without the influence of this Spirit in a man's life, he may weigh evidence the most carefully and critically and may not be able to question the truth of the gospel, and yet he will not surrender himself to the gospel message. The actual surrendering of one's life to Jesus is an involuntary affair that is only facilitated by evidence. The late Professor James has a stimulating and thought provoking essay on "The Will to Believe." Stated briefly his conclusion is that the will plays a negligible if any part in our beliefs. Of course there is another side to the argument. But there is much truth, we think, in Professor James' contention. In an especial sense is it true when applied to conversation. There is no willing of ourselves into a decision for Christ. But the Holy Spirit produces the decision. Or, as the great Apostle once said, it is God which worketh in us both to will and to do of His good pleasure. (Phil. 2:13).

The secret of the power of the early Church, therefore, is to be found in the operation of the Holy Spirit which manifested itself in a deep spiritual earnestness and a genuine (not pretended) enthusiasm on the part of the Christians themselves, and in producing conviction in the heart of the erstwhiles unbelievers. So deep was their earnestness and so genuine was their zeal and enthusiasm that all the cold calculating opposition of the unbelievers and enemies could not avail against them. Now a fair and reasonable question to ask is, "Is the Church as powerful today as it then was?" On this question there may be a difference of opinion. Of course it is more powerful numerically. But is

it relatively more powerful? I doubt that it is. And we may easily account for this comparative lack of power. Some say that it is due to Bible criticism. But I think that is a mistake, and for the reason that those sections of this country in which Bible criticism has taken the least roots are the sections of the country in which the Church has the least influence over the everyday social life of men. This lack of power is due to an obstructed operation of the Holy Spirit in the lives of men. In the lives of men? Yes; and in the first place in the lives of Christians themselves, and shall we not say Christian ministers too? This obstruction is due for one thing to divisions among us. Those early Christians, we are told, were of one accord. The economic situation has also figured somewhat. Sometimes it seems that the Church is seeking popularity more than power, or at any rate is seeking power through popularity. But the early Church won its popularity through its power. Age also has figured in. In every cause enthusiasm is greater either in the outset or is periodic. It wanes with years. There are other causes which space does not permit us to mention. But it is time for us as a Church to awake and strive seriously to regain the power and strength that was once our own.—J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Dec. 2, 1923.

"And there were added to them in that day about three thousand."

(By Rev. D. D. Martin, D. D.)

This was the first great missionary triumph after Pentecost. It was the Spirit's endowment that made the Pentecost revival possible. The disciples had been under special training for three years, but the Master said "Tarry ye," and they waited for the Heaven sent equipment before they should go forth to win the world. The upper room experience was necessary to their success. Any number of foreign missionaries or native workers will not win this world to Christ. The Holy Spirit is the essential factor and personality in this great work.

Three thousand in one day means a great mass movement. That is what they had. It is characteristic of the Orient that they come in that way. It is easier to win multitudes in Asia than in Europe or America, in that whole villages will come together; a multitude may be added as easily as one soul in a country where each man stands for himself. The most fertile field for Christian effort is the foreign mission field.

The large number converted does not seem to warrant any suggestion that the work was not thorough. These converts, for the most, seemed to remain true. They are heard from in after years as they went out into every land, from whence they had come, or to which they were sent, telling the story of this new faith, and of life through Christ. Native converts often make the best missionary workers. They are often subject to persecutions, and many are compelled to leave their homes because of their faith in Christ; but

all of this they endure like good soldiers of Jesus Christ.

There is not a day in modern missions but that Pentecost might be reenacted on our mission fields. The need of the hour is more missionaries who have found their Pentecost and who have faith to claim immediate and large results. Here we can test the genuineness of our own conversion, and have a chance to make real those who have been following strange gods, the God who can save. Peter felt the urgency of his case. To him the Master was soon to return and the world must be evangelized. The case is now also urgent, we are nearer his return. We should make every day count.

Gammon Seminary.

District Rounds

HANNIBAL DISTRICT

Fourth Round

Hannibal, January 5-6, 1924; Curryville Circuit, Jan. 8-9, 1924; Sturgeon Ct., Jan. 12-13, 1924; Moberly, Jan. 19-20, 1924; Mexico, Jan. 26-27, 1924; Fayette, Feb. 2-3, 1914; New Bloomfield and Franklin, Feb. 6-7, 1924; Columbia, Feb. 9-10, 1924; Troy Feb. 16-17, 1924; Moscow, Feb. 18, 1924; Wellsville Ct., Feb. 23-24, 1924; Truesdale Ct. Feb. 27-28, 1924; Foristell Ct., Mar. 2-3, 1924; Louisiana, Mar. 9-10, 1924; Bowling Green, Mar. 16-17, 1924; Montgomery, Mar. 23-24, 1924; Fulton, Mar. 30-31, 1924.

Dear Brethren: You promised me at the beginning of this conference year that you would not fail, every eye is watching us with intense anticipation, bring up all deficits in Centenary and SOUTHWESTERN Quotas, make your reports full. I believe in you, you have stood by me this year like good soldiers. Hold your election and assist in raising the money to send your delegates to the annual conference. In His name,—C. S. Webster, D. S.

MONTGOMERY DISTRICT

First Round

Booth and Lomax, November 16-18; Wetumpka Circuit, 23-25; Troy 30-Dec. 2; Union Springs 7-9; Union Springs Ct. 8-9; Montgomery 14-16; Eclectic Ct. 21-23; Evergreen 28-30; Castleberry Ct. Jan. (1924) 4-6; Brewton and Pollard, 11-13; Pensacola 18-20; Warren St. 25-27; Chickasaw, Wesley, 26-27; Tensaw Ct. Feb. 1-3.

Dear Brethren: Peace, mercy, prosperity be multiplied to you all. Let us put the full church program over. Your brother,—P. P. Wright, D. S.

HOUSTON DISTRICT

First Round

Harrisburg, November 11-13; Mt. Vernon, Nov. 11-12; Sloan Memorial, Nov. 18-19; Mallalieu, Nov. 18-20; Spring, Nov. 24-25; St. James, Nov. 25-26; St. Marks, Dec. 2-3; Trinity, Dec. 2-4; Humble and O. G. Dec. 8-9; Indep. Heights, Dec. 9-10; Boynton, Dec. 16-17; Second Ward, Miss., Dec. 16-18; Trinity East, Dec. 23-24; Dickson Ct. Dec. 29-30; Texas City, Dec. 29-30; Gal. St. Paul, Jan. 4-6; Gal. W. Taber, Jan. 6-7; Angleton and Col. Jan. 12-13; Anahuac Ct. Jan. 19-20; Richmond and Ros. Jan. 25-27;

(Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

December 2

Subject; The League's Herald
(Col. 4:15, 16.)

I am sure that one of the marked shortcomings of our Leaguers is their failure to read the Herald. I daresay, we have many persons in office in the various chapters who do not even know that there is such a paper as the Herald. One fruitful cause of the stagnation and sterility in League work, is the fact that many of our Leaguers never expose themselves to a new idea. They are quarantined off in their little corners where it is impossible to see or hear anything new. Some how it is difficult to get the people of our group to feel that the church papers are worth while. As far back as I can remember, the editors of the Southwestern have been working and pleading with us to make that paper self-supporting by subscribing to it as we ought. The present editor and manager have just closed a campaign which ought to have done it, but it didn't. A good many of our school-hired church folks no more subscribe for the Southwestern than they do for the Chinese Gazette. The situation is worse, by far, when the Herald is considered.

Why The Herald?

Now let us consider some reasons why we should have the Herald.

1. The Herald connects us with all the other Leaguers. We learn what they are doing and how they are doing it. The big tasks of the world are done, not in isolation, but in co-operation. There is too much of the Robinson Crusoe tactics in our League work. The Herald makes possible that interchange of ideas which is the essential element of co-operation.

2. The Herald connects us with Central Office.

Every chapter ought to sustain a vital contact with the Central Office. This office is the heart of the League work. Suppose your foot were cut off from your heart, what would happen? There would soon be a atrophied rotten foot. Well, that is what has happened in the case of many of our Chapters. They are withered branches because they are separated from the vine, they are atrophied limbs because they have lost connection with the heart.

Use Our Southwestern Page

The Southwestern gives us Leaguers an entire page weekly. It seems to me that we are not making as large use of it as we can and ought. I have been hoping all these months that the Local Chapters would fill this page brim full of news.

Don't just write, "The League met and had a "grand" time, or what is, if possible, more insipid, "The League" listened to an "inspiring" address. get hussy and do something; then write it up in the Southwestern and tell us what you did and how you did it. Our page ought to be the liveliest page in the Southwestern.

J. W. HAYWOOD,
Baltimore, Md.

EPWORTH LEAGUE NOTES

The West Texas Conference at Fort Worth, Texas, will put on a Junior Laymen's Conference. This movement in recognition of our boys is worth while and needs fostering and encouragement. Bishops Henderson and Jones and other distinguished church leaders will take part.

The following named are the officers of the Winston District of the North Carolina Conference: President, Edward L. Allen, High Point; first vice president, Mrs. R. H. Irving, Mt. Airy; second vice president, Miss Dona Scales, Madison; third vice president, Luther Glynn, Mt. Airy; fourth vice president, Mrs. L. V. Ford, Elkins, N. C.; superintendent Junior League, Mrs. Ida Reed, Wilkesboro; treasurer, Miss Roherta Robins, High Point; recording secretary, Miss Ophelia Manis, Ashboro; assistant recording secretary, Miss Sylvia Bowman, Trinity.

A membership campaign is on in several of our leagues. No effort is too great to further this splendid purpose. Wise is the church leadership that ties its youth up to our organization. Let every league follow up the "Win My Chum Week" with a membership campaign. There are powerful latent forces in every church that might be used if properly adjusted. The League is the one organization to make the adjustment.

The People's Church in New Orleans is a splendid plant for social service and recreational work in league activity. Though the church membership is small yet here is one of the best leagues in the city. We spent a week in New Orleans in September and delivered our League Institute lectures at this church. There was a splendid attendance each evening. On Monday evening a farewell social was given and a round-table talk on league methods conducted.

Epworth League choirs are being introduced in increasing numbers in our churches. Ashury Church in Atlantic City, N. J., has one of the best and they are all church members too. There are ninety on the roll. It is a beautiful sight to see them take

communion. This choir has more than a local reputation and has given concerts in Philadelphia, Baltimore, and other nearby centers. Mrs. Louise Maxwell, the musical director of the Morgan College Institute, is organist and director. The First St. Church in New Orleans has a fine Epworth League choir.

Our Fourth Department is getting a larger chance in many of our leagues. Reports of many of our chapters putting on recreational programs are constantly coming in. Boynton Chapel, Trinity and East Trinity at Houston, Texas, Wesley Chapel at Little Rock, Ark., Exion at Wilmington, Del., Waugh Chapel at Cambridge, Md.; and many other churches we might mention are putting things across in this line.

The Institute Council meets in Chicago, Dec. 11-12-13. We earnestly urge that all our institutes be represented by their deans and managers. It promises to be our largest and best.

We will gladly publish items of interest in this column in reference to league work. Send them to us.—Dr. F. H. Butler, Secretary Colored Work, 740 Rush St., Chicago, Ill.

Quarterly Conferences

OPELOUSAS, LA.—Under the able management of our good pastor, the Rev. W. J. Hampton we of Methodism are enjoying an era of prosperity and hearty co-operation unparalleled in the history of St. Mark. The ground for the new church will be broken in the very near future and this structure is to be modern in every respect. Putting over this project alone speaks volumes of praises for this good man, for his untiring efforts and zeal in behalf of our people and Methodism.

We had the good pleasure of having our noble District Superintendent, the Rev. J. W. Turner with us on Sunday, Rev. Turner delivered one of his usual masterful sermons which touched the hearts of all present. After which we went into our fourth quarterly conference. After making all appointments and hearing all reports, the reports of the recording steward was read last and to our consternation St. Mark, had raised over two thousand dollars this year. With this as a booster and our new church as an incentive we of Opelousas intend going for the annual conference in 1925 and as we have never been honored with the presence of this great body of religious workers we therefore lay our claim upon the table and every man woman and child is looking forward to 1925 for the annual conference.—M. R. Mantell, Reporter.

LAMKIN, MISS.—Our fourth quarter, Oct. 28-29, was a grand success. We entered our new church. The storm blew down our church last January, but under the leadership of Rev. A. G. Triplett, our pastor, we are back home. The District Superintendent, Rev. L. W. Price was on time and in the chair. He very ably directed everything. We raised in the fourth quarter \$61.48. Our next effort is to paint the new

church by the annual conference. Mr. Warmack and his wife were out. spoke and took collection of \$19.45. He is the owner of the plantation.—J. W. Jones, Reporter.

ABERDEEN, MISS.—St. Paul M. E. Church: We held our fourth quarterly conference with the Rev. J. H. Talbert, district superintendent in the chair. The district superintendent spared no pains in looking after every phase of the church. All the officers were present and made splendid reports. On Sunday, Oct. 29, the district superintendent was at his best and preached two great sermons to a fine congregation both day and night. One hundred and twenty-five persons partook of the Lord's Supper. Our great pew rally was a success. Paid the district superintendent in full and we pay our pastor the Rev. A. G. Marshall by the month. We are paying our bills as they come due. Our Centenary is all paid. Total collection, Oct. 29, \$175.25.—Mrs. Mary Washington, Reporter.

GREENVILLE, MISS.—Revel's Memorial Church: Our third quarterly conference was held a month later than first planned, owing to the death of our district superintendent, the late Dr. H. B. Hart.

During the second quarterly conference Dr. Hart preached such sermons that will ever be remembered by his hearers. He gave wholesome advice that will make the church succeed. He appointed a committee of ladies to beautify the pulpit and around the altar. This was done immediately. New life is now in the membership. The church tower struck by lightning over three years ago has been repaired. A piano also has been installed.

Dr. Hart was highly pleased with the church's future outlook. Memorial service was held Sunday morning, Oct. 14 at the eleven o'clock hour. The program in part follows:

Dr. Hart as an Evangelist—Mrs. A. L. Mitchell.

Duet, "He Is Mine" Messrs. George and Nallion.

Dr. Hart as a Pastor—Mrs. H. F. Cook.

Solo, "Face to Face"—Mrs. G. Sisson.

Dr. Hart as a District Superintendent—Rev. J. H. Everett.

Our hearts were full of sadness but we welcomed gladly our newly appointed district superintendent, Rev. J. H. Everett. We feel that his heart is in the work. He ably presided over the conference Friday night and spoke with feeling Sunday, on Dr. Hart as a District Superintendent. After being in the Junior and Senior Leagues, he preached Sunday night, subject, "Fishers of Men."

We shall do our best to help Rev. Everett put the district over the top. Collection \$40.00. One subscription for the S. W. C. A.—H. F. Cook, P. C.—Reporter.

LEXINGTON, TENN.—Our fourth quarterly conference which was held October 11-12 was one of the most successful in the history of the church. Rev. T. W. Davis, district superintendent, presided; Rev. J. P. Price, pastor, Mrs. Ada Person, secretary. After the devotional exor-

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WHAT THE CHURCHES ARE DOING

FORISTELL, Mo.—Last Friday night, Nov. 9, a large crowd of members and friends from Wright City together with some of our Foristell friends, stormed the parsonage, and left over a hundred pounds of choice groceries, fruits, vegetables, preserves and cider, and \$2.75 in cash. Then they all feasted on ice cream, cakes and lemonade. Everybody had an enjoyable time. We thank the good people and pray God's blessing upon them.

Our third quarter is ended. Rev. C. S. Webster our beloved district superintendent, preached us two strong spiritual sermons. He is a young man, and bids fair to be a bright star in the ministerial sky. God bless him. We raised all over the circuit this quarter, for all purposes, \$131.54. Our work is progressing nicely. Pray for us.—Rev. M. Dennie, P. C.

HANDBORO, MISS.—There was a great time witnessed in our rally which was conducted on the first Sunday in September. We are proud to say that our good women worked and deserve much praise. There was also dinner on the grounds for the visitors. A \$10 gold piece was awarded to the one bringing in the largest amount. We thank our many friends for helping in this rally. The following reported: Mrs. H. O. Harrison \$64.59; Mrs. L. Riley, \$58.77; Mrs. R. Gant \$27.50; Mrs. F. Saucire \$15.06; Mrs. M. Hand \$25.00; Mrs. M. Hart \$21.08; Total \$212.00.—Edward Smith, Reporter.

CARTERSVILLE, GA.—Alexander Methodist Episcopal Church: We have just closed the greatest meeting that has ever been held in the history of our church. With the coming of Rev. G. W. Hatcher, A. B., last May, was a new epoch for our community. We are indeed pleased with our beloved and efficient pastor. He is one of the strongest and best prepared of the general church; our church is growing spiritually and financially. We have never had a pastor who could put such great programs over as Rev. Hatcher. During our meetings we had some of the most eminent men of the church who were present each night and day giving lectures, sermons and addresses. Among whom were Bishop I. B. Scott, D. D., LL. D., who was present September 16th. Bishop Scott preached a wonderful sermon. At 3:30 p. m. Prof. F. M. Gordon of Cave Spring, Ga., delivered another great and inspiring message. At 7:30 p. m. Bishop Scott again took the stand, and electrified the audience with one of

his famous lectures on Africa, which was logical and thoughtful; for one hour, he portrayed the dark continent of Africa. Cartersville was pleased to have the presence of Bishop Scott. We all unite in saying come again Bishop Scott. Among the other speakers who were present and delivered great sermons was Dr. D. D. Martin, D. D., of Gammon Seminary. On Tuesday, September 18, Dr. Martin delivered a great discourse, subject: "Self-Denial." Dr. Martin is a great preacher and devout friend to worthy young men and women of our race. Rev. H. W. B. Wilson, our ex-pastor, was present in his might and delivered a soul-stirring message. We are always pleased to have Dr. Wilson present. Our church will send in a round report this conference year. The amount lifted for all purposes during our campaign was \$101.85.—(Miss) Louise Hembricks, Reporter.

BEDIAS CIRCUIT—Sunday, September 9th, was a high day, Davids Chapel M. E. Church, Sunday School was greatly attended, lead by the Rev. C. C. Smith. The eleven o'clock services were splendid. Our Pastor the Rev. S. M. Adams preached from the text: "What will you give in exchange for your soul?" Every one was spiritually uplifted. The District President of the Woman's Home Missionary Society, Mrs. M. B. Blacknell, was present and delivered an address which was highly accepted by all. On Tuesday night following a special entertainment and program was carried out in honor of our President, at which time, she spoke from the subject, "Home Mission." Every one was overwhelmed with joy, and took on new life. We are standing by our dear Pastor, who is putting over the program of the church.—Miss Elmira Etta Adams, Reporter.

ITTA BENA, MISS.—Too much credit could not be given Sister Idia Maggets for her faithfulness and also for her service she has rendered to Samuel Chapel Methodist Episcopal Church at Itta Bena, Miss. Sister Maggets is one of those tireless workers that we have in our great Methodist Episcopal Church, who is not only willing to serve, but to sacrifice as well for her church because she loves it. I take this method on the part of the local church to thank Sister Maggets for all of her efforts, because they have all been successful. Sister Maggets is just a laboring woman like the other ordinary women of the parish, but she has been able to pay into our church Centenary treasury \$66.00, aside from paying

her pastor and other claims of the church. The membership is praying and asking God for other women as Sister Maggets. Sister Maggets has also been made president of sewing circle.—Emmitt A. May, P. C.

COOSA, GA.—Glinday Chapel: Our clock rally October 28, was a success: Rev. W. T. Brantly, \$1.25; John Battle, \$1.00; Dock Johnson, \$1.00; Beatrice Battle, \$1.00; Paul Seimon, \$1.25; Luke Johnson, 1.00; Joe Mostella, \$1.00; M. J. Johnson, \$1.20; John Seimon, 1.00; Annie M. Johnson, 50c; Celia Benton, 50c; Sallie Benton, 50c; Willie Johnson, 50c; C. S. Sanford, 50c; Dora Sanford, 50c; W. M. Blank, 50c; B. W. Johnson, 60c; Alice Irene Johnson, 25c; Howard L. Johnson, 25c; Huldia Phelps, 25c; Clint Johnson, 25c; Rosie Johnson, 15c; Susie Blanks, 15c; Sehon Johnson, 15c; Emma Sanford, 10c; C. P. Phelps, 5c; Pluma Phelps, 5c; Allard L. Johnson, 5c; Cora Mostella, 5c; Asorian Johnson, 5c. Total \$16.00. We are still striving to do our part, the most of us are children. We are standing by our pastor in his pull for the betterment of the church.—Rev. W. T. Brantley, pastor; Willie Johnson, reporter.

CLARKSDALE, MISS.—We have just closed a mock annual conference at Oak Grove Methodist Episcopal Church, Clarksdale Circuit, October 10-14, 1923, representing a part of the Upper Mississippi Conference. It was given for the purpose of raising money to build a new church, with Mrs. Lela Buchanan presiding as Bishop. The following districts were represented by their district superintendents as follows: Aberdeen District, Sister Mary E. Daniel, \$63.00; Clarksdale, Sister Katie Shackelford, \$93.00; Greenwood, Sister Willie B. Holmes, \$64.00; Tupelo, Sister Rosa Reed, \$63.00; Ice Cream Club, \$57.00; The following members and friends have paid as follows: Mary E. Daniel, \$10.00; H. R. Williams, \$40.00; Catherine Olive, \$1.00; Tom Pryer, \$1.00; Arthur Daniel, \$1.00; George Burks, \$2.00; Willie B. Holmes, \$10.00; Joe Buchanan, \$10.00; Liddle Reedy, \$10.00; St. Elmo Crawford, \$15.00; Katie Shackelford, \$10.00; Fred Holmes, \$10.00; John Palmer, \$1.00; Rachel Mack, \$1.00; Lillie M. Wade, \$10.00; Norsis Taylor, \$10.00; Will Crutcher, \$1.00; Rosa Reed, \$10.00; Lela Buchanan, \$10.00; Pearle Scott, \$10.00; Ben Scott, \$10.00; Sam Shackelford, \$10.00; W. O. Connor, \$1.00; J. Roberts, \$1.00; Percy Gray, \$1.00; Arthur Dugger, (white), \$5.00; Vannaes Bassat, \$1.00; Jannie Bassat, \$2.00. The following names are the names of the Pastor and the members of Sunshine M. B. Church. They gave as follows: Rev. M. M. Morris, \$1.00; Rev. King Shelton, \$1.00; James Walker, \$4.00; Clara Walker, \$2.50; John Walls, \$5.00; Huntsie Jones, \$5.00; Pinkie Jones, \$2.00; Will Hockins, \$1.00; Della Hockins, \$1.00; George Conwell, \$4.00; Charlie Myles, \$3.00; John Strop, \$2.50; Emma Hopson, \$1.00; Viola Newton, \$1.00; Ida Brown, \$1.00; Lucinda Perry, \$1.00; Miss Anna, \$1.00; Minerva Phillips, \$1.00; Letha Hopson, \$1.00; Robert Hopson, \$1.00; Earnest Johnson, \$1.00; Beula

Stephen, \$1.00; Henry Nelson, \$1.00. Total, \$343.00. We are only twenty-one members strong, but with the help of God, we are determined to build a new church. Sunshine and Pilgrim Rest M. B. Church rendered a great service in these meetings. We want to thank our many friends for their contribution. Pray for our success.—Rev. N. G. Crawford, Pastor; (Mrs.) Willie B. Holmes, reporter.

SEGUIN CHARGE.—Our annual fair, owing to unavoidable weather, did not amount to very much. However, our mock conference rally, Oct. 21, was a decided success. The following district superintendents reported as follows: Mrs. Mattie Sneede \$7.20; Mr. Elmo Watson, \$5.40; Mrs. Idella Merida \$7.20; Mrs. P. Walker \$5.45; Mrs. George Walker \$9.30; Mrs. J. W. Stone \$30.95; public collection \$10.50; total \$76.75.

Our fourth quarterly conference was held October 28-29. Dr. G. A. Saunders, our beloved district superintendent in the chair. He preached a most excellent sermon on Sunday night from Matthew 5-16, which was enjoyed by all who were present and administered the Lord's Supper to a large number. On Monday night he held the business part of the quarter. All officers were present with good reports, the district superintendent spoke in favorable terms of the efforts the pastor had put forth to advance the work. We paid the district superintendent in full.—Elmo Watson, Reporter.

HATTIESBURG, MISS.—The Adult Bible Class of St. Paul Methodist Episcopal Church Sunday School, held its annual picnic October 11. This class was organized in 1916, and under its present teacher, Bro. J. A. G. Coleman, it has had quite a successful career. The picnic was graced with a spicy program with Bros. J. A. G. Coleman, J. L. King, L. S. Smith and E. W. Hall making addresses. It was an elaborate affair and Baptists and Presbyterians mingled together in the enjoyment.—E. W. Hall, reporter.

INQUIRY

Mr. and Mrs. Will Norwood are inquiring as to the whereabouts of their lost son, George Louis Norwood. Anyone having such information please write us at 210 Woodruff Ave., Toledo, Ohio. He was last heard of a year ago in Ellingsburg, Wash. He is 19 years of age.—Mr. and Mrs. Wm. Norwood, 210, Woodruff Avenue, Toledo, Ohio.

IN MEMORIAM

In cherished and sacred remembrance of Rev. Cornelius C. Scott, A. M. D.D., who passed away November 17, 1922:

Just a thought of sweet remembrance,

Just a memory fond and true,

Just a token of affection

And a heartache still for you.

Just a sigh for olden moments,

Just a smile of love anew,

Just a tear in silence falling

And a yearning, just for you.

—Wife and Children.

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THE THANKSGIVING MEAL

Simple and frugal though our fare may be, the causes and occasions for Thanksgiving are as numerous and evident as are the sources of beneficence and love.

However much we may be reminded of the duty of thanksgiving for the generous supply of the material things we possess, we do well to keep at the center of our complex consciousness as individuals the obligation of thankfulness for Him. The deeper significance of that familiar refrain of the Hebrew Poet must not elude us: "O give thanks unto the Lord; for He is good: For His mercy endureth forever."

The significant, superb fact of moral consciousness is the existence of God. It is for this, first, that our thanks should be raised. That God is means more than what He does or gives. There is not in all the data of human consciousness one fact quite

so reassuring as is the concept of God with all its implications for us and our universe. Since what God does and gives, as perceived by us, is only a mere fragment of the total values involved in His existence, in His Being.

O, give thanks unto the Lord; for He is. O, give thanks unto the Lord; for He does. O give thanks unto the Lord for He gives. The ground of our thanksgiving, His goodness to us, is in the fact of His Being, rather than in His doing and giving.

Likewise is this true in reference to our Nation and to the Nations. That God is means infinitely more for the distressed nations than do his gifts and doings.

Herein lies the hope of the Nations, and our hope: God, as we know Him, is. And in infinitely richer fullness than we can possibly apprehend Him, God is—humanity's hope.

"WORLD SERVICE" BLAZING WITH ENTHUSIASM

Quite contrary to the prediction previously made that Methodism was suffering from lassitude and financial weariness that would amount to a general repudiation of the New World Service Program, it appears that the people called Methodists wherever the new program has been presented are showing a remarkable spirit of approval and co-operation toward the new movement for world ministry on the part of the Church.

Of this fact strong indications are afforded by the demand for the superb **World Service Volume**. When the book was being prepared, it was thought expedient at first to provide for a circulation of 100,000 copies, in order to avoid waste. So enthusiastic was the volume's reception that already the last run completed 300,000 copies, and another quarter of a million is contemplated. At least 500,000 copies will be needed for the 800,000 Methodist Episcopal homes representing our cosmopolitan membership of over 4,000,000 souls. More than 6000 copies are being printed and shipped each day on four big presses of the Methodist Book Concern working twenty-four hours a day. Orders for this book are more than 30,000 behind and are delugeing the office daily. But it is expected that every congregation will be amply supplied with copies by January 1st, 1924.

Significant also is the series of training conferences being held setting up the new Program and demonstrating the use of the volume. More than a score of these have been held under supervision of Dr. Diffendorfer, Religious Educational Director of the Church. Two other areas yet to be reached are the New Orleans and the Omaha.

The Atlanta meeting was held October 25-26 in the music room of the New Leete Hall, Clark University. Bishop Richardson was present with his helpful and inspiring addresses. In his opening address on "The Service Motive" he set the gauge for the entire conference. "The superiority of Christ's sacrificial service over that of man's, lies," said he, "in that Christ gains nothing thereby, but man does."

In a very illuminating address Dr. Diffendorfer set forth the purpose of the Conference and gave a detailed analysis of the volume which consists of 700 pages and 600 photographs. There was present for this drill a large body of leaders consisting of superintendents and leading pastors from all the Colored Conferences in the Chattanooga and Atlanta Areas. There were also present and participating Mrs. Mary McLeod Bethune, Principal of Daytona Normal Institute, President Davis of Walden College, Area Secretaries Sherrill, Moultrie and Hammond, J. C. McMorries of the Board of Sunday Schools and Dr. J. N. C. Coggin, Secretary Board of Temperance, Department of Colored Work.

Mrs. Bethune delivered a very forceful address on "The Agencies of Our World Service", and Dr. J. S. Todd, Superintendent Gainesville District, Florida Conference conducted a clinic on "World Service Needs." It was finely done and demonstrated the practical way to answer the

stock of objections that might arise in the presentation of the World Service task to the local Congregations. Appeals and Askings for World Service" was interestingly discussed by Doctors J. W. Queen, Atlanta District, H. L. Ashe, Greensboro District, C. C. Jacobs, Sumter District, J. S. Stripling, Waynesboro District, A. G. Stephens, Jacksonville District, and others.

Dr. Bowen with a vigorous address led the discussion on "World Service in the Foreign Field" and was ably supported by the following men: Doctors R. T. Weatherby, Area Evangelist; C. L. Johnson, Pastor; S. Howard, Director Rural Economics, Gammon Theological Seminary; J. A. Simpson, Superintendent Atlantic District, Florida Conference; M. M. Alston, Superintendent Newnan District; H. W. Dubose, Superintendent Gainesville District, Florida Conference; S. Bartley, Lake City District, Florida Conference.

The Gammon people co-operating with the local conference committee of entertainment were generous hosts to the Conference. Ample eating accommodations were provided for the two days' session in the magnificent new refectory where the conference feasted three times daily. Doctor J. W. Moultrie and District Superintendent Queen made every arrangement for the comfort and success of the Conference.

On Friday morning, by thoughtful arrangement of President Simmons, the Conference as a body visited the chapel of the University and addresses were made to the student body by Dr. Diffendorfer and Dr. Carter G. Woodson who was visiting the school at the same time. Bishop Clement also was present and offered fervent prayer. The impression on the student body was pronounced and evidenced by the remarkable way in which they sang that morning. Altogether the scene with its impressions will abide. The students there got their induction into the spirit of World Service as Dr. Diffendorfer held up before them the idealism of the Kingdom.

If the information imparted and the enthusiasm and eagerness engendered at this Conference is an earnest of what is to be expected in the progressive movement of this World Service effort on the part of the Church, then all fears may be allayed and all hopes must be revived for the most successful Christian crusade for human blessing and happiness in the oncoming years, that Protestantism has ever known.

BISHOP BRISTOL COMPLIMENTED

It was at the East Tennessee Conference. On Sunday afternoon when the work of the session had all been finished, Dr. Judson Hill, President of Morristown Normal and Industrial School, and a member for forty years of that Conference, captured the attention of the Bishop and the Conference when he arose to a question of privilege.

On behalf of the Conference, in a felicitous address, he presented Bishop Bristol with a handsome traveling bag, the best that could be bought in the city. An accompanying

gift was a magnificent brief case. The Bishop was overcome, and though eloquent, was for a few minutes unable to command words for expression. Getting his poise he finally responded in beautiful vein to the presentation speech of Dr. Hill, with words that can never be forgotten. He said that before he was elected to the Episcopacy he had for the most part served large pastorates; and inasmuch as he had always believed in the Negro, he had always led his churches to liberal support of Negro education. After seven years as Resident Bishop of the Chattanooga Area "I find now that the half has not been told concerning you. I sometimes think I see more in the future of your race than you yourselves." After closing his address with a glowing tribute to the generosity of the race, he accepted with deep gratitude the expressions of appreciation and affection from the people whom he had served for seven full years.

Personal and General

Born to Bishop and Mrs. R. E. Jones a fine baby girl on Tuesday evening, November 20th. Mother and baby are doing well.

Doctor E. M. Jones, Area Secretary, New Orleans Area, preached an inspiring sermon last Sunday at Mt. Zion Church.

Roland Hayes who recently sang with the Boston Symphony, scored an amazing triumph in singing "Go Down Moses" and "By And By." He was encored times without numbers.

More than 2,000 persons made their pilgrimage to the tomb of Booker T. Washington on the Eight Anniversary of his death and covered the tomb with the choicest flowers.

Doctor T. F. Robinson the hustling pastor at First St. Church, New Orleans, has just closed a campaign in which he raised \$1,800 and is now in the midst of a revival being conducted by Doctor J. Gordon McPherson.

General Conference delegates from the Savannah Conference are as follows: Ministerial, J. S. Stripling, District Superintendent; Reserve, J. A. Richie, Pastor (deceased). Lay, W. E. Summers, Postal Clerk; Reserve, Mrs. Bessie C. Daughtry, housewife.

Delegates from Central Alabama Conference to General Conference: Ministerial, E. M. Jones, Area Secretary, G. W. Lewis, Pastor; Reserve, C. L. Dunn, District Superintendent, J. L. Wilson, Pastor; Lay, W. J. Echols, undertaker, J. H. Redrick, insurance; Reserve, T. R. Parker, Principal, Mrs. Beulah Moore, Teacher.

Mrs. Emma Johnson the devoted wife of Doctor Cornelius Johnson, pastor of Mt. Zion Church, left the city Sunday for Jackson, Miss., where she was called to the bedside of her daughter, Mamie, who has been ill for the past six months. The entire Southwestern force hopes that the mother will find her daughter much improved. For more than twelve months Miss Johnson was connected

(Continued on Page 3)

DR. J. A. RICHIE DIES

On Monday evening, November 19th, 1923, after a brief illness of just two days during only two hours of which he was confined to his bed, Dr. J. A. Richie, pastor of our Asbury Church, Savannah, Ga., passed to his final reward in full triumph of the faith.

Brother Richie was one of the foremost leaders in the Savannah Conference where he had been serving since his transfer from the Atlanta Conference in 1917. It was in the Atlanta Conference that he was licensed and ordained to the Methodist ministry at Gainesville Ga., in 1897. In that Conference he arose steadily from some of the best charges to the superintendency of the Gainesville District over which he presided with distinct credit. It was in response to the urgent call to specialized service in an exacting field that he consented to a transfer from Atlanta to Savannah Conference to accept the pastorate of LaGrange Station. Here for two years he served most acceptably going to Savannah in 1919 as Pastor of Asbury. Here he had just been reappointed for the fifth year and had entered with his characteristic zeal into his long cherished plan to build a new \$75,000.00 Asbury Church, when the end came. This was to be a modern Institutional Church erected on a new beautiful and more desirable lot which he had already purchased for the purpose.

Though cut short in the realization of this purpose, Dr. Richie will continue to live, and his work will live after him. For he was a faithful Pastor with a program always. His faithfulness and zeal inspired all who labored with him to noble endeavor. As a pastor he was a hard worker and a devout leader of the people. He knew no such word as fail. As a preacher he was earnest and evangelical, always yearning and laboring for the conversion and enlistment of souls in the service of his Lord.

To every interest of the church he was loyal and devoted. Whether as pastor or District Superintendent he always performed the task allotted to him, not as an eye-servant but as a good steward of the grace of his Lord and Master. One secret of his success lay in his constant travel throughout the church, using his merited vacation for the purpose of studying the outstanding successful features of the best pastorates as he saw them in practice, for the purpose of adopting them in his own church work at home. His ministry ever was featured by a freshness and a fullness of interest that gripped his congregations impelling them to willing, co-operative service.

Dr. Richie had many friends. His genial manner, his gentlemanly demeanor, his sunny countenance and his warm heart won and won the friendship of all who knew him. His funeral was attended by throngs not of the curious, but of the friendly and the sorrowful. Gratitude for his twenty-six years of Christly ministry to the spiritual needs of the people registered itself generously in the



shower of beautiful and costly floral offerings with which his casket was covered and the Church altar was adorned. Verily there are left in Savannah a vacant pulpit and a heavy-hearted congregation, just as throughout our Methodism there is a deep emotion of sorrow at his home-going.

After twenty-six years of unstinted service in the Atlanta and Savannah Conferences, and after fifty-two years of an effective earthly career he has gone to answer the roll-call with the blood-washed throng in the Conference in the sky. "Saved through Jesus' blood." was his answer up there. And so we say "Well done, Servant of God." To mourn his abrupt going away, he leaves an aged devoted mother, a wife, two children, three sisters and hundreds of ministerial colleagues. All of us humbly bow herein to the will of that divine Providence which makes no mistakes and assures us that "All things work together for good to them that love the Lord."

Dr. J. W. Moultrie, Area Secretary Atlanta Area, officiated, assisted by the District Superintendent, Dr. C. W. Prothro of the Savannah District, and a group of admiring ministers of our and other denominations in the city and from neighboring towns. The bereaved relatives and congregation have the prayers of our Methodism.

PERSONAL AND GENERAL

(Continued from Page 2.)

with our office force and rendered valuable service.

Doctor R. L. Hickson our worthy pastor at Emmanuel Methodist Episcopal Church, Sumter, S. C., has his church free of any debt, all Benevolences raised and Pastor's salary paid. Doctor Hickson has been intensely interested in the Southwestern Christian Ad-

vocate and will make a splendid report at his conference next week.

Bible day for this year will be generally observed by the churches December 9th. This day was fixed by the advice and counsel of denominational leaders and it is hoped and expected that there will be wide observance by the pastors. All churches that desire to observe the day can secure suggestive literature by the pastors dropping a postal card to the American Bible Society, Bible House, Astor Place, New York City.

Doctor John H. Reed, retired missionary from Africa after distinguished service for more than twenty years abroad, has just completed an itinerary of the Chattanooga Area where he was deputized for special field work in connection with the Committee on Conservation and Advance. Bishop Jones has retained Dr. Reed for the same type of service within the bounds of the New Orleans Area. Having arrived here on November 22, the Doctor reached at Trinity Church on the morning of the 25th and at Grace Church at 7:30 p. m. His itinerary of this Area, we are informed by Area Secretary E. M. Jones, will begin with Hattiesburg, Miss., and terminate at Huntsville, Ala.

TO PASTORS, VERY SPECIAL

For the sake of prompt delivery of papers, let all pastors whose addresses have been changed by reason of new appointments since their Conference session, be sure to send us notice of such change giving both old and new addresses.

If you find the package of papers of the Special Anniversary edition of the Southwestern that was mailed to your predecessor, do not return it but kindly retain the package and sell the papers, just as you would have done those sent you at your previous charge, and remit to this office five cents for each copy sent. By observing these two requests you will materially assist this office financially and otherwise.

After conducting its effective work for twenty-three years from Chicago, the Intercollegiate Prohibition Association has removed its headquarters to Washington, believing that city to be the strategic point from which to carry on both its home and world-wide work. It is located at 53 Bliss Building. As is the case with most "Dry" organizations, Methodism is both literally and well represented in the movement of the association. Its General Secretary, Harry S. Warner, is a loyal Methodist layman and was born and reared in the home of intelligent and devoted Ohio Methodist parents. His helpful wife is the daughter and grand-daughter of Methodist itinerants. Mr. R. E. Pogue, Field Manager of the Association, is also a Methodist. And there are "others" in the efficient field force.

The far reach of the Sunday School work of the Methodist Episcopal Church was strikingly emphasized recently when, as Dr. Cor-

(Continued on Page 4)

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LORENZO H. KING, Editor.
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1—All business letters should be addressed to The Methodist Book Concern, and all communications intended for publication to the Editor.

2—In all correspondence, write plainly, on one side of the paper.

3—When the SOUTHWESTERN CHRISTIAN ADVOCATE does not arrive regularly, notify us promptly.

PERSONAL AND GENERAL

(Continued from Page 3)

Liss P. Hargraves, Foreign Superintendent of the Board of Sunday Schools, approached his morning's mail he found a great stack of souvenir post-cards, written apparently

from a dictionary of modern languages. Italian, French, Austrian, Danish, German, and other languages lay side by side with each other as the cards were spread on the desk. The first institute of its kind ever conducted by the Board of Sunday Schools was then in session at Weggis, Switzerland, with delegates from fifteen different nations attending; and these were cards of greeting and good-will from that significant gathering. For a week the delegates from these many nations studied together the best modern ideas and methods of Sunday School work. That good was accomplished is indicated in the following, from one of the cards: "I am very thankful to my Heavenly Father as well as to you for the blessed days I have enjoyed here at Weggis. A fire has been kindled during these days which will enflame all the countries of Europe with a holy enthusiasm for His work."

STANDARD TRAINING SCHOOL

Doctor William Jones, Superintendent of Sunday School Work, of the New Orleans Area, assisted by the District Superintendent and astors Pof the City, is conducting a Standard Training School for Sunday School Teachers, Church Workers and the public in general. The School opens Monday night the 26th, and closes Friday evening the 30th.

The following courses will be offered: Principles and Methods of Teaching; The

Life of Christ; Pupil Study; Adult Methods. Certificates will be given to all who meet the requirement of the course.

THANKSGIVING—HOMELY PHILOSOPHY

By Mrs. Georgia Douglas Johnson

Thanksgiving—what does it mean? A giving thanks—not a petition for more, but thanks for blessings already received. Gratitude, that rare, rare flower that grows so seldom where planted. Upon Thanksgiving day, more unitedly than upon other days, we give thanks either in the sanctuary or in our homes.

There are many who take the distorted view o the day as one of great feasting, somehow this seems far away from the idea that the very name suggests—thanksgiving, not taking in, but giving out.

One grows and enlarges when one gives out and gratitude exhilarates the heart; while selfish longings and hungerings for more and more of the fatness of earth, impoverishes the soul, dulls the vision and saps the spirit.

As we look forward to the Thanksgiving season, let us give happiness, encouragement and support to the weary about us, and gratitude to the source of our life and being through the days that have been all graciously granted to us! The Thanksgiving season, a giving out—gratitude!

THE HOME BOARD APPEALS TO THE CHURCH

In sending this Appeal to the Church we are conscious of the inadequency of words to convey the language of grateful hearts. We assure the Church that every member of the Board is profoundly appreciative of the loyal, unswerving, devotion, and the generous giving which have heartened those charged with the administration of a Trust as sacred as was ever committed to human hands! And this emboldens us to come again to you with well grounded hope and unshaken confidence that the uniform support accorded in the past is a sure augury for the untried future!

Brave souls must they be who can view the "New Adventure" with complacency! For, while it is not a wholly uncharted sea, a wider Horizon encircles it and its ports teem with argosies richer than ever presented opportunity for glorious achievement! And this incites to greater daring and nobler endeavor and deeper devotion and more cheerful sacrifice for the cause that lies so near the heart of Him "Whose we are and Whom we serve."

It would "be carrying coals to New Castle" to mention in detail the problems and needs of the Home base. Methodism is not ignorant of the imperative needs of this Board. Our great centers teeming with a polyglot population, speaking an alien tongue. Many of whom cherish strange, fantastic ideas which so often confuse liberty with license, and who are restive under the just restraints of law—furnish what has come to be known as the "Problem of the City!" And the tragedy of it is that multitudes of these people who throng our shores were for generations exploited by both church and State, the pawn of heartless autocrats and designing spiritual leaders to whom the people have looked in vain for a vital touch with Him who said "Come unto me, weary and heavy laden and I will give you rest!" Small wonder that loss of faith born of bitter disappointment has all too often made human hearts the seed bed for all that is subversive of the ideals which help to form the foundation of America's greatness.

To reach these drifting multitudes; To play toward them the "Big Brother's part"; To re-establish in them faith in brotherhood and good will and to win them to Him who yearns to rescue and save,—this is in part the holy task, which' in the providence of God, this Board is seeking to perform! A glorious task in the doing of which the support and prayer and sympathy of the Church are an invaluable asset!

And surely our people will not lose sight of the brave, intrepid souls, who, amidst difficulties and discouragements, are seeking to reclaim the waste places and to open again for worship doors long closed! The Frontier and the Rural problems bring opportunity fraught with mighty value in the building of the Kingdom! And the heroes and the heroines on the "far flung battle line" will achieve with lighter hearts to know that our church is with them in their high endeavor!

But why multiply words in the interest of this Board? Its spirit, its desires, its purposes are not in doubt, and its hands of help are ever outstretched in the hour of need! The Church knows, it will not forget!

It is peculiarly gratifying also to be permitted to inform the Church that the Trust committed to those charged with the responsibility of administration has been conducted with rare skill and strict fidelity, and withal, with commendable economy!

All hail the future! It glows with glorious promise! And in its contemplation we will all, with full accord make the noble sentiments embodied in words of beauty and inspiration our prayer!

"America! America! God shed His Grace on Thee!"

"And crown with good Thy brotherhood,"

"From sea to shining sea!"

A DESERVING LAYMAN

By E. L. Gordon, Gary, Indiana

During our college days we were rated on being a "Passable Athlete." As a result enjoyed quite a few out-of-town trips with the teams to different sections of the State of Georgia, and outside. It was during one of these trips that we first met the subject of this article, with whom we are now associated in church and welfare work.

It has been well said that some men are born great, some achieve greatness, and some have greatness thrust upon them. Not having been born great, nor having greatness thrust upon him, he has, however, indomitable efforts and by perseverance created a greatness for himself and his race.

Mr. William W. Cooke was born in Greenville, S. C., in the picturesque foothills, or piedmonts, of the rugged Blue Ridge Mountains. His father and mother, Wilson and Margaret Cooke, were pioneers of Methodism in this mountain country of Mr. Cooke's childhood. And though the father was a layman he was nevertheless a very active and constructive arm of the Church in planting the institution in the great up-country of South Carolina.

Mr. Cooke's sisters were members of the faculties of Claflin, Philander-Smith and Holly Springs Normal. Mr. Cooke, himself having served as member of the faculties of Claflin, Georgia State College and Wilberforce for ten years, three years and two years respectively.

There were seven children in the Cooke family, and their parents saw to it that all of them went to college and prepared for lives of service and usefulness.

In addition to being a Bachelor of Science of Claflin, Mr. Cooke is a post graduate student of both the Massachusetts Institute of Technology of Boston and of Columbia University of New York.

He is the first, and to date, the only Colored man to pass the difficult architectural examination for Government Architect. He entered the employ of the U. S. Government



MR. WILLIAM W. COOKE

as designing and supervising architect in the spring of 1907, and was in continuous discharge of the duties of the office of designer and supervisor until in the summer of 1919 when he was assigned to the War Department to organize vocational-training units of draftees for overseas service, and later engaged as Counsellor for disabled soldiers returning from overseas. His station was at the State Normal Department at Wilberforce, Ohio.

In 1920 Mr. Cooke located in Gary, Indiana, the "Magic City" for the practice of architecture. He is now the only licensed Architectural Engineer of his race in Indiana.

Recently the Bureau of Architecture of the Methodist Church has approved Mr. Cooke as architect for the Lexington Conference. His friends are pleased and happy at this official recognition of merit and fitness of one who is an active and live layman of the Methodist Episcopal Church. He is Chairman of the Finance Board of Trinity M. E. Church and acting Secretary-Treasurer of the Stewart House Settlement at Gary, Indiana.

Conference; Bro. Gilder having been pastor of the important St. James, Church, Waco, Texas, but formerly a member of the Texas Conference. He was given a most cordial welcome by his former Conference mates, and appointed by Bishop Jones to a Church equally as important, in the thriving little city of Orange, Texas.

C. S. Williams, after a very successful year at St. James, Beaumont, acceded to the Bishop's urgent request that he accept the vacancy created by Brother Gilder's return, and was transferred to Waco, St. James.

L. E. Mitchell and E. D. Hobbs were readmitted, the former having been located several years ago; and the credentials of J. H. Mann were recognized.

L. E. Brown, A. D. Phelps, A. C. Collins and J. L. White were admitted on trial. B. H. Chryar and O. C. Tolbert, whose orders were recognized last year were advanced to the studies of the third year and admitted into full membership.

G. H. Baker, A. A. Franks, W. W. Johns and J. E. Carraway, having completed

the four years course of study, were graduated from the Course and ordained elders. R. L. Andrews was ordained local elder.

The following were ordained deacons: L. E. Brown, L. Culpepper, John Griffin and Z. Baptiste, J. L. White a senior in Gammon was elected to deacon's orders, the ordination to be had at the Bishop's convenience.

L. H. Barnett, for many years one of the best known pastor-evangelists in the Conference, was granted the retired relation. The Conference was most generous in its expression of sympathy for and appreciation of the very excellent work done by this veteran of many years.

P. H. Jenkins and E. W. Hayes were given the supernumerary relation. W. L. McDonald, T. H. Edwards and P. H. E. Winfield, were left without appointment to attend school.

Finances

The Conference has had a banner year along financial lines. Centenary giving for the year amounted to \$20,000; for the five year period, to the present date, \$109,000. This is 94 per cent of the asking, with the Area giving 92 per cent of its quota. Advances were registered for Conference Claimants, Episcopal Fund, Episcopal residence, and other causes.

More than \$1000 was given in subscriptions and cash for the Gammon Seminary lectureship sponsored by Bishop Jones, and substantial financial assistance was contributed to the Church where the Conference was being held.

General Conference Election

As was to be expected the chief interest of the Conference, for the first two days at least, was in the election of delegates to the General Conference. Never has there been more uncertainty as to the outcome, nor has it ever taken so many ballots to decide the election. Dr. M. W. Dogan, president of Wiley College, and a member of the General Conference for a number of years, was elected on the first ballot, and leads the delegation; W. J. King, Professor in Gammon Seminary, on the second ballot; Dr. J. O. Williams, District Superintendent of the Paris district (at the time of his election), on the fifth ballot. The Reserves are, Drs. A. W. Carr, E. W. Kelly and W. A. Fortson.

The delegates from the Lay Electoral Conference are, J. L. Robinson, Orange; Deaconess Rosa Simpson, T. W. Patrick, Galveston.

Memorial

One of the features of the Annual Conference session preceding the General Conference is the number and character of the Memorials sent down to the various Conferences for approval or disapproval. This year was no exception.

The Memorial touching better support for Theological Seminaries was approved without a dissenting voice. The following were not concurred in: the New Jersey Memorial relative to the Conference Course of Study; Election of Bishops for a term of years.

Distinguished Visitors

The Conference was never more favored

THE TEXAS CONFERENCE IN ANNUAL SESSION

The Fifty-eighth annual session of the Texas Conference convened in Boynton Church, Houston, Texas, October 31 to November 4, 1923, with Bishop Robert E. Jones, presiding.

Following the Communion service the roll was called, and the Conference stood with bowed heads as the name of S. A. Pryor, —the only member of the Conference to be translated this year—was called.

The following organization was affected. L. V. Harrison, Secretary; J. S. Scott, Treasurer; A. F. Johnson, Statistician. Each of these officers nominated his assistants who were elected by the Conference. W. J. King was elected Reporter to the Press, and E. O. Woolfolk appointed to bear the greetings of the Conference to the A. M. E. Conference in session in the city at the same time as was our Conference.

Conference Relationship

J. W. Gilder and Benjamin Williams were transferred in from the West Texas

by the presence of distinguished visitors. Practically all the Boards were represented, and the speakers gave good account of themselves. The World Service Program was in good hands; the address of Dr. Corliss P. Hargrave of the Board of Sunday Schools being particularly effective.

One of the most welcome of these visitors was Bishop I. B. Scott, who was formerly a member of the Texas Conference. He was given an ovation by his brethren, and on the invitation of Bishop Jones, presided very acceptably during a whole session of the Conference.

Another very welcome visitor was Miss Clara I. King, Superintendent of Eliza Dee Home, Austin, Texas. Miss King has been at work in Texas, under the Woman's Home Missionary Society, for nearly thirty years, and is now training for Christian service the daughters of many of her former girls.

Among the other visitors were the following: Drs. L. H. King, Editor of the Southwestern Christian Advocate; J. N. C. Coggin, Board of Temperance; F. H. Butler, Epworth League; W. A. C. Hughes, Board of Home Missions who very effectively represented their several causes; K. W. McMillan, President R. N. Brooks of Samuel Houston College, and a number of other brethren from the several Conferences of the Area.

Forward Movements

In several particulars the Conference made distinct advances in directions never attempted before. For the first time in the history of the Conference, those who graduated from the Course of Study, were given diplomas attesting to this fact, and there was considerable satisfaction in the fact that, in the requirements for the "written work", and attendance upon the school for undergraduates at Waveland, the men pursuing the Conference Course of Study were on the way to earn these diplomas.

A step which was in some ways more significant still was the taking of the initial steps necessary to the organization, and putting into active operation, of an Old Folk's Home, primarily for the retired preachers of the Conference who may not have elsewhere to go. This was made possible by the munificent gift of five acres of land near Houston, by Dr. A. W. Carr, Superintendent of the Houston district. His splendid offer of the land was followed by a subscription of \$500 from Bishop Jones. A Board of Trustees was elected; Mr. R. L. Andrews, a princely layman of Trinity Church, Houston, was appointed Superintendent; and in two years it is hoped to have the home in active operation.

From the time the members of the Conference received the beautiful souvenir programs sent out by Dr. S. W. Johnson, pastor of Boynton Church, every one began to anticipate delightful entertainment on the part of the entertaining Church. In this they were not disappointed. Although this membership is struggling under a rather heavy debt, they furnished splendid entertainment to all who came. They were supported most cordially in this by the pastors and members of our other congregations in this city.

Fraternal Greetings

The Conference was unusually fortunate, both in the quality of the fraternal addresses delivered, and the calibre of the men who brought them. The principal address of this character was delivered by Dr. H. M. Bishop, pastor of St. Paul Methodist Episcopal Church, South, Houston. His address marked one of the "high points" of the Conference session. Other able addresses were delivered by representatives of the A. M. E. Conference, which was in session in the city during the same week and from the other churches in the city.

Presentation of Silver Service to Bishop Jones

One of the most beautiful and inspiring events of the Conference session was the presentation of a Silver Service to Bishop Jones, by Dr. J. O. Williams, on behalf of the Conference. The Bishop was visibly moved by this totally unexpected expression of the affection of the brethren for himself and his family. His response was in the nature of a rededication of himself and all his powers to the service of our group in the Church, and made a profound impression upon his hearers.

The presentation exercises were followed by the offering of a formal Memorial requesting Bishop Jones' return for another quadrennium. It was unanimously and enthusiastically approved.

With the reading of the appointments, there passed into history one of the greatest sessions the Texas Conference has ever known.—W. J. King.

APPOINTMENTS OF THE TEXAS CONFERENCE

Beaumont District

W. D. Lewis, District Superintendent, 1108 Evalon Street, Beaumont, Texas; Batson and Manard, to be supplied; Beaumont: McCabe, J. E. Beal; North Side, Elder C. Ransom; St. James, S. M. Bolden; Camilla Circuit, to be supplied; Camp Ground and Pine Hill, to be supplied; Center Circuit, to be supplied; Colmesneal and Woodville, L. E. Mitchell; Conroe Circuit, J. P. Belcher; Corrigan Circuit, Tenola Edwards; Dodge Circuit, A. A. Frank; Elmina and New Waverly, to be supplied; Hemphill Circuit, M. W. White; Huntsville Circuit, H. C. McCarty; Huntsville and Trinity, C. R. McKinney; Jasper and Newton, Gabriel Felder; Liberty Circuit, to be supplied; Livingston Circuit, A. F. Johnson; Montgomery Circuit, Jas. Clark; Onalaska Circuit, M. B. Evans; Orange, J. W. Gilder; Port Arthur, T. S. Pryor; San Augustine, James Jordan; Silsbee and Voth, W. L. Duncan; Willis Circuit, Wm. Mack.

Houston District

A. W. Carr, District Superintendent, 807 1/2 Prairie Ave., Houston, Tex.; Anahuac Circuit, D. C. Battle; Angleton and Columbia, H. R. Smith; Dickinson Circuit, to be supplied; Galveston: St. Paul, W. T. Handy; Wesley Tabernacle, E. W. Kelcy; West End Mission, to be supplied; Harrisburg, C. H. Pemilton; Houston: Boynton, S. W. Johnson, Ebenezer, to be supplied; Mallalieu, J. F. Barnes; Mount Vernon, G. E. D. Belcher; Sloan Memorial, T. M. Jackson; Second Ward Mission,

to be supplied; St. James, E. F. Jackson; St. Marks, E. Michaux; Trinity, E. O. Woolfolk; Trinity East, J. S. Scott; Humble and Oak Grove, W. A. Fortson; Kendleton, R. H. Warren; La Port, to be supplied; Richmond and Rosenberg, N. N. Sawyer; Spring and Port Houston, H. J. Johnson; Sweeney Circuit, L. E. Brown; Texas City, to be supplied; Thompson Circuit, to be supplied; Texas Old Folks Home, R. L. Andrews.

Marshall District

E. H. Holden, District Superintendent, 201 Moore St., Marshall, Tex.; Concordia, R. V. Doaks; Daingerfield, J. A. Daniels; Harleton, B. F. Jackson; Hawkins, J. E. Epperson; Jefferson, L. A. Greenwood; Lassater, W. M. Brisby; Longview, G. H. Baker; Lodi, K. S. E. Henry; Marshall: Ebenezer, J. W. Wells; Mallalieu, J. C. Williams; Marshall Circuit, C. Davenport; Mineola Circuit, A. J. Newton; Ore City, Jas. Hants; Pittsburg, C. G. Curtis; Queen City, B. C. Clemons; St. James, N. T. Mitchell; Smithland, J. E. Carreway; Texarkana: St. Paul, A. W. Harley; Texarkana Mission, S. A. Andrews; Woodlawn, J. P. Patrick; Zions: Edwards, M. Q. A. Fuller.

Navasota District

R. B. Reid, District Superintendent, Box 832, Navasota, Texas; Anderson Circuit, F. D. Mayes; Bedias Circuit, S. M. Adams; Bellville Circuit, Chas. Wofford; Brenham Circuit, M. M. Muldrew; Brenham Station, W. H. Jackson; Brookshire Circuit, to be supplied; Caldwell Circuit, W. A. Parham; Courtney, to be supplied; East Hempstead Circuit, G. W. White; Hempstead Station, G. W. Carter; Hockley Circuit, B. H. Chryar; Hufsmith Circuit, P. Edwards; Madisonville, to be supplied; Station, J. M. Johnson; Sealey, Benj. Williams; Singleton Mission, to be supplied; Somerville and Millican, D. A. Runnels; Stoneham Circuit, O. C. Tolbert.

Palestine District

W. R. Robinson, District Superintendent, Box 40, Palestine, Tex.; Bryan Circuit, W. M. Manning; Bryan Station, R. Hillary; Bethlehem, to be supplied; Buffalo, to be supplied; East Calvert, C. L. Hill; East Mexico, E. W. Summers; East Thornton, to be supplied; Fairfield, G. L. Loud; Hearne, A. R. Luster; Jacksonville, C. C. Sapp; Jewett, to be supplied; Leona, A. L. Gabriel; Lovelady, G. W. Hill; Normangee, A. C. Collins; Oakwood, H. J. Marshall; Palestine Circuit, Wm. Brooks; Palestine Station, J. L. Blue; Streetman, M. C. Gillispie; Sutton, W. E. Hutchinson; Teague Circuit, J. E. Wilson; Tyler, Wm. White.

Paris District

J. H. Anthony, District Superintendent, Paris, Texas; Arthur City, R. B. Bailey; Bagwell, W. W. Johns; Clarksville, L. V. Harrison; Clarksville Circuit, to be supplied; Free Hope, S. D. Hackett; Greenville, L. B. Allen; Hockley Circuit, E. D. Hobbs; Honey Grove, L. S. Lamb; Medill, to be supplied; Paris Mt. Zion, W. H. Hightower; Paris Circuit, to be supplied; Sulphur Springs, Thornton Scott Terrell; Rosser, John L. White.

Special Appointments

M. W. Dogan, President Wiley College member Ebenezer Quarterly Conference, Marshall.

(Continued on Page 13)

Complete Tabulated Report of What Each Area, Each Annual Conference, Each District, and each Local Charge did during Anniversary Period to bring this Paper to Dignified Self-Support.

Only New full year subscriptions are included in the Quotas.

Pastors raise your full Quota by January 1, 1924!

MISSISSIPPI CONFERENCE				Salon and Buteful			EAST TENNESSEE CONFERENCE		
Brookhaven District				Total			Chattanooga District		
G. W. SMITH, District Superintendent				505 191 314			A. J. HUGHES, District Superintendent		
Sent Bal.				Jackson District			Sent Bal.		
Quota In Due				L. W. PRICE, District Superintendent			Quota In Due		
Brookhaven	15	29	0	Benton Circuit 22 9 13			District Superintendent 2 ..		
Brookhaven Circuit	13	6	7	Brandon Circuit 45 4 41			Chattanooga: Grace Memorial 9 1 8		
Barlow	14	2	12	Canton 42 8 34			East Chattanooga 22 0 22		
Bridgeville	22	16	6	Canton Circuit 15 2 13			Athens and Tlner 3 2 1		
Cheraw and Tilden	13	6	7	Carthage Circuit 29 4 25			Stanley Chapel 24 4 20		
China Grove	20	24	0	Couparle Circuit 16 9 7			Wiley Memorial 93 14 79		
Columbia	23	17	6	Craig Circuit 28 22 6			Cleveland 12 4 8		
Crystal Springs	42	9	33	Jackson:			Dayton and Spring City 22 2 20		
Crystal Springs Circuit	18	17	1	Central 58 60 0			Georgetown and Big Spring 7 0 7		
Florence	11	5	6	Pratt's Chapel 35 10 25			Harriman and Klingston 13 0 13		
Hazelhurst	20	24	0	Jackson Circuit 21 3 18			Hixson and Dalsy 15 4 11		
Hub	13	10	3	Lamkin 13 1 12			Jasper and Pikeville 12 1 11		
Kenolla	16	5	11	Morton 23 7 16			N. Chattanooga and Rldgedale 14 0 14		
Liberty	11	8	3	Pelahatchie 55 7 48			Rockwood 2 0 2		
Lampton and Zion Rldge	40	23	17	Tyler Chapel Circuit 22 6 16			Oliver Springs anad Wlnrock 3 0 3		
Oma and New Home	7	3	4	Yazoo: St. Stephen 51 43 8			St. Paul and Bush Creek Circuit 3 0 3		
Summit and Magnolia	11	19	0	Yazoo Circuit 21 6 15			Soddy, Bakewell and Coulterville 12 0 12		
Wesson	18	9	9	Mt. Pleasant 20 3 17			S. Pittsburg 11 0 11		
Total	327	232	95	Total 516 204 312			Oolewah 14 0 14		
Total 327 232 95				Total 516 204 312			Total 291 34 257		
Gulfport District				Vicksburg District			Pulaski District		
P. H. REMBERT, District Superintendent				J. C. HIBBLER, District Superintendent			W. L. SAUNDERS, District Superintendent		
Sent Bal.				Sent Bal.			Sent Bal.		
Quota In Due				Quota In Due			Quota In Due		
Basin	28	4	24	Bolton 36 10 26			Abingdon 29 22 7		
Bay St. Louis	23	15	8	Bude Circuit 16 21 0			Big Stone Gap 5 1 4		
Blloxi	19	24	0	Cary and Lynch Chapel 24 1 23			Bristol 30 13 17		
Bond and Wiggins	17	25	0	Centerville 19 3 16			Christianburg 12 1 11		
Bendale and Merrill	5	2	3	Clinton 15 9 6			Dante and Gate City Circuit 16 2 14		
Escatawpa and Pascagoula	13	6	7	Edwards 15 3 12			Draper Circuit 9 0 9		
Gulfport: St. Marks	18	15	3	Fayette 30 24 6			Dublin 5 2 3		
Gulfport and Mt. Pleasant	22	28	0	Hamburg 9 1 8			Glade Springs 13 0 13		
Kiln and Dellsle	16	17	0	Harrlston 20 4 16			Independence Circuit 2 0 2		
Handsboro	34	12	22	Kirby 20 2 18			Kingsport 22 2 20		
Lumberton	13	11	2	McNair 19 6 13			Marion 20 0 20		
McHenry	9	4	5	Meadville 45 15 30			New River Circuit 27 0 27		
McNeil	12	14	0	Natchez 11 8 3			Pulaski City 20 3 17		
McLain	20	11	9	Union Church 40 9 31			Pulaski Circuit 20 3 17		
Moss Point	47	19	28	Vicksburg: South Side 3 5 0			Radford Circuit 12 6 6		
Ocean Springs	12	14	0	Wesley 47 58 0			Rural Retreat 22 0 22		
Pass Christian	24	21	3	Total 369 179 190			Wytheville 10 0 10		
Pearlington and Waveland	18	9	9	Total 369 179 190			District Superintendent 9 ..		
Pearlton	18	6	12	Total 369 179 190			Total 274 64 210		
Stillmore and Texas	3	1	2	Meridian District			Bluefield District		
Sumrall and New Augusta	24	10	14	B. T. McEWEN, District Superintendent			B. J. MARTIN, District Superintendent		
Three Rivers	5	2	3	Sent Bal.			Sent Bal.		
Total	400	270	130	Quota In Due			Quota In Due		
Hattiesburg District				Meridian District			Bluefield District		
W. H. SMITH, District Superintendent				B. T. McEWEN, District Superintendent			B. J. MARTIN, District Superintendent		
Sent Bal.				Sent Bal.			Sent Bal.		
Quota In Due				Quota In Due			Quota In Due		
Bay Springs	35	5	30	Chunky Circuit 20 3 17			Arlsta 5 0 5		
Collins	12	2	10	Daleville Circuit 43 6 37			Beekley 8 0 8		
DeSota	14	7	7	Dekalb Circuit 43 20 23			Berwind and Jacob's Fork 3 0 3		
Ellisville	28	12	16	Forest Circuit 35 23 12			Bluefield, W. Va. 31 5 26		
Enterprise	28	10	18	Fort Stevens 32 2 30			Davy 10 1 9		
Bentley Chapel	21	12	9	Garlandville 22 2 20			Excelsior 5 0 5		
Hattiesburg: St. Paul	35	28	7	Hickory Circuit 34 29 5			Freeman 13 0 13		
Heidelberg	40	7	33	Lake Circuit 37 14 23			Gary, W. Va. 13 4 9		
Laurel:				Lauderdale Circuit 43 12 31			Graham, Va. 23 10 13		
Mallieu	35	10	25	Lillian Circuit 27 3 24			Mullens 6 0 6		
St. Paul	35	9	26	Meridian: Haven Chapel 35 23 12			Northfolk 10 1 9		
Wesley	15	13	2	Rose Hill 28 12 16			Pearlsburg, Va. 6 0 6		
Matherville	39	4	35	St. Paul 80 39 41			Pocahontas 11 12 0		
Paulding Circuit	12	12	0	Southside 18 9 9			Princeton, W. Va. 13 12 1		
Quiltman	28	11	17	Meridian Circuit 46 10 36			Tazewell, Va. 12 1 11		
State Line	17	5	12	Montrose 42 9 33			Tiptop, Va. 14 1 13		
Shubuta	26	14	12	Philadelphia 25 19 6			Total 183 47 136		
Shubuta Circuit	23	9	14	Philadelphia Circuit 46 9 37			Knoxville District		
Shubuta Mission	19	4	15	Preston 5 2 3			J. A. PICKETT, District Superintendent		
Stringer	11	3	8	Rose Hill Circuit 41 8 33			Sent Bal.		
West Enterprise	30	12	18	Scooba 31 7 24			Quota In Due		
Total	756	271	485	Union Circuit 23 10 13			Bylinton Circuit 12 0 12		
Total	756	271	485	Total 756 271 485			Clinton and Coal Creek 3 2 1		

Elizabethton-Mountain City	20	0	20
Greenville	10	0	10
Greenville Circuit	8	0	8
Jefferson City and Lonsdale	21	4	17
Johnson City	9	0	9
Knoxville	33	3	30
Morristown	22	0	22
Newport	6	1	5
Russellville	10	0	10
Tate Spring and Tazewell	13	0	13
Seney Chapel	15	0	15
White Pine	10	0	10

Total192 10 182

LOUISIANA CONFERENCE

Alexandria District

G. C. HAYWARD, District Superintendent

	Quota	Sent	In	Due	Bal.
Alexandria	43	14			29
Alexandria Mission	6	8			0
Benson Circuit	3	0			3
Boyce-Rapides	10	9			1
Boyce-Village	9	2			7
Boonville	29	3			26
Bunkie	12	5			7
Campiti	28	5			23
Cane River Circuit	28	0			28
Cheneyville Circuit	10	4			6
Clarence and Grand Ecore	19	0			19
Colfax Circuit	7	1			6
Cotton Port Circuit	10	1			9
Many and Clare Circuit	7	0			7
Marthaville Circuit	11	1			10
Natchitoches	25	8			17
Pineville	18	1			17
Pleasant Hill Circuit	13	3			10
Shady Grove Circuit	48	5			43
St. Matthew and So. Mansfield	8	3			5
Robelin Circuit	11	0			11
Trenton Circuit	24	1			23
District Superintendent		9			..

Total379 83 296

Baton Rouge District

B. J. REDDIX, District Superintendent

	Quota	Sent	In	Due	Bal.
Asbury and Wesley	13	1			12
Baker and Jordan	13	2			11
Batchelor and Island	5	0			5
Baton Rouge: Neely	14	2			12
St. Mark	37	5			32
Wesley	34	3			31
Clinton-St. Paul	19	1			18
Deerford	6	0			6
Denham Springs-St. Luke	12	0			12
Jackson-Vincent	7	1			6
Jones Creek	5	0			5
Lettsworth-Terras	11	2			9
Lobdell-Winterville	6	0			6
Lottie Circuit	5	1			4
Macedonia-Pine Grove	13	1			12
Maringouin Circuit	5	0			5
Mt. Carmel	22	11			11
Nataibany-Hammond	2	0			2
New Roads-Morganza	4	1			3
Port Allen	20	0			20
Prairieville Circuit	4	0			4
Scotlandville	6	2			4
Springfield Circuit	4	3			1
Stoney Point	18	0			18
St. Peter-Rylander	31	0			31
Wilson Circuit	26	1			25
Zachary	18	2			16

Total360 39 321

Lake Charles District

J. W. TURNER, District Superintendent

	Quota	Sent	In	Due	Bal.
Briggs	12	0			12
Crowley	7	0			7
Eola	14	0			14
Eunice	4	0			4
Hubertville-Patouville	13	0			13

Jeanerette-St. Paul	25	3	22
Jennings-Lake Arthur	5	0	5
Lafayette	4	0	4
Lake Charles	65	13	52
Leesville	13	4	9
Longville and DeRldder	11	1	10
McMary and Oakdale	18	0	18
New Iberia	33	3	30
Olivia	13	2	11
Opelousas	35	12	23
Shady Grove	7	0	7
Spring Creek	16	3	13
St. Martinville	32	20	12
Teché and Cade	5	1	4
Washington	18	4	14
Waxla	14	0	14
Weich	9	12	0

Total373 78 295

Monroe District

T. A. HAMPTON, District Superintendent

	Quota	Sent	In	Due	Bal.
Bastrop-Mt. Nebo	6	7			0
Bonita	10	7			3
Clark and Rochelle	5	0			5
Columbia and Bosco	5	0			5
Lake Providence	8	3			5
Monroe: St. James	42	8			34
St. Paul	15	3			12
Mt. Sinia	13	2			11
Sicily Island and Winsboro	4	1			3
Transylvania and Roosevelt	4	0			4
Washington and Anderson	18	2			16

Total130 33 97

New Orleans District

M. R. WALKER, District Superintendent

	Quota	Sent	In	Due	Bal.
Asbury	5	0			5
Angle	30	2			28
Bogaloussa	18	4			14
Covington	2	0			2
Franklinton	11	3			8
Mandeville	3	3			0
New Orleans:					
City Mission	2	0			2
First Street	115	65			50
Grace	48	16			32
Gretna	6	6			0
Haven	22	11			11
Mallaleu	20	14			6
Mt. Zion	65	30			35
Peck	15	12			3
People's Church	17	36			0
St. Matthew	24	12			12
Scott Chinn	22	23			0
Thompson	16	5			11
Trinity	31	13			18
Wesley	73	73			0
Williams	21	1			20
Slide Circuit	19	3			16
District Superintendent		4			..

Total585 336 249

Shreveport District

J. E. ROLAX, District Superintendent

	Quota	Sent	In	Due	Bal.
Asbury	14	0			14
Bayou LaChute	14	1			13
Belcher	13	1			12
Bonchest-Hayes	14	0			14
Daniel-Round Grove	3	0			3
Fairfield	20	5			15
Frierson Circuit	10	0			10
Grand Bayou	17	0			17
Gehegan Circuit	3	0			3
Jewella Circuit	11	0			11
Kelthville Circuit	22	2			20
Lake End	2	0			2
Logansport Circuit	13	3			10
Longstreet	25	0			25
Mansfield	18	10			8
New Light	4	0			4

Shreveport:			
St. James	40	3	37
St. Paul	30	3	27
Thomas Circuit	13	0	13
Vanceville	24	6	18

Total310 34 276

La Teche District

W. G. ALSTON, District Superintendent

	Quota	Sent	In	Due	Bal.
Baldwin	20	15			5
Beattleville and Schriever	12	0			12
Bayou Goula	4	4			0
Bayou Saile and Garden City	4	0			4
Centerville and Verdunville	9	0			9
Crawford and Union	23	4			19
Camp Parapet	8	1			7
Darrow	3	2			1
Donaldsonville	12	11			1
Franklin	30	5			25
Godman	10	0			10
Houma	11	2			9
Hahnville	10	4			6
La Place	2	2			0
Lutcher	7	11			0
Morgan City	18	1			17
Plaquemine	13	11			2
Rosedale	12	2			10
St. Peter	29	5			24
Thibodeaux	14	19			0
Napoleonville	11	4			7
Viron	8	2			6
Whitehall	2	0			2
Woodlawn	19	1			18

Total291 106 185

WASHINGTON CONFERENCE

Annapolis District

J. S. CARROLL, District Superintendent

	Quota	Sent	In	Due	Bal.
Annapolis	131	7			124
Balnew	20	2			18
Broadneck	38	0			38
Brooklyn and Holly Run	17	0			17
Catonsville	5	0			5
Centerville	17	0			17
Centennial	45	3			42
Chesapeake Beach & Friendship	18	0			18
Churchton	60	0			60
Davidsonville	7	0			7
Eastport	31	5			26
Eastern	5	0			5
Ellicott City	14	5			9
Fairview	5	0			5
Glen Burnie	59	4			55
Huntingtown	43	6			37
Lancaster, (Va.)	34	2			32
Lusby	34	2			32
Magothy and Halls	30	12			18
Middletown	9	7			2
Mount Hope	51	4			47
Mount Zion	45	2			43
Mutual	26	1			25
New Market	26	0			26
North Point	3	0			3
Prince Frederick	31	1			30
South River	33	7			26
Sparrows Point	9	2			7
Sykesville	16	0			16
Waterbury	31	0			31
Weems	6	0			6

Total908 72 836

Washington District

D. D. TURPEAU, District Superintendent

	Quota	Sent	In	Due	Bal.
Barnesville	10	0			10
Bowle	22	0			22
Boyd	21	0			21
Brandywine	16	9			7
Brookville	14	17			0
Charlotte Hall	21	0			21
Colesville	12	0			12

Chicamuxen	12	12	0
Danascus	15	0	15
Ft. Washington	14	0	14
Haven	15	9	6
Lanham	5	0	5
La Plata	14	0	14
Laurel	23	0	23
Laytonville	29	2	27
Linden	15	5	10
Ft. Alry	24	0	24
Nottingham	18	0	18
Oxen Hall	20	1	19
Pisgah	76	0	76
Pommonkey	33	0	33
Poolesville	12	18	0
Rockville	20	26	0
St. Ingles	40	4	36
Sandy Springs	36	7	29
Scotland	1	0	1
Upper Marlboro	22	9	13
Valley Lee	12	0	12
Wildorf	4	3	1
Washington:			
Asbury	225	30	195
Bennings	21	5	16
Central	19	7	12
Ebenezer	208	14	194
Fairmont Heights	10	8	2
John Stewart Memorial	23	0	23
Mt. Vernon	10	10	0
Mt. Zion	102	38	64
Nash Memorial	26	7	19
Randall Memorial	11	0	11
St. Marks	41	2	39
Simpson Memorial	32	7	25
Washington Grove	3	1	2
Wayside	34	2	32
Woodville	29	2	27
District Superintendent		4	
Total	1370	259	1111

Richmond District

W. S. JACKSON, District Superintendent

Quota	Sent	In	Due
Alexandria	31	0	31
Bedford	18	0	18
Bedford Springs	20	0	20
Bridgewater	25	2	23
Brownsburg	20	0	20
Buchanan	30	0	30
Charlotteville	12	0	12
Covington	15	0	15
Falls Church	30	0	30
Grottoes	20	0	20
Halls Hills	11	0	11
Hamilton	30	0	30
Harrisonburg	35	11	24
Highland	6	0	6
Leesburg	25	0	25
Lecsville	25	0	25
Lexington	39	1	38
Lincoln	25	1	24
Lynchburg	100	10	90
Richmond:			
Asbury	21	1	20
Leigh Street	50	15	35
Roanoke	35	2	33
Salem	13	2	11
Staunton	60	0	60
Stewartville	10	0	10
Strassburg	29	0	29
Upperville	14	0	14
Waynesboro	35	0	36
Winchester	18	0	18
Woodlawn	15	0	15
Woodstock	15	0	15
West Staunton	20	2	18
Total	852	47	805

Pittsburgh District

M. J. NAYLOR, District Superintendent

Quota	Sent	In	Due
Cumberland, Md.	11	12	0
Fairmount, W. Va.	15	10	5

Frostburg, Md.	4	6	0
Grafton, W. Va.	8	0	8
Keyser and Piedmont, W. Va.	27	12	15
Morgantown, W. Va.	8	21	0
McKeesport, Pa.	12	0	12
Pittsburgh, Pa:			
Warren	84	47	37
Grace	17	2	15
Camphor Memorial	2	1	1
Verona, Pa.	14	10	4
Washington, Pa.	14	2	12
Wheeling, W. Va.	26	2	24
Woodlawn, Pa.	11	6	5
Beaver Falls, Pa.	4	10	0
Johnstown, Pa.	3	6	0
Connellsville, Pa.	2	0	2
North Side, Pittsburgh	2	0	2
Total	264	147	117

Charleston District

W. A. ENGLISH, District Superintendent

Quota	Sent	In	Due
Alderson	3	0	3
Buchanan	3	4	0
Charleston	60	40	20
Charlestown	9	3	6
Clarksburg	18	10	8
Harper's Ferry	14	0	14
Hedgeville	11	7	4
Hinton	3	0	3
Huntington	21	1	20
Inwood	12	4	8
Lewisburg	19	1	18
Martinsburg	12	0	12
Montgomery	4	1	3
Moorefield	3	0	3
Mount Hope	3	8	0
Parkersburg	22	25	0
Point Pleasant	4	2	2
Talcott & Red Sulphur Springs	2	2	0
Richmond and Trout	2	0	2
Riverview	3	4	0
Romney	9	2	7
Ronceverte	14	5	9
Seebert and Harrock	12	2	10
Shepherdstown	22	0	22
Sistersville	7	0	7
Union	7	0	7
Total	299	121	178

Baltimore District

S. WILLIAMS, District Superintendent

Quota	Sent	In	Due
Aberdeen	45	0	45
Baltimore:			
Ames	129	2	127
Arlington	3	3	0
Asbury	96	2	94
Asbury Mission	3	0	3
John Wesley	113	9	104
Metropolitan	227	13	214
Mount Zion	45	0	45
St. Matthews	22	9	13
St. Paul	59	0	59
Sharp Street Memorial	192	2	190
Whatcoat	23	10	13
Bel-Air	13	5	8
Buckeytown	6	0	6
Chase	18	18	0
Churchville	18	0	18
Fallston	12	0	12
Federal Hills	10	0	10
Frederick	27	3	24
Gettysburg, Pa.	3	0	3
Green Springs & Mt. Washington	16	0	16
Hagerstown	14	0	14
Harrisburg, Pa.	81	0	81
Hereford	17	4	13
Libertytown	16	0	16
Lutherville	17	1	16
Mt. Winans	16	1	15
New Windsor	14	3	11
Reistertown	28	1	27
Westminister	34	0	34

Williamsport	7	7	0
Total	1324	93	1231

TEXAS CONFERENCE

Beaumont District

W. L. LEWIS, District Superintendent

Quota	Sent	In	Due
Batson and Manard	2	0	2
Beaumont: McCabe	16	19	0
St. James	43	48	0
North Side	4	4	0
Camp Ground	5	0	5
Camilla Circuit	31	1	30
Center Circuit	4	0	4
Conroe	18	10	8
Corrigan Circuit	15	0	15
Dodge Circuit	20	0	20
Hemphill Circuit	10	2	8
Huntsville and Trinity	19	7	12
Huntsville Circuit	38	9	29
Jasper and Newton	25	4	21
Keefer and Japan	3	0	3
Liberty Circuit	17	6	11
Livingston	33	5	28
Montgomery Circuit	29	3	26
Onalaska	26	7	19
Orange	33	7	26
Port Arthur	30	16	14
San Augustine	5	0	5
Willis Circuit	11	7	4
Silsbee and Voth	5	0	5
Woodville	7	0	7
Total	449	155	294

Houston District

A. W. CARR, District Superintendent

Quota	Sent	In	Due
Audubon Place	3	0	3
Anahuac	5	1	4
Angleton and Columbia	23	4	19
Dickinson Circuit	5	18	0
Galveston: St. Paul	24	10	14
Wesley Tabernacle	92	50	42
West End Mission	3	0	3
Harrisburg	14	5	9
Houston: Independence Heights	3	0	3
Boynnton	78	5	73
Mallalieu	8	11	0
Mt. Vernon	78	22	56
St. Marks	9	9	0
Sloan Memorial	92	17	75
Trinity	80	23	57
Trinity-East	37	25	12
St. James	43	4	39
Humble and Oak Grove	4	6	0
Kendleton	18	2	16
Laport Mission	3	0	3
Richmond and Rosenberg	16	0	16
Springs	15	4	11
Sweeney Circuit	12	8	4
Thompson Circuit	10	2	8
Texas City	5	0	5
Cheneyville and Chew Addition	10	0	10
Heights Mission	3	0	3
North Side Mission	2	0	2
West San Felipe	2	0	2
Port Houston	3	0	3
Second Ward Mission	3	0	3
Scott St. Mission	3	0	3
Total	706	226	480

Navasota District

R. B. Reid, District Superintendent

Quota	Sent	In	Due
Anderson	45	6	39
Bedias	36	2	34
Belville	19	1	18
Brenham	6	5	1
Brookshire	7	0	7
Caldwell Circuit	22	0	22
Hempstead Station	32	10	22
East Hempstead	30	3	27
Hockley	13	0	13

Hufsmith	10	0	10
Madisonville	39	1	38
Navasota	27	19	8
Navasota Circuit	8	2	6
Red Hill	5	2	3
Sealy	27	0	27
Singleton Mission	3	1	2
Somerville and Millican	10	4	6
Stoneham	32	6	26
Courtney	5	0	5
Brenham Circuit	19	0	19

Total395 62 333

Marshall District

E. H. HOLDEN, District Superintendent

	Quota	Sent In	Bal. Due
Concordia and Longview	15	0	15
Dalingerfield	48	4	44
Harleton Circuit	54	5	49
Hawkins Circuit	17	4	13
Jefferson and Valley Plains.....	23	12	11
Lassater Circuit	36	0	36
Lodi	27	12	15
Marshall: Ebenezer	61	35	26
Mallatieu	25	1	24
Marshall Circuit	35	0	35
Mineola and Quitman	30	1	29
Ore City	30	6	24
Pittsburg	15	9	6
Queen City	13	0	13
Smithland	51	11	40
Texarkana	15	4	11
Texarksna Circuit	11	0	11
Waskom Mission	3	0	3
Woodlawn	5	0	5
Zion and Edward Chapel	4	3	1

Total518 107 411

Palestine District

B. R. BOOKER, District Superintendent

	Quota	Sent In	Bal. Due
Bryan	22	3	19
Bryan Circuit	42	2	40
East Calvert	15	6	9
Bethlehem	15	0	15
Buffalo Circuit	3	0	3
East Mexia	27	5	22
Fairfield Circuit	27	9	18
Hearne	10	1	9
Jewett	9	1	8
Jacksonville Circuit	13	1	12
Leona Circuit	6	13	0
Lovelsnd Circuit	40	5	35
Normangee	7	2	5
Oakwood Circuit	41	4	37
Palestine	28	24	4
Palestine Circuit	15	1	14
Rusk and Naches	5	0	5
Etreetman	28	3	25
Teague	7	2	5
Tyler	6	1	5

Total366 83 283

Paris District

J. O. WILLIAMS, District Superintendent

	Quota	Sent In	Bal Due
Arthur City	13	0	13
Clarksville	5	3	2
Clarksville Circuit	4	1	3
Free Hope	34	1	33
Greenville	10	1	9
Hinckley	7	0	7
Honey Grove	15	3	12
Medill	20	5	15
Paris: Mt. Zion	26	2	24
Paris and Cooper	7	1	6
Sulphur Springs	6	2	4
Terrell and Rosser	9	3	6

Total156 22 134

WEST TEXAS CONFERENCE

Austin District

A. D. JACQUES, District Superintendent

	Quota	Sent In	Bal. Due
Austin: Wesley	51	12	39
Simpson	2	0	2
Austin Circuit	10	0	10
Cedar Creek	19	1	18
Fayetteville	13	2	11
Georgetown: St. Paul	10	3	7
Hutto and Granger	13	13	0
Luling Circuit	31	5	26
Lockhart	21	1	20
Lagrange and West Point	21	0	21
Lettig and Manor	8	1	7
Martindale	20	1	19
San Marcos	3	2	1
Smithville	5	5	0
LaGrange Circuit	6	0	6

Total250 48 202

Victoria District

J. G. BROWN, District Superintendent

	Quota	Sent In	Bal. Due
Alleyton and Eagle Lake	11	2	9
Cologne Circuit	16	5	11
Columbus	25	4	21
Columbus Circuit	29	1	28
Edna and Morales Circuit	32	2	30
Garwood Circuit	5	1	4
Goliad	20	3	17
Hallettsville Circuit	22	1	21
Oakland and Brown's Chapel...	41	2	39
Port Lavaca Circuit	3	0	3
Schulenburg Circuit	3	4	0
Sublime Circuit	9	0	9
Victoria	38	19	19
Weimar Circuit	7	2	5
Wharton	15	1	14
Yoakum Circuit	20	1	19

Total296 48 248

Waco District

T. H. WYATT, District Superintendent

	Quota	Sent In	Bal. Due
Acquilla	8	0	8
Bowman	12	2	10
Bremond Circuit	22	8	14
Calvert	18	1	17
Chilton Circuit	25	1	24
Groesbeck	13	2	11
Gurley Circuit	17	0	17
Lorena	8	0	8
Lott Circuit	10	0	10
Marlin	30	2	28
Mart Circuit	10	1	9
Maysfield Circuit	27	2	25
Mt. Caim Mission	10	0	10
Springfield Circuit	43	0	43
Waco: Jones' Chapel	30	1	29
Mt. Zion	17	1	16
St. James	70	8	62
Waco Circuit	10	0	10

Total380 29 351

San Antonio District

G. A. DESLANDES, District Superintendent

	Quota	Sent In	Bal Due
Beeville	4	1	
Cuero	30	9	2
Floresville	9	1	
Gonzales and Elm	26	1	2
Gonzales Circuit	17	0	1
Hamilton Circuit	46	19	2
Hondo and Uvalda	22	0	2
Hood and Mt. Thalia	12	0	1
Kerville	12	1	1
Kingsville and Corpus Christi..	12	0	1
Nixon	12	7	
Olmus	15	0	1
Pearsall	15	0	1
Pleasanton	11	0	1
San Antonio: Jacob Chapel	4	2	
Kenwood Circuit	44	0	4
Kerr Hill	26	1	2

St. Paul	23	14
Seguin	123	7
Sinton and Taff	10	0
Smiley Circuit	15	1
Sutherland Springs	20	2
Yorktown	9	2

Total517 68

San Angelo District

S. E. JONES, District Superintendent

Quota	In	Due
Abilene	4	1
Bartlett	8	1
Belton	17	5
Brownwood	9	0
Cleburne	5	1
El Paso	12	3
Gatesville and Crawford	12	0
Holland and Jarrell	3	0
Kells Branch Circuit	14	0
Lampassas Circuit	14	1
Llano and Mason	9	0
Moody and Rodgers	9	1
San Angelo	6	5
San Saba and Brady	7	2
Santa Anna and Winters	10	0
Temple	12	2
Valley Mills and Clifton	10	3

Total161 25

Dallas District

J. W. WARREN, District Superintendent

Quota	In	Due
Corsicana Circuit	4	2
Dallas: Trinity and Ideal	5	1
Warren's Chapel	7	2
St. Paul	93	47
Denison	15	0
Ennis and Ferris	13	2
Fort Worth: Thompson Chapel	19	4
St. Andrews	88	67
Fort Worth Circuit	12	0
Hillsboro and May Pearl	10	3
Hubbard and Dawson	13	2
Mexia Circuit	56	2
Millford and Italy	13	5
Pelham Circuit	33	8
Sherman and Pilot Point	13	1
Waxahachie and Lancaster	12	2
Whicita Falls	3	2

Total409 150

SOUTH CAROLINA CONFERENCE

Beaufort District

L. G. GREGG, District Superintendent

Quota	In	Due
Aiken	8	2
Allendale	53	1
Appleton and Kline	62	0
Bamberg Circuit	78	4
Bamberg Station	58	7
Beaufort	12	1
Blackville	9	0
Brunson	29	0
Cottageville	54	2
Ehrhardt	79	1
Grahamville	19	2
Green Pond	29	3
Jacksonboro	48	1
Lodge	43	1
Milliet and Prospect	6	0
Olar	5	3
Olar Circuit	7	0
Ruffin	54	3
Springtown	100	2
St. George	70	0
Varnville	3	0
Walterboro	35	2
Weeks	23	0
Yemassee	35	1

Total914 36

Bennettsville District			
C. C. JACOBS, District Superintendent			
	Quota	Sent	Bal.
Alcot	53	3	50
Bennettsville	41	4	37
Bethel and Ebenezer	46	0	46
Blenhelm and Spears	44	0	44
Cheraw	63	11	52
Cheraw Circuit	7	0	7
Chesterfield	29	0	29
Clio and Benhow	39	9	30
Darlington	72	3	69
Darlington Circuit	10	0	10
Dillon	35	10	25
Hamer	44	3	41
Hartsville	50	1	49
Hartsville Circuit	49	0	49
Level Green and Wesley	74	0	74
Little Rock	74	0	74
Lydia	24	0	24
North Walterboro	59	0	59
St. John and Providence	10	0	10
Syracuse	56	0	56
Tatum	25	2	23
Total	904	46	858

Charleston District			
A. R. HOWARD, District Superintendent			
	Quota	Sent	Bal.
Andrews	3	0	3
Brook Green	13	2	11
Charleston:			
Centenary	115	2	113
Old Bethel	29	8	21
Wesley	95	0	95
St. James and Washington	11	0	11
Cooper River	40	0	40
Dorchester	38	0	38
Georgetown	18	0	18
Curlyville	35	0	35
Holly Hill	28	2	26
John Island	83	0	83
Lanes	29	1	28
Lincolnton and London	10	0	10
Maryville	23	0	23
McClellanville	3	0	3
Pinopolis	69	0	69
Ridgeville	72	0	72
St. John	54	0	54
St. Stephens Circuit	10	0	10
St. Stephens	70	0	70
St. Thomas	27	0	27
Summerville Circuit	10	1	9
Summerville Station	37	0	37
St. Jude and St. James	10	0	10
District Superintendent		1	..
Total	932	17	915

Florence District			
J. F. PAGE, District Superintendent			
	Quota	Sent	Bal.
Asbury and Bethel	5	0	5
Cades	69	0	69
Florence	98	33	65
Hemmingway and Nesmith	93	1	92
Klingtree Circuit	79	8	71
Klingtree	68	14	54
Lake City	68	2	66
Marlon	49	2	47
Mars Bluff	45	1	44
Mullens	51	2	49
Latta	60	0	60
Salem and Wesley	50	0	50
Sellers	15	0	15
Springville	35	0	35
St. Luke	20	0	20
St. John	10	0	10
St. Mary	45	1	44
St. Paul	69	0	69
Timmonsville	61	10	51
John Wesley Mission	5	0	5
Olando Mission	5	0	5
Pamplico Mission	5	0	5

District Superintendent			
W. S. THOMPSON, District Superintendent			
Total	1005	79	926
Greenville District			
	Quota	Sent	Bal.
Anderson	51	1	50
Belton	43	2	41
Bradley and Loundensville	8	0	8
Easley	52	10	42
Greenville:			
John Wesley	48	6	42
St. Andrews	8	2	6
Greenville Mission	5	0	5
Greenwood	5	0	5
Mt. Zion, Mt. Carmel and Spont Springs	10	1	9
Ninety-six	58	0	58
North Greenville	25	0	25
Pendleton	20	0	20
Pickens	16	1	15
Rock Mill	35	2	33
Seneca	30	0	30
South Greenville	26	0	26
St. James, Norris & Bethel Grove	6	0	6
Walhalla	27	1	26
West Anderson	59	0	59
Williamston	36	1	35
Mosely and Almwel	7	0	7
St. Luke	16	0	16
Total	591	27	564

Orangeburg District			
B. S. JACKSON, District Superintendent			
	Quota	Sent	Bal.
Bethlehem and St. John	10	0	10
Branchville	69	0	69
Columbia Station	31	1	30
Columbia Mission	3	3	0
Denmark	43	5	38
Ediston Fork	86	0	86
Macedonia	63	0	63
Midway	47	0	47
Orangeburg Station	58	20	38
Orangeburg Circuit	108	4	104
Pineville and Bowman	120	0	120
Reevesville	53	0	53
Rowesville	93	0	93
Springfield	46	0	46
Swansea	5	0	5
Total	835	33	802

Sumter District			
A. G. TOWNSEND, District Superintendent			
	Quota	Sent	Bal.
Antioch	68	2	66
Blaney	40	1	39
Camden	82	0	82
Camden Circuit	93	0	93
Lamar	120	0	120
Lamar Circuit	10	0	10
Lynchburg	87	0	87
Macedonia	63	0	63
Mayesville	110	2	108
Mt. Zion	29	8	21
New Haven	5	0	5
Oswego	10	1	9
Rock Springs	21	0	21
Shiloh	69	0	69
St. James	20	0	20
St. Matthews	76	0	76
St. Paul	66	0	66
Sumter	114	41	73
Stone Hill	5	0	5
Wateree	62	0	62
District Superintendent		2	..
Total	1150	57	1093

Spartanburg District			
J. C. MARTIN, District Superintendent			
	Quota	Sent	Bal.
Bethune	33	2	31

Blackburg	11	0	11
Campobello	8	1	7
Chester Circuit	50	4	46
Chesnu	17	0	17
Clover	45	3	42
Cowpens	22	0	22
Gaffney	23	1	22
Greer	20	0	20
Jefferson	46	0	46
Longtown	22	1	21
McBee	5	1	4
Pacolet	11	1	10
Pageland	63	5	58
Reidsville	24	0	24
Rock Hill	19	0	19
St. James	40	0	40
Sardis	9	0	9
Spartanburg	98	18	80
Spartanburg Circuit	29	0	29
Spartanburg Mission	5	0	5
St. Mark	55	0	55
Willford	22	0	22
York	15	1	14
York Circuit	15	0	15
Total	707	38	669

ATLANTA CONFERENCE			
J. W. QUEEN, District Superintendent			
	Quota	Sent	Bal.
Atlanta: Ariel Bowen	39	16	23
Battle Hill	11	12	0
Central Ave.	154	14	140
College Park	22	6	16
Foss Chapel	17	0	17
Oakland City	3	0	3
So. Atlanta	40	10	30
Warren Memorial	158	19	139
County Line Circuit	114	6	108
Decatur	3	0	3
East Point and Hopeville	20	1	19
Fairburn	27	4	23
Marletta	10	2	8
Oxford	33	2	31
Palmetto	50	5	45
Red Oak	10	0	10
Rockdale Park	40	10	30
Total	751	107	644

Rome District			
W. O. THOMAS, District Superintendent			
	Quota	Sent	Bal.
Adairsville	29	2	27
Aragon	19	2	17
Austell	12	0	12
Cartersville	9	6	3
Cave Springs	39	2	37
Cedartown	57	10	47
Chickamaugue and Cohutta	9	5	4
Douglasville	57	2	55
Floyd Circuit	17	2	15
Rome: First Church	55	4	51
So. Rome	12	0	12
Summerville	32	2	30
Temple	36	0	36
Villa Rica	33	1	32
Total	416	38	378

Newnan District			
M. M. ALSTON, District Superintendent			
	Quota	Sent	Bal.
Bremen	40	4	36
Burns and Evergreen	35	2	33
Carrollton	63	4	59
Franklin Circuit	20	0	20
Grantville	35	3	32
Grantville Circuit	51	0	51
Hogansville	90	1	89
Hogansville Circuit	58	0	58
Lutherville	56	0	56
Newnan	72	2	70
Newnan Circuit	66	0	66
Rivertown	68	1	67
Whitesburg and Twin	7	0	7

Shaupsburg Mission	7	0	7	Jesup	12	2	10	Oxford	16	2	14
Total	668	17	651	Vidalia	10	2	8	Ireston	36	7	29
Griffin District				Reedville	36	0	36	Ridgely	30	5	25
R. T. ADAMS, District Superintendent				Lyon and Ohoopce	5	2	4	Royal Oak	10	0	10
	Quota	Sent	Bal.	Soperton	2	0	2	St. Michaels	24	1	23
	In	Due		Total	301	55	240	Stevensville	51	1	50
Brooks	59	1	58	Waynesboro District				Trappe	29	2	27
Payetteville	85	2	83	J. S. STRIPLING, District Superintendent				Vienna	21	2	19
Griffin	55	33	22		Quota	In	Due	Williston	20	0	20
Griffin Circuit	102	3	99	Augusta: St. Mark	10	9	1	Wittman	18	0	18
Hampton	64	0	64	Dublin	4	1	3	Woodland	11	0	11
Jonesboro	55	3	52	Charleston	58	1	57	Total	830	110	720
Jonesboro Circuit	45	1	44	Hogan	10	1	9	New York District			
McDonough	37	10	27	Hiltonia	4	1	3	J. R. BROWN, District Superintendent			
Oak Hill	66	1	65	Herndon and Wadley	4	0	4		Quota	Sent	Bal.
Senola Mission	3	0	3	Millen and Idlewood	22	1	21		In	Due	
Stockbridge	72	2	70	Newington and Lee	5	0	5	Brooklyn, N. Y.:			
Williamson	49	2	47	Fulaski	76	0	76	John Wesley	34	2	32
Total	692	58	634	Rockford	55	4	51	Newman	15	1	14
Gainesville District				Statesboro	32	2	30	Ruffalo, N. Y.	10	0	10
J. F. DEMERY, District Superintendent				Stillmore	6	0	6	Burlington, N. J.	15	0	15
	Quota	Sent	Bal.	Sylvania	93	7	86	Englewood, N. J.	5	0	5
	In	Due		Waynesboro: Asbury	80	9	71	Hudson, N. Y.	5	0	5
Athens	25	0	25	Total	459	36	423	Jersey City, N. J.	2	0	2
Atlanta: Fort St.	54	4	50	Waycross District				Mount Clair, N. J.	71	15	56
Buckhead	6	0	6	J. H. PINKNEY, District Superintendent				Mount Holly, N. J.	61	5	56
Buford	20	1	19		Quota	In	Due	Newark, N. J.	14	6	8
Commerce	37	9	28	Blackshear	8	1	7	New Rochelle	12	3	9
Covington	23	16	12	Rainbridge	2	0	2	Orange, N. J.	61	3	58
Duluth	24	1	23	Boldingbroke	2	1	1	Ossining, N. Y.	4	0	4
E. Atlanta	7	2	5	Barnesville	28	1	27	Spring Lake, N. J.	4	0	4
Elberton	28	0	28	Cordele	4	0	4	Trenton, N. J.	6	2	4
Gainesville	42	2	40	Eastman	5	0	5	White Plains, N. Y.	7	2	5
Hashton	20	0	20	Forsyth	69	7	62	Yonkers, N. Y.	3	1	2
Lawrenceville	15	5	10	Fitzgerald	5	1	4	Total	329	40	289
Lavonia	12	2	10	Liberty Hill	36	0	36	Philadelphia District			
Leo	16	1	15	Macon Station	8	1	7	J. T. FLETCHER, District Superintendent			
Pearl Mission	7	0	7	Macon Mission	5	0	5		Quota	Sent	Bal.
St. Luke	5	1	4	Patterson	5	0	5		In	Due	
Suwanee	22	1	21	New Zion	3	2	1	Atlantic City:			
Union Grove	62	1	61	Valdosta and Sparks	7	1	6	Asbury	100	10	90
Total	430	46	384	Traders Hill	5	1	4	Hamilton Memorial	1	0	1
SAVANNAH CONFERENCE				Waycross Station	11	6	5	Bridgeton	10	6	4
Lagrange District				Waycross Circuit	11	5	6	Bridgeton Circuit	11	0	11
E. D. GIDLENS, District Superintendent				Douglass Mission	2	2	0	Camden	27	2	25
	Quota	Sent	Bal.	Total	216	29	187	Cape May	15	2	13
	In	Due		DELAWARE CONFERENCE				Chester, Pa.:			
Culloden	20	3	17	Easton District				St. Daniels	70	15	55
Chipley	8	0	8	J. W. JEFFERSON, District Superintendent				Siloam	20	36	0
Lagrange Station	40	25	15		Quota	In	Due	Darby, Pa.	5	0	5
LaGrange Circuit	36	0	36	Aireys	35	5	30	Delair	13	5	8
Greenville, Harris, Springs	10	13	0	Barclay	9	0	9	Greenlock and Rhodes	13	0	13
So. LaGrange Circuit	61	0	61	Beckwith	16	4	12	Magnolia	30	3	27
Hamilton & Waverly Hall Mission	26	0	26	Cambridge:				Merchantville	21	1	20
Stovall and Odessa	3	2	1	St. Luke	15	0	15	Ocean City	7	4	3
West Point	39	11	28	Waugh	39	2	37	Philadelphia, Pa.:			
Whitesville	9	0	9	Cambridge Circuit	17	2	15	Camphor Memorial	15	1	14
Woodbury	90	1	89	Carmichael	26	4	22	East Calvary	477	22	455
Columbus	16	4	12	Centerville	12	4	8	Frankford	11	0	11
Zebulon	3	2	1	Centerville Circuit	15	1	14	Cermantown	60	76	0
Leete Hill Memorial	40	6	34	Church Creek	26	1	25	Haven	61	0	61
Thomaston	5	6	0	Cordova	25	3	22	John Wesley	40	1	39
Lagrange: Hillside	20	0	20	Cox's Neck	5	0	5	Macedonia	20	0	20
Cannonsville and Sardis	22	0	22	Crapo	20	20	0	Mount Zion	7	2	5
N. Lagrange Mission	11	0	11	Denton	23	4	19	St. Marks	8	0	8
Mountville and Knott	44	0	44	Denton Mission	8	0	8	Somerville	6	0	6
Total	503	73	430	East New Market	30	1	29	Warren	10	0	10
Savannah District				East New Market & Reeds Grove	14	2	12	Zoar	170	7	163
C. W. PROTHRO, District Superintendent				Easton	30	11	19	Pleasantville	8	0	8
	Quota	Sent	Bal.	Easton Circuit	6	6	0	Salem	15	10	5
	In	Due		Federalsburg	20	8	12	Salem Circuit	11	1	10
Baxley	14	10	4	Golden Hill	18	1	17	Sewell	10	0	10
Brunswick	28	2	26	Greensboro	26	4	22	Swainton	7	0	7
Brookman	20	1	19	Hurlock	30	3	27	Woodbury	10	1	9
Ciyo	6	1	5	Linkwood	18	1	17	Total	1289	205	1084
Mt. Vernon	13	2	11	Longwood	9	2	7	Salisbury District			
St. Mary's	13	9	4	Madison	24	1	23	J. E. A. JOHNS, District Superintendent			
Savannah: Asbury	73	20	53	Marydel	20	0	20		Quota	Sent	Bal.
Paian	13	1	12	McDaniel	14	0	14		In	Due	
White Oak	29	1	28	Mellotta	14	0	14	Berlin: New Bethel	27	21	6
Woodbine	12	1	11					St. Paul	8	0	8
Waynesville	15	2	13					Chincoteague	5	0	5
								Cottage Grove	25	4	21

Crisfield-Shiloh	20	3	17
Union Asbury	18	1	17
Dames Quarter	39	3	36
Deals Island	25	7	18
Delmar	12	1	11
Fairmont-Centennial	15	1	14
St. Andrews	23	0	23
Fruitland	42	7	35
Girdletree	21	6	15
Greenwood	21	5	16
Hebron	11	1	10
Hopewell	25	0	25
Hornstown, Va.	16	1	15
Jamestown	17	2	15
Keller, Va.	28	0	28
Langston	20	1	19
Lee Mont, Va.	68	2	66
Liberia	21	2	19
Mardella Springs	18	1	17
Marlon Station	53	9	44
Mt. Vernon	34	0	34
Nanticoke	20	23	0
Newark	14	0	14
Oakville	15	0	15
Orlolo	30	0	30
Parsonsborg	9	8	1
Pocomoke City	40	12	28
Princess Ann	42	35	7
Quantico	28	0	28
Sallsbury—John Wesley	28	4	24
Whites Chapel	12	0	12
Sharptown	30	0	30
Snow Hill	42	3	39
Snow Hill Circuit	12	2	10
Stockton	21	11	10
Stockton, Circuit	21	2	19
Unionville	30	0	30
Wachaprague	20	3	17
Wattsville, Va.	50	2	48
Wetpquin	33	1	32
Whaleyville	31	0	31
White Haven	25	2	23
Withams, Va.	27	1	26
Total	1181	198	983

Wilmington District

T. H. WOODLEY, District Superintendent

	Quota	Sent	Bal.
	In	Due	
Bridgeville, Del.	20	5	15
Bridgeville Circuit	20	1	19
Buttonwood	12	0	12
Chestertown	21	8	13
Cheswold	22	1	21
Church Hill	31	0	31
Cokesbury-Port Deponts	6	0	6
Coleman	23	1	22
Crompton	20	0	20
Delaware City	9	0	9
Dover	20	8	12
Dover Circuit	17	3	14
Fairlee	26	4	22
Frankford	18	1	17
Galena	20	14	6
Harrington	11	0	11
Laurel	27	2	25
Lewes	9	1	8
Lincoln City	30	6	24
Middletown	20	2	18
Milford, Del.	12	2	10
Millington	24	1	23
Nassau, Del.	12	0	12
New Castle	11	3	8
New Port	10	2	8
Odessa	12	4	8
Pomona	26	2	24
Port Penn	13	1	12
Rockhall	26	1	25
Sassafras	24	1	23
Seaford, Del.	23	1	22
Smyrna, Del.	16	1	15
Still Pond	30	2	28
Townsend	30	2	28
Trinity, Del.	20	1	19
Wilmington: Ezion	88	20	68
East Wilmington	2	0	2

APPOINTMENTS OF THE TEXAS CONFERENCE

(Continued from Page 6)

shall, Texas; W. J. King, Gammon Theological Seminary Atlanta, Georgia, member Trinity Quarterly Conference; J. L. Farmer, Dean Rust College, Holly Springs, Mississippi, member Ebenezer Quarterly Conference; J. W. Haywood, Principal Morgan Academy, Baltimore, Maryland, member Ebenezer Quarterly Conference; W. L. McDonald, left without appointment to attend Gammon Theological Seminary; P. H. E. Winfield, left without appointment to attend Gammon Theological Seminary; T. H. Edwards, left without appointment to attend Gammon Theological Seminary; Rosa Simpson, Deaconess, member of Wesley Tabernacle Quarterly Conference; F. W. Johnson, relieved on account of illness, member Mount Vernon Quarterly Conference.

MUSKOGEE DISTRICT

The District Conference of the Muskogee District, Lincoln Conference, met in Mason Chapel Methodist Episcopal Church, Oswego, Kansas, on October 18, 1923, with District Superintendent W. C. Conwell, presiding. After devotion the Sacrament was administered by the District Superintendent, assisted by the pastors, then came the organization. B. R. Booker, was elected Secretary with power to name his assistants, J. D. Gibson, Statistical Secretary and J. J. Cobble, Treasurer, the following were named as reporters to the dailies and church papers, D. G. Franklin, R. D. Gatewood, T. C. Holman and B. R. Booker. The program was reviewed by the District Superintendent and business began in order, quite a number of pastors and delegates were on hand with excellent reports. The District Superintendent showed careful oversight of the work on the district, pastors and delegates reports showed and increase in spirituality interest and finance. Dr. Frank Hallenback, Area Secretary of the Denver Area was present and made three great speeches in the interest of the World Service Program. Dr. R. B. Hays, President of G. R. S. College was present and made some very interesting speeches, touching the college and church work. There were quite a number of good sermons during the Conference. The pastors seemed to have taken a flight to the mountain top and caught a vision. The music was extremely good during the entire session. Sunday services were high, the District Superintendent asked for a spiritual blessing on Sunday. Rev. B. R. Booker, preached at 11:00 a. m., Dr. Hull the pastor of our white congregation preached at 3:00 p. m., and Rev. L. L. Scott closed at night. Rev. Wade Hamilton and his good membership did all that could be expected in the way of entertaining suitable resolutions were read and the District Superintendent expressed his gratification to the conference for the best District Conference ever held on the District. Dr. Conwell was humorous and

witty during the entire session and peace and harmony prevailed. Chelsea, Porter and Muskogee were nominated for the seat of the next District. After short speeches by the Pastors of the above named charges the Conference gave Muskogee an overwhelming majority. Rev. Booker thanked the Conference for the vote and insured them that the District Conference would be cared for in grand style and would be held under the program of the World Service Program. The Centenary was looked after in nice style and it was found that the pastors were on the job. J. J. Cobble and D. G. Franklin reported their clock as having struck twelve. Other matters of vital importance were thrashed out and a district report sent to Bishop C. L. Mead, Area Bishop. Thus ended a truly great session of the Muskogee District Conference.—Reporter.

Episcopal Plan of Spring Conference in the United States

1. ATLANTA AREA
South Florida Mission Conference, Sanford, Fla., January 24. Bishop E. G. Richardson.
Florida Conference, Gainesville, January 30. Bishop Homer C. Stuntz.
Saint John's River Conference, Winter Park, Fla., April 9. Bishop F. J. McConelli.
2. BOSTON AREA
New England Southern Conference, Providence, R. I., March 26. Bishop E. H. Hughes.
New England Conference, April 2. Bishop C. M. Mead.
New Hampshire Conference, April 2. Bishop E. H. Hughes.
Maine Conference, Portland, Me., April 9. Bishop E. H. Hughes.
Vermont Conference, Bellows Falls, April 9. Bishop C. M. Mead.
3. BUFFALO AREA
Troy Conference, State Street Church, Troy, N. Y., April 2. Bishop William Burt.
Northern New York Conference, Gouverneur, N. Y., April 9. Bishop William Burt.
4. DENVER AREA
Lincoln Conference, Denver, Colo., March 29. Bishop R. E. Jones.
5. INDIANAPOLIS AREA
Lexington Conference, Louisville, Ky., March 19. Bishop F. D. Leete.
North Indiana Conference, Marion, Ind., April 2. Bishop F. D. Leete.
6. MEXICO CITY AREA
Mexico, February 11. Bishop W. P. Thirkfield.
Central America, February 27, Panama Canal Zone. Bishop W. P. Thirkfield.
North Andes, March 25, Lima, Peru. Bishop W. P. Thirkfield.
7. NEW ORLEANS AREA
Upper Mississippi Conference, New Albany, Miss., January 10. Bishop R. E. Jones.
Mississippi Conference, Jackson, Miss., January 31. Bishop R. E. Jones.
Louisiana Conference, New Orleans, La., February 6. Bishop R. E. Jones.
8. PHILADELPHIA AREA
New Jersey Conference, Atlantic City, N. J., March 9. Bishop J. F. Berry.
Philadelphia Conference, Lancaster, Pa., March 26. Bishop J. F. Berry.
Delaware Conference, Philadelphia, Pa., April 2. Bishop M. W. Clair.
Wyoming Conference, Binghamton, N. Y., April 9. Bishop J. F. Berry.
9. NEW YORK AREA
Eastern Swedish Conference, Brooklyn, N. Y., March 20. Bishop L. B. Wilson.
East German Conference, Brooklyn, N. Y., April 2. Bishop J. L. Nuelsen.
Newark Conference, Newark, N. J., March 26. Bishop L. B. Wilson.
New York Conference, New York, N. Y., April 2. Bishop L. B. Wilson.
New York East Conference, Brooklyn, N. Y., April 9. Bishop L. B. Wilson.
10. PITTSBURG AREA
Porto Rico Mission Conference, San Juan, February 20. Bishop Richardson.
11. SAN FRANCISCO AREA
Latin American Mission, Los Angeles, Cal., March 19. Bishop A. W. Leonard.
Hawaii Mission, Honolulu, February 27. Bishop A. W. Leonard.
- 11a. SAINT LOUIS AREA
Central Missouri Conference, Kansas City, Mo., April. Bishop M. W. Clair.
12. WASHINGTON AREA
Central Pennsylvania Conference, Williamsport, Pa., March 12. Bishop W. F. McDowell.
Wilmington Conference, Wilmington, Del., March 26. Bishop W. F. McDowell.
Baltimore Conference, Baltimore, Md., April 2. Bishop W. F. McDowell.
Washington Conference, Baltimore, Md., March 19. Bishop W. F. McDowell.
13. WICHITA AREA
Kansas Conference, Topeka, Kan., March 5. Bishop E. L. Waldorf.
Southwest Kansas Conference, Winfield, Kan., March 12. Bishop E. L. Waldorf.
Northwest Kansas Conference, Colby, Kan., March 26. Bishop E. L. Waldorf.
Bishop F. J. McConelli is appointed delegate to the Fifteenth Anniversary of the opening of Methodist work in Mexico, Mexico City, Mexico, February 8-17, 1924.
Adopted by the Bishops, Brooklyn, N. Y., November 16, 1923.

L. B. WILSON, Secretary.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Outreach Of The Early Church.

(Acts 8:1-15:35.)

DECEMBER 9, 1923

Twice in the history of Christianity has so-called heresy, or a doctrinal dispute occasioned a more rapid growth of the Christian Church. The second case was the Protestant revolt under Luther which has indirectly led to the spreading out of the Church into all parts of the world. The first case is the case which we have to study in our lesson today. In discussing Stephen a few months ago we pointed out that he had taken rather advanced grounds in his teaching concerning the relation between the law of Moses and the gospel. What was then the orthodox view in so far as we may speak of it as a view seems to have been that the gospel did not abrogate the law, but was the culmination of God's progressive plan for the salvation of men—that faith in Jesus as the Messiah did not free one from the necessity of keeping the law, but was necessary for salvation in addition to keeping of the law. But Stephen took the stand that the law as then observed was not essential for salvation and indeed, raised the question whether the law was of God. Certainly he held that it was not of Moses. This was no unheard of idea; for he quoted Scripture to prove his contention. But then he was considered a heretic just the same, and was dealt with as men until modern times dealt with heretics. Certainly it was an awful crime on the part of the mob which lynched him. But let us not forget how the "orthodox" church dealt with supposed heretics throughout the Middle Ages, even though they could strongly support their argument with Scripture.

In the sermon discourses of the spokesman for the apostolic group we find nothing said either for or against the law of Moses. Just how far the Apostles' silence on this important question was an effort to compromise with the Mosaic religion for the good of Christianity during its infancy. Just how far it reflected their earnest and just how far it represented a thoughtful policy not to raise unnecessary troublesome issues if they did not raise themselves we do not know. But let us remember that at this time there was no Christian orthodox in the strict sense of the term as distant from Judaism, except the belief in Jesus as the Messiah. Christian doctrines were then in the initial stage of their formation. However, I am of the opinion that the Apostles' silence concerning the efficiency of the law was due to the third reason suggested above. And who will say that it was not the wisest policy? They were diplomatic whether they were conscious of striving to be so or not. Surely the Holy Spirit was

guiding them.

But the Holy Spirit was guiding Stephen also. That will sound strange to some when the policy of Stephen differed so much from that of the Apostles. But it is not so strange after all. Had Peter preached on the day of Pentecost the same sermon which Stephen preached at his defence, that would have been one of the most calamitous things that could have happened to the infant Church. A fate would have befallen those hundred and twenty Christians similar to that which befell Stephen. Or even if they at that time would have been persecuted as they later were, the Church could not well have survived the persecution at this time when it had not yet become conscious of its power. To be sure Peter and John were persecuted and twice imprisoned while the other Christians were not troubled. But it was not on the ground of heresy, that is, condemnation of any of the teachings of the Mosaic religion. But when Stephen preached his sermon the number of Christians had greatly increased, the body of Christians had become conscious of the power of Christianity in the world, and they could well survive persecution, even should they be scattered to the ends of the earth. They could take the Church with them. This was a fitting time for the outreach of the Church into foreign parts. So the religious persecution which immediately resulted from the issue which Stephen raised was a blessing in disguise to the Church. Shall we not say that it was a further revelation to the Church of Christ's progressive program for the world recompelled either to give up their religion or to become foreign missionaries. And he it ever to their highest praise that they chose the latter alternative. They were being driven by persecution; but they were also being led by the Holy Spirit. Wherever they carried the gospel.

But the religious authorities were not satisfied with driving the supposed heretics out of Jerusalem, but somewhat like Louis XIV tried to do with the Huguenots with the benediction of the then orthodox church upon him, were bent on making them recant or driving them out of the world. For this purpose Saul was commissioned to pursue the Christian fugitives wherever he might find any. Had his efforts been successful, doubtless other such officials would have been dispatched on the same mission. But, Saul, himself became converted while on one of these missions of terror, and became the arch "heretic." For Paul did more to weaken and destroy the influence of

the law of Moses in the life of the Christians probably than all the other Christian leaders put together. The complete break between Christianity and Judaism (the Mosaic religion) was due more to him than to any other man, though its final coming was inevitable. Furthermore he did more to extend the influence of Christianity, to make the Church and its missionary efforts world-wide, than any other single Christian of the early Church. During the period covered by our present lesson he succeeded in establishing the Church throughout Asia Minor among Gentiles as well as Jews, and especially among Gentiles. After his conversion we hear no more of any Jewish persecution of the Christians simply as such, though he himself an arch heretic was persecuted even unto death. In our next lesson we will have a continuation of the missionary enterprises of the Church. And we shall find the Church then a world-Church with the gospel preached throughout the Roman world, which then comprised the civilized world.—J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Dec. 9, 1923.

"And there was much joy in that city."

(By Rev. D. D. Martin, D. D.)

Christians will make any city happy. The sadness of city life is in the un-Christian elements that gain footholds in its social and commercial life, often making commerce of its very life and morals. Samaria was a wicked city, but the preaching of Philip brought the joy of hope and deliverance. Thus have the great missionary and evangelistic efforts brought joy to many modern cities as multitudes have been turned toward God.

The regretful part of city work is that so many fall away again through the temptations which are on every hand. The loss is suffered frequently because there are so few trained leaders to follow up the evangelist or missionary. These people were sent Peter and John by the home church, and they were able to instruct them in the deeper things in religious experience, and give them more definite answers to the many questions regarding this new faith. There should be expert personal and social service workers who can instruct and lead young converts in the path of richest fellowship with God.

The joy experienced where there is a revival is the joy of service, and success. "There is joy in the presence of the angels of God, over one sinner that repenteth." The missionary shares in such heavenly joy. Then there is the joy of the new born soul in the kingdom of God. The transformed life coming from the darkness of sin and heathendom to the light. The first gleam of light into a soul that has not before even heard that there was a Christ the savior of men. There is no other joy comparable to this new found hope in Christ.

The importance of city work is noted in that the masses are there

The battle for righteousness rages with greatest severity in the city. The heathen cities are filled with temples and shrines calling to heathen worship. The priests are numerous and determined to keep the people in bondage. A yawning gulf of ruin is prepared for unwary feet at every turn in the cities of heathen night. There will be joy in such cities when the message of hope comes.

Gammon Seminary.

District Rounds

SAVANNAH DISTRICT

First Round

White Oak, Dec. 17-18; Woodbine 24-25; St. Marys Dec. 1-2; Brunswick 9-10; Ashury, Savannah, 16-17; Plain, Savannah, 16-18; Speedwell, Savannah, 16-20; Mt. Zion 11:30 a. m., 23; Clio 5:30 p. m. 23; Waynesville, (1924) Jan. 5-6; Vidalia 12-13; Jesup 20-21; Baxley 26-27; Reidsville Feb. 2-3; Mt. Vernon 9-10; Ochoopee 12; Sterling 16-17.

Dear Brethren: The Savannah District led the Conference last year about \$500. You did it, you can do it again, and you must! The Lord willing. He is, if you are. Let's begin now, make Christmas start the ball rolling. Those who let Christmas get by nothing done last year never caught up.

The Southwestern and World's Service in every home. Let them be your Christmas presents. District Steward of Savannah District all will meet without fail to fix Supt. Salary, Friday, Dec. 14, 1923, at 12 o'clock. The Stewards will also consider plans for district parsonage in connection with Stewards meeting. Pastor group meeting will be held December 13-14. Let no pastor be absent so that he may be well informed how to do the work. Ashury and Plain will care for the delegation about 15 pastors and same amount of stewards are eligible. C. W. PROTHRO, D. S., 701 West 44th Street, Savannah, Ga.

WAYCROSS DISTRICT

First Round

Barnsville, Nov. 17-18; Forsyth 24-25; Liberty Hill Dec. 1-2; New Zion 8-9; Macon Station 15-16; Macon Mission, 3 p. m., 16; Eastman 22-23; Waycross Station 28-29; Douglas Mission, Jan. 2-3; Fitzgerald 4; Waycross. The preachers' council and district Stewards' meeting, north end, will be Mission 5-6; Manor Mission 8-9; Traders Hill and Folkston 12-13; Cordele, 1920; Bainbridge and Faviille, 26-27; Valdosta and Sparks, 3; Patterson, 9-10; Blackshear, 15-17.

Dear Brethren and Co-Laborers: This is the beginning of our new year's work. We are now laboring under the world service program. Let each of us do our part of service for Christ and His church. The words of our Lord and Master to His disciples was to go ye into all the world and preach His gospel to every creature. If the world is to be saved it must be done through the service of His church.

The Preachers Council and District Stewards' meeting, north end, will

(Continued on Page 16)

"LOOK UP, LIFT UP"**Epworth League Department**

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

} and {

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC, DEC. 9
The Epworth League the World
Around—Comradeship Day
(Cor. 3:9-11)

Do you know that the Epworth League is at work in thirty different countries? Well, that is the truth of the matter. Think of the comradeship we are included in! As some one has aptly said: "It is an Epworth League of Nations!"

THE WORLD SIGNIFICANCE OF THIS GROUP

As I think it over, it seems to me that this is one of the most significant groups of the entire world. The phrase League of Nations used above, set me thinking of the importance of these people in certain specific directions.

1. Eradicating war.

There is a good deal of talk now, more or less sincere, with reference to making future wars impossible. It appears to me that our hope lies in one thing. I seriously doubt if the League of Nations as now constituted, or any other type of association of nations will accomplish the eradication of war. Italy has recently given force to this argument. What is needed is not different kind of national machinery but a different breed of statesmen. We need statesmen who place producers above products and even-handed justice above commercial advantage. There is no sense of talking about permanent peace as long as nations are chiefly concerned in coal veins, rubber forests and balance of trade. We must needs have a type of statesmen that will concern itself about human values rather than dollar values. If this Epworth League group does not furnish that type of statesmen, we are lost. If this group comes up to manhood still possessed of the idiotic prejudices and dogmas that still dominate our national and international thinking, our hope for abrogating war is the veriest vagary. If somehow, we can weave into the warp, and woof of the thinking of this group, the ideas and ideals that dominated Jesus, we can reasonably hope for the reason by gifted ones foretold, when men shall live by reason and not alone for gold."

2. Dry world.

I don't mean a rainless, but a rumless world. There seems to me little reason to hope that this whiskey-drunk generation will ever accept fully the 18th amendment. The whiskey swiggers will continue to speak about personal liberty. We need a generation born anew on the good question. Thus only can national and international prohibition be actualized. We must have news-

papers that will not magnify half truths and circulate deliberate lies on the liquor question. Our courts and legislatures must be in the hands of men who love justice better than "jump-steady" and mercy more than "moon-shine." Again, it seems to me that our hope is in this band, linked together in a fellowship that spans the seas and tops the mountains, until it binds together thirty different countries—the Epworth League of Nations.

"Blest be the tie that binds, our hearts in Christian love."

J. W. HAYWOOD,
Baltimore, Md.

EPWORTH LEAGUE NOTES

The Win-My-Chum Week is at hand. This is one of the outstanding features of our evangelistic program. The significance of "Young Peoples' Work for Young People" is given full play in this effort. Every League should keep this week. Every evangelistic pastor will give it whole hearted endorsement and support. The result will tell in the years to come.

South Park in Chicago has re-organized her Junior League. A fine group has been gathered and the prospects are bright for an active working body.

Round table conferences with the Cabinets of our city leagues in Cincinnati, Chicago, Cleveland, Detroit, St. Louis, Pittsburgh, Kansas City, Washington, Baltimore, Philadelphia and New York are being arranged to promote a campaign of friendliness toward the immigrants who have recently come to these centers and to gather them into the activities of church life.

The regular courses of study in Junior League work are being put on in our Junior League at St. Paul's Galveston, Texas.

The report of the findings of the Law Enforcement Conference held at Nashville, Tennessee is before us. Under the heading, "Juvenile Delinquency is the following constructive recommendation:

"That instead of placing undue emphasis upon the limitation of amusements, we provide adequate supervision and provision of wholesome recreation and direction of leisure time activities of our children and young people."

The Fourth Department of the Epworth League has come for such a time as this. Pastors and recreational directors needing help in this line, write Central Office at Chicago and we shall be glad to co-operate.

To keep in touch with the larger work of our League organization, you

should take the Epworth Herald. The first shown in December is Herald Day. The subscription list among our group is constantly increasing. May this continue. The Herald will gladly publish outstanding features of League work.

Our Chapter at East Calvary in Philadelphia is about to put on the twenty-four-hour-day plan of finance, getting the habit of sending their money to the Central Office and getting a Centenary voucher. May their Tribe increase. What is the difference in sending the money to the Central Office of the Epworth League and placing it with the church Centenary or sending it to the Centenary Office? When you send it to the Central Office you give us the use of a whole dollar for league work in our World Wide Program. When

you place it with the Centenary we only get 68-100 of one per cent of the dollar. The Centenary gets 99 and 32-100 percent of that dollar. Since our young people raise the money their work should have the benefit of it. Send your League money to the Central Office of the Epworth League, 740 Rush Street, Chicago. Even if the 24-hour-a-day plan has not been adopted by your league it will help you and help us to get the habit of sending a quarterly remittance. The dates of remittance under the plan are January 1st, April 1st, July 1st, October 1st. Don't feel embarrassed about the smallness of the amount—any amount accepted from one dollar up. If each League senior and junior sent a dollar a quarter we could easily cover our budget.

**WHAT THE CHURCHES ARE DOING**

SEDALIA, MO.—The Trustees of Taylor's Chapel M. E. Church were very much elated over the rally of October 21. The following clubs reported as follows: Ladies Aid led by Mrs. S. A. Abbot, \$40.25; Progressive Club, Mrs. L. R. Grant, \$110.23; Phinx Club, Mrs. Fredonia Kingsberry \$35.35; Will-Go, Mrs. Laura Drake, \$103.70; Home Missionary, Mrs. M. B. Smith, \$21.50 \$21.50; the Men's Club, led by Dr. M. Luther Mackay \$165.55; the unit leaders reported \$72.36 grand total for the day \$618.07.

The Church is receiving spiritual as well as financial strength.

The Feast of the Seven Tables and the All Star Concert given by the men of Taylor Chapel was indeed a treat.—M. B. R., Reporter.

EAST ST. LOUIS, ILL.—The members and friends of Wesley Tabernacle M. E. Church are rejoicing over the fact that after more than 13 years of hard struggle the church debt has been cancelled. In six months time \$2032.00 has been paid to the church which cleared it of all debt. We hope to begin to build a new church in the early spring. Sixty dollars was received for Centenary in our Centenary climax day. The pastor, the Rev. H. T. Reeves, wishes to thank the members and friends of Wesley Tabernacle for a \$45.00 suit of clothes that was recently presented to him. The chairman of the Southwestern Committee, Mrs. Josephine Phelps, with the co-operation of the pastor, is working hard to secure a handsome number of new subscribers to the S. W. C. A. by Good Literature Day, which we are planning to fittingly observe.—C. L. Teer, Reporter.

HILLTONIA, GA.—The members

of Leete's and Bascom M. E. Churches met at Leete's M. E. Church and with the pastor we put on the Clock Demonstration, and in 9 seconds we put on the table \$4. Then a committee came forward led by Miss Florence Stregle, and Cora Lee Leigler and put on the table \$26.00 on the pastor's suit of clothes. We ask for the pastor's return another year. Fifty souls have been saved from sin by our wide-awake pastor.—Miss Florence Stregle.

PLAQUEMINE, LA.—Sunday, Oct. 21 marked the climax of the rally of states at Hurst M. E. Church, which was a howling success. The captains reported as follows:

Arkansas, Mrs. Ellen Jackson, \$5.11; Georgia, Mrs. Harriet Scott, \$5.05; New Mexico, Mrs. I. M. Sears, \$6.50; Texas, Mrs. L. E. McGruder, \$6.05; Alabama, Mrs. Kate Lee, \$5.00; South Carolina, Mrs. C. Paul, \$1.75; Mississippi, Mrs. M. Holmes, \$6.15; Illinois, Mrs. Rosa Jones, \$5.00; New Jersey, Miss Alice Morris, \$2.60; Indiana, Mrs. Emily White, \$5.00; Ohio, Mrs. Viola M. Lee, \$5.10; Maine, Mrs. Sarah Ann McGhee, \$5.00; Nebraska, Sunday School, 50¢. Louisiana, Mrs. Lizzie Lewis, \$5.10; District of Columbia, Mrs. Eloise Carter, \$15.00; Florida, Mrs. Sohpla Thomas, \$3.00; Nevada, Mrs. Dr. J. H. Watkins \$11.50; Utah, Mrs. Mamie Johnson, \$7.32; California, Mrs. Frances Jackson, \$10.25; Idaho, Mrs. Ella Dorsey, \$5.00; Tennessee, Mrs. Lorena Johns, \$4; New York, Mrs. V. S. McCoy, \$2; Missouri, Mrs. Ruth Webster, \$3.75; Iowa, Mrs. Mathilda Porter, \$9. Total amount received \$139.29.

As the means of encouragement Rev. A. L. Robinson, pastor, gave a

prize to the five captains raising the highest amounts over five dollars. The following received prizes: Mrs. Elolse Carter, Mrs. Dr. J. H. Watkins, Mrs. Francas Jackson, Mrs. Mathilda Johnson. Hurst church is on the upward trend.—Reporter.

MONTGOMERY CITY, MO.—A three-weeks' revival has just closed at Harper's Chapel with 25 conversions and 27 accessions to the church. Rev. F. D. Woodford, the Conference evangelist assisted the pastor. Rev. Woodford is a live wire, a forceful gospel preacher whose logic is irresistible. On Friday evening of the second week (Nov. 2,) after services, while the pastor, his wife, Rev. Woodford and Rev. F. A. Graham and wife of Wellsville were sitting in the parsonage talking of the achievements of the meeting, footsteps and singing were heard at the door. On opening the door a crowd of 75 or more members and friends rushed in led by Mrs. Carrie Boone, and loaded the table, dresses and everything in sight with groceries, fruits and other good things to eat. And after the exchange of greetings and good wishes the crowd departed with the pastor's blessing. Collections during the meeting amounted to \$115.00.—F. S. Bowles, pastor.

AMORY, MISS.—A word from St. James M. E. Church: We have a splendid people here and the membership is now approaching the four hundred mark. At one time they were put down as a very rebellious and disobedient set to the pastor and other officials; but if that was ever true it is now out, we have here as satisfactory membership as can be found in the area. We take 40 S. W. C. Advocates, and are now on with a drive to double that. The pastor is constantly on the drive to work in that spirit of harmony; without which no church can succeed. How well he has done this can be noted as you visit his church and note the things accomplished.

Dr. Clay has now a great program for his church and during the months he has been here, he is working it out admirably. The drive for membership this year has gone forward with much fervency. Evangelists have been here, Rev. J. C. McGee of the conference, and Rev. J. W. Golden of the area, both did fine work. Fifty-six members were added to the church and in general a good spirit prevails. A church budget has been put on, which is collected weekly, by 25 unit leaders and a very little public collection is taken on the plates, in fact, the old system of taking the offering has gone out of the church. From \$35 to \$45 is paid in weekly, this is deposited in the banks. The officers handle all bills to run the church through the banks monthly without a hitch. All of the auxiliaries and church clubs keep money in their respective treasures. The choir, of 24 voices, is one of the best and is working with a spirit of devotion and activity worthy of any good church.

Our church is divided into 18 building groups led by as many leaders, who are rallying to build a new brick church in the very near future; they are now at work on the second thousand dollars, which will soon be banked at 4 per cent interest.

The five-year Centenary quota has been paid in full with a surplus of \$1000. This church has been very faithful to this call, for this reason, we are expecting full help when our building starts. By the constant planning of the faithful pastor and the undaunting courage of the membership, St. James, Amory, Miss., is to the front; as one of the outstanding churches of the area.—Chas Young, reporter.

Quarterly Conferences

GONZALES, TEXAS—Our Fourth and last Quarterly Conference was held Sept. 9-10, with District Superintendent G. A. Deslandes at his post; most of the officers were present with good reports. Superintendent preached at Elm Sunday and was with us Sunday night. The sermon was an excellent one, and all who heard him were made to feel the spirit. Total amount raised, \$25.00. Our city was visited during the month of September by the great evangelist Dr. N. J. Johnson. His presence in the city was an inspiration to all, to say nothing of the wonderful sermon which he preached. He spent one week with us, and during that time it was impossible for any other church in the city to get a congregation. We say to Dr. Johnson, come again. We are glad to say our church, under the wise pastorate of Rev. W. M. Ellison, is prosperous; the church is running as never before. Our plans for a new parsonage have been completed and we look forward to the erection of a building which will be second to none on the district. Our district Superintendent rally was a success in every way. Brother Manard Johnson and Mrs. Susie Walker having raised the largest amount were awarded \$5.00 and \$2.50 respectively. Total amount raised, \$136.00.—Mrs. V. M. Porter, reporter.

SPARTA, TENN.—On November 10-11, our first quarterly conference was held at Kynett Chapel Methodist Episcopal Church, with Rev. F. N. Collier, District Superintendent, in the chair. Many of the officers were present with good reports. The district superintendent visited the Sparta Circuit Nov. 9th and 11th, returning to Sparta (Kynett Chapel), Sunday afternoon in time for the Epworth League. At 7:30 p. m., he filled the pulpit and preached to a packed house from Gen. 22:5, subject: What to do with the things that hinder, answer, leave them behind. The sermon was an inspiring one.—Wm. T. C. Travis, pastor; Mrs. Anna McGinnis, reporter.

PLEASANT HILL CIRCUIT—On October 29-30, our Fourth Quarterly Conference was held, Rev. G. C. Hayward, presiding. He preached two of his best sermons; two joined the church; paid him \$25.45. The membership was much encouraged. The church has taken on new life and we are looking to close up in good shape for the annual conference and send our beloved pastor, the Rev. Wm. Emmett, to conference with a round re-

port.—Mrs. Henretta Johnson, reporter.

COTTON PLANT, FLA.—On Saturday evening, October 20th, we were glad to have with us our able District Superintendent, Rev. R. H. Debose, who held his third quarter. The attendance was good and we raised our quarterage. At 11 a. m. he preached an able sermon for us; Sunday night at 8 p. m. sermon was preached by Rev. A. Williams, our pastor. A nice collection was taken for the pastor each time. With such determination of the District Superintendent and pastor A. Williams to put the program of the church over in every phase, how can we fail. There have been many improvements made in the charge in the last eight months. On Sunday, October 21, a great protracted meeting began under the leadership of the Rev. Sister E. L. P. Johnson, world evangelist of the Methodist Episcopal Church; this meeting was a success, fourteen were added to the church; the Rev. Sister E. L. P. Johnson is a great preacher. Total collection raised during the two weeks' meeting, \$81.35. We hope to have sister Johnson to come to us again.—J. H. Nelson, reporter.

BEEVILLE, TEX.—Jones Chapel Methodist Episcopal Church: Our Fourth Quarterly Conference was held November 11-12; without beloved District Superintendent, Dr. G. A. Deslandes present and in the chair. Dr. Deslandes preached Sunday night out of his heart, text, Neh. 6:3. After the sermon the clubs reported as follows: Club No. 2, Sister M. C. Williams, \$26; No. 3, Mrs. Sanders, \$10.30; No. 4, Bro. W. S. Rupe, \$17.35; No. 5, B. J. Easter, pastor, \$16.35. The quarter closed on Monday night with splendid reports from classes and all auxiliaries, amounting to \$22.34. Grand total, \$92.34. \$44.15 was paid district superintendent; \$24.79 raised for the Centenary; \$23.40 for the pastor. We must go over the top at the annual conference.—B. J. Easter, P. C.

MARRIAGES

BURNETT-TEER.—Mr. Rudolph Burnett and Miss Lillian Teer of East St. Louis, Ill., were joined in holy wedlock on November 8, 1923, at the home of Mr. and Mrs. H. B. McComb, 1817 Market street. Mrs. Burnett is a member of Wesley Tabernacle M. E. Church and superintendent of the Junior League. Mr. Burnett is a very industrious young man. We trust they will have a long and prosperous life.—Rev. H. T. Reeves, Pastor, officiated.

DISTRICT ROUNDS

(Continued from Page 14)
at Forsyth, Ga., 10 a. m., November 30th, 1923. South end, Waycross, Ga., 10 a. m., December 28th, 1923. Every pastor is expected to carry his world service volume with him. We want to give it a careful review in order that we may be able to give it a careful review in order that we may be able to give the people proper in-

formation on the new program. Y. for the cause of Christ, J. H. P. noy, Box 453, Forsyth, Ga.

NOTICE—ATLANTA CONFERENCE

All under-graduates and members of the Atlanta Annual Conference requested to meet in Central M. E. Church, Atlanta, Ga., November 11, at 10 a. m., to complete the examination in the Conference Courses of Study.

Those who are to appear before the committee will please bring books with them.

H. W. B. Wilson, Chairman, Board of Examiners.

YOUNG WOMEN

If its a good job steady work good pay we have it. A Southern city with Northern pay.

WM. McKOENE, Supt.

PAUL GARVIN, Supt.
1520 Gay St. 2233 Chouteau
ST. LOUIS, MO.

NEGRO DOLLS

CHRISTMAS CHRISTMAS
Colored Dolls, walking, talking, Mamma Dolls, with beautiful moving hands and feet, real shoes and stockings, and unreshed 12 inch dressed.....
21 inch dressed.....
22 inch (long curls).....
27 inch dressed.....
Send money order with Agents and dealers wanted, will bring samples of best stock.—Rush.

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J. O. STOKES,
Mebaw, Fla.

NOW READY

Two new books by Bishop Carter: "Feeding Among the Lions" a book of sermons and addresses; "Canned Laughter", a book of anecdotes, for all public speakers for those who wish to enjoy a laugh under the shadow of the living lamp.

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Southwestern Christian Advocate

LORENZO H. KING,
Editor

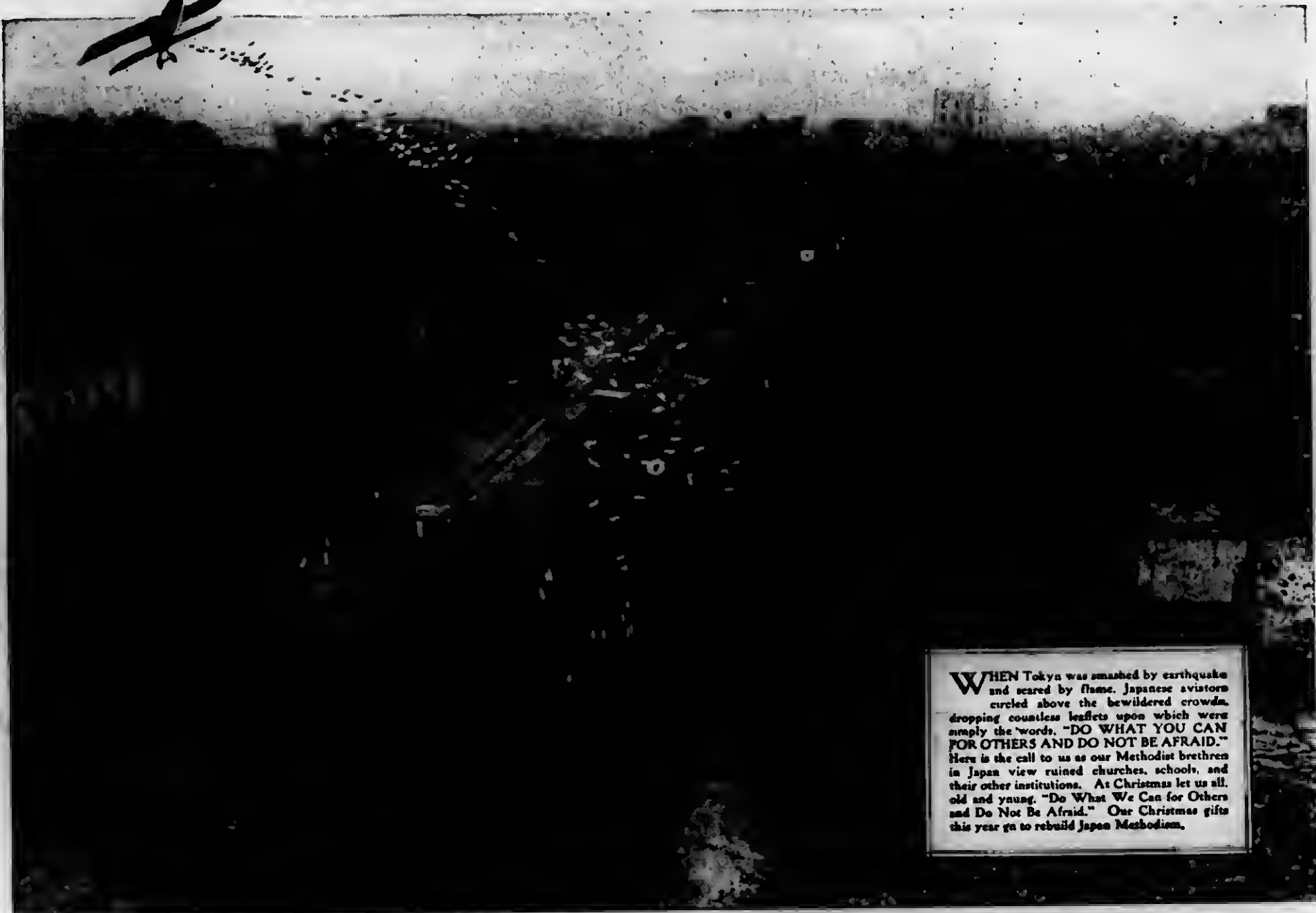
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THE METHODIST BOOK CONCERN.
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"Do What You Can for Others and Do Not Be Afraid"



WHEN Tokyo was smashed by earthquake and scared by flame, Japanese aviators circled above the bewildered crowds, dropping countless leaflets upon which were simply the words, "DO WHAT YOU CAN FOR OTHERS AND DO NOT BE AFRAID." Here is the call to us as our Methodist brethren in Japan view ruined churches, schools, and their other institutions. At Christmas let us all, old and young, "Do What We Can for Others and Do Not Be Afraid." Our Christmas gifts this year go to rebuild Japan Methodism.

The Opportunity of a Thousand Years

When the great earthquake shook Japan on September 1, laying the whole city of Yokohama in ruins and destroying a section of Tokyo larger than Manhattan Island, it was only a few hours before aeroplanes were flying over the city of Tokyo dropping down everywhere sheets of paper on which was written the message, which appears above the photograph here reproduced: "Do something for Others and Do Not Be Afraid." That message well typifies the indomitable spirit of the Japanese people and will serve as a motto in every emergency. With an inspiring spirit of courage and hope Japan has set herself to rebuild after the devastation of the earthquake and fire. Buildings are already going up in the ruined area.

The great question in Japan is that of the rebuilding of spiritual forces and Christian influences in the Empire. The work of the Methodist Episcopal Mission and the Japan Methodist Church has suffered a loss which the Japan Methodists, heroic as they are, are utterly unable to replace. Without the aid of the Methodist Episcopal Church in America our whole work will suffer permanent and perhaps irreparable loss.

The Bishops of the Methodist Episcopal Church have declared an appeal "whose poignancy cannot find expression in mere words."

In answer to this appeal, a churchwide offering

at Christmas time is asked. All the Boards and the Woman's Missionary Societies of the Church are cooperating in this endeavor.

Official estimates place the amounts necessary to replace the ruined buildings and equipment at \$1,603,000. For the first time in its history, all the organizations of our church, including the Woman's Foreign Missionary Societies, the Sunday Schools, the Epworth Leagues, and the congregations, are asked to unite in this effort to restore our properties in Japan.

Our nation has already given more than \$11,000,000 for the physical relief—food, clothing, medical care and shelter—of the Japanese sufferers of the greatest disaster in their history. Surely the great Methodist Episcopal Church can give \$1,603,000 for the renewal of our work of spiritual reconstruction! In the last ten years the Japan Methodist Church has doubled itself, and in fourteen years the per capita giving has increased 400 per cent. In spite of their suffering and loss, these Japanese Christians will give to the limit of their ability to the restoration of the mission properties. Surely this is the opportunity of a thousand years for us to prove our devotion to Christ's cause in Japan, and to impress upon the converted thousands and the unconverted millions our spirit of neighborliness and good will.

IT IS NOT TRUE

It is an erroneous indictment frequently lodged against our people going North, that they absent themselves from the churches and are lost to the religious life of the communities into which they move.

Our frequent and extended visits to the North, and our careful observation and inquiry into the Church contacts and congregations warrant the assertion that Negroes going North, if they were formerly church folk, usually continue so, and as promptly as is convenient for them in their new environment, attach themselves to some local church becoming absorbed into the religious life of the community.

If there sometimes appears a temporary hesitancy on their part, it is not to be concluded from this that they are eventually lost, which conclusion is too often reached and heralded abroad. It takes time for the newcomer to become adjusted in his new home. He feels that his economic adjustment should have the prior claim on his activities in the community. What self-respecting individual would not feel thus. How can the newcomer count for much in any corporate church life unless he himself has attained an economic status that makes possible his contribution of talents and time and funds to sustain the local congregation.

A proper modesty likewise forbids the thoughtless and headlong rushing of strangers into new situations involving new social contacts and new demands. These people must first have definite assurances

of welcome and hospitality from the local organization; assurances that transcend mere formal words and conventional acts. Colored people of the South are known traditionally to be impulsively radiant of temperament and lavishly hospitable. If, when they go North, such an attitude and atmosphere do not greet them, it is inevitable they would be hesitant about rushing unsolicited into those intimate church relations and contacts with which they are not acquainted in new fields.

Nevertheless, the assimilative process goes steadily on in every city. And in every congregation in the great cities of the North, East and West, the visiting resident of the South can and does see a number, often we have seen scores, of familiar faces of those who formerly lived, and wrought in the common Christian tasks of the Church in the Southland, harnessed to tasks in Northern churches.

Geographical bonds do not determine the manifestations of the grace of God nor of the soul's reaction to such manifestations through religious organizations of a given type anywhere. An individual, genuinely pious, will reflect that piety wherever he goes. Instead of straightened financial conditions and distracting interests in the North serving to detach the Negro from active church life, experience has shown that such troubles rather drive him nearer the church as an organization, and to religious experience as his source of relief and comfort. He is not forsaking the church.

THE NEGRO IN HISTORY

Widespread attention is being created in the achievements and development of the **Association For The Study of Negro Life And History**, domiciled in the nation's capitol. Concerning its work Mrs. L. H. Hammond, a leading Southern white woman, and humanitarian writer of note, says "I am glad this work has been undertaken and in the broad spirit of scientific research. The result is both dignified and interesting, as well as of genuine historical value." And **The New York Evening Post** says of the venture: "This is a new and stirring note in the advance of the black man."

This Association, organized in 1915, has for its purpose, the following activities: to collect sociological and historical data; to publish books on Negro life and history; to promote the study of the Negro through clubs and schools; and to bring about harmony between the races interpreting the one to the other.

Perhaps the most valuable service rendered by the Association hitherto has been its success in directing attention of investigators to this woefully neglected field. Now, through the generosity of the Carnegie Corporation and the Laura Spellman-Rockefeller Memorial, the Association will be able to substantially enlarge its program. It will therefore now begin a very definite line of investigation which will be systematically carried out through the coming years. Already a report is being prepared on the Free Negro in the United States. Such a report

will give the names of persons of color who were heads of families in 1830, where they were living, how many slaves each owned and what relation these free Negroes sustained to the whites. Included in the study also will be disclosed their economic and social status, the attitude of Southern white people toward this class and the North's opinion with respect to them as citizens.

Negro Reconstruction History will also be studied and aired through the Association's splendid official quarterly, **"The Journal of Negro History"**. An expose will be made of social conditions and treatment of Negroes from 1865 on, in the states of South Carolina, Virginia, and other sections.

Besides these objects, other activities will be directed toward preserving Negro folklore as expressed in their songs, tales, riddles, proverbs, etc. In all these objects of scientific investigation there is developing a nation-wide interest from which will be created a more favorable attitude and atmosphere for larger achievement of the Negro in our present social and political order.

Contributing to this end is the wise policy of the Association in the training of young men for scientific investigation. The annual report of the Association states that, "As far as possible it will follow its program of educating in the best graduate schools with libraries bearing on Negro life and History, three young men supported by fellowships of \$500 each from the Association and such additional stipends as the schools them-

selves may grant for their support. These students are assigned to different fields, one to make Anthropometric and Psychological measurements of Negroes, one to study African Anthropology and Archaeology, and one to take up history as it has been influenced by the Negro."

Thus will be facilitated and accelerated the successful task of the Church in heightening respect for total human life and for making possible more favorable attitudes of men of every class toward their fellowmen, citizens alike of that divinely ordained patriarchy known as the Kingdom of God increasingly to be realized through Jesus our common Lord who is humanity's only and perennial hope.

CIVIC JUSTICE

Because the operation of their mill was diffusing lint over her premises, menacing her health and otherwise causing inconvenience and discomfort, Mrs. Mary Ragland of Jackson, Mississippi, through her attorney, Mr. S. D. Redmond, issued complaint against the Buckeye Cotton Oil Mill Company, before Judge Holmes of the Federal Court, and succeeded in having the mill shut down and cease operation. On the first complaint of the woman, Judge Holmes gave the mill the alternative of correcting the nuisance. Finding the conditions still existing after a reasonable lapse of time, a second complaint was registered with the above stated results, over the protest of Attorney W. H. Watkins for the mill. The Buckeye is the largest oil mill in that section and must remain inoperative until the nuisance has been abated.

The marvel lies in the fact of the tardiness of southern civilization to recognize the claims of civic justice as they pertain to the colored population. When pagan ideas that are the brood of a prejudiced mind shall have given place to the dominance of Christian culture, there will be no difficulty on the part of any group in their effort to obtain civic justice. Let us pray that not only in Jackson, Mississippi, but throughout the South, there shall arise a galaxy of honest leaders including ministers, statesmen, publicists, captains of industry who will follow the gleam of truth and justice wherever these point the way that there may be a better humanity and a better day. The age-long requirement of Him who is the creator of us all is, the inescapable challenge to Society in every clime and every age: To do justly, to love mercy, and to walk humbly with God.

Personal and General

Col. E. W. Halford, of New York, left last week for his winter sojourn in Florida.

Dr. H. E. Woolever, editor of the National Methodist Press, of Washington, D. C., delivered the Thanksgiving sermon at the union service held in the Petworth section of Washington. This is said to be the second largest union service of its kind in the National Capital.

(Continued on Page 3)

THE PREPARATIONS FOR THE GENERAL CONFERENCE AT SPRINGFIELD, MASS.

Commission On Entertainment Makes Important Announcements

The Commission on Entertainment of the General Conference of the Methodist Episcopal Church is composed of the following members: **George C. Douglas, Chairman**; **M. S. Daniels, Secretary**; O. P. Miller, Treasurer; William P. Connor, J. Luther Taylor, Joseph S. Ulland, Henry S. Henschen, James E. Holmes.

The Commission has its headquarters at 150 Fifth Avenue, New York, N. Y., where **Mr. M. S. Daniels, Secretary**, may usually be found. The Chairman of the Commission has his office at 183 Pawling Avenue, Troy, N. Y. The Chairman will make regular visits to Springfield, Mass., and has been and will be in consultation with the Local Committee there at its regular meetings. He will be glad to give personal attention to any important requests that may be made of him.

The following is the constitution of the Local Committee at Springfield:

Local Committee on Entertainment of The General Conference at Springfield, Mass., May, 1924.

Chairman—Howard W. Selby, 33 Lyman Street, Springfield, Mass.; Vice-Chairman—Dr. C. Oscar Ford, 4 Harvard Street, Springfield, Mass.; Secretary—Blake A. Hoover, Springfield Y. M. C. A., 122 Chestnut Street, Springfield, Mass.; Treasurer—Robert R. Cleveland, Kibbe Bros., 37 Harrison Avenue, Springfield, Mass.; Directors—Dr. Fred Winslow Adams, 87 Maplewood Terrace, Springfield; Rev. George A. Martin, 120 Buckingham Street, Springfield, Mass.; Frank B. Howard, Chicopee Falls, Mass., care Lam Knitting Co.; Horace A. Moses, Strathmore Paper Co., Mittineague, Mass.; Henry J. Perkins, H. J. Perkins Co., 435 Dwight Street, Springfield.

Committee Chairmen

Finance—H. A. Moses, Strathmore Paper Co., Mittineague, Mass.; Hotel and Housing—J. S. Baldwin, Walsdorf System, Inc., 307 Main Street; Transportation—H. A. Noble, B. and A. R. R., 244 Main Street, Springfield; Auditorium and Halls—C. O. Walkers, 80 Massachusetts Avenue, Springfield; Publicity—E. R. Jennings, Stearns Building, Springfield; Fraternal Delegates—C. W. Douglas, Wilbraham, Mass.; Reserved Seats—C. E. Van Norman, Wilbraham Avenue, Springfield; Music—C. D. Monroe, 212 Bay Street, Springfield; Welcoming and Reception—Judge Parker, Robert, Westfield, Mass.; P. O. Tel., etc.—N. M. Marshman, Chamber of Commerce, Myrick Bldg., Springfield, Mass.; Autos and Parking—F. D. Howard, Lamb Knitting Co., Chicopee Falls, Mass.; Publications and Print.—W. M. Lester, Loring-Axtell Co., 338 Worthington Street, Springfield.; Furniture and Supplies—C. Bray, Chicopee Falls, Mass.; Lectures and Entertainment—F. L. Dunlay, 293 Bridge Street, Springfield; Pulpit Supply—E. R. Leach, 330 Elmon Avenue, Springfield; Evangelistic—J. W. Stephen, Rev., Florida Street, Springfield; Epeaker's Supply—F. N. Seerly, 180 Westford Avenue, Springfield; Ushers—John Chaffee, 18 Pleasant Street, Mittineague, Mass.; Pages—C. L. Hoyt, Rev., 22 Kendall Avenue, Springfield; Information Bureau—N. M. Marshman, Chamber of Commerce, Springfield, Mass.

Special mention is made of Mr. N. M. Marshman, Chairman of the Information Bureau, who will be glad to furnish any information desired.

Dr. Stephen J. Herben is the Editor of the Daily Christian Advocate. He has named as his assistants, Rev. Charles M. Olmstead, of the Wyoming Conference, Rev. John B. Ascham, of the West Ohio Conference, and Rev. Lewis T. Guild, of the Southern California Conference.

The publicity of the General Conference will be in charge of Rev. Halford E. Luecock, who has named with the approval of the Commission as his assistants, Rev. Paul Hutchinson and Rev. Harold B. Metcalf.

Rev. A. H. Herrick, of the New England Conference, has been again secured as the Official Reporter of the General Conference. He has officiated in this capacity and served the General Conference of the Methodist Episcopal Church in 1896, 1900, 1904, 1908, 1912, 1916, and 1920. He has also served the Methodist Episcopal Church, South in like capacity in 1906, 1910, 1911, 1914, 1918, and 1922, and is under contract to serve that General Conference in 1926.

The Local Committee at Springfield is now preparing a booklet in regard to the hotels and other items of interest in Springfield, which will be mailed to the delegates as soon as the Fall Conferences are completed.

In regard to hotel accommodations, the Commission has taken every precaution to defend and preserve the rights of the Delegates to the General Conference, the Bishops, and General Secretaries, and their staffs. The hotel rooms in Springfield are under contract to the General Conference Commission, and by a contract a certain percentage of all rooms of all classifications are to be reserved specifically for the delegates of the Spring Conferences. The assignments to hotels and rooms will be made shortly after January 1, next, and will be made in the order of the applications received. Any discourtesy or lack of attention discovered anywhere will be found to be the result of a misunderstanding, as the Local Committee at Springfield has a desire to serve everybody promptly and well. If any difficulty is experienced in regard to rooms, etc., please notify the Commission and the Chairman will give the matter his personal attention in Springfield.

Regarding the sale of seats, there will be just as many free seats as seats sold, the prices of the seats for the entire month will range from \$8.00 to \$30.00, with daily reserved seats available. Persons desiring seats should address Mr. C. W. Van Norman, Wilbraham Ave., Springfield, Mass., Chairman of the Committee on Reserved Seats, enclosing a deposit of \$5., stating price they wish to pay, and the balance will be due upon assignments of seats.

Unified Exhibits

The various Benevolent Boards of the Church will have a unified exhibit in the Exhibit Hall of the Auditorium. The unified exhibit will give the visitor to the General Conference an opportunity to see all

of the activities of the Church to best advantage.

At a joint meeting of the representatives of the various Boards and the General Conference Commission, the following agreement was entered into:

First: That there be set aside two centers for programs and demonstrations in addition to the auditorium, one of which is to be known as a Missions' Centre, and the other as an Educational Centre, the Epworth League and the Board of Sunday Schools having the privilege to use Trinity Church for demonstration purposes only.

Second: That at an anniversary hour the exclusive right to determine any additional functions and programs will rest with the Board having the anniversary.

Earle H. Harper, of Auburndale, Mass., New England Conference, has been appointed as precentor at the General Conference.

The famous **Mohogany Room** in the Auditorium at Springfield, will be turned over to the general use of the delegates and their friends. The **Treasurer of the General Conference** will have his office for the convenience of the delegates, at one side of this noted room. In this room also the **Book Concern** will render service to the delegates.

Provision has been made by the Local Committee at Springfield to remove the present seats in the auditorium where the General Conference will be held, and replace them with comfortable desk arm chairs.

It is anticipated that no one will be on the floor except delegates.

PERSONAL AND GENERAL

(Continued from Page 2.)

The Rev. and Mrs. Howard L. Rixon, of Central New York Conference, have arrived in St. Petersburg, Fla., where they have gone for the winter. They join there others of the same Conference: Dr. and Mrs. Ward Mosher and Dr. and Mrs. C. E. Fry.

A great Protestant Thanksgiving Service, held in Metropolitan Memorial M. E. Church, Washington, was moved by the sermon of Bishop McDowell. This noted old church was decorated like a great harvest field. Many Senators and Congressmen were present, as this has come under Dr. H. D. Mitchell's pastorate to be regarded as the outstanding Protestant Thanksgiving service of the National Capital.

Bishop Burns, of Helena, Mont., was the principal orator at the monthly meeting of the Methodist Social Union of Washington, D. C., November 26. A large number of Methodists met at Metropolitan Church for dinner, after which they were addressed by members of the Baltimore Laymen's Association and others. The activities of laymen and the interests of the Washington Christian Advocate were ably presented. Bishop Burns held the hapt attention of his auditors as he emphasized the cardinal characteristics of Methodism.

Following the Board of Foreign Missions meeting in New York, Bishop and Mrs. Cranstons and Bishop Hartzell visited Bishop Hamilton in Washington. They called upon Pres-

(Continued on Page 4)

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LORENZO H. KING, Editor.
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GIVE THANKS:—Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.—Psalm 103:1-5.

PERSONAL AND GENERAL

(Continued from Page 3)

ident Coolidge, who seemed delighted to meet them. It is not likely that three men of such distinguished service have ever called upon the President in one group. Bishop Cranston, not only a distinguished churchman, but a Civil War veteran, was resident in Washington during Theodore Roosevelt's administration and was on intimate terms with the President. Bishop Hartzell has not only served the cause of the large colored citizenry of the South, but with American valor and statesmanship, carried the banner of Christ far into the interior of Africa. Bishop Hamilton, the host who introduced the party, has been a resident bishop on the Western and Eastern coasts, as well as a defender of the rights and opportunities of the Freedmen, and Chancellor of American University. Such a company would grace any nation's capital.

Bishop McDowell addressed the Tri-Methodist Preachers' meeting (Methodist Episcopal, Methodist Episcopal South, and Methodist Protestant) in Washington, November 26, on "Methodist Unification." His presentation was most thorough and lucid and given with such a spirit of Christian brotherliness that the body found itself indeed one in spirit and desire.

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THE LITTLE ROCK CONFERENCE

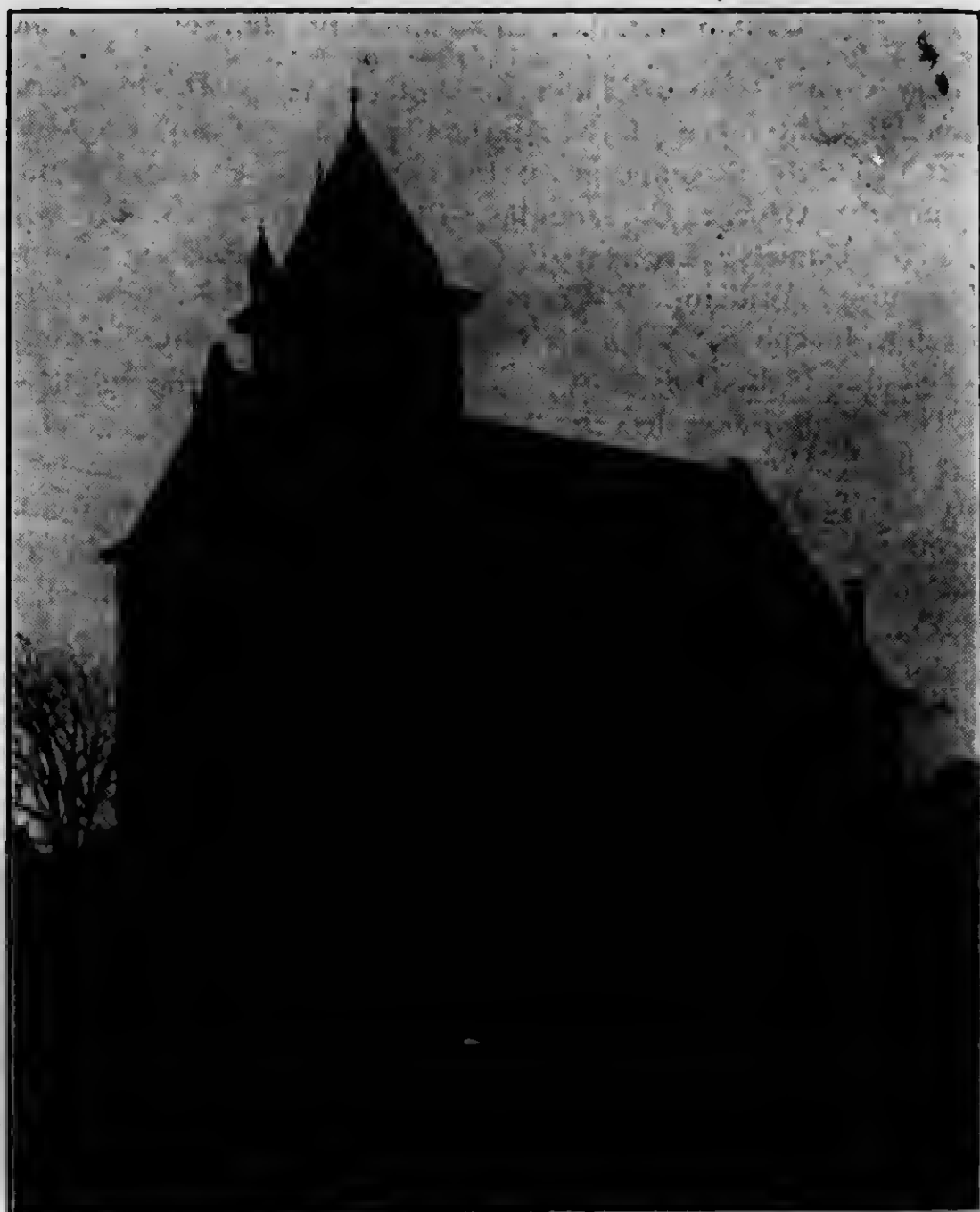
Convening in Little Rock, Ark., on December 5th and continuing through December 9th, the Little Rock Annual Conference of the Methodist Episcopal Church is being presided over by Bishop Homer C. Stuntz, Resident Bishop of the Omaha Area. While the members and constituency of that conference will welcome the Bishop with open arms, they will nevertheless be constantly reminded, by the tug of their warm affections, of their own resident Bishop Wm. A. Quayle, kept away from the session by reason of an unyielding physical disability.

The Little Rock Conference embraces all of our colored work within the state of Arkansas and was organized forty-six years ago. The present sessions will be held with the John Wesley Church, cut of which appears

herewith. Not only in its architectural beauty but also in the type and character of its congregation, John Wesley is one of the most representative congregations in the entire middle west. In its membership are besides, men and women of Church—and Nationwide reputation. President J. M. Cox, A. M., D. D., of Philander Smith College, Prof. R. C. Childress, Mrs. H. M. Nasmyth, Superintendent of Adeline Smith Home for girls, and others. Wesley is also fortunate in its location in a college community. Here the advantages are reciprocal, the school giving intellectual tone and dignity to the Church life, while the Church finds its superb opportunity in the inviting and too often neglected field of ministering to the student life of a great college.

During the past twenty years, Wesley has been enjoying a period of expansion and growth that reflects credit upon those directing its affairs. In 1903, Dr. J. H. Reed, long time missionary to Liberia, rebuilt the Church. A line of strong industrious preachers have held the reins since his day. Pastors and pulpiteers such as the Rev. J. L. Wilson, D. D., now of Mobile, Ala., the Rev. A. P. Shaw, A. M., D. D., of Los Angeles, Cal., the Rev. J. H. Lovell, A. M., D. D., of Lane College, Jackson, Tenn., and the Rev. G. T. Saxton, A. B., D. D., Superintendent Texarkana District were the recent incumbents of this pastorate. The present pastor is the Rev. J. C. Brower, recently transferred by Bishop M. W. Clair from the Atlanta Conference.

Dr. Brower has been at Wesley only one year, but his has been a brilliant, substantial pastorate, as the following list of achieve-



JOHN WESLEY, M. E. CHURCH, LITTLE ROCK, ARK.

ments will show: Episcopal Fund \$35.00, raised in full; General Conference Expense of \$39.00, paid in full; Conference Claimants fund of \$70.00, raised in full; District Superintendent's salary of \$260.00, paid in full. So also the full Centenary apportionment of \$1040.00, and the pastor's salary of \$1800.00, have all been reported in full. The Church sent in its full quota of 50 new annual cash subscriptions to the Semi-Centennial Anniversary drive of the **Southwestern Christian Advocate**. And besides, the Church has just been remodeled at a cost of \$1500.00, and the parsonage remodeled at a cost of \$2000.00, (see cut).

As the guest of such a church, the Conference will discover a splendid atmosphere in which to carry forward its deliberations. A well built program features the sessions. It will be interesting chiefly for the educational value. Tuesday evening, December 14th, will be opening night when three-minute Welcome Addresses will be delivered. In addition to welcomes extended by auxiliaries of the local Church, the Conference will be welcomed on behalf of the Board of Trustees by President J. M. Cox, of the Schools by Dean Geo. C. Taylor, on behalf of the Interdenominational Ministerial Alliance by the Rev. I. C. Nicholson.

Wednesday night will be Centenary night, Bishop Stuntz will deliver his great address. "To Serve the Present Age." Thursday night, President Cox will preside, and the Anniversary of the Boards of Education and the Epworth League will be held with addresses by Drs. R. J. Wade, Bert Smith, U. M. Conover, F. H. Butler and I. G. Penn. The addresses will set forth Methodism's com-



PASTOR AND PARSONAGE, JOHN WESLEY, LITTLE ROCK, ARK.

manding program of World Service in all of its phases. Music will be furnished by the College Chorus.

Christian Literature, Prohibition and Law Enforcement night will be observed Friday evening, Dr. W. S. Sherrill, presiding. Doctor J. N. C. Coggin and a representative from the Southwestern office will deliver addresses.

Woman's Home Missionary Society Night Saturday, December 8, Mrs. R. C. Childress presiding, will carry as main features, addresses by Mrs. G. T. Saxton, Conference Corresponding Secretary, and Mrs. D. W. Gates, Conference Treasurer, who will give

echoes from the National meeting held at Sioux City, Iowa.

Ranking in interest with the General Conference elections will be the Sunday services, preaching by Bishop Stuntz at 11 o'clock, a. m., the memorial services at 2:30 p. m., followed by the reading of the appointments of the pastors and their families to the several fields where they are to labor during the ensuing year. So turns the wheel of Methodist itineracy bearing toward a troubled world those ministers of helpfulness and hope that enrich the lives of thousands who wait patiently and expectantly upon our ministry.

SHOULD LIBERIA BE ATTACHED TO ONE OF THE HOME AREAS

By Dr. Joseph C. Sherrill, Area Secretary, Chattanooga Area.

In the discussion of our foreign missionary operations as it relates to the Home Field, we must keep constantly in mind, the conditions that obtain among foreign peoples, which distinguish them from our civilized population, and consider the problems involved in the propagation of Christian civilization among backward peoples with their long customs of superstition. This fact is especially applicable to Liberia, the oldest foreign mission field of the Methodist Episcopal Church.

We face a situation on all of our foreign mission fields that demands sober reflection and clear vision in the proper adjustment of our world fields to the World Service Program of the Church. All sentiment and personal ambition must necessarily be eliminated from the equation, and present day leadership should be able to grasp the far-reaching consequences of any action that may be taken by the Church, as such relates itself to our world problems—particularly the prob-

lems affecting foreign missions and episcopal administration of the same. The question now discussed in this connection is: Should Liberia be attached to one of the Home Areas by the ensuing General Conference and administered from the Home Base? In view of the fact that there are counter opinions on this important discussion, we entertain some hesitancy to set forth our convictions. Nevertheless, having spent years in the service on the foreign field, duty demands that we speak out upon this most important subject. This is done, under the following observations:

First: There has never been any attempt on part of the Church to thus administer any one of our foreign fields, for such would be impracticable. We think today of China and India in the very strictest terms of close, intensive episcopal administration, backed by a missionary staff, with appropriations adequate to the demands of those foreign fields, and commensurate with the task and obliga-

tions of a great Church for the redemption of these backward peoples. Bishops Bashford and Lewis are the landmarks of this close supervision, and gave their lives for Chinese redemption; Bishops Thoburn and Warne are the levers that have raised India from the depths of caste into the sunlight of Christian Civilization with its great mass movements. What is true of these foreign fields, is no less true of all of the outposts of our foreign missionary endeavors and world kingdom building. No one would ever think of attempting to attach these great fields to any Home Area.

Liberia stands as a part of this foreign Area, and should be considered as one of the important outposts along the far-flung battle lines of our foreign missionary operations. The attempt to administer this needy field by an attachment to any Home Area, would prove disastrous to both the field itself and the missionaries sent out under the Board of Foreign Missions for service on that field. Such a policy would necessitate the appointment of a superintendent of missions or some such officer on the grounds in the absence of the Bishop, thus weakening the administration and supervision of the field for aggressive movements that should be initiated for the highest and best interests of the field. We can never successfully administer this great field by proxy with the official headquarters ten thousand miles away—the proposition is impracticable and, calamitous to any future growth of the Liberian Mission, the oldest in the foreign missions of the Methodist Episcopal Church.

Secondly: The Field from the beginning, has been in need of a connected supervision as well as means, and a sufficient number of efficient workers to insure proper results. The early history of the Liberian missions clearly demonstrates this fact. From the founding of the mission by the sainted Melville B. Cox in 1832 to the election and consecration of Bishop William Taylor in 1884, covering a period of fifty-two (52) years, there was scarcely more than a passing notice on part of the Church respecting any aggressive movements on the Liberian field; only in a merely perfunctory way was any step taken to lengthen the chords and strengthen the stakes of the tottering mission which stood through all those years in sore need of men and means to carry forward the work.

From 1894 to 1896, Bishop William Taylor's policy of self-supporting missions in Africa, held the chief place in our missionary operations upon this field, which worked a hardship to Liberia. This great modern Apostle of foreign missions bent his tremendous energies towards the development of missions in the Congo, leaving Liberia on the ragged edge of self-support, with only two thousand five hundred dollars allocated out of the annual appropriations of the Missionary Society at that time to the old Liberian work.

Fourthly: The field possesses vast possibilities for future growth under the proper administration of a resident Bishop, with an increased efficient staff, backed by the full confidence of the Church under the present world outlook of Methodism. We do not doubt the sincerity of the advocates of at-

tachment in their zeal to unite the forces of American Methodism in the redemption of Africa, but we emphatically question their judgment in the light of the facts before us. Great and far-reaching movements on the African continent today, all make Liberia the strategic gateway for not only missionary aggressions, but governmental policies for the millions of our African population. A Bishop on the Continent of Africa stands in the midst of the mightiest world transformations, and has the opportunity of helping to shape the future destiny of a mighty race.

When we take into further consideration the place and purpose of a great world church among the millions of our black population on the African Continent, we at once catch the deep significance and meaning of our presence there at such a time as this. It is indeed a great providential stroke that the Methodist Episcopal Church should begin her very first foreign mission work in Liberia, almost at the very opening and founding of the colony. Such a fact makes the church a counterpart of the Republic. Our missions through the years, have been the chief factors in the growth and expansion of the civilized community which forms the base of present operations. Our educational contributions to the Liberian Republic have been the underlying strength of the citizenship, and the present safeguard of an educational system among the aborigines, to say nothing of its paramount importance to the building of the national fabric and the permanent establishment of the state. The most strategic centers are occupied by our educational plants along the coast line of the republic.

The criticism has been made that we have not gone into the interior and heart of Liberia with our missions, but have simply hugged the coast for all these years. The reply to this is readily at hand. The Church has been too slack in the necessary means for an aggressive forward movement, and under the conditions which have obtained and still exist, there was nothing else that could be done other than hold our own on the coast line, awaiting the awakening of Methodism at home to the duty of the hour for our missions in Liberia. We have faced a stubborn fact and not a fancy theory in this particular phase of our missionary operations upon this historic field for more than four-score years. Our work at Monrovia, Cape Palmas, Garraway, Grand Cess, Sinoe, Sasstown, together with other strategic centers, is indeed fundamental and forms the base for a forward movement now towards the interior. This outline of work requires now as never before, the most careful and the closest supervision in order to accomplish what we have so long and patiently striven for—the extension of our missions among the native tribes within our boundary.

This becomes the more necessary at the present time, for the reason that the same method of procedure carried on by our missions in forming a permanent base of operations on the coast, has now been adopted by the Roman Catholic Church in its present missionary propaganda. The Catholics now have a commanding entrenchment on the coast. They have established their missions and erected great buildings at Grand Cess,

Sasstown, Picannini Cess, and other strong centers on the Liberian coast in close connection with our own mission stations. Shall we lay the foundations of Protestant Christianity at these strategic points and then retreat, thereby allowing another to build upon the abandoned places caused by our policy of long distance episcopal administration now advocated by some? We cannot believe that such a step will be taken in the light of all the facts herein set forth. The Church owes it to Africa and the Black Race to give Liberia a fair chance.

In the further consideration of this proposition, we cannot afford to withdraw our close and immediate supervision from Liberia for the good reason that the building up of a strong native ministry, is most essential for the future growth of the work. The Liberia Annual Conference at the present time, presents the greatest opportunity for the organization of a Mission Conference which would meet the demand of this essential feature of our work. The possibilities of the native tribes in the southern section of that conference, afford the best and most fruitful outlook for just such a ministry so necessary for the permanent growth of this historic conference. It has been said that a Bishop is not needed with an episcopal residence at Monrovia, Liberia, since the field has but one Conference. Considered in the light of what that term means when applied to an annual conference in our Home Field, the argument would seem conclusive and irrefutable; but when considered in terms of this foreign field with its peculiar problems, it carries with it a far different significance as related to our ecclesiastical policy upon foreign fields. A Bishop in Africa, especially in Liberia, means quite a different character from what it signifies in America. In the Home Field, the Bishop issues orders to forward march; in Liberia, he must take the lead and command his forces to follow that lead.

First of all, we do not fully comprehend the real meaning of the Liberian situation. The Republic has 350 miles of coast line, with an approximate area of 45,000 square miles; within this territorial boundary there are upwards of two millions (2,000,000) aboriginal or native peoples of various tribes. These are in the hinterlands and along the coast line. There are upwards of thirty thousand civilized peoples of all clans and population, the descendants of the early pioneers and founders of the Liberian Colony and subsequent republic. The proportion of these two distinct peoples stands in a ratio of 97 percent uncivilized to 3 percent civilized. Under such conditions, the Church fosters her foreign missions on this field. It can be seen at once that such a condition would demand a most intensive supervision if Methodism is to do her full share in the redemption of Liberia alone, to say nothing of the vast regions lying beyond comprising the millions of natives under European protectorates, crown colonies and mandates. If such a situation cannot command the full powers of an ecclesiastical head, then there is no room for further argument.

Furthermore, other denominations are awakening to the significance of the task and

have caught the vision for the future work of the Church in Liberia. Heretofore Methodism has held the center of the stage in the missionary operations within this territory for nearly a century; but now other denominations are waging a mighty battle for the establishment of a permanent base of operations upon these shores. The African Methodist Zion, Lutherans, Episcopals, Presbyterians, together with various independent bodies, and those operating under the supervision of home boards, all seek to enlarge their borders under the strong supervision of official heads backed by efficient staffs from the Home Field. In the face of all the foregoing, and under existing conditions, it becomes more urgent that our Methodism should redouble her energies in the extension of our work and the strengthening of our forces under a still closer and more positive and aggressive administration upon the field rather than any attempt to relinquish our hold upon what we have already gained in our ninety years of strenuous missionary endeavor.

An episcopal residence at Monrovia affords the greatest opportunity for the resident Bishop to take the lead and initiative of a policy that shall push out interiorward and go up and possess the vast areas of territory that stretch in the most inviting manner beyond the confines of Liberia, and which now challenge the Christian church to greater conquests in the redemption of these teeming millions. Shall such an opportunity be lost in our haste to graft this foreign plant into the body and life of the Home Tree? To do so, the growth would be checked and barren of fruitful results so much desired by the entire Church. The two millions in Liberia alone, call loudly for the continued presence and inspiration of a strong ecclesiastical commander of the forces at this most important and strategic outpost of our Zion. May God give the Church the clear vision to see and the strength to grasp this outstanding opportunity and loud call to duty for kingdom building and world redemption.

Finally, We owe it to the sainted Melville B. Cox, whose dying words were: "LET A THOUSAND FALL BUT LET NOT AFRICA BE GIVEN UP;" to the indomitable will of a John Seys, and other co-workers like Ann Wilkins, Horne, Goheen, and their colleagues in early service and sacrifice; to that great modern Apostle and Missionary, Bishop William Taylor; that world famed Christian Statesman, Joseph C. Hartzell; to his successors, Isaiah B. Scott, and last but by no means least, the undaunted Alexander P. Camphor, who fell on sleep all too soon in the midst of his best and brightest years, and to the long line of consecrated missionaries who followed in the wake of these illustrious sires, and finally to the number of self-sacrificing negro missionaries who have gone out to this field at the call of God and of the Church, that we should at the present time sustain the results of their sacred toil, and not consider any policy whatsoever that would mean retreat or retrenchment at this hour of the greatest achievements of our great Church in its world service for human redemption and universal brotherhood.

CURRENT NEWS OF GENERAL INTEREST

Dubois and the Methodist Episcopal Church

Drs. Dubois and Kelly Miller have a subtle way of butchering facts regarding the Negro and the Methodist Episcopal Church. Dr. Dubois speaking editorially in the November number of the Crisis, speaks of his pleasant associations with Dr. William H. Croghan in his "tiny six-room cottage" at Clark University and says further: "Today Clark University is asking Professor Croghan to give up this little cottage because 'it needs it.'" "Dr. Croghan to be sure, has been retired on the Carnegie pension and is not an active teacher, but to turn him out of his old home in the last days of his life, is, we must confess, a piece of ingratitude which we did not expect from the Methodist Episcopal Church."

According to Dr. Geo. H. Trever of Gammon, these are the facts: "With the growing needs of Clark University for teachers' homes; and the urgent call of his (Dr. Croghan's) children that he and Mrs. Croghan make their home near them, an amicable adjustment was made by which the professor will receive the rent of his campus home and will reside near his daughter in Philadelphia." Dr. Dubois did not state these facts, and that Dr. Croghan was made Professor Emeritus of Language in Clark University; and that the beautiful chapel of this great institution bears his name. The great Methodist church has dealt very generously with less prominent lights than Dr. Croghan, and would sever her right arm before she would be as derelict in dealing with her upstanding son as Dr. Dubois alleged.

Negroes and Politics

The Negro hitherto has been a Rock-ribbed Republican but during the last few years he has changed to the discomfort of the Republican party. In many cities and states Negroes are voting for the man, rather than party. A few months ago the Negro votes sent a Democrat to the Mayor's chair in Chicago, saying: "Show us, rather than tell us, how much you love us."

A few days ago in Maryland the Negroes sent Governor Albert C. Ritchie, democrat, back to his chair, saying, "You have dealt with us kindly; do so again." Charles county, hitherto Rockribbed Republican stronghold gave Ritchie a flattering vote. In Baltimore, the Negroes voted the straight democratic ticket except in the Fourth District, where the Colored candidates were on the Republican ballots. Governor Ritchie also carried the 14th ward, the colored ward in the city.

This has caused no little concern to the republican party on the eve of the National election. Rumors are walking through the land from authoritative source, "that President Coolidge will appoint a number of colored men to outstanding positions in the Government service." President Coolidge asked his cabinet in a recent session to find suitable places for them, saying that the colored republicans so far have not been given sufficient recognition.

Under the present administration there have been but fourteen appointments of any

importance given to Negroes, and six of these are under Attorney General Daugherty.

Governors Refuse to Honor Requisition Papers

Governor Silzer of New Jersey, has refused to honor requisition papers issued by the governor of Georgia in the case of Lockhart Drake who was arrested in Elizabeth on telegrams sent the chief of police of that city by sheriff T. S. Chapman of Fort Valley, Houston County, Georgia. Drake is charged with burglary and shooting with intent to kill. The National Association For the Advancement of Colored People, through its secretary, James Weldon Johnson, has informed Gov. Silzer of the lynching record of Georgia, showing 440 lynchings in that state in 54 years and that the Georgia courts would railroad him to prison. The Governor refused to grant permission for the return of Drake.

Mississippi officials have made strenuous efforts to have R. D. Ruffin of Chicago, Ill., returned to Lawderdale County convict farm of that state. Ruffin was convicted ten years ago for unlawful manufacture of spiritous liquors, for which he paid a fine of \$500 and served six months.

The records of this service were lost and without any judicial action Ruffin was put to work again on the county convict farm, from whence he escaped to Chicago a few months ago. Ruffin was arrested in Chicago. Attorney Latham took the case up with Governor Small, who upon hearing the facts refused to honor the extradition.

Negro Saves Passengers

Way out in Albuquerque, N. M., a white man boarded Santa Fe train No. 7 and ran amuck, stabbing three women passengers and the conductor. The negro porter, Otto G. Palmer, came to the rescue of these passengers and fatally shot the white maniac thus saving the lives of many passengers.

Elaine Prisoners

In October, 1919 seventy or more negroes were arrested in Elaine, Ark., charged falsely with complicity in the so-called Elaine riot. Many legal battles have been fought over this affair resulting in twelve of these being sentenced to death. Thru The National Association For The Advancement Of Colored People, six of these men gained their freedom last June thru a technicality and on Nov. 15 Gov. T. C. McRae commuted to twelve years imprisonment the death sentences against the six remaining men. This ended a case which had much discussion.

Race Surgeons And Vets' Hospital

U. S. Veterans' Hospital No. 91, Tuskegee, Ala., is seeking Negro Surgeons (?) at an entrance salary of \$2840 a year, with quarters in the hospital. These are the prerequisites: Applicants must have graduated from a medical school of recognized standing, or be senior student in such institution and furnish proof of graduation within six months from the date of making oath to the application; and, in addition they must have had special training in Tuberculosis or neuro-psychiatry for a period of at least three months, before or after graduation from medical school, or service for a period

of not less than three months in a hospital devoted to the treatment of tuberculosis or mental disease.

The Rev. Dr. Abbott

According to the St. Louis Argus, Dr. B. F. Abbott of Union Memorial, is preaching a series of business sermons. "How to solve the Housing Problem," was the theme of a recent sermon in which he said: "The housing conditions in the cities call for serious consideration. We begged others to build houses for us, while we ourselves are going along careless and unconcerned, spending our money for pleasure, such as moving pictures and other frivolities, having what some call a god time." "We need business organizations through which to function. Don't you see the power and strength of the race going to naught for lack of a proper channel through which to function? When will we awake? Black men and women must get together and devise ways and means to use this great strength of ours. You have built for others, why can't you build for yourselves." More sermons like this, bringing our people down from heaven to earth will solve a lot of vexing problems confronting the race.

Pharisaical Mob in Washington

In Washington City, Tuesday night, Nov. 6th, a white mob of 500 intimidated three negro property holders in Bloomingdale section, because they "were not wanted in that community." The mob met previous to their grand march at the United Brethren (?) Church at the corner of Rhode Island Avenue and R Street, Northwest, to formulate plans. This mob, composed of boys and girls, Sunday School teachers, church deacons, Missionary club workers and a newspaper reporter, marched to 143 U Street singing "Onward Christian Soldiers," where William G. Clark lives, and ordered them to move from the section immediately. The mob then marched on to Professor Woodward's home where they delivered their ultimatum and stoned the house. Last August missiles were thrown at this house, breaking out the window panes. Think of it, a mob meeting in a supposedly Christian church using a Christian hymn to inspire enthusiasm to wreck the homes of law abiding citizens. The Colored Citizens of Washington know the perpetrators, and are taking action to have them punished.

Third Pan-African Congress

Dr. W. E. B. Dubois has gone to London, England, where he is calling the Third Pan-African Congress. Two previous sessions of the Congress have been held. The first was held in Paris, France, in 1919, and the second in England. M. Gratien, Canada, deputy from Gaudelope in the French parliament, and president of the Congress has resigned, likewise M. Isaac Benton, assistant professor in a Parisian lycee and secretary of the Congress.

In explaining to the European press his reason for calling the Third Pan-African Congress, Dr. DuBois said, "It has seemed to many thinking negroes in this part of the universe that something should be done to bring the negro world into common understanding and acquaintanceship in order that

in conjunction with the advancing thought of the rest of the world, they should work for the uplift and emancipation of black folk." "This is the thought underlying the Pan-African movement."

Hunting in Africa

Some white people hunt pleasure in Africa; some wealth; some souls; and some animals. Mrs. Diana Strickland, of London is leading a party numbering 400 including several scientists and native porters in Africa in search of an Okapi, the distant ancestor of the giraffes. Only one okapi has ever been brought to Europe alive, and it died a month after reaching there. This party lead by Mrs. Strickland, intends to penetrate 3000 miles of rivers, swamps and jungles hitherto untrodden by white people.

Prison Cells in Georgia

A bulletin recently issued by the State department of Public Welfare of the state of Georgia, disclosed 90 Georgia prisons where men and women prisoners of all ages, and of both races, are compelled to live night and day in the same compartment. Instances were found where women prisoners lived in the same cells with men prisoners, and, in eleven jails there were absolutely no facilities for the segregation of prisoners, either by age, sex or race. In 41 percent of these jails, no recreation is provided, and in 46 percent, no religious services are conducted.

Slave Wedding is Legal

Before the Civil War, Rev. M. H. Blackburn, 71 years old and Rector of the East Baton Rouge parish, was married to a "plantation belle," who amassed a fortune after the days of slavery and who died recently, leaving an estate of \$30,000. Mrs. Blackburn's sisters instituted a suit in the Louisiana Supreme Court against Rev. Blackburn's title to the estate, claiming he was married to Mrs. Blackburn in slavery and that such marriages were not valid. The State Supreme Court answered the sisters by awarding Rev. Blackburn judgment for \$7,500 of the estate.

White Guards Over Negro Students

Prof. Nathan B. Young was forced by the Board of Control to give over the presidency of the Florida A. and M. College because he advocated "higher learning" for negroes against the wishes of the Board of Control.

W. H. A. Howard succeeded him as president, and immediately installed the program of the Board of Control. The Student body objected, struck, and sent a petition to the Board of Control asking the removal of Prof. Howard, stating that he was not qualified to head the college. The student strike lasted for three days, at the end of which President Howard offered to change the regulations of the school to the liking of the students if they went back to school. This they did. The President then published in a white paper the statement that "the students wanted servants to clean their rooms." These remarks angered the students and they struck again. That night Duval Hall was burned to the ground. White guards were placed over the students subjecting them to many insults, and interfered with their personal liberties.

Homer Thomas, dean of the College department was ordered to leave the college.

President Young, who was president for 22 years, is now President of Lincoln University, Mo.

A CHRISTMAS OFFERING FOR METHODIST REBUILDING IN JAPAN A CHURCH-WIDE UNDERTAKING

To The Members of The Methodist Episcopal Church:

The executive Committee of the Council of Boards of Benevolence of the Methodist Episcopal Church called in special meeting at Buffalo, New York, November 9, 1923, to consider the emergency created in all the Methodist work in Japan, caused by the earthquake, authorized an appeal to the Church at Christmas time for a Japan earthquake fund for the rebuilding of Methodist work. The Christmas offering previously approved by the Council of the Boards of Benevolence was postponed in view of the great and immediate need of the work in Japan.

The Council unanimously approved the raising of Japan earthquake funds as a united effort of the whole Church, including all the benevolent boards and the Woman's Missionary societies.

At that meeting authority was given to a Joint Committee to be composed of representatives of the Board of Foreign Missions and the Woman's Foreign Missionary Society, to make a list of Askings to replace the losses suffered in the earthquake.

These committees were appointed and met in New York on November 13-14. At these meetings the following list of Askings was approved after two days of careful study of all the acts. The total of the Askings is \$1,603,000, of which \$1,073,000 is for the Board of Foreign Missions and \$530,000 for the Woman's Foreign Missionary Society. The figures were fixed at the very minimum necessary to replace buildings destroyed or to repair the damage caused by the earthquake these figures do not represent by any means all the immediate needs of the Japanese work, but are set forth as a minimum requirement.

The Japan Earthquake Fund Askings

Based on the latest statements from Bishop Herbert Welch and the field mission authorities the following items are included: Economic conditions are still chaotic, and will be for years to come. No one can tell precisely the amounts needed for a given piece of construction, but it is our policy to ask for a modest scale of replacement, and to build what we can for that amount, in gratitude and in hope.

WORK OF THE BOARD OF FOREIGN MISSIONS

1—FOR THE EMERGENCY RELIEF OPERATION \$28,000

In the first days of terror and death money was expended where our missionaries saw the immediate need for food, clothing, temporary shelter and other relief.

Homes of our workers, damaged, but immediately required as relief centers, were repaired at once, and put to work. They were used as hospitals, hotels, and refuge for lost children.

All income instantly stopped in our in-

stitutions, but the staffs had to be maintained until work could be resumed.

The voluntary gifts sent immediately after the earthquake will all be credited in the total amount.

2—TEMPORARY RECONSTRUCTION EXPEDIENTS \$87,000

The phenomenal swiftness and vigor of the whole rebuilding spirit throughout Japan comes from adopting a general plan by which every activity shall resume in temporary form at the first possible moment. No permanent rebuilding will be permitted until Spring: and in the meantime all business concerns, banks, offices, schools, and government agencies will be housed in temporary sheds or barracks, and will be driving on. Our work, too, in schools, publishing, and churches, must fit in with this wise plan, and move forward through this first winter undaunted. They are already doing so.

3—PERMANENT RECONSTRUCTION

This is a strict replacement program on a minimum basis of estimated building costs, and does not include a single new institution, nor even a single building in addition to the ones lost. It is in three groups according to our three types of work,—school, church and publishing.

(a)—Aoyama Gakuin, \$465,000

The three departments of this great school, the Academy, College and Theological School, have all lost their major buildings. The labor of forty years had resulted in a Christian school unsurpassed by any in all Japan, or in our whole mission field, in size, educational standards, and self-support. In a day the plant has been swept away. Without this school the unmeasured stream of Christian influence would stop, and the tap-root of our Methodism in Japan would be cut.

The earthquake has melted into common purpose the future policies of this institution for men, and the Aoyama Jo Gakuin, the splendid high school for girls, and the plans for a federation of the two on the Aoyama campus are under way. This will effect a mutual saving in building program. But the present askings are simply for the three main buildings actually destroyed.

(b)—Aid in rebuilding the Churches \$225,000.

Eleven churches with which the Methodist Episcopal Church is directly related were destroyed. Beside this the Canadian Methodist region lost two. The work of the Southern Methodist Mission is far removed from the earthquake zone. Of these churches the members are now nearly all homeless and penniless. The pastors are left almost without clothing, yet are holding their people together for worship and community service.

We are bound to restore the downtown mission center at Asakusa Ward where multitudes have been ministered to in the past.

We have especial responsibility for helping reconstruct Ginza Church, the large central city church originally built largely by gifts from America.

Yokohama First Methodist Church with all its community program in which our

missionaries shared now shattered, must be set on its feet again.

The eight other churches in our territory must be helped onto their feet again to continue their ministrations,—the flower of all mission giving and endeavor.

(c)—Methodist Publishing House, \$170,000

This figure represent the actual ascertained loss, in building, stock, and accounts. It does not represent, at all, what a new plant will cost. In recent years our Publishing House, the pride of all denominations in Japan, and the servant of all, has by wise management been operated with little or no financial aid. It should, in the future, grow by natural development into its former work, much of it by its own momentum. This sum will replace its building and make a start on stock. It is hoped that other bodies may adopt joint responsibility for this institution in some union plan.

(d) Missionary Homes, \$20,000

The houses of our missionaries in Yokohama were so badly crushed that they cannot be used again.

4—SHARE IN CO-OPERATIVE WORK \$100,000

The earthquake will result in clearing the way for doing together much similar work that all denominations have hitherto been conducting separately. A deputation representing the various societies concerned will soon visit Japan and recommend new spheres of possible co-operative work. In all these we shall wish to take a share. In the long run they should all effect economies and increase the effectiveness of our present work. Some of the common agencies before the disaster were; the Christian Literature Society, the English-speaking Union Churches of Yokohama and Tokyo, the School for American Children, the Japanese Language School for missionaries, the American Bible Society, the Sunday School Association, Commission on Newspaper Evangelism, and the periodicals "The Japan Evangelist" and "The Christian Movement."

WOMAN'S FOREIGN MISSIONARY SOCIETY

1—EMERGENCY RELIEF EXPENSE, \$10,000

This money was needed and expended as described above.

2—TEMPORARY RECONSTRUCTION, \$9,000

Of the nine hundred students at Aoyama Jo Gakuin almost the full number have reported for re-enrollment, and the work is being carried on with the help of a temporary shed building to carry them through until new buildings can go up.

3—PERMANENT RECONSTRUCTION, \$511,000

(a) Aoyama Jo Gakuin, \$408,000

Our Girl's High School in Toyko suffered heavy damage to its old building at Aoyama, lost a Shibuya one completed new building, and one under construction, and under the new plan of cooperation with the boy's school as a result of the earthquake finds itself confronted with an entire building program. This sum includes the replacement of main building, domestic science building, dormitory, and missionary residences.

(b) Missionary residents in Yokohama, \$9,000

This was crushed, with a total loss even of the personal effects of the missionaries.

(c) Bible Training School, City Evangelistic Centers, \$94,000

No work is more fundamental than that of training Bible women. The entire plant of this school was destroyed. Also five city institutions, where the teaching of all classes from the poor, defective and blind children to the wives and daughters of officials was the basis of wider religious work in the community.

Although the share in co-operative inter-denominational agencies is listed above, it will, of course, be a joint responsibility of the Board of Foreign Missions and the Woman's Foreign Missionary Society, and there will undoubtedly be some in which woman's work alone will be undertaken.

Total for Woman's Foreign Missionary Society, \$530,000. Total Askings, \$1,603,000. Bishop Thomas Nicholson, Chairman; Bishop Luther B. Wilson, Vice Chairman; Mrs. Thomas Nicholson, Vice Chairman; Charles W. Iglehart, Executive Secretary; Japan Earthquake Fund—Methodist Episcopal Church.

APPOINTMENTS OF THE SAVANNAH ANNUAL CONFERENCE

LaGrange District

District Supt. E. D. Giddens; La Grange, Ga.; LaGrange, Warren Temple, M. M. Jefferson; Leete Hill: H. L. Crawford, LaGrange Ga.; Richardson Chapel: J. H. Gilder, LaGrange Ga.; LaGrange Circuit, R. R. O'Neal, LaGrange, Ga.; South LaGrange Ct., S. P. Bryant, LaGrange, Ga.; Culloden: J. T. Bradley, Culloden, Ga.; Columbus: P. B. Gipson, 640 6th Ave., Columbus, Ga.; Chipley: J. M. Strickland, Chipley, Ga.; Greenville: S. D. Bankston, Greenville, Ga.; Woodbury: D. H. Martin, Woodbury, Ga.; Stovall: I. T. Griner, Stovall, Ga.; Whitesville: J. S. Shuman, Chipley, Ga.; West Point: Wm. Melton, West Point Ga.; Odessa: A. M. H. Evans, LaGrange, Ga.; Sodis and Cannonville: B. J. Floyd, LaGrange, Ga.; Zebulon: J. B. Maddox, Zebulon, Ga.

Waynesboro District

District Superintendent, J. S. Stripling, Hagan: J. C. Stripling, Hagan, Ga.; Augusta: R. L. Nunnally, 1258 Pine St., Augusta, Ga.; Charleston: J. W. Brown, Charleston, Ga.; Dublin: H. W. Kimball, Dublin, Ga.; Hearndon and Wadley: W. F. Favors; Metter: E. L. Brothers; Newington: Anderson (Howard, Newington, Ga.; Millen: J. H. Gale, Millen, Ga.; Pulaska: W. R. Dixon, Pulaska, Ga.; Rockyford: J. F. Robinson, Rockyford, Ga.; Statesboro: A. L. Smith, Statesboro, Ga.; Stillmore: Richard Groce; Sylvania: W. H. Odum, Sylvania, Ga.; Swaynesboro: W. H. Williams; Tusculum: Eddie Williams; Waynesboro: W. A. Homes, Waynesboro, Ga.; Midville: C. L. Levall; Egypt: Horrace Coney; Hiltonia: J. W. Watkins, Hiltonia, Ga.

Waycross District

District Superintendent, J. H. Pinkney; Bainbridge: John Thomas, Sparks, Ga.; Barnesville: S. B. Simpkins, Barnesville,

Ga.; Blackshear: D. R. Cooper, Blackshear, Ga.; Cordele: W. J. Hamilton, Cordele, Ga.; Douglas Miss.: J. H. Bevil, 204 Hazard Street, Waycross, Ga.; Eastman: A. W. Reaves, 528 Litch Street, Eastman, Ga.; Forsyth: T. A. South, Forsyth, Ga.; Liberty Hill: R. E. L. Beasley, Barnesville, Ga.; Macon, D. L. Clark, Macon, Ga.; Macon, Miss.: S. T. Simmons, Cherry Street, Macon, Ga.; New Zion: A. H. Jamerson; Patterson: E. T. Michael, Jesup, Ga.; Traiders Hill: N. C. Charlton, Forkston, Ga.; Valdosta: P. E. Smith, 309 North Street, Valdosta, Ga.; Waycross: E. J. Kimball, 904 King Street, Waycross, Ga.; Waycross Circuit: J. R. Wallace, 411 Wilkerson Street, Waycross, Ga.

Savannah District

District Supt.: C. W. Prothro, 701 W. 44th Street, Savannah, Ga.

Baxley: B. F. Freeman, Baxley, Ga.; Brunswick: F. R. Bridges, 1710 Wolf Street, Brunswick, Ga.; Clio: F. L. Johnson, Clio, Ga.; Mount Zion: William Lockwood, Savannah, Ga.; Jesup, D. G. Grier, Jesup, Ga.; Mount Vernon, W. H. Brown, Mt. Vernon, Ga.; Reidsville, P. W. Rock, Reidsville, Ga.; St. Mary: W. W. Clemmons, St. Marys, Ga.; Savannah-Asbury: J. A. Richie; Savannah-Pallen: J. W. Moore, Savannah, Ga.; Sterling: C. R. Robins, Sterling, Ga.; Vidalia: A. C. Allen, Vidalia, Ga.; Waynesville: F. F. Mungin, Waynesville, Ga.; White Oak: H. K. Roberson, White Oak, Ga.; Woodbine: C. P. Cannon, Woodbine, Ga.; Lions-Ochopee, Vanderbilt Simmons, Waynesville, Ga.

APPOINTMENTS OF THE CENTRAL ALABAMA CONFERENCE

Birmingham District

C. L. Dunn, District Superintendent, 614 N. 8th St., Birmingham, Ala.; Anniston: Haven Chapel, G. W. Lewis; St. John, J. A. Knox; Altoona, to be supplied; Ashville, Luther Jenkins; Attalla and Collinsville, J. W. Martin; Beaver Valley and Ragland, J. A. Howard; Birmingham: Bradford Chapel, W. J. Smith; East Thomas, J. J. Harrison; Enon, J. W. Whitfield; Mason City, J. R. Taylor; Mount Moriah, P. G. Goins; Mount Pleasant, W. F. Dancy; Saint Paul, T. B. Oville; Scott's Chapel, H. J. McLin; Brownville and Irondale, T. H. Ham; Cedar Bluff, Eugene Green; Center Circuit, J. W. Knox; Corona Circuit, to be supplied; Dora Mission, to be supplied; Gadsden: Sweet Home, Chas. Coleman; Gadsden Circuit, G. B. Morgan; Hobson City, P. Y. Wofford; Heflin, G. W. Reeves; Jasper and Manchester, C. H. Brown; Leeds and S. Birmingham, J. A. Harris; Oneonta, J. C. Phillips; Village Springs, J. W. Wright; Wright Chapel, to be supplied.

Huntsville District

J. L. Carr, District Superintendent, Box 475, Decatur, Alabama; Albany and Buelah, J. W. Patillo; Athens and Oakland, N. H. Redrick; Belmina and Johnson, J. S. Carter; Blount Springs and Colony, A. D. Moon; Center Grove Circuit, W. O. Pearson; Decatur, J. C. Carson; Guntersville and Albertville, to be supplied; Huntsville, J. W. Thomas; Huntsville Circuit, J. C. Houghton; Madison and Spring Hill, I. Autry; Normal Mission, A. W.

McKinney; Scottsboro Circuit, W. H. Langford; Sheffield Mission, A. R. Matthews; Ariana Circuit, R. H. Cox; Warrior and Bangor, J. P. McNealy.

Marion District

R. R. Williams, District Superintendent, Box 699, Tuscaloosa, Ala.; Akron Circuit, F. F. Owens; Allison Mission, to be supplied; Bessemer and Reeders, L. H. Zeigler; Clinton Circuit, to be supplied; Eutaw and Springfield, S. B. Thornton; Gainesville Circuit, to be supplied; Mantua Circuit, W. T. Trammell; Marietta Circuit, J. T. M. Willis; Marion Station, George Brown; Mount Sterling Circuit, J. L. D. Knox; Newbern and Walthal, R. H. Moore; Oakgrove Station, G. W. Washington; Tuscaloosa and Buhl, F. W. Williams; Union Circuit, to be supplied.

Montgomery District

P. P. Wright, District Superintendent; Booth and Lomax, S. L. Damos; Brewton and Polard, L. W. Owens; Castleberry Circuit, C. P. Payne; Electric Circuit, Moses Malone; Evergreen Circuit, J. A. Duffy; Mobile; Chickasaw

and Wesley, V. D. Oatman; Warren Street, J. L. Wilson; Montgomery, C. R. Perry; Pensacola, J. H. Houston; Theodore, to be supplied; Troy and Tensaw, W. J. London; Union Springs, to be supplied; Union Springs Circuit, to be supplied; Wetumpka Circuit, J. C. Sammons.

Opelika District

J. N. Wallace, District Superintendent, 601 Avenue E, Opelika, Ala.; Alexander City, J. C. Chuman; Apple Springs and Sunny Levell, Reed Hicks; Ashland Circuit, B. Williams; Benson Circuit, D. G. Toney; Dadeville Circuit, A. P. Sumter; Five Points Circuit, J. A. Holliday; Kelleyton Circuit, H. H. Nunn; Lafayette Station, I. B. Points; Lafayette Circuit, E. Frazier; Lanett Mission, J. R. Houser; Lineville Circuit, F. E. Dawkins; Opelika, H. N. Brown; Roanoke Circuit, A. Callahan; Rockford Circuit, G. W. Brownlee; Rockymount, Circuit, I. T. Thomas; Stevens Misison, T. J. Trammell; Springfield Mission, B. Oden; Sylacauga, E. Nixon; Talladega Circuit, B. S. Kirk; Wedowee Circuit, L. S. Price; West Point; Goodsell, D. D. Dyer.

LOOKING TOWARD THE GENERAL CONFERENCE

By The Rev. S. S. Earles, B. Pd.

Only a few months more and we shall be going up to the General Conference. Delegates are being elected and are preparing for the great tasks that will be before them. Because of the many vexing questions that have arisen and the many disasters that have befallen the human race since the adjournment of the last session and because of the many different changes that have taken place during the last quadrennium this promises to be one of the most unique sessions in the history of the church.

At this session of the conference many important questions will be discussed among which will be Unification. From the platform of every District Conference men who are anxious, willing and qualified have hurled into the ears of the people their oratorical deliberations concerning the election of delegates. Some have spoken for themselves and some for others, but all, more or less have given some good advice on the many different subjects that may arise at the coming session.

Unification

The question of UNIFICATION has been before the Church for quite awhile; many plans have been suggested many solutions offered for the proposed United Church, some of which have been accepted and some rejected. The latest report is that the Commission has at last formulated plans which it believes the churches in question will accept. This we hope will carry.

Qualification of Delegates

Men differ in their opinion as to what kind of men should be elected as delegates to the forth coming General Conference, this of course, is natural. Some claim that men should be elected who can get the floor of the conference, some claim that men should be elected who can work effectively in the committee rooms. As I see it, both of the qualifications are necessary in order to make a representative body. But regardless as to whether it be on the floor, on the platform or

in the committee rooms, we need men who are able to think quickly and independently, speak forcibly, act aggressively and vote intelligently; for be ye well assured there will be in the delegation that goes to make up this conference, some of the best brains the world can afford.

No one will deny the fact that the Centenary activities in the last five years have wrought many great changes for good in the interest of the Church and humanity. Think of the many new church buildings begun and some finished which could not have been accomplished without the help of the Centenary, the increase in Ministerial support, the introduction of team work which is yet in its infancy, the general improvements along all lines in the Home land. Then note the increase in numbers of Missionary workers in the Foreign Field, the many new buildings, churches, hospitals, homes and institutions of learning and native workers made possible by Centenary activities; to say nothing of the millions of souls saved to Christ and His Kingdom.

The Negro And The Centenary

Some say that the negro has received the greatest benefit from the Centenary; this may be true and I doubt not that it is true; be it as it may, but can any one deny the fact that they, (the colored members) out of their meagre earnings and according to their numerical strength have given more than any other division of the Church?

And will any one be willing to deny the fact that the negro who was once the protégé of this Great Church, is now leading the Church in the Centenary Drive or activities? Ang again, will any one step to the front and deny the fact that the New Orleans Area, a distinctively colored area, and led by that tireless and indefatigable leader, the first General Superintendent, to be elected from among the colored membership of the Church, in the person of Bishop Robert Elijah Jones, has not made good and is still

making good and leading the "Great Old Church?"

We do not say this in the way of boasting but we want the world to see as we see, feel as we feel, and know as we know in this matter that the Church made no mistake in selecting from among its colored membership two sons and consecrating them as bishops in the Methodist Episcopal Church (and I feel that it will not make any mistake in giving us at least two more at this next General Conference) and we are trying in a simple way to show our appreciation for this great honor that has been conferred upon us and are trying, in return, to honor the Church that has done so much and is still doing so much to bring, not only the negro, but all nations into the light of the Gospel of Jesus Christ.

But the Church could not have done otherwise for it is simply answering or helping to answer Christ's prayer in John 17th chapter and 20-23 verses: "Neither pray I for thee alone, but for them also which shall believe on me through their word." "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." "And the glory which thou gavest me I have given them; that they may be one, even as we are one."

So then in selecting men as delegates for the General Conference let us see to it, as far as we are able to judge, and who are more able to judge than we, that we send men who are able to put the job over and we shall prove to the Church in the future as we have in the past that it made no mistake in giving us what we asked for.

A LIVE ISSUE

By the Rev. S. H. Virgil, Washington Conference

To the Editor of the Southwestern Christian Advocate,

Dear Mr. Editor:—

We have come to the time when we must speak out on all matters which are worth while in our Methodist system of Christianity. If we are a part of the Grand Old Church we should carefully consider all of her needs and seek in every way to do the most service. We should no longer wait for what might be given us but we should venture to ask for what we want if it is for the best good of the Church.

Now for the past 50 years the Southwestern Christian Advocate has been located in the extreme South and from that point attempted to direct the affairs of the Church in a way to inform the Negro Methodist all over the world as to the doings and wishes of the Church.

This paper from the office at New Orleans cannot hope to reach the large and advancing group of Methodists in the extreme North and expect their full support. If the Southwestern is to be the religious organ that must voice the doings, wishes and spirit of the Negro in the Church; it must have the central office nearer the way.

Fifty years ago when the Southwestern was organized, its creation was large that the

paper might be a defence for the Negro in the Hot Bed of the South just after Slavery. The paper has done its full duty, and done it well. Now as Slavery is abolished and the aftermath of those days are no more, there is a much larger field now for the Southwestern to cover. Our Methodist people are taking up their new homes North and West and of course many of them are getting papers nearer their hands, and some not our own. Then the stretch from New Orleans to Boston covers the greater half of a week's travel and this works a serious hardship on the Editor with no assistance; to travel and write editorials which would reflect the strength of his office, is not an easy task.

We, here in the North have been receiving appeals for new subscribers, and we each time place the matter before our congregations, with but little results, most of our people say this paper edited so far South must surely mean not for them but for the work South.

Then too—it would be much cheaper to have the Southwestern further North because the paper could be printed on our own Methodist presses, especially in Chicago, Cincinnati, or near New York; and the travel would be less.

If the office was taken up in one of our buildings, North, we would pay office rent to our own concern and have a more substantial center of distribution.

This plan to move the Southwestern Christian Advocate to some center nearer North, might not suit a few individual members, but we should remember that we are not to please the individual but the masses of our people. Our Conference should appeal to the Book Committee in a suitable memorial to locate the Southwestern at some point nearer North. This I am sure would give the paper better support and allow it to do better service for the masses.

Please spread this information through the Church and let the Book Committee after this coming General Conference answer the request to locate the Southwestern within reach of all.

THINGS THE GENERAL CONFERENCE SHOULD DO

By the Rev. Dr. Ray Allen

What should the next General Conference do? Many things. Here are twelve important ones. Any such body is in danger of wasting time on little things, or giving undue attention to mending machinery, or getting excited over elections. Often it neglects the really big things partly because they are not concrete. The three here first named are not concrete, but any one of them is more important than the remaining nine, however important they may be.

1. **Recognize that life should be for service.** Usually it is for self. But the underlying purpose of Christianity is to make the change from self to service. This should be the main purpose of the next General Conference, and it should endeavor to make it the main purpose of every Methodist Episcopal Church on earth, and of every member. All else worth while will follow.

2. **Definitely promote international goodwill.** It is now sadly lacking. Hence the ever-present danger of another world war, greatly surpassing the last in destruction and horror. Goodwill and war do not go together. Promote goodwill. The peoples of the world are not so bad. Help them to know each other better, and to think kindly of each other. The time for such a movement is now ripe. The Methodist Episcopal Church is ready, and has a mighty responsibility. The General Conference should make the promotion of international goodwill a definite part of the program of every organization under its direction.

3. **Begin a vigorous attack on mammon.** Mammon is the greatest danger in America to-day. It is the greatest danger in the Methodist Episcopal Church. Few of our members fall into gross sin, but many yield to this subtle one. Mammon is never satisfied. It is creating a rising tide of industrial and social unrest, and its roar is ominous. Big business may stop its cars, but the church must not. Even though within the church mammon frowns or fights, Methodism must be true.

4. **Re-organize our benevolent work.** We are doing a great work. It ought to be far greater. Tomorrow it will be. Our present organization is not best fitted for it. Too many wheels. Not well co-ordinated. Too much officialdom. Was not planned for present needs. Just grew. Should be completely re-organized into a World Service Commission, and made simpler, more economical, and particularly more efficient. Interested parties will raise numerous objections, and say it can not be done, but it can, and must.

5. **Conform conference boundaries to state lines.** Present boundaries, especially in the east, are arbitrary, and absolutely illogical. There is no reason for continuing them. If conferences ought to be formed for highest efficiency, then the present arrangement must be discarded, and the conferences laid out according to reason. This is self-evident. It needs no argument. There is nothing to prevent, except a little slumber, a little folding of the hands.

6. **Grant our foreign fields self-determination.** A great change has come over the world. Its peoples have become self-conscious, even abnormally nationalistic. They are no longer content to be dependents. It is now too late to talk Nordic nonsense, or while supremacy, or American superiority. This is particularly out of place in a Christian organization. Methodism outside of the United States, as well as in, must be permitted to shape its own policies. It is quite probable that India, or China, or Russia may soon develop a higher type of Christianity than we have yet produced.

7. **Make definite progress in Church union.** The churches are getting closer together in spirit. Antagonism is vanishing. Rivalry is now considered disgraceful. Co-operation is more common. Actual unions should come soon. We should unite with our southern brethren as soon as it can be done without distrust or discrimination. We should also invite the Presbyterians, that noble people,

so nearly one with us in spirit, to become one with us in organization, together with any others like minded. We should meet them at least half way.

8. **Greatly strengthen our Advocates.** The development of periodical publications is a marvel. Every paper honest, earnest and able has a mighty influence. We have our Advocates. They are doing a great workfully as great as we have permitted. We have grumbled, but have done nothing constructive. We as a denomination have wanted them to pay expenses, and play safe. We as individuals have wanted them to grapple fearlessly with present day problems, and print stuff worth reading. We try to circulate them, not on their merits, but on a please subscription basis. It is time now to strengthen them. They need less matter, but more mind. Give them independence, and money if required.

9. **Press the fight against alcoholic drinks.** The United States is making the greatest experiment ever undertaken by a democracy. The Methodist Episcopal Church is partly responsible for it. On its outcome depends the moral, physical and financial welfare of millions of our citizens, and also the action of other nations, and the welfare of their people. The fight is on. Fortunately we know the enemy. We know his methods. We know his weapons, and he has no new ones. They are every one carnal. We have better, and have proved it many a time. If we maintain the aggressive, the result can not be in doubt.

10. **Provide for election of district superintendents.** We need district superintendents. There is no more valuable wheel in our machinery, as other denominations are coming to see. The question is, how to get those who will do the best work. The superintendent may be chosen more wisely be one man than by two hundred, but for some reason the world is abandoning that idea. Autocracy is rapidly going, and democracy is coming into its own. Also, grown men will work better with one of their own choosing, than with one set over them. We must not ignore the trend of the times.

11. **Elect general superintendents for eight years.** Methodism was founded in an historic episcopacy atmosphere, but its wise founder provided for superintendent. Methodism is monarchical Britain and monarchical Canada has superintendents, but in this great American republic it has bishops. We need general superintendents, and there is no great objection to calling them bishops if it pleases us and them. The real objection is to the life tenure, which existed by neglect and not by law. It makes an order higher than elder, even though we try to dodge the fact. It makes an autocracy in our democracy. It does not serve the present age. It belongs to the past. Life tenure makes no general superintendent more efficient, but it makes some more egotistic and arbitrary. It forces us to keep some longer than we prefer. Autocracy the world over is being discarded with great rapidity. We must not ignore the trend of the times.

12. **Make conditions of membership simpler.** A club may make such conditions of

membership as it pleases, but a Christian church must make only those which are Christian. We have no right to exclude any child, youth or adult who wants to follow Jesus, and desires to devote time and money in spreading the good news of the kingdom. We have no right to require educational or theological tests which are beyond the average Filipino or the average American. We should attempt to characterize tests which ignore the subtler sins. And we should make no preliminary threats of expulsion for neglect of class meetings. We should be Christians, and welcome all who want to live the Jesus way.

THE STRANGE STORY OF DAVID LIVINGSTONE'S FUNERAL CORTEGE

By R. B. Eleazer

"Brought by faithful hands
over land and sea,
here rests

David Livingstone,
Missionary, Traveler, Philanthropist"

This inscription on a black marble slab in Westminster Abbey suggests but faintly the story of heroic devotion that lies back of it. Little has the world heard of that strange funeral procession of black men which for nine months braved the terrors of the African jungle as they bore the body of Livingstone to the sea, to be sent back to his home by ship. It is a story so significant and so surprising in its revelation of loyalty, of courage, and determination, of thoughtfulness and delicacy of feeling on the part of the great explorer's untutored followers that it deserves to be recorded among the world's golden deeds.

When in May, 1873, after years of missionary exploration in Central and South Africa, David Livingstone's worn body was able to go no further, his native attendants hurriedly built for him a hut in the village of Chief Chitambo, near the shores of Lake Bangweolo, in the heart of Central Africa. There at dawn a few days later they found him kneeling in death.

One might have expected that these simple children of nature would speedily inter the body and hurry away to their distant homes. Their great friend and leader was dead, his work was ended, his home was ten thousand miles away, all hope for them of further employment and gain was gone—why should they remain longer than was necessary to give his body decent burial? At most they might have been expected to mark his last resting place and await opportunity to send word to the outside world, that his friends might come for the body if they chose. What, as a matter of fact, did these black "boys" do, these jungle people whose only contact with civilization had been their brief acquaintance with Livingstone?

They held a council. They decided that every effort should be made to carry their master's body to the coast, that it might be sent back to England. The perils of the undertaking they fully realized. It was 1300 miles to the sea. There was no means of transport save their own broad backs and willing limbs. Between them and the dis-

tant goal were trackless jungles, ferocious wild beasts, fever-laden swamps, wide rivers and hostile tribes rendered more menacing by the horror of the dead that everywhere prevailed. Yet the little band never questioned or hesitated. Their beloved leader had kinsmen and friends across the seas; they would want his body. He was a great man; he belonged to the world. His remains should sleep among the honored dead of his race. Thus they reasoned and thus they proceeded to act.

They collected all his personal belongings, his instruments and his notes, and carefully packed them for transit. They removed the heart and other viscera and buried them, erecting a marker over the spot. They cautioned the chief to keep the grass cut about the marker, that it might not be destroyed by fire. For fourteen days the body was dried in the sun. Then it was carefully wrapped in calico and inclosed in a large, cylindrical piece of bark. Over the whole a sheet of sailcloth was sewed and the package was lashed to a pole.

When all was in readiness, two men shouldered the burden and the little band set out on the long, perilous journey. Already weakened by exposure, it was not long till they were stricken with jungle fever and compelled to lay down their load. When the disease abated and strength returned they went on again. They crossed the Luapula River where it is four miles wide. They fought their way through a hostile village. Their progress was disputed by a tribe that refused to permit the passage of a dead body, but by a ruse they were able to proceed.

Some hundreds of miles from the coast they met a party of Englishmen who had come out in search of Livingstone. "Give us his things," said the Englishmen, "but bury the body here, and go home". Accustomed as they were to obey the white man without question and exhausted by their long, hard journey one might have expected that they would eagerly embrace the offered opportunity. But not so. Without objection they turned over the instruments and notes, but with regard to the body they were inflexible. They would not bury it. They would not surrender it to others. It must go on to the sea. And go on it did.

At last in February, 1874, the little cortege reached the coast and the sacred burden, which for nine months they had borne on their shoulders and guarded with their lives, was put on board a ship bound for England. Then back into the jungle the brave band went, without other reward than the memory of their great and good friend, and the knowledge that they had been faithful to the last.

Thinking upon that story I am constrained to hold in deeper respect and confidence a race which, even in its savage and untutored state, was capable of sentiments so fine and of a deed so heroic.

PERSONAL AND GENERAL

(Continued from Page 4)

Seven marble columns, each weighing from seven to nine tons were delivered from Eu-

rope, November 21, at the Catholic University, Washington, D. C. They are to be placed in the national shrine of the Immaculate Conception, which is under construction. This shrine is to be the largest edifice of the Roman Catholic church in North America, and one of the greatest basilicas in the world. The campanile will be 332 feet high and the diameter of the dome will be 90 feet. The cost will be \$5,000,000, and is being raised by voluntary contributions and the sale of Christmas and Easter cards.

In the brief story carried on page twelve in our issue of November 22, concerning the new parsonage at Lovelady, Texas, we made the mistake of giving credit to the Rev. W. M. White. Instead, this beautiful structure was erected under the pastorate and leadership of the Rev. G. W. Gill, the present pastor.

Episcopal Plan of Spring Conferences in the United States

1. ATLANTA AREA
South Florida Mission Conference, Sanford, Fla., January 24. Bishop E. G. Richardson.
Florida Conference, Gainesville, January 30. Bishop Homsr C. Stuntz.
Saint John's River Conference, Winter Park, Fla., April 9. Bishop F. J. McConnell.
2. BOSTON AREA
New England Southern Conference, Providence, R. I., March 26. Bishop E. H. Hughes.
New England Conference, April 2. Bishop C. M. Mead.
New Hampshire Conference, April 2. Bishop E. H. Hughes.
Maine Conference, Portland, Me., April 9. Bishop E. H. Hughes.
Vermont Conference, Bellows Falls, April 9. Bishop C. M. Mead.
3. BUFFALO AREA
Troy Conference, State Street Church, Troy, N. Y., April 2. Bishop William Burt.
Northern New York Conference, Gouverneur, N. Y., April 9. Bishop William Burt.
4. DENVER AREA
Lincoln Conference, Denver, Colo., March 29. Bishop R. E. Jones.
5. INDIANAPOLIS AREA
Lexington Conference, Louisville, Ky., March 19. Bishop F. D. Leete.
North Indiana Conference, Marion, Ind., April 2. Bishop F. D. Leete.
6. MEXICO CITY AREA
Mexico, February 11. Bishop W. P. Thirkield.
Central America, February 27, Panama Canal Zone. Bishop W. P. Thirkield.
North Andes, March 25, Lima, Peru. Bishop W. P. Thirkield.
7. NEW ORLEANS AREA
Upper Mississippi Conference, New Albany, Miss., January 10. Bishop R. E. Jones.
Mississippi Conference, Jackson, Miss., January 31. Bishop R. E. Jones.
Louisiana Conference, New Orleans, La., February 6. Bishop R. E. Jones.
8. PHILADELPHIA AREA
New Jersey Conference, Atlantic City, N. J., March 9. Bishop J. F. Berry.
Philadelphia Conference, Lancaster, Pa., March 26. Bishop J. F. Berry.
Delaware Conference, Philadelphia, Pa., April 2. Bishop M. W. Clair.
Wyoming Conference, Binghamton, N. Y., April 9. Bishop J. F. Berry.
9. NEW YORK AREA
Eastern Swedish Conference, Brooklyn, N. Y., March 20. Bishop L. B. Wilson.
East German Conference, Brooklyn, N. Y., April 2. Bishop J. L. Nuelsen.
Newark Conference, Newark, N. J., March 26. Bishop L. B. Wilson.
New York Conference, New York, N. Y., April 2. Bishop L. B. Wilson.
New York East Conference, Brooklyn, N. Y., April 9. Bishop L. B. Wilson.
10. PITTSBURG AREA
Porto Rico Mission Conference, San Juan, February 20. Bishop Richardson.
11. SAN FRANCISCO AREA
Latin American Mission, Los Angeles, Cal., March 19. Bishop A. W. Leonard.
Hawaii Mission, Honolulu, February 27. Bishop A. W. Leonard.
- 11a. SAINT LOUIS AREA
Central Missouri Conference, Kansas City, Mo., April. Bishop M. W. Clair.
12. WASHINGTON AREA
Central Pennsylvania Conference, Williamsport, Pa., March 12. Bishop W. F. McDowell.
Wilmington Conference, Wilmington, Del., March 26. Bishop W. F. McDowell.
Baltimore Conference, Baltimore, Md., April. Bishop W. F. McDowell.
Washington Conference, Baltimore, Md., March 1. Bishop W. F. McDowell.
13. WICHITA AREA
Kansas Conference, Topeka, Kan., March 5. Bishop E. L. Waldorf.
Southwest Kansas Conference, Winfield, Kan., March 12. Bishop E. L. Waldorf.
Northwest Kansas Conference, Colby, Kan., March 26. Bishop E. L. Waldorf.
Bishop F. J. McConnell is appointed delegate to the Fiftieth Anniversary of the opening of Methodist work in Mexico, Mexico City, Mexico, February 8-11, 1924.
Adopted by the Bishops, Brooklyn, N. Y., November 16, 1923.

L. B. WILSON, Secretary.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--World-Wide Missions.

(Acts 16:1-28:31; Rom. 15:18-21; Eph. 3:2-9)

DECEMBER 16, 1923

The distinction between missions and world-wide missions is that the former are missions established in one or more countries of the world, while the latter are missions established in all the countries of the world. Accordingly in the strictest sense we cannot speak of world-wide missions in the period of church history which we are now studying. In this strict sense world-wide missions are an establishment of modern and comparatively recent times. But in a narrower sense there were world-wide missions during this period. For during this period missions were established throughout the Roman world which was then considered the world, that is, in Asia, Europe and Africa. The Book of Acts, however, deals only with the missions of Asia and Europe.

In our last lesson we saw that the church had extended its work throughout western Asia. We now study the further extension of this work into Europe. This lesson, as well as the last one, is somewhat of a review of some lessons which we had last quarter in studying the life of some of the great men of the early church. But there our emphasis was on men, while here it is on missions.

The extension of the work of the church was due mainly to St. Paul, as its extension in Asia outside of Judea was due mainly to him. In saying this we do not underestimate the service which Christian laymen rendered after they had been driven from Jerusalem through persecution. But these laymen served only where they resided. St. Paul, however, undertook the task of making extended trips over foreign fields for the sole purpose of doing missionary work. He and the lesser men like him were the missionaries in the strictest sense of the term—not men who simply talked for Jesus in their community, but men who went out on missionary missions and made this their life work.

As these Christian laymen were "forerunners" of Paul and his companions in Asia, so they were his forerunners in Europe. In many of the places in which he did missionary work in Asia and Europe there was already before him a Christian community, a sort of an unorganized church. And in some of these places there was an organized church. But these churches, organized and unorganized would not have amounted to so much as they did amount to had it not been for the ministry of the great Paul. This Paul seems to have caught the spirit of Christ's program for the building up of the

world-kingdom of God as none other of the church's leaders did. At any rate he was more enthusiastic and aggressive in executing this program than any of the others. All his thoughts were in world terms. He was ever looking for new fields to enter and conquer for his great Master. But in it all he ever sought the guidance of the Holy Spirit so that he might go where the Lord wanted him to go, and do what he wanted him to do, as well as be what he wanted him to be. His work was to establish mission stations. He left them to others to build up into strong churches with such assistance as he could render by and occasional visit of himself, or of a representative whom he would send, or by letters.

The reader will recall how it happened that he decided to take the gospel into Europe. He was in Troas undecided where to go next. He had already preached in all the leading cities of Asia Minor, and was desirous of going into new fields. But was it the will of God that he should go at this time. It may be that Luke or some other man from Europe suggested to him there the splendid opportunity for service which Greece offered him, and the necessity of his going there. At any rate as frequently happened, he had a vision there of a man pleading with him to come into Europe and help the people there. It was the voice of God he thought. And who will say that he was mistaken? Not I. In every city of Greece in which he labored he met with the accustomed opposition from his people, so that he never tarried long at any place except Corinth. The opposition, however, only hastened his departure. For it was not in his make-up to tarry very long at any one place without compulsion so long as there were still other places which needed his service. For him his salvation depended, not only on how good he should be, but also upon how much service he should render and how many people and peoples he should save for his Master.

He was not long in Europe before his eyes became beholden on Rome, the capital of the world. It became the height of his ambition to do missionary work in Rome also. There was already a church there. He was so possessed with the idea of the freedom of the gospel from the law of Moses that he wanted to establish that idea wherever there was a Christian church outside of Jerusalem, if not there, unless this church had been established by some other Apostle. This Christian freedom was

with his a cardinal point, and to preach it everywhere was a burning passion. He doubtless hoped that through his more liberal interpretation of the Christian message he could help greatly to extend Christianity among the Roman people. And it was his desire to go to Spain also. Should he succeed in carrying the Gospel there he would have taken it from one end of the Mediterranean Sea to the other. But he must wait until the Spirit has directed him that it is the fitting time to go to the West.

And he did realize his ambition. He did do missionary work in Rome, but as a prisoner. We do not know very much about his success there. But he did have the opportunity to preach even to the emperor's household. And it is pretty generally believed that he also did missionary work in Spain between his two Roman imprisonments. Suppose his life had not been cut short, we wonder where he would have gone next. Probably to Alexandria, the next great center of civilization, unless an Apostle had established a church there. (Rom. 15:20.)

In centering our attention on Paul we do not wish to give the impression that he was the only world-missionary among the Apostles, but only that he was the most aggressive and effective one. Peter worked in Rome also; and tradition has it that this or that Apostle worked on this or that field before he was put to death.

—J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION.

Lesson for Sunday, Dec. 16, 1923.

"Come over into Macedonia and help us".

(By Rev. D. D. Martin, D. D.)

Ears are dull indeed that do not hear the missionary appeal. It is coming from every corner of the globe. It is the call of thinking men, and sad women and helpless children. No human spirit can come to its consciousness and not feel its own helplessness in this world of sin and death. The first awakened cry is for help. The only ones who have help to offer are those who have a knowledge of Christ. This Paul had, and was not slow to declare it. When the people heard of him, or came to know him, he heard their appeal.

Paul had started out on his world-wide tour as the world was then known. He had but one purpose and that was to make Jesus known to all men. It was this insatiable passion of Paul that kept his sympathies alert toward a needy world. Paul's vision was compelled by his own solitude and his own earnestness. The call to the mission field as well as to the ministry, comes when there is a consecration to serve where needed. No one can miss their call if they have an open heart and mind to receive it.

There are some very needy places in the world today and none more appealing than Africa. No place in Africa more in need than the Republic of Liberia. Here is an open door for every Negro youth who can re-

spond to a call so urgent, and one which requires so much training and skill. Other parts of Africa are opening their doors to the Negro of America. If we hear the call He who said "I am the door" will open the door to us. When we are bogged of a passion to serve the vision will come as it did to Paul, and then will we respond.

The new era of service opened to Paul when he crossed into Europe. He gave to that continent its Christian basis, and on his preaching has its civilization come. The strategic moment in the life of Paul was when he was in the state of mind that he could and did hear the Macedonian cry. The important epoch in any life is when they hear the call. If you have not heard it, turn and ask the question of your own heart have I been ready to hear the Macedonian call?

Gammon Seminary.

District Rounds

SEDALIA DISTRICT

Fourth Round

Osecola, January 5-6; Windsor, 7; Chilhowee, 8; Smithton, 10; Warrensburg, 12-13; Dresden, 16; Clinton, 19-20; Tipton, 22-23; Butler, 26-27; Sweet Springs, February 2-3; Hustonia, 4; Georgetown, 5; Mt. Vernon, 9-10; Rolla, 11-12; Lebanon, 12; Marshfield, 14; Springfield, 15-17; California, 23-24; Carthage, March 1-2; Neosho, 4; Joplin, 8-9; Harrisonville, 15-16; Knog noster, 22-23; Arrowrock, 25; Sedalia, 30-31; Beamon Circuit, April 6.

Dear Brethren:—You are about to close another year's work. "O, what will the harvest be?" You have time to make it a glorious one. By the help of the Lord let us make it one hundred per cent; then there shall be showers of blessings for all. Then the Lord will smile his benediction, the Bishop will say his, and the other men of the Conference will shout theirs.

We must be perfect in our conference claimants funds; for that is for the brethren retired, and for the widows and orphans of those who have gone to glory. We must be perfect in our Episcopal fund; for we have a vital interest in our chief pastors. We must be perfect in our Centenary, for that sets us straight with the home basis and the Foreign Fields of operation in God's Kingdom. Brethren, our making is in our hands. Let us make it worthy of the highest commendation. Still work for the Southwestern and the college.—L. R. Grant, District Superintendent.

ST. LOUIS DISTRICT

Fourth Round

Clarksville, January 11-13; Elsberry, 13-14; Buffalo, 17; Springfield, 19-20; Peoria, 26-27; Jacksonville, 27-28; St. Charles, February 2-3; Webster Groves, 3-4; Howard Place, 9-10; Kinlock Park, 10-11; East St. Louis, 16-17; Poplar Bluff, 20; Fredericktown, 21-22; Farmington, 23-24; Union Memorial, March 2-4; Gratiot St., 1-2; Desoto, 8-9; Samaritan, 9-10; Festus, 15-16; Asbury, 22-23; Lasalle, 29-30; Quincy, April 1-2. Dear laborers: We have wrought well this conference.

(Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

Subject: Gems From Books we have Read.

(Prov. 25:11; Tim. 4:13.)

My father-in-law was a slave until he was about twenty-three or five years old. He learned to read after he was freed from slavery. I have so often heard him tell how different the world appeared to him after he learned to read. So often he would speak of the insipid, stale, dismal life of one who is unable to read. I have often wondered what kind of life is led by those people who can read any yet never do read. I know people who take pride in calling themselves members of the teaching profession, who have not read anything worth remembering since they studied the English Classics of school days. Their time now is spent at the movies, at whist parties and at subscription dances.

What Have You Read Lately?

Our topic today calls upon us to make a "show down" on our reading. This ought to be a meeting in which all the young people can take a very active part. Every Leaguer ought to be an enthusiastic reader of good books. A definite part of leisure hours ought to be devoted to reading. A good many of us head but all of our reading is limited to the soupy love story fiction of our time. I am sure we ought not to spend all of our time reading the milk and water love stories of our current fiction. There are so many diamonds in the world's literary treasury, I cannot understand how any body can be satisfied with the cheap nickle store glassware contained in the stobbery love novel. What gem are you going to contribute to the meeting today?

My Gem.

I was standing on my porch late the other afternoon watching a flock of birds go by winding their way towards some southern clime. As they disappeared in the gray haze of the autumn sky, I thought of that inimitable little poem of William Cullen Bryant, "To A Waterfowl." I repeated to myself the closing passage:

He who, from zone to zone,

Guides thru the boundless sky thy certain flight,

In the long way that I must tread alone.

Will lead my steps aright.

For me the English language contains no sublimer thought. Here I am in a world literally submerged in mystery, I could not tell, to save me, what the next hour holds in store for me. I am beset on all sides by force

that I know nothing of. As regards the future, I am not only totally blind but utterly helpless. Yet, in spite of all this, I face the future entirely unafraid. With firm untrembling step I venture upon the untrodden way, because I know that He who steers the solitary waterfowl thru the uncharted sky, will surely lead me in safe paths.—J. W. Haywood, Baltimore, Md.

Quarterly Conferences

DONALDSONVILLE, LOUISIANA—

Our Fourth Quarterly Conference was held on Friday night, Nov. 9th, with Dr. W. G. Alston, our beloved and efficient district superintendent presiding. He preached a soul-stirring sermon Sunday the 4th, which was favorably commented on by all who heard him. The reports were all good. The pastor's report was the best in many years. Under his administration three new auxiliaries have been organized. The class collections have advanced from zero to average from \$15 to \$18 per week. The district superintendent has been paid every quarter by check, in full. Parsonage has been covered, premium on insurance has been paid, other repairs made, full quota of Centenary paid and thirty-five members added to the church. The amount raised during the quarter was \$422. Paid pastor up to date. Dr. J. S. Brazier was elected delegate to the Lay Electoral Conference and Dr. L. C. Speight, reserve delegate. After the business of the conference the district superintendent and pastor were escorted to the hall back of the church, to a fine reception. The hall was nicely decorated by the following committee: Sisters Reeno. Gibson, P. McClellan, Mary Mason, M. Batiste, L. Hampton and Carrie Henry. The reception was in charge of the King's Sons and Daughters, Roeno Gibson, president, and Steward Sisters A. Guidan, president. The district superintendent and pastor were dined during the week by Mr. and Mrs. M. Gibson, who served four courses in regular Creole style. Also Dr. and Mrs. L. C. Speight whose table groaned under the weight of the many dainty dishes laden with the best eatables that man's ingenuity could devise. The pastor's return was unanimously asked for. Thus closed one of the greatest conferences ever held in St. Peter's Methodist Episcopal Church.—J. S. Brazier, reporter.

HILLSBORO, TEXAS—The Fourth Quarterly Conference of Brown's Chapel, Methodist Episcopal Church,

was held on Oct. 8, 1923, Rev. J. W. Warren, District Superintendent, presiding. Roll was called, all officers being present; the minutes of previous meeting were adopted. Next was report of pastor Rev. J. H. Strait: Pastor's salary to date, \$100.90; for Centenary, \$30.35; raised for abstract, \$30.14; amount for building, \$51.36; District Superintendent's claim, \$37.50; making total raised to date, \$250.25. Added to the membership, 6. Rev. Strait's record in Hillsboro is one to be appreciated. All officials and auxiliaries paid \$1 each with their reports to cover cost of District Superintendent's claim which was \$15.00. The District Superintendent, J. W. Warren, seems to feel that in the near future Hillsboro will be one among the best charges on the Dallas District.—J. W. Warren, District Superintendent; J. H. Strait, Pastor; Dudley Chaney, Secretary.

COFFEYVILLE, KANSAS — St. James Methodist Episcopal Church: Our District Superintendent, Rev. W. C. Conwell, of the Muskogee District, Lincoln Conference, held our Third Quarterly Conference October 27-28. The district superintendent was at his best because he preached two able sermons on Sunday to a good house, all of whom were delighted to hear him. He was well pleased with the work of the local church, for the quarter. We paid the district superintendent in full up to date. Seven young boys and girls joined the church as preparatory members this quarter and three full members have been added this quarter to the membership. We also raised \$59.00 for Centenary. We have raised all of our Centenary money, \$133.00, and have our conference vouchers in hand to date. We have a small membership, mostly women and children.—J. J. Cabbell, Pastor; A. C. Jones, Sunday School Superintendent.

FRANKLIN, LA. — Our Fourth Quarterly Conference was held October 12th and 14th by the District Superintendent, Rev. W. G. Alston. Before going into business the superintendent had silent prayer for a few minutes, then six persons prayed out for our pastor, Rev. J. D. David, who was called to Bennettsville, S. C., to the sick bed of mother, father and brother, October 8th. We express our deepest sympathy for the family. The district superintendent says this was the best quarter he ever held, with all written reports and a good attendance. He also spoke on how commendable the members were working in the absence of the pastor. He was paid in full with a check. He preached a wonderful sermon Sunday p. m. The Ladies' Aid bought and paid for a nice cooking stove, a tub and a furnace for the parsonage. Forty-two dollars was raised by the following committee and turned over to the trustees. Arthur Renty, Chas. Moine, Mrs. M. E. David, Fannie Hamilton, Bertha Defils and Maud Williams. The largest number of the year communed first Sunday. Mr. and Mrs. James Walker's little son was baptised. All claims of the church are being met weekly. We solicit your prayers.—Mrs. Maggie Young, reporter.

MOBERLY, MO.—Gilem Memorial Methodist Episcopal Church: Sunday, October 14th, was the occasion of our third quarterly meeting. At 11:00 o'clock, the pastor, Rev. Spencer R. Jr., preached a heartfelt sermon. Text: "His name shall be called Jesus," Matt. 1:21. The district superintendent, Rev. C. S. Webster, arrived from Sturgeon, Mo., at 12:00 p. m., and preached a charming sermon at the 3 o'clock hour. Text: "This do in remembrance of me," 1 Cor. 11:24. The Lord's Supper was administered at this service. Rev. S. S. Pitcher of the A. M. E. Church assisted. The evening sermon, was the master-piece of the day. Rev. Webster was at his best although preaching from the familiar text: "I will arise and go to my father," Luke 15:18. Total collection for the day, \$36. The choir furnished choice music all day and rendered one special number upon request of the district superintendent. The quarterly conference was held Monday evening and was well attended. The district superintendent said it was the best attended quarter of his district, since one. No report was absent or ready, all departments of the church are doing splendid work. Upon request of the pastor the district superintendent very courteously accepted a report from the church. Raised this quarter: for Centenary, \$99; for stewards, \$180; for trustees, \$106. Total, \$385. We are removing and making some additions to our parsonage at a cost of \$750. Carpenters are at work and the six-room cottage will be ready for pastor and family within three weeks. Dr. W. A. C. Hughes of Philadelphia, looked in on us Thursday evening, October 18th, and delivered an able address on the "World Service of the Methodist Episcopal Church." We were glad to have Dr. Hughes with us. Pray for us.—Lydia Bins, reporter.

MEADVILLE, MISS.—Our Fourth Quarterly Conference convened at New Fork Methodist Episcopal Church, October 15-16. On account of the absence of District Superintendent Butler, the Rev. B. W. Robinson, pastor of the Methodist Episcopal Church, Bude, Miss., held the conference to the delight of all present. The reports of the officers showed the progress of the charge since last quarter. Paid district superintendent \$26. Sunday, Rev. Robinson preached a great sermon. His text was found in Job 14:16. Rev. H. L. Davis, preacher, and Bro. M. E. Honey, serve much credit for their faithful work in helping to build this Epworth League and Sunday School to the tent that is the best in the district. Mrs. A. J. McIntyre, Mrs. M. J. Eron, Rev. J. H. Thomas, Rev. H. Davis, have been appointed as Southwestern committee, and are asked to bring in not less than five subscriptions on the third Sunday in December. A prize will be given to the bringing in the largest number. G. W. McIntyre has been elected Delegate to the Annual Conference, 1924. Bro. J. W. Wilkerson, reporter. Fourth quarter, December 15-16. Jordan, reporter.



WHAT THE CHURCHES ARE DOING

DULUTH, GA.—Mt. Ararat M. E. Church: Rev. P. H. Kelley our pastor was assigned to this charge by Bishop F. D. Leete, December 1919. On his arrival he found our church in a dilapidated condition. Rev. Kelley at once called his board together and began to lay plans to raise funds to build a new church. On Monday, August 16, 1920, a prayer meeting was appointed by pastor, and conducted by Brother A. W. Eason. At the close of the meeting the brethren of the church began tearing down the old church and in September of the same year the foundation for the new church was laid.

The panic came upon us the same fall, which made it very difficult for us to continue our work, but, through the providence of God and wise leadership of our pastor, we have erected a modern brick veneer church, thirty-eight by fifty-eight with electric lights installed at an approximate cost of \$6,000 of which amount all have been paid except \$75.00. The parsonage has also been renovated. A large number of members have been added. The Church is spiritually alive.—Willie Howell, Reporter.

NASHVILLE, TENN.—The Rev. E. J. Guthrie, district superintendent of the Dickson District, held quite a successful District Steward Meeting at a Gordon Memorial Methodist Episcopal Church, November 14. The Rev. Gordon and the faithful members spared no pains to make the occasion a grand one. We were served dinner and supper at the church. The congregation seems happy with their new pastor and everything seems bright for the future of the Dickson district.—Rev. Gordon, P. C.; Mrs. Lillie A. Hill, reporter.

EOLA, LA.—A great storm struck the parsonage September 29, 1923, the pastor and family were in bed, the pastor's wife and daughter had just arrived from Boyce, La., and about 9 o'clock we heard a voice singing, "Since Jesus Came Into My Heart," and a rap at the door, they marched in and laid upon the table 100 pounds of choice groceries and a cash purse. This project was led by Bro. S. Williams, Sister A. B. Ford, Velma V. Williams, Mrs. Octavia Williams, Mrs. Ardel Williams, Tug. W. Williams, Jasper Carter, Len Robinson, William Whirl, William Harper, George Johnson, Fannie Mizer, C. Mizer, Mary Hall, Ardill W. Ford, Nancy Scott, Lex Windfield, Robert Lewis, Iola Ford, Jr. The presentation speech was made by Miss A. B. Ford; response by the pastor. Prayer was offered. Come again.—

Rev. E. W. Jackson, pastor.

LINCOLN, NEBRASKA—Newman Methodist Episcopal Church: There has been a constant increase in the enthusiasm in the members of the Newman Methodist Episcopal Church which is shown in the recent drives made for the Centenary and other church expenses. We are glad to say our Centenary and all of our other expenses are paid up to date. Our Pastor, Rev. Geo. W. Carter, has been very busy in directing drives and managing other affairs of the church. Newman Church feels that it has a man equal to the task and is putting things over in fine shape. Every effort of the pastor has been highly appreciated and from all indications he seems to feel the same toward his congregation. He has our good wishes and heartiest support in every effort he puts forth to bring Newman to the front.—Marie Tucker, reporter.

LOVELADY, TEX.—Sunday, September 23 was a very successful rally day at White Rock Methodist Episcopal Church, on the Lovelady Circuit. Our pastor, Rev. G. W. Gill, preached a wonderful sermon, which was enjoyed by all. The membership was divided into tribes with an equal number for each tribe. The leaders of each tribe and the amounts raised were as follows: Leader of tribe No. 1, Paulina Davis, \$16.70; No. 2, Focella O'Neill, \$18.37; No. 3, Artie Klinton, \$7.81; No. 4, Emma O'Neill, \$7.50; No. 5, Willie L. O'Neill, \$5.30; No. 6, Adline Wooten, \$31.60; No. 7, Willie Wooten, \$31.82. Public collection, \$4.36. Collected for Centenary, \$32.00. Total for the day, \$155.46. Rev. Gill is nearing the close of a very successful year's work at this point. A beautiful parsonage has been completed and plans are in operation for the repairing of all the churches on the circuit. The membership is rekindled with his splendid leadership and will be much disappointed if he should not return.—Mrs. Marjorie O'Neill Hadnott, reporter; Rev. G. W. Gill, pastor in charge.

SUMMIT AND MAGNOLIA, MISS.—The recent Trustees Rally at Magnolia and the Pew Rally at Summit, were a complete success. The reports from the following captains and pew leaders are acknowledged: Sister Willie M. Holland, \$72.00; Sister Mary Fletcher, \$64.00; Fernwood Lumber Co., \$100.00; A. L. Holland, \$45.00. Total, \$285.00. The Pew Leaders reported as follows: No. 1, Lensie Kemp, \$2.10; No. 2, Lula Tucker, \$5.00; No. 3, Mary Newell, \$5.25; No. 4, Roberta Cain, \$8.50;

No. 5, Gussie Adams, \$6.05; No. 6, Bershoel Allen, \$5.20; No. 7, Rennie Brumfield, \$4.30; No. 8, Diona Kerkwood, \$3.95; Lila Lewis, \$11.05; No. 10, Carolina Welcher, \$4.25; No. 11, Jeff Rist, \$1.00; No. 12, Dora Dillon, \$3.75; No. 14, Lillian Williams, \$1.45; No. 15, Mohala Hazelwood, \$3.00; No. 16, John Martin, \$1.75; No. 17, Ellen Rollins, \$1.00; No. 18, Addle Brown, \$10.25; No. 19, Dozzle Waterman, \$2.25; No. 20, M. L. Boco, \$2.00; No. 21, Ellen Washington, \$1.50; No. 22, Harry Lewis, \$1.00; No. 23, A. L. Holland, \$5.00; No. 24, W. M. Holland, \$5.00. The members also paid for 40 seconds on the Centenary clock, \$20.00. At Magnolia they paid for 28 seconds, \$14.00, making a grand total of \$439.00. We have not only paid our Centenary quota, but \$23.00 over. The Pastor, Rev. A. L. Holland, is on the job. Dr. M. R. Walker, District Superintendent of the New Orleans District, was with us on the 23rd of October and preached a good sermon.—Harrison McGoway, reporter.

LYONS, TEXAS.—The members of East Tabernacle Methodist Episcopal Church have just closed a successful rally, spiritually and financially, under the auspices of our worthy pastor, Rev. D. A. Runnels. He preached a noble sermon. Our worthy superintendent also was with us that night. He also brought out great truths. We had a few nights' bazaar. On Sunday following, the captains brought in the following reports: Captain No. 1, Green Flemings, \$12.46; No. 2, Wade Roberts, \$8.15; No. 3, George Roberts, \$3.50; No. 4, Ellen Dotson, \$13.20. After all collections were called we had taken in \$85,000.—I. A. Roberts, reporter.

HOLLY SPRINGS, MISS.—On the evening of October 23, while the Pastor, Rev. L. A. Armstrong was at the Parent Teachers' Meeting at the public school, a band of faithful members of Asbury Methodist Episcopal Church, lead by Sister P. W. Tucker, surprised the family by coming to the parsonage singing "Bless be the tie that binds our heart in Christian love" and laid on the dining room table over 125 pounds of choice groceries. Among the gifts were sacks of flour and meal and many other good things. After a few remarks by Prof. E. H. McKissack, the pastor's wife responded by thanking them, inviting them to come again. Thus this faithful band departed singing

When we assunder part it gives us inward pain,

But we shall still be joined in heart, And hope to meet again.

We take this method to thank them praying God's blessing ever to rest upon them.—L. A. Armstrong, reporter.

McGEHEE, ARK.—September 21st while holding an election in Scott's Chapel Methodist Episcopal Church for a delegate to the lay conference December 5th, and after we had finished our business and the writer was making some announcement a crowd rushed in to the church singing and put at the feet of the pastor meat, rice, molasses, lard, meal, sugar, apples, baking powder, soap, sweet potatoes, Irish potatoes, flour, pine

apples, starch. The storm was lead by the president of the Ladies' Aid Sister Louise Anderson. Both Baptist, A. M. E. and M. E. Churches took part in the storming. The amount of groceries was \$7.25 and \$2.05 in cash. We say such visitors are always welcome call again.—J. W. Terrell, pastor.

MARTHAVILLE, LA.—Our church at Bayou Sea is alive; we just closed a financial drive with the following results. Received one member into the church, raised seven dollars Centenary money. Paid on pastor's salary \$16, and did some needy repairs on the church. Plans are on to re-shingle the church, the money is in the treasury to accomplish this work. There are some loyal members at Bayou Sea, they have been somewhat discouraged by so many members leaving the church, but they have taken on new life this year and are looking forward to a better and brighter day for the church.—C. C. Smith, pastor.

WINONA, MISS.—Mrs. F. C. Cauthon and the good women of the church locked arms with the pastor to cancel the Centenary quota before the clock struck twelve on October 31st, and so on October 25th, we sent to the area secretary a cashier's check for \$26.00. The following members paid their pledges in full: Mmes. L. R. Wadlington, G. A. McEwen, Clara Wadlington, A. G. Grissom, Maggie Haywood, John Potts, Steve Ingram. Total quota for the five years, \$1,450.00. We are now planning to put over our quota for the *Southwestern Christian Advocate*.—D. E. Simmons, P. C.

GRAND BAYOU, LA.—October 14th was a high day at Grand Bayou, La., at Corinth Methodist Episcopal Church. The Grand Independent Order of Knights of Love of Louisiana, and the Burial Association turned out. The Rev. J. E. Rolax, District Superintendent of the Shreveport District, was with us and held the third quarterly conference, and he was paid in full, \$25.00. The district superintendent preached a great sermon, and the people were glad to hear him. Our collection for that day and night was only \$125.35. We had with us that day, Rev. M. C. Harrison, of Monroe, La.; Rev. Tom Shivera of the B. C. Church, Rev. N. Black of the B. C. Church and the pastor. We had a grand time. We had about 800 people on the ground that day. Corinth is yet alive and the members are still standing by their pastor.—Jarrett Green, reporter.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

THOMAS.—Rev. I. S. Thomas, a retired minister of the Mississippi Conference departed this life September 3, 1923, near Pochontas, Miss.

He served the following charges:

Florence, Chunky, Jackson Circuit, Trenton, Columbia, Hazelhurst, Liberty and Gloucester, Kenolia, Fernwood, McNair, Yazoo City and Kemper. He spent thirty-one years in the effective rank. At the time of his death he was a member of the Bolton Quarterly Conference. Funeral service conducted by J. C. Smoot, pastor, assisted by Rev. J. M. Turner of the Baptist Church. He leaves several children and a host of friends to mourn.—J. C. Smoot, Reporter.

SULLIVAN.—Sister Candace Sullivan, Cotton Plant, Fla., a faithful member of Wesley Chapel M. E. Church departed this life in full triumph of Christian faith at the age of 65 years. She served the church for 40 years and was a member of the Sunday Morning Band No. 468. The above lodge performed the burial ceremony of the S. M. B. The funeral service was conducted by the pastor, Rev. E. L. P. Johnson, assisted by the Rev. Sister E. L. P. Johnson. Her remains were laid to rest in Wesley Chapel Cemetery. She leaves four daughters, three sons and a host of friends to mourn her death.—J. H. Nelson, Reporter.

CHARLES.—It is with sorrow that we chronicle the death of Mrs. Margaret Charles, mother of Rev. H. B. F. Charles; which occurred at Houma, La., October 20. Mrs. Charles was a devout Christian and an old member of the Mt. Zion M. E. Church of New Orleans. Her remains were brought here for burial. Her funeral was largely attended by a concourse of sorrowing friends, and we extend our heartfelt condolence to Rev. Charles in this moment of grief. Rev. Cornelius our pastor officiated at the funeral, ably assisted by Rev. Lang. Price, Jenkins, Landry and Robinson.—E. J. Lacais, Reporter.

JAMERSON.—Mr. Urisa Jamerson, the step-son of the widow Mrs. Katie B. Jamerson, of Yazoo City, Miss., died recently. He leaves a large family to mourn his loss. His father was a preacher in the Methodist Episcopal Church, and went on before him. Age 49 years. Rev. D. J. Price officiated.

ISIDORE.—Mrs. Elizabeth Isidore, a member of Trinity M. E. Church, New Orleans, died peacefully, Sunday, November 18, 1923. Sister Isidore was a member of Trinity for 66 years, during that time she served as class leader and chaplain of the Epworth League. She was always willing and ready to perform any task assigned her. It was never too cold or too rainy for Sister Isidore to attend church. She leaves one son, and a daughter to mourn her passing. Rev. Jenkins, assisted by Rev. T. F. Robinson and others, conducted the services.—Mrs. Anna Smith, Reporter.

and with a sacred opportunity to do our best. So let us begin now to lay constructive plans to build the Sunday School and Epworth League at every church in each charge. Let the entire force throughout the district unite their efforts and center their aims on building up a great Sunday School and Epworth League work throughout the district. Let the pastors see that these organizations are operating in each church in his charge. Our next convention will be held in Collinsville, Ala., along with this convention, the District Laymen Association will be held. Mr. M. K. Jackson is president of this department and he joins me in appealing to you to do your best that the great program of this church and the Master will be put over with credit. Yours for success.—J. H. Redrick, P. O. Box 324, Gadsden, Ala.

CRESCENT CITY NOTES

MT. ZION.—The generous and broad visioned spirit of our church which is shown by all departments, is quite a speculation as to what the near future will bring forth. The Boy Scouts constitute the nucleus of tremendous interest. Our Parochial school, conducted by our Miss Flora Shaw, with an unusual large attendance is doing nicely. Our Sunday School was quite alive with patriotic songs. Again no more significant contribution to the community and welfare of our church could be made by any other, that the inspiring music by our choir full of pathos, which has aided mutually in bringing souls to Christ. We had one baptismal by immersion, three admissions and 193 communicants. On Tuesday night our class was largely attended, after which we went into an election of delegates to the annual conference. Brothers S. S. Obee and H. J. Edwards were the opposing candidates, but recognizing the splendid services rendered by Brother Obee in the past and knowing of his stirring qualities and devotion to church work, and a sponsor of no mean ability, Brother Obee was overwhelm-

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ingly elected by an almost unanimous vote. Brother J. Howard Lunnon was elected as reserve, or alternate. Our pastor, Rev. Cornelius Johnson was tendered a surprise during the week, and many packages were presented. Sister Mildred Jones an Octogenarian was treated likewise in addition to a nifty purse. The officials of Mt. Zion are very optimistic of the near future. May God ever bless our church.—E. J. Lacais, Reporter.

WESLEY CHURCH.—Rev. Stanley and board of trustees are beginning to move along all lines, making preparations for the annual conference, painting the hall and making repairs. The ice cream feast given by Mrs. Buchanan, president of the Sons and Daughters of the Conference and under the leadership of Mrs. Carr, of the Christian Soldiers was a great success, given for the benefit of the pipe organ. Amount raised by the Sons and Daughters of Conference \$73.66; amount raised by Christian Soldiers \$9.25. Total \$82.91.—L. L. Harrison, Reporter.

DISTRICT ROUNDS

(Continued from page 13)

ences year, but we cannot stop because of past achievements. Let us go on to perfection. Kindle revival fires and keep them burning, raise your Centenary quota in full, get your full Southwestern quota; let Dr. King go to the general conference with a glad heart and the good news that the Southwestern is self-supporting. Yours in the name of Christ and for the spread of His Kingdom.—LeRoy Woolrich, D. S.

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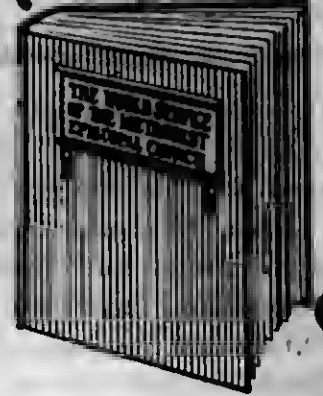
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INQUIRY

Mr. and Mrs. Will Norwood are inquiring as to the whereabouts of their lost son, George Louis Norwood. Anyone having such information please write us at 210 Woodruff Ave., Toledo, Ohio. He was last heard of a year ago in Ellingsburg, Wash. He is 19 years of age.—Mr. and Mrs. Wm. Norwood, 210, Woodruff Avenue, Toledo, Ohio.

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SPECIAL NOTICES

To the Sunday School and Epworth League Workers of the Birmingham District of the Central Alabama Conference. The Central Alabama Annual Conference for the year 1923, has come and gone, and we are now entering into a new year, with a special task and binding duties before us,

Southwestern Christian Advocate

LORENZO H. KING,
Editor

Vol. 50

New Orleans, December 13, 1923.

No. 51.

THE METHODIST BOOK CONCERN.
Publishers

STATEMENT TO THE CHURCH

To the Members and Friends of the Methodist Episcopal Church, the Board of Foreign Missions sends Greetings, and calls upon all to rejoice over the victories which have been won for the Kingdom of our Lord during the year closing October 31, 1923,

The results achieved have given increased confidence in the ability of our leaders and their devotion to their work.

The large increase in the number of missionaries and members on the foreign field; the substantial reductions of indebtedness and operating cost in the administration; the steady advance of Christian ideas and ideals, and above all the manifest continued presence of the Spirit of God, all afford reasons for devout thanksgiving. The results of the past year have given increased faith and new courage for the work in the coming year.

The year we are now entering will mark the passing from the Centenary into the World Service period. In the transition there must be no uncertainty in raising the levels of our liberality. For the followers of Christ, calendars cannot control contributions. A needy world still waits for the message of salvation which the Church can give. Never were opportunities so many and so manifest. Never was the challenge to the faith of the Church so compelling. Never was the call of the Christ more clear.

With increasing faith we must move wisely, but move steadily forward. The Centenary period prepared us for the larger liberality necessary for the greater task of the tomorrow.

We call upon our Methodist people everywhere to lay hold upon the unlimited resources of Faith and Prayer, always available for the work of the Kingdom, that eyes may be opened to see the world need; to meet the world challenge; to share in the necessary sacrifice in service with Him in the conquest of the world. In this task we ought not, we must not, we will not, fail him. Bishops, C. L. Mead, Chairman; H. C. Stuntz, C. W. Burns, Edgar Blake. Ministers, Merle N. Smith, R. B. Urmy, L. H. Murlin, W. H. Phelps. Laymen, E. W. Halford, G. B. Hodgman, F. D. Howard.

THAT THEY MAY BE BROUGHT TO A NEW RESPECT FOR LAW

In Philadelphia, where a strong fight is going on against the criminal classes and especially the violations of the Eighteenth Amendment, 300 pastors, on Sunday, November 18, read the following platform calling for law-enforcement and gave the people a chance to vote on the same by rising. It was approved unanimously, over 200,000 voting.

"Law will always rule this country. The courts of the Nation are the final guardians of its supremacy and that of the Constitution. We praise and pledge our support to all those who are upholding the Constitution of the United States by depriving lawbreakers of the use of their property and giving them long prison sentences.

"And in this crisis we appeal to all Federal and State Judges to enforce vigorously, without fear or favor, the Eighteenth Amendment to the United States Constitution and all laws to carry it into effect; and we call upon our Judges to act with such instant courage, speed, and vision that the cynical and indifferent will be at once brought to a new respect for law, the lawbreaker forced to cease his lawlessness and the great peril now threatening our institutions be removed."

Now let the application of this lofty sentiment of enforcement of law and respect for law be made universal in reference to law-breaking of every kind and in every section of the nation. There is no more to be gained by the enforcement of prohibition laws than by the enforcement of laws guaranteeing to human beings the right to citizenship in a Christian democracy. The right to life, liberty and the pursuit of happiness is *more* fundamental than the right to be regulated as to what beverage one drinks. While this paper stands in fullest accord with the legitimate efforts of the nation to regulate and suppress the traffic and evils of drink, we stand unequivocally for the exercise of the same zeal, the same vigilance and the same purposeful prompt and determined action on the part of the law abiding moral and religious forces of the nation to the effect that the 14th and 15th Amendments shall be enforced.

Why is the American church so hilariously industrious in suppressing the drink traffic and at the same time so mute and inert in suppressing that dual form of civic and political organization that makes flesh out of one race group

and bone out of the other. Or why does the American church stand by and hold the garments of those who are daily, studiously, and without serious restraint, effecting the martyrdom of the disadvantaged race group of our Christian country.

If the American church took seriously the teaching of Jesus as to the value of every human being, and of all life, it would remove by its moral impact brought to bear, every superficial and unjust barrier thrown up against the Negro by a hostile and prejudiced caste system, which the church seems tacitly to abet.

Brotherhood is the fundamental concept of Christian society. This ideal of human society must stand or fall. The imperative note of the church—the only one that can evoke respect, universal respect and sanction of the Church, must be her hectic heralding of this truth of the Kingdom, without which there is no adequate ideal for human social integration and salvation. "Of a truth, I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is acceptable to Him."

Then, here is the big task of the Christian church. Why does she hesitate? Why does she procrastinate? Why does she allow herself to be obsessed with the secondary; why pre-occupied with the gleams, when the effulgent vision stands out in all of its splendor illuminating the path of duty of mankind for man.

The driest prohibition area within the United States would be the 12,000,000 Negroes of the nation if the church would as seriously and sacrosanctly champion the rights of humanity of every color and of every race.

For fifty years and more the Negro has been setting forth his platform calling for law enforcement respecting his primary manhood rights and for a half century he has stood baffled as he has seen these rights systematically negated by a series of political subterfuges imposed by a section of the nation that defies our sovereign Federal Government. May the American church soon retrieve the confidence of twelve million Negroes, long since lost by reason of her dalliance with fundamental truth and practice.

OUR NATION AT PRAYER

On Wednesday, December 5th, the American Congress was opened for the most strenuous session in its history. Since the last session the Nation has been brought to grief by the premature precipitate death of our former chieftain, the late lamented Warren Gamaliel Harding a man of the highest ideals of Christian character and of comprehensive constructive statesmanship. Of him his successor poignantly said: "The world knew his kindness and his humanity, his greatness and his character. He has left his mark upon history. He has made justice more certain and peace more secure. The surpassing tribute paid to his memory as he was borne across the continent to rest at last at home revealed the place he held in the hearts of the American people."

A lamenting nation needs to be grateful to God that our rock-ribbed ship of state steers steadily on toward its haven as the divinely ordained instrument in the economy of God to mediate the reign of universal righteousness in our world order. Appropriately and in more than a perfunctory way did the nation pause at its first session of the Congress and through the Chaplains of the Senate and the House utter the prayer that "the Lord himself should direct our paths" and that "our footsteps may press the paths of righteousness and good will toward all men."

In simple but dignified and lofty language, the Chaplain of the Senate, the Rev. J. J. Mnir, D. D., offered the following prayer before that body:

Oh God, our times are in Thy hand.

Thou dost appoint the bounds of our habitation, which we can not pass. We recognize Thy goodness in preserving our lives. Grant that they may be devoted to the highest interest of all those concerned in the welfare of our land. May the Lord Himself direct our paths, and may we find them, like the path of the just, shining more and more unto the perfect day. We ask in Jesus Christ's name. Amen.

The companion prayer in the House of Representatives was offered by Chaplain James S. Montgomery, D. D., as follows:

Let Thy presence, our Heavenly Father, direct our minds and hearts this day, that our labors may be efficient, that our paths may be plain, and that all our ways may be gentle and benevolent. Be graciously near us, that we may be wise servants unto Thee and unto our country. Day by day may our footsteps press the paths of righteousness and good will toward all men. In our deliberations help us to go forward with wisdom, patience, and fortitude, and hasten the coming of Thy kingdom, and may we never wrong no man. In the Spirit of the Master. Amen.

May it be true that the Nation's representatives from all sections of our good and great country shall be devoted to the highest interests of all those concerned in the welfare of our land and thus may their deliberations hasten the coming of His Kingdom, **wronging no man.**

THE NEGRO WINS

Because New York University, a big democratic educational institution of the North holds to its ideals of offering its unlimited opportunities for culture to all seekers after truth, and thus draws no color or race lines. Countee P. Cullen, a Negro youth of just twenty summers, a member of the junior class of the College of Arts and Pure Science has won second prize in a poetry contest conducted by the Poetry Society of America.

In the contest were 700 students representing 63 colleges and universities throughout the United States. The achievement is one of pure merit and represents the possibilities and potential capacity of the race group to which young Cullen belongs. This excellence of Mr. Cullen is an excellence in art; in one of the fine arts. Poetic art involves the power of invention, high thought deep insight, uncommon speech. A famous phrase of Matthew Arnold was that "Poetry is a criticism of life," while Wordsworth held it to be an attitude of mind toward the phenomena of life. To him, the poet "is a man speaking to men; a man, it is true, endowed with more lively sensibility, more enthusiasm and tenderness, who has a greater knowledge of human nature and a more comprehensive soul than are supposed to be common among mankind; a man pleased with his own passions and volitions and who rejoices more than other men in the spirit of life that is in him."

That a young Negro so tender in years should exhibit such an endowment as is

(Continued on Page 4)

PRESIDENT COOLIDGE AND THE NEGRO

In his formal Presidential deliverance to the American Congress December 6th, President Coolidge broke what has been generally characterized as his sphinx-like silence, giving the world a close-up of the man not only as such but as chief executive of the greatest nation on earth.

The President's message was comprehensive yet succinct, cogent, and we think, convincing on the commanding issues before the nation. With a courage highly commendable he approached, and offered a sane solution for the big problems that, for the past five or six years, have held forth over the national life their portentous significance like a black cloud of vengeance ready any minute to burst with floods of destruction upon the plains beneath. Among other things, he spoke on the tariff, foreign relations including the much discussed World Court, on fiscal conditions, on educational welfare, on immigration, agriculture, prohibition, and the railroads.

It is of course unnecessary to remark that there is among Negroes a growing, very marked and intelligent interest in every subject alluded to: for the Negro is increasingly conscious of his citizenship heritage and status in the nation despite much loose and senseless agitation to the contrary. Nevertheless, 12,000,000 American Negroes were awaiting with death-like silence their Chief Executive's specific reference to themselves: as it has been the custom of former Presidents to make such reference to the group.

"Numbered among our population," said President Coolidge, "are some 12,000,000 colored people. Under our constitution their rights are just as sacred as those of any other citizen. It is both a public and a private duty to protect those rights. The Congress ought to exercise all its powers of prevention and punishment against the hideous crime of lynching, of which the Negroes are by no means the sole sufferers, but for which they furnish a majority of the victims."

"Already a considerable sum is appropriated to give the Negroes vocational training in agriculture. About half a million dollars is recommended for medical courses at Howard University to help contribute to the education of 500 colored doctors needed each year. On account of the migration of large numbers into industrial centers, it has been proposed that a commission be created, composed of members from both races, to formulate a better policy for mutual understanding and confidence. Such an effort is to be commended. Everyone would rejoice in the accomplishment of the results which it seeks. But it is well to recognize that these difficulties are to a large extent local problems which must be worked out by the mutual forbearance and human kindness of each community. Such a method gives much more promise of a real remedy than outside interference."

These references to the Negro thrown into Mr. Coolidge's message revealing as they do the "milk of human kindness" in the man, are nevertheless not one whit in advance of the message of Republican presidents for the last quarter of a century. It is the same stereo-

typed reactionary wording which we have been hearing, only hardly as aggressive, every four years on the eve of the vote getting campaign. In fact, hardly does it compare with those high sounding words of the last successful standardbearer of the Republican party in courage and progressiveness. What those, lofty in sound, lacked in execution, may these lacking in sound and a sense of inescapable comprehensive obligation, make up in execution and accomplishment on behalf of the most outraged, exploited group in American life today.

Why does Mr. Coolidge speak with such gusto of the largesse of national funds given for vocational training of Negroes in agriculture, and of the meagre amount proposed for the measured education of an exact number of Negro physicians needed each year. Much for vocational agriculture; little for professional training for a race. A half million dollars for the professional training of a group of American citizens 12,000,000 in numbers! But it is not so much the amounts after all, but the suggested national policy to educate the group along a certain line—the policy endorsed by Mr. Coolidge of ignoring the unlimited diversities within the group and superinducing a special type of education upon the group; educating the group to be the tools of the social organism in ways totally irrespective of personal and individual bent; the fostering of the caste and class spirit in our American civilization. All of which reverts back to the common sin of doing violence to the Christian conception of the inherent worth of personality and its right to an environment and culture that will give to it the largest possible opportunity for development in its divinely directed course, irrespective of group or race lines. As a human being made in God's image, the Negro reserves his inherent personal right to enter for life service every field of cultural discipline that has made the President America's first citizen.

Pity the President fails in his allusion to the race problem to evince any big constructive statesmanship powers of discernment. Like most of the nation's leaders, Mr. Coolidge reveals an erroneous philosophy of the nation's most vexing problems of race adjustment. His errors are fundamental and fatal to ethical adjustment. He speaks of the Negro as though the group were extraneous to the American body politic; whereas, in history or statute there is absolutely no provision in our American political institutions for race discrimination or distinction such as he assumes and seeks to make provisions for. However it may be vitiated by wrong policy and time serving politicians, the genius of our American government and its institutions lies in their inclusiveness, without discrimination, of all men on the basis of freedom and equality of opportunity. The growing tendency to legislate for the Negro as a special group in American political life is anomalous in democracy and tends to multiplied difficulties and increased confusion in national life. All legislation should be enacted for all the people alike, and enforced on all with no

group distinctions formed on the basis of color or race.

The other fundamental error in the President's philosophy lies in his accustomed reference of the problem of group adjustment to the several local communities. It correlates admirably with the error already alluded to. Politically, group adjustment is primarily a national and not a local community problem. National ideals emanating from the lofty idealism of the great Constitution and Declaration of Independence, must be the determinants in any worthwhile system of nationalism. The multiplication of local political ideals conflicts with a vigorous nationalism and likewise means confusion in the national life because it admits of partisanship along racial or class and caste lines. A healthy, vigorous, nationalism, a sovereign democracy, that seeks a common national life fostered by a democratic type of institution of the people, by the people and for the people is the most desirable type of government yet evolved by civilization. Such is the type intended by the founders of our own government, and it can only be perpetuated in proportion as the genius of the national government is the dynamic of our common civic and political life. When the President of this great nation refers the most pregnant pressing problem of our present and future national well-being—the problem of political and civic adjustment of the races—to local communities, for solution instead of reserving that power to the sovereign centralized corporate public opinion of the nation, here therein surrenders to the partisan prejudiced whims of each local community the right to treat the minority or disadvantaged group as it pleases.

No, Mr. Coolidge, you cannot surrender to localities that inherent right and duty which is the nation's, to promulgate, maintain and guard every right that belongs to the Negro not as a Negro but as an American citizen. And when the Federal Government promptly exercises this function, it should not in any sense be termed "outside interference." We sincerely hope the President's conception may become materially clarified during coming months and that he will recognize his high privilege to administer the affairs of this great democracy in the interest of all the people and in the fear of the God of the Nation.

Personal and General

Prof. R. C. Barrow, Superintendent of Schools, Little Rock, Ark., was a pleasant caller at our office last week.

The Rev. T. H. Johnson our successful pastor and Southwestern booster of Cape May, N. J., sent us a check for \$22.50 covering the cost of his entire quota of new subscriptions to the Southwestern Christian Advocate.

The Little Rock Conference sends to the General Conference as delegates the following persons: Ministerial, J. M. Cox, President; G. T. Saxton, District Superintendent

(Continued on Page 4)

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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GLADNESS IN SERVICE:—

Serve the Lord with gladness.
Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good.—Psalm 100:2, 4.

PERSONAL AND GENERAL

(Continued from Page 3)

Reserves, W. S. Sherrill, Pastor; B. F. Neal, Pastor. Lay, Mrs. H. M. Nasmyth, Superintendent; Mrs. A. C. Freeman, Teacher. Reserves, G. T. Taylor, Dean; A. N. Neely, Farmer.

West Texas Conference in session last week at Fort Worth, elected as General Conference delegates, the following persons: Ministers, President R. N. Brooks, L. H. Richardson, Pastor. Reserves, J. W. Warren, District Superintendent. Lay, Mrs. Harry Swann, Housekeeper; E. W. Kirkpatrick, Teacher. Reserves, Robert Atkinson, Teacher; W. M. Gordon, Y. M. C. A. Secretary.

We have just received information of the sad death of Dr. E. W. Kinchen who two years ago was transferred from the Louisiana Conference where he was serving most efficiently as Superintendent of New Orleans District, to the Lexington Conference where he was serving most acceptably as pastor of Asbury, Lexington, Ky., when he died. More will be said of Bro. Kinchen later. Surviving him are a faithful widow and ten children.

General Conference delegates from the South Carolina Conference recently elected are as follows: Ministerial, A. R. Howard, District Superintendent; J. W. Moultrie, Area Secretary; R. H. Harrington, Pastor; J. F. Page, District Superintendent. Reserves, J. B. Taylor, Pastor; J. C. Martin, District Superintendent; C. C. Clark, Pastor. Lay, J. B. Randolph, President; W. L.

Caldwell, Mail Clerk; E. J. Sawyer, Lawyer; S. J. McDonald, Mail Clerk; Reserves, Mrs. Daisy M. Bulkley, Field Secretary; T. H. Pinckney, Teacher; J. R. Levy, physician.

The Roman Catholic Church sees that Washington is to be increasingly the strategic center of the world. Consequently, she is fortifying herself here in a masterful manner. A statistician points out the rapidity with which the Vatican is spreading over the Capitol. "While there are only about 38,000 white members of the Catholic Church in the District of Columbia, they have twenty-six churches and parochial schools and five institutions of higher education. These five institutions are: The Georgetown University, the Columbia University, Trinity College, the Catholic Sisters College, and The Catholic University of America with its eleven affiliated colleges. In these five institutions there is an investment, including endowments, estimated at over sixteen millions of dollars and a campaign is now under way for five millions of dollars. There are in these five institutions 3,875 students. The Catholics have already gone far toward making Washington their greatest educational center in the world."

SPECIAL JAPAN EARTHQUAKE NUMBER OF MISSIONARY NEWS

The January number of Missionary News ready December 10th, will be a special issue devoted to the subject of the Japan earthquake, and the rebuilding of Methodist properties. It is designed to be of use to churches and Sunday Schools in promoting the Christian offering for the Earthquake Fund.

Copies of the January Missionary News will be furnished free to pastors and churches desiring to distribute it throughout the congregation in connection with taking an offering.

Send all requests stating the number of copies desired immediately to Missionary News, 150 Fifth Avenue, New York City

THE NEGRO WINS

(Continued from Page 2.)

here delineated by one of the greatest English poets argues conclusively, it would seem, that the Negro is made of the same stuff as other men are made of, and will exhibit that divine endowment when his aspirations and refined impulses are not obstructed in the interest of pagan theories and color prejudices. This is not Cullen's only or first victory in the cultural field. While a student in DeWitt Clinton High School, the Federation of Women's Clubs offered a prize for poetry. This young Negro won out over his white competitors, with the following poem:

I have a rendezvous with Life,
In days I hope will come
Ere youth has sped and strength of mind,
Ere voices sweet grow dumb;
I have a rendezvous with Life
When Spring's first heralds hum

Sure, some would cry it better far

To crown their days in sleep,
Than face the wind, the road and rain.
To heed the falling deep,
Though wet, nor blow, nor space, I fear,
Yet fear I deeply too.

Lest Death should greet and claim me ere

I keep Life's rendezvous.

In the present contest, in which a University of Chicago student won first prize, Cullen's poem consisted of 200 lines, with the topic "The Ballad of the Brown Girl." Two stanzas follow:

Oh, lovers, never barter love
For gold or fertile lands.
For love is meat and love is drink.
And love heeds love's commands

And love is shelter from the rain
And scowling stormy skies;
Who casts off love must break his heart
And rue it till he dies.

To say nothing of other race poets, with Cullen and Dunbar to our credit, who would persist in denying the right of the Negro to rightful respect at the bar of universal human judgment as a man capable of the highest culture and discipline which any other group can experience.

Young Cullen is an honored contributor to the columns of the Southwestern Christian Advocate. He is the son of the Rev. F. A. Cullen, Pastor of our Salem Methodist Episcopal Church, New York City. Also he is a contributor to various magazines. In the November Bookman appears his poem "To a Brown Boy." His "Dance of Love" is perhaps his best poem to date. His "Judas Iscariot" printed in this paper March 15, 1923, created most favorable comment among our thousands of readers.

If the Negro continues his achievements in the field of arts many current inhuman theories concerning the group's native incapacity will have to be revised or abandoned.

FREE BOOKS FOR RURAL PASTORS

Those who have attended the Summer Schools for Town and Country Pastors, conducted by the Board of Home Missions and Church Extension, and have taken the courses in Social Hygiene will be interested to know that arrangements have been made through a friend to furnish without cost, upon application, to any one of the men attending these Summer Schools any or all of the three books.

The Dynamic of Manhood—(158 pages) by Luther Gulick, M. D.

The Rational Sex Life for Men—(95 pages) by M. J. Exner, M. D.

Life's Clinic—(69 pages) by Edith Houghton Hooker.

These books are all published by the Associated Press, but pastors wishing to accept this offer should write to Paul L. Vogt, Superintendent Department of Rural Work, 1701 Arch St., Philadelphia, Pa.

SOME THINGS THE GENERAL CONFERENCE SHOULD DO

By Dr. W. G. Alston, District Superintendent, LaTeche District, Louisiana Conference

I have just read with interest an article written by Bishop Henderson, touching some measures that should be brought forward by the next General Conference. There are so many things that he failed to speak of, which I think are just as important as those that he mentioned, that I am forced to let them come.

The very first thing in my mind that the coming General Conference should do, is to remove the time limit from the General Superintendency. The matter of inefficiency of a General Superintendent should be determined by the vote of the General Conference, and not by the number of years that he has lived. Some of the Bishops, who were automatically retired (because their bounds were fixed and they could not pass), are just as active today as they were fifteen years ago. Some of the Bishops can do more effective work at the age of seventy-three than they could do at sixty-three. The fact is, I think they are more like the blessed Christ, at the age of seventy-three than they ever were before. For if there is any man in the church who ought to be like Jesus and do as he would, it is a Bishop. Give the Bishops a chance to work the longest possible hour with the Master in lifting this old world toward the face of God. If the General Conference sets up a barrier which will hinder these sainted men from doing this, it will have a hard time getting through the gate.

Another thing the General Conference should do is to see to it that the membership of an Annual Conference shall be composed of ministers only. If the laymen are to become members of an Annual Conference, it will not be very long before an Annual Conference will be made up of laymen only.

The General Conference of the Methodist Episcopal Church can not conscientiously bring forth any law that will admit laymen into an Annual Conference. The General Conference should hold to that beautiful paragraph in her law which gives a Bishop both the power to nominate and appoint district superintendents. I think it is perfectly all right for the Cabinet to pass its opinion upon the

men who might be appointed District Superintendents; but to take this matter entirely out of the hands of the presiding Bishop is absurd. I do not think that the conference or the cabinet should nominate district superintendents. The coming General Conference should also enact a law which would provide for the support of pastors and district superintendents in the United States through the Board of Home Missions, just as the Foreign Board provides for the salaries of her pastors and district superintendents upon the foreign fields. It can be done in the home field. Let all monies for the support of pastors and district superintendents be sent to the Home Board. Let the pastor who is the key-man to the whole situation have a little more consideration in the program of the great church. Let his salary be provided for just as the Bishops, Editors and Secretaries of the church.

Take the pastor out of the program and you will have to lay your pen aside. There will be nothing else to write. The General Conference must by all means, give the pastor a chance to breathe. There are churches in the United States, and the Great Church of England, that pay their pastors through their boards. If they can do it, we can too. At any rate, we should give it a trial.

Another thing which comes to me, which I think the coming General Conference should do. It should elect all her editors for her Advocates, for eight years. If a Bishop can be elected for a whole life time, why not elect an editor for eight years? It will take almost the first four years to get himself settled in the saddle. I think that all men, should be given a full chance to bring out the best in them; they cannot do this within a period of four years.

The General Conference should make the pastor President of the Trustee Board, and nothing should pass over his head, that does not meet his approval. No one should be permitted to nominate any officer but the pastor. He knows better who will render real service in his church than any one else.

members of the church and to endorse his leadership. He was praised as a churchman, as an editor, as a race leader and as one who fought his way to the highest place in his church by the sheer strength of his ability and character.

The reception was arranged at an opportune time, for it took place when the Bishops and Missionary meetings of the Methodist church were being held and which gave an opportunity for several distinguished churchmen to attend the reception. One of the touching features of the reception was the presence of Bishop J. C. Hartzell one of the most distinguished prelates in the M. E. Church and the founder of the Southwestern Christian Advocate.

Bishop Hartzell now in his eightieth year, with many years of honored service in Africa to his credit presented a venerable appearance as he told of the joy it gave him to see the thing that he contended for (the election of a Negro Bishop) actually come true.

Bishop Jones entered the church under the escort of distinguished churchmen and laymen and the large auditorium was crowded with the members of the two churches and well known citizens of New York. Rev. Dr. John W. Robinson pastor of St. Mark's M. E. church, presided. He called on the Rev. Richard Bolden the assistant pastor to offer prayer. Dr. Robinson gave an address of welcome on behalf of the church, and told of the pleasure it gave him to join in a welcome to Bishop Jones. He reviewed the work of Bishop Jones during the past four years and said that he had proved himself to be a wise and safe leader.

Dr. Millard Robinson corresponding secretary of The New York City Extension Society, gave an address on behalf of the Methodist Churches of New York. He said that the election of Bishop Jones to such an office in the Methodist Episcopal Church meant that it stood for brotherhood and that there was no color line. He said that the service of Bishop Jones has met the highest approval of his church.

He praised the colored churches in the New York Conference, and took an occasion to pay a glowing tribute to the work that had been done by Rev. Dr. Robinson since coming to St. Mark's Methodist Episcopal Church. Rev. R. M. Bolden welcomed Bishop Jones on behalf of the Inter-denominational Preacher's meeting. He told of the influence that Bishop Jones has had upon his life, and how he had followed his career with great interest. He told of the service that Bishop Jones had rendered as the editor of *The Southwestern Christian Advocate*. Dr. Bolden referred in a splendid way to the noble life of Bishop Hartzell. Rev. B. F. Abbot, D. D., pastor of the Union Memorial Methodist Episcopal Church of St. Louis, Mo., brought greetings from the west. He said that the election of Bishop Jones to the episcopacy had given hope to every member of the Negro race throughout the country.

He told of the fight that the Negro members of the Methodist Episcopal Church made in having Bishop Jones elected to office, and that since his election every member had an advocate. How Bishop Jones is regarded by the members of our southern conferences was told by Prof. W. J. Echols, a member of the Central Alabama Conference. Prof. Echols said that Bishop Jones had the confidence and esteem of every member of the Southern Conferences, and that the presence of the Bishop had done much to bring about better feelings between the races in the south.

Dr. L. H. King, editor of *The Southwestern Christian Advocate*, and one of the ablest men of the church, was the next speaker. Dr. King praised the high character of Bishop Jones and said that he was one of the great leaders of Methodism. He told of the service he had rendered while serving the church as the editor of the Advocate, and said that his life should be an inspiration to young men of the country. He referred to the distinguished service of Bishop Hartzell and said that *The Southwestern Christian Advocate* would ever stand as his monument. Bishop J. C. Hartzell was the next speaker. When he rose to speak he was given an ovation by the large audience. He

NEWS FROM NEW YORK

By Cleveland G. Allen

Bishop R. E. Jones honored at Reception arranged by St. Mark's and Salem M. E. Churches—Prominent churchmen of both races praise his leadership and loyalty. Bishop J. C. Hartzell and other distinguished church leaders of M. E. church say Bishop Jones has brought honor to M. E. Church—St. Mark's to start building soon.

Bishop R. E. Jones one of the most prominent race leaders and churchmen in America, and one of the two colored Bishops elected in the M. E. Church at the General Conference in 1920, was tendered a brilliant reception and paid a magnificent tribute on Monday evening, December 19th at the St. Mark's M. E. Church. The reception was arranged by the members of St. Mark's and Salem M. E. churches, and was done for the purpose of showing the extent to which Bishop Jones is honored by the

made an inspiring figure and his presence was one of the most memorable incidents of the reception. For fifty years he said he has advocated that a colored Bishop be elected in the Methodist Episcopal Church. He said that he was glad to see the day when the thing that he fought for came true. He praised the fine service of Bishop Jones, and of the contribution that the Negro had made to the present day civilization. Bishop Hartzell told of his service in Africa, and said that he hoped to see the day when all of that vast continent would be Christianized.

Bishop Jones made an effective response. He told of the pleasure it gave him to be present and to receive the welcome from members of his race in New York. He praised the loyalty of the race and urged that there be a closer unity between the various groups in America. He took occasion to thank Bishop Hartzell for his presence, and said that his coming had added dignity to the occasion. He said that Bishop Hartzell was one of the outstanding leaders of the nation, and that his eighty years have been those of golden service. Bishop Jones called attention to the responsibility that is resting upon the shoulders of the Methodist Episcopal Church, and said that the colored constituency must measure up to every obligation that is placed upon them. He paid a tribute to the late Rev. Dr. W. H. Brooks and of the distinguished service he had rendered to the church and race. Letters of regret were sent by Fred R. Moore, editor of the New York Age, and Bishop Richardson.

Musical numbers were given by Miss Marie Anderson, Mrs. Sadie Magill Chisum, and G. W. Tarrant. After the meeting in the main church auditorium, a banquet to Bishop Jones followed. The lecture room of the church was beautifully decorated for the occasion. The guests were served by the members of the Ladies' Aid Societies of the St. Mark's and Salem Methodist Episcopal Churches. The reception was a fine tribute to Bishop Jones, and gave him some idea of the esteem in which he is held by the members of the church without regard to race or color. The reception was a genuine tribute to one who has fought his way to the place that he now has. Bishop Jones has long been one of the most picturesque race leaders in America. He has been identified with every movement making for the general welfare of the Negro in America, and his opinion has been sought on many vital matters affecting the two races in America.

As the editor of *The Southwestern Christian Advocate* he was outspoken with reference to the wrongs that the Negro suffers in America. While here Bishop Jones crowded in busy moments. He attended the sessions of the Bishops' meeting, where he presided at one of the sessions. He preached at St. Mark's Methodist Episcopal Church and also made his annual address to the members of the Y. M. C. A.

Rev. Dr. Robinson, pastor of St. Mark's Methodist Episcopal Church, in talking to your correspondent said that Bishop Jones is one of the most distinguished men of America and of the Methodist Episcopal Church.

Announcement has been made that St. Mark's Methodist Episcopal Church will begin the building of its new church shortly after

the Christmas holidays. The church will be erected in Harlem on the site purchased at 138th Street and Edgecomb Avenue. The church will cost upwards of \$300,000 and will be one of the most modern structures owned by a colored congregation. The church will be run on the institutional plan, and will do much to meet the needs of the large and complex community in Harlem where live close on to 200,000 people. Further reference to St. Mark's Methodist Episcopal Church, and the career of its new pastor, Dr. Robinson, will be made in a future issue of *The Advocate*.

REORGANIZATION OF BENEVOLENT BOARDS

Commission Form of Administration For Methodist Benevolences

By the Rev. George M. Fowles, D. D., Treasurer, Board of Foreign Missions.

The Centenary marks the close of the first hundred years of organized benevolence in the Methodist Episcopal Church. At the beginning of the century we had one benevolent organization. At the close of the century we have twelve benevolent boards or societies.

These societies have been called into existence as their need became apparent. As these units were added without much correlation, they correspond to the different units added to a great factory until, for self-protection from competition, the manufacturer consolidates his plants, installs modern machinery and adds to their efficiency and to their profits. Just such a process is now need in the unification of our benevolent enterprises. Without recounting the disadvantages of these independent organizations, because of their being located in different cities, because of extra expenses of office and staff, because of overlapping work and because of a lack of unified, denominational program, let us pass to the constructive side of this question.

The following plan is submitted as a modern business process for securing efficiency, economy and world-wide, unified program for the administration of the benevolences of the Methodist Episcopal Church.

The plan is exceedingly simple and consists of three parts,—

1. A World Service Commission.
2. An Executive Staff.
3. One Central Headquarters.

A brief outline of the plan is as follows:

I. WORLD SERVICE COMMISSION.

A World Service Commission shall be appointed by General Conference, consisting of all the Bishops in active service, an equal number of ministers and an equal number of laymen.

1. The World Service Commission shall meet annually to hear reports of the work for the year and to adopt plans and budgets for the coming year.

2. An Administrative Committee shall be chosen by the World Service Commission from its own membership, which committee shall meet quarterly.

3. The World Service Commission shall elect a staff of nine executives to serve throughout the quadrennium.

II. EXECUTIVE STAFF.

The nine persons appointed by the World Service Commission shall serve as the Executive Staff in the administration of the general educational and benevolent work of the Methodist Episcopal Church. They shall perfect their own organization, selecting from their own number a chairman and such other officers as will facilitate the performance of their duties.

1. The Executive Staff shall have authority to carry out the plans and budgets approved by the World Service Commission.

2. The Executive Staff shall sub-divide the Methodist world geographically into units and shall make an intensive study of each unit in regard to Methodist opportunities, resources, needs, comparative standing of each unit as related to every unit in Methodism in order that the most pressing needs may receive first attention and in order that adjustments may be made in building enterprises, educational developments, extension of the work in general,—in a word in order that all the facts may be available so that the Executive Staff may be in a position to administer intelligently the gifts of the Methodist Episcopal Church.

III. ONE CENTRAL HEADQUARTERS.

There shall be one central headquarters, where the Executive Staff shall assemble such field and office force as may be necessary to carry out the program adopted by the World Service Commission.

Note.—In the selection of a city for Methodist Headquarters, it would be well to keep in mind the negotiations now proceeding toward the unification of the two Methodisms. The Methodist Episcopal Church, South, might not feel entirely happy to have all the benevolent activities of a united Methodism center in a northern city. Fortunately there is a city which is as much southern as it is northern and which is also the capital of the United States and which would serve admirably as the headquarters for world-wide Methodism. If the question came up as to location of a headquarters for Methodism, Washington, D. C., should be given very careful consideration.

Advantages of the Plan

1. It would give the Church a World Service Commission, large enough to be democratic, and which would be directly responsible to General Conference.

2. With an Executive Staff, engaged exclusively in the study of our world-wide activities and the needs of each field, information could be secured and decisions reached that are impossible under the present system, with one or two men studying one particular phase of the work, without much reference to other branches of our Church activity.

3. The inauguration of this Commission form of administration for all benevolent activities of the church would of necessity compel one headquarters. This would at once eliminate many of the expensive offices now maintained by various boards.

4. The Executive Staff, securing first hand information in regard to all our benevolent activities, would be in a position to work out a system for disseminating information throughout the church and this information would come, not through secondary channels, but directly from the body that collects the facts.

5. In the study of the fields, whether at home

or abroad, all parts of the church would receive consideration and there would be no need of rivalry of interests. The Executive Staff would survey the needs of each area, in which all interests are represented and would be in a position to bring in complete recommendations as to appropriations for each field to the World Service Commission.

4. It would remove the present objection of having money come indirectly through a collecting agency, with accompanying delays. The money would all come to the place where it is to be administered and the moment funds are received by the Executive Staff, the money would be available for the work. This would make possible a saving of many thousands of dollars in interest alone.

7. This form of administration would also afford relief to the church by eliminating many solicitors and speakers. The entire field would be under the eye of the World Service Commission. They would know when missionaries could be used to advantage in representing the work and when outstanding pastors or laymen could lend effective aid in promoting the general program. There would be but one directing body for all these speakers so that as far as possible no part of the church would be ne-

glected and part overlooked.

8. By vesting the Executive Staff with sufficient power to carry out the details of the program adopted by the World Service Commission, action would be facilitated on matters of importance, as they arise from day to day, which in many cases would result in saving critical situations and in not a few cases in saving many thousand of dollars.

To summarize,—the proposed method of administration through a World Service Commission and an Executive Staff for all educational and benevolent activities would secure the economy in administration that the church demands; it would give accurate and satisfactory information which the church desires; it would give increased efficiency which the church loudly calls for; it would strengthen the hands of the Bishops in developing the general activities of the church in the areas for which they are respectively responsible.

While this reorganization plan is concerned primarily with the board included in the Centenary group, it would be greatly to the advantage of the church and of the entire benevolent program if the two Women's Missionary Societies should be included in the World Service Commission.

INTERNAL OBSTRUCTIONS TO THE CONVERSION OF THE WORLD

By the Rev. J. C. Houston

It is quite gratifying to be able to note the increasing success that has attended missionary activities in recent years, for in the light of justice to truth it will be readily acknowledged that Christendom has been painfully slow in carrying out a divine command so far reaching in its universal benefits to humanity as that of the World's Redeemer, confidentially committed to the sacred trust of his chosen followers to gospelize the earth and bring it to His fold.

It has been the inexpressible struggle on the part of the Christian church for nineteen hundred years to persuade and convince the world of the paramount necessity of a willing acceptance of Christianity in the full meaning of its transforming and purifying power in the lines of mankind, and yet at least two-thirds of the world's population are outside of the Master's kingdom. This sad fact presents a pessimistic view and beseechingly pleads for a searching investigation as to the causes of delay and when discovered, the church obviously owes it to the progress of Christianity to remove them if a just and divinely ethical way can be found within the limits of human possibility. Some of the most prevalent and gigantic causes against advancing Christianity, national and international in character and effect, may be found on the surface and therefore discovered without mental strain or puzzling investigation.

War As a Bar to Advancing Christianity

The Literary Digest credits the Western Christian Advocate (Methodist) with the following bit of information: "The native faiths are filling the Far East with a description of western Christianity as a war-loving and war-promoting organization. They are claiming that Christianity is a cannon ball, a subma-

rine, a gas bomb and a battleship all together. They hurl into our teeth the accusation that Christ is the Prince of Peace and the Christian church, the instrument for making that doctrine effective throughout the world, but that the cold fact is that thus far Christ's teaching has not produced that result even in nations where it has held a preponderance of the people under its control. It passes peace resolutions with armies training in the field; it proclaims the coming of the day of the world peace with the navies at target practice in its sequestered harbors. These statements are but a part of the many accusations now being made against Christianity which threatens the ultimate success of our missionary programs."

These charges of pagan origin planting the exclusive responsibility for the perpetuation of savage and devastating wars at the door of Christendom could not to any considerable extent paralyze the steady effectiveness of Missionary activity but for the outstanding fact that the church has no way, not even in the language of palliating phrases of disproving the ethical justice of the charges, for it is universally known that the so-called Christian nations are the only nations who have wars of world-wide destruction, including nearly every form of savage cruelty of which the human mind is capable. In spite of the indescribable horrors of war, there are those, claiming a lofty place in the sacred dominion of peace, who seek to find justifying harmony in biblical teachings for its practice.

It should be noted that in the practice of war under Jewish administration the divine will was sought and obtained prior to the mobilizing of the military forces, and everything regulating the conduct of the battle field was left to the exclusive control of the expressed

will of the world's Creator. But who in these days of earthly nobility thinks of consulting the will of the Deity or the infinite judgment of the Omniscient Sovereignty as to the justifying propriety of entering a war? Such a course would now be considered lowering the dignity of military distinction, a thing out of date. It should be clear to the gospelized mind that it was not divinely intended that even those Jewish wars should be brought over into the Kingdom of Grace. The first message from the Heaven on the morning of the birth of Christ contained the word, "Peace" which barred the door of the New Kingdom against the entrance of war, and this we may conclude, because war is the church itself, fighting itself, Christian murdering Christian. War is the devil's best friend and God's worst enemy. It is evident, therefore, that if the church would reach the full glory of its possibilities in bringing the world under the gracious reign of the Prince of Peace, it must drive war from the dominion of grace, and go before the heathen with a Christian life commensurate with gospel claims.

Race Supremacy

Race supremacy may easily find credible proof for its claim in the temporal affairs of the earth, but has no gospelized claims only in the sense that the greater power makes possible the greater good, a fact of universal import that the stronger races have been slow to discover in the calculations and extensions of their plans for the salvation of mankind. The moral phase and ethical effect of race supremacy have been largely lost in the emphasis placed on temporal strength and material demands which have led many of the weaker and more unfortunate races and nations to doubt the purity of the motives prompting the efforts of the stronger to render efficiently civil, moral and Christian service in the elevation of the weak whose views are foreign to Christianity. It should be granted with grateful emphasis that the leading nations of Europe have done something to Christianize Africa. But when the facts are considered with impartial judgment, we are irresistably driven to the sad conclusion that the supreme point and controlling motive actuating the European mind in its national dealing with Africa has been for gold rather than the soul, the rath of the land rather than the moral good of the man. We quote from high authority: "Portuguese East Africa is eight times the size of Portugal; the French Congo is three times the size of France, the Belgian Congo is seventy-nine times the size of Belgium and has twice the population; British East Africa is five times the size of England proper." The white man is in Africa seeking gold, diamonds, ivory, rubber, cotton, hides, oil, copper, tin and wood.

Rum and commercialized prostitution are the two blights that the white man has brought to Africa. *The latter is far more dangerous than native polygamy.* In the great mining regions of South Africa the sturdiest of Negroes come into closest contact with the worst representatives of so-called European and Christian civilization, the native, after a term of years in the mines finds himself more often than not a physical and moral wreck. "Half the gold in the world lies buried in Africa."

The copper fields of Africa are greater than those of North America and Europe combined; its iron ore exceeds that of North America. The annual output of the Kimberly diamond mines is about twenty-five million, (\$25,000,000), dollars. *Ninety per cent of the world's diamonds come from here.*

The immense wealth divinely planted in the bosom of Africa is clearly a fact of far-reaching significance. It stands out in the brilliancy of convincing powers as an act of infinite foresight in a large apportionment as a fair adjustment of the large needs of a large number of people. Africa has bountifully unbedded within her own coffers the full price of her conversion, and of the nations who evidently obtained ownership and absolute control of that country by questionable methods will in obedience to the voice of justice apply such portions of the wealth of Africa as is necessary to the full salvation of the people, such a course would be in harmony with the divine plan and stand as a firm guarantee to success. Let the European nations build churches, schools, and fill that country with Christian missionaries and thus in the spirit of national honesty pay the debt due these innocent people out of the immense treasury of their native soil.

Further, it is to be regretted that much of the Christianity of the so-called civilized nations is of such degrading order in point of morals as tends to heathenize rather than Christianize, and with such deadly handicap the cause of missions must find a heavy drag until Christianity is given a full chance in the purity and justice of her claims.

The strained relations existing between England and British India, and America and the Philippine Islands, growing out of what evidently seems to be the mental struggle of these weak people a righteous demand for internal independence to function in the logical right vested in the native government of their own land and people. The stubborn refusal on the part of those big powers to grant these rights confuses the thoughtful natives in their effort to harmonize the national acts of the big powers with their high claims to Christian justice and in this confusion teeming legions still grope in darkness.

Social Touch

To undertake to feed a people on palatable gospel food out of a long handle spoon is the embodiment of human inconsistency. The beneficial contents of the spoon are lost in the length of the handle. The evident scorn of the apparent benefactor creates a bitter feeling of repulsion in the heart of the intended recipient and with the force of a violent antagonist drive him out of the reach of the much needed help.

Jesus Christ, the sovereign founder of the church, wholly indifferent to pharisaic criticisms growing out of racial prejudice, threw himself in immediate touch with the social side of humanity in the initiatory stage of his ministry, thus establishing in the model character of his own sacred deeds the mutual relation that the church must hold to the social phase of human life as absolutely indispensable to its continued success and perpetuation.

Acute discriminations and questionable con-

ventionalities establishing distinctive racial lines based solely on human prejudice have no justifying place in the house of God, here sin constitutes the only biblical bar to the sacred solidity of one great family; we stand together on holy ground and any attempt at division is to openly court violence of daring hostility in the face of divinity and to count as naught the most obvious teaching of biblical injunctions.

In view of the deadly effect of race discrimination in the mind of the foreigner, it is not surprising to find a Chinese student according to the Literary Digest writing from America to a Bishop in North China: "The people here have a strong sentiment against the Chinese so it is rather hard for a young 'chink' to make acquaintances in refined society. I don't feel at home at all; I have written the following prayer for myself, 'Almighty God, Our Heavenly Father, Thou hast made the earth and the people thereon; White, Yellow, Red or Black. At thy will I beseech thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorn.' And we have from the Liberia Methodist through the Southwestern, 'Bishop W. H. Overs of the P. E. Church, resident in Monrovia, on board the steamship, 'Wahehe' together with one of his missionaries, Miss Ford, who is a nurse in the Mission Hospital at Cape Mount, caused a great consternation on board the ship when they refused to eat at the table with Mrs. Florence Randolph, who has been for more than a year visiting West African countries, including Liberia. The attitude of the Bishop and his Missionary was so unchristian, the captain of the ship was forced to say: 'If that is Christianity, I don't want it.' Prof. Arnold J. Toynbee of London University, a writer of world-wide distinction, declares 'We are notoriously behind the Moslems in our treatment of the colored man and results of this attitude are already visible in tropical Africa, which has been opened up during the past forty years by western initiative, endurance, armaments and manufacturers, but not for Christendom. Here the Christian has beaten the Moslem soldier, merchants and administrator, but the Moslem Missionary has beaten the Christian Missionary because the Moslem takes the colored convert to his bosom while the Christian keeps him at arm's length and imparts his creed without opening the doors of his home.'

It is generally known that Islamism in the numerical strength of its religious power constitutes the most potent factor with which progressive Christianity has to contend. In the light of this settled fact, it must be convincingly clear that the successful triumph of Christianity lies in the adoption of a course supremacy in the gospelized practice of a true spirit of universal brotherhood and loving fellowship an indispensable element of saving power in its missionary movements.

The same grim spirit of racial prejudice that clogged the sacred wheels of the Lord's Zion in Africa, is found in a more damaging proportion here in America. It was just a few years ago when this spirit with characteristic manifestations arose in California and with reckless disregard for the rules of national brotherhood and Christian propriety,

plunged the cruel blade of racial segregation in the innocent side of Japan, opening a wound that is still bleeding with irritating profusion. Still, it is wondered why Japan holding such high national civilization is so slow in loosing the grip on Buddhism. We have but to think a bit and the answer is at hand.

American Mob Law

Lynching constitutes the culminating point in the accumulation of human cruelty. In point of savage brutality, it has no equal in modern life. One must go back to the ancient caves of paganism to find its counterpart. Charles M. Bishop, D. D., President of Southwestern University, Georgetown, Texas, in a speech against mob violence declared, "The prevalence of mob violence has dulled the conscience of us all with reference to the sacredness of human life and the majesty and sanctity of laws which are older than the Ten Commandments and which have been at the very basis of all civilization and of all stable government. Mob murder is anarchy in its relation to government brutal savagery as compared with civilization and defiant infidelity in its attitude toward pure religion. It is destructive in all of those who participate in it, those who approve of it, and those who allow it, of those finer sentiments and principles which is the province of religion to inspire and develop of which true culture is the expression, and upon which all real progress depends."

Prof. William Scroggs, Ph. D., La. State University, Baton Rouge, La., gives a case of mob burning which we place here as a true sample of many others that have taken place in the bosom of American Christianity. The professor proceeds: "The cowering, shivering wretch whose face was a picture of agony and terror was taken from a wagon and forced up the steps where he was pinioned to a stake; his coat and shirt were torn off him piece by piece and thrown among the crowd where they were eagerly seized as relics. When he was stripped to the waist, they began to thrust red-hot irons under his feet. Every contortion of his body and every groan that escaped his lips brought forth shouts of approval. Vainly he begged for mercy. The red-hot irons burned deeper and deeper into his flesh and he uttered terrible cries. The crowd gazed on the scene with horrible fascination as the slow process of torture proceeded. The climax was reached when the irons were thrust into his eyes, burning the balls away. Then they were thrust into his throat and still he lived and writhed and suffered."

The vital question is who is responsible for this awful and indescribable state of human torture. We answer, without fear of honest proof to the contrary, the Christian church. And in proof of this startling claim we offer the accepted fact that not only is America Christian in the larger and accepted sense of nationality, but in the more restricted sense of church membership. At least three-fourths of the entire official machinery of this country from president to constable, have their names on some church book in regular accepted standing as Christians. In other words, the Christian church of America holds a working majority in every law-making and law-executing body in the United States and therefore the

church under the constituted and regular rules of democratic government has full power, not only through its pulpits and ecclesiastical laws, well as through the universal strength of its own member to push its will to victory through the iron arm of the civil government. With this fact vividly on the surface we can easily see that the responsibility of mob murder rests on the bosom of the church.

The boasted Christian civilization of America finds a just rebuke in the well established fact that America in point of murder is the most criminal country in the world of like civilized pretensions. Our plea here is not so much for the innocent and helpless victims of the mob; that may be considered meager in comparison with the far-reaching deadly consequences growing out of the cruel act of the victor, and the nation should not act alone for the sake of a race, but as an effective proof of the nation's high sense of moral and civil obligation in the preservation of those lofty principles so essential to the glory of its own perpetuation in the ethical activities that go to make a nation truly great, and the church for its own sake and part in giving the world a Christianity undefiled and effected by the sickening pollution and odious smell of human flesh cooked within the limits of its sacred domain. Otherwise, savage mob violence will continue to mark the shame of American Christianity and stand out as a stubborn and perplexing obstruction to the conversion of the world. If the church of the world's Redeemer will in the spirit of loyal submission give the world a Christendom unfettered by gigantic self-imposed obstructions, as a resultant factor, we may safely expect to see the conversion of the world in a comparatively short time. The imperative need is a Christianity wholly gospelized in the full significance of the Master's teaching, finding a full sanction and a willing support in the loving unity of a Christian constituency whose lives are strictly commensurate with the lofty claims of the church.

PROCEEDINGS OF THE NORTH CAROLINA CONFERENCE

The Sixty-fifth Session of the North Carolina Conference convened in St. Stephens Methodist Episcopal Church, Lexington, N. C., November 7th, Bishop Frank M. Bristol, presiding, who, after commenting on II Tim. 4th Chapter, administered the Holy Communion, assisted by the four district superintendents. After the calling of the roll the happy thought prevailed that death had not invaded our ranks this year for which we gave thanks for His amazing mercy.

His Honor, the Mayor, J. A. Leonard, extended a cordial welcome to the conference on behalf of the city. Rev. W. R. Winchester responded very befittingly.

Rev. W. E. Hairston of Leakville, gave a very fitting response to an address of welcome delivered by Rev. W. G. Anderson on behalf of ministers of the city. Through Mr. S. H. Rhone the local church extended a very hearty welcome to which the Bishop very eloquently responded. It was announced that the conference was open for organization. J. A. Baxter was elected secretary, who named G. H. Cald-

well and W. E. Hairston as his assistants. R. W. Winchester was elected treasurer, who named J. C. Rush, A. W. McMaster, W. R. Zeigler, D. C. Frazier, J. A. Cherry, J. W. Simpson and R. S. Abernethy as his assistants. P. I. Wells was elected statistician, he named as his assistants Wm. Wells, P. F. Johnson, E. I. Swann and Jno. H. Isham.

The entire session was characterized by the continuity of thrills; besides being the year for election, a sufficient cause for thrills, we were favored with the presence of many sons of thunder, among the many were Drs. W. L. Hutchinson, C. R. Atkins, Allen C. McRossie, J. C. Sherrill, W. S. Rheed of W. Africa, L. H. King, J. W. E. Bowen, F. H. Butler, C. K. Brown, Wm. Neal and R. Stanton.

As a result of balloting for the delegates to the General Conference, H. L. Ashe and R. G. Morris were elected delegates; P. J. Cooke and R. W. Winchester, reserves; Lay Delegates J. A. McRae, W. B. Winsor; Reserves, W. H. Bruce and Mrs. A. M. Erwin.

The conference closed with a mighty benediction that came from the powerful sermon preached Sunday morning by Bishop Frank M. Bristol from the text found Jno. 12:32. "If I be lifted up I will draw all men unto me."

APPOINTMENTS

Greensboro District

H. L. Ashe, District Superintendent, 403 Park Ave, Raleigh, N. C.; Browns Summit, G. W. Morehead; Caswell, J. H. Garret; Central Randolph, F. J. Lee; Empire, A. E. Robinson; Greensboro: East Greensboro, W. R. Zeigler; High Street, Wm. C. Scarboro; N. East Greensboro, Marshall McCollum; St. Matthews, R. W. Winchester; South Greensboro, G. W. Byers; Southeast Greensboro, A. S. Green, (Sup.); Northwest Greensboro, W. T. Lomax; Guilford, J. A. Laughlin; Henderson, D. L. Steele, (supply); Leakville, W. E. Hairston; Norfolk, A. S. McGowan; Oxford, D. L. Thomas; Pleasant Ridge, A. B. Leonard, (supply); Ramseur, R. B. McRae; Reidsville, G. M. Phelps; Townsville Circuit, E. M. McLeod, (supply); Wentworth, J. M. Joyce, (supply); Raleigh, J. M. Harris.

Wilmington District

M. M. Jones, District Superintendent; Bowmore and Sand Hill, J. R. McNair; Charlotte, William Wells; Charlotte Mission, to be supplied; Clarkston and Bolden, Alex McNeil, supply; Fayetteville and Rennert, L. D. McQueen, supply; Gibson and Wadesboro, R. C. Little, supply; Goldsboro and Rocky Mount, E. I. S. Swann; Hamlet, S. L. May; Hoffman and Southern Pine, Henry McNair, supply; Johns and Beaver Dam, R. J. Shipp; Laurinburg and Cool Springs, E. D. Petty; Lumberton and Beauty Spot, N. M. Black; Maxton and Piney Grove, R. D. Bathea; Monroe and Bethel, S. J. Headen; Mount Zion and Duffy, William Chavis; Pembroke and New Zion, E. L. Fletcher, supply; Red Springs, A. H. Newsome; Rowland and Salem, S. F. B. Peace; Rockingham and Philadelphia, D. C. Skeen; Sanford and Jonesboro, A. B. McQueen, supply; Saint Mark and Hickory Bend, J. D. Murphy; Wilminugton, to be supplied.

Western District

N. J. Pass, District Superintendent; Asheville, J. A. Baxter; Bessimer, B. L. Burge;

Boone and Jefferson, J. E. Peeler, supply; Buffalo Circuit, G. W. Patterson, supply; Catawba Circuit, B. C. Littlejohn, supply; Cherryville, S. H. Lockhart, supply; Mount Morn and Cornelius, J. A. Cherry; Franklin, J. B. Meekins; Forest City, J. H. Isham; Gastonia, R. G. Morris; Hickory, R. B. Rhyne; Kings Mountain, S. E. Dunham, supply; Lawndale and Brooks, D. H. Kears; Lenoir, M. C. Laughlin; Lenoir Circuit, Ed Powell, supply; Lincolnton and Mount Holly, P. F. Johnson; Lowville and Ebenezer, E. H. McArthur; McPealah and Stanley, J. W. Jones; Marion, Robert Smith; Mooresville and Mayhew, N. S. T. Shambourger; Newton and Conover, J. W. Shufford; Old Fort, G. W. Brower; Shelby Circuit, S. H. Presley, supply; Statesville and Philadelphia, N. M. Martin; Sherrill's Ford and Denver, J. C. Addy; West Asheville, R. S. Abernathy.

Winston District

P. J. Cook, District Superintendent; Advance, W. G. Hoover, supply; Asheboro, W. M. Crawford; East Thomasville, J. C. Bush; High Point, S. A. Peeler; Kernesville, F. D. Caldwell; Lexington and Thomasville, P. I. Wells; Madison, W. P. Scales; Madison Circuit, B. F. Thomas; Mount Airy, A. M. Erwin; Mount Airy Circuit, H. J. Jones, supply; Paines Chapel, J. O. King, supply; Pen Hook and Boone Mills, Va., B. E. Station, supply; Randleman, Henry A. Davis; Red Bank, Eldridge, supply; Salisbury and Morning Star, Belvin Wagner, supply; South High Point, J. E. Brower; Trinity, A. D. McDonald; Walnut Cove, A. W. McMaster; Wilkesboro, C. E. Howard; Elkin and Jonesville, J. J. Blanton; Winston, Mayes Chapel, T. C. Frazier; Mount Pleasant, J. W. Simpson; Saint James, J. R. Dillard; Boston, E. L. Gilreath, supply; Saint Paul, J. P. Norris; Zion Hill, to be supplied.

PROCEEDINGS OF THE CENTRAL ALABAMA CONFERENCE, NOVEMBER 7-11, 1923

The large delegation of ministers and laymen which left Birmingham and adjacent cities and towns in Alabama, reached West Point, Ga., the chosen seat of the Forty-eighth Session of the Central Alabama Conference of the Methodist Episcopal Church, with high spiritual enthusiasm. Each man seemed to have had a definite plan for the Annual Conference. It is a great thing for ministers to meet once or twice a year in holy convocation. The far-sighted founder of our church seemed to have stepped into this remarkable century, opened the doors of privileges to all, entered the great archives of Methodism and wrote a new the irrevocable laws for a series of conferences; the Forty-eighth Session of the Central Alabama Conference was one of the great series of conferences in the New Orleans Area.

Wednesday morning, November 7, 1923, the conference opened with the administration of the Holy Sacrament, administered by Bishop Robert E. Jones, assisted by the district superintendents. This service was certainly a Mount of Vision—preparing the brethren spiritually for the entire conference sessions.

The conference organized with S. C. Walker, Secretary; assistants, J. A. Holiday, J. J. Harrison; J. L. Wilson was elected Statistical

Secretary; assistants, J. H. Houston, J. R. Taylor, J. W. Thomas, J. A. Harris and F. W. Williams; A. W. McKinney was elected Treasurer; assistants, J. W. Patillo and J. C. Chuman; G. W. Lewis, newspaper reporter to daily papers.

Notwithstanding the migration of our people the District Superintendents' and pastors' reports showed spiritual and financial increase over the reports of last year.

Since the introduction of the Centenary, the Central Alabama Conference has increased its benevolence over 200 per cent.

This being the year for the election of delegates to the General Conference, the very atmosphere seemed full of a "Contesting Spirit". The leading candidates in the race were E. M. Jones, Area Secretary; G. W. Lewis, the only pastor in the race; Wm. Jones, Area Sunday School Superintendent; S. C. Walker, Secretary of the Conference and the former Dean of Central Alabama Institute; C. L. Dunn and J. N. Wallace, District Superintendents of the Birmingham and Opelika Districts, respectively. After a heated contest, E. M. Jones and G. W. Lewis were elected. C. L. Dunn and J. L. Wilson were elected-reserves. The Lay Delegates elected were W. J. Echols and J. H. Redrick. The conference was enriched by the presence of a number of prominent visitors who delivered brilliant addresses on the different works they represented. Drs. I. Garland Penn, Educational Secretary; W. A. C. Hughes, Board of Home Missions and Church Extension; F. H. Butler, Epworth League Secretary; L. H. King, Editor of the *Southwestern Christian Advocate*; Willis J. King, Professor

Gammon Seminary; M. T. J. Howard, Gammon Seminary; J. N. C. Coggin, Board of Temperance; and Dr. Richter of the Book Concern; Drs. Edmondson and Rodgers of the Methodist Episcopal Church, South, and Rev. E. E. Cavaleri of Simpson Methodist Episcopal Church. These men, together with a number of others, too numerous to mention here, enlivened our conference both spiritually and intellectually.

Bishop R. E. Jones, Resident Bishop and the presiding genius of the conference, kept up the interest and spiritual fervor and set a precedent for brief and capable dispatchment of business of the conference.

It was beautiful to behold the cordial reception of the white citizenry of Lanett, Ala., and West Point, Ga. It was pleasing and restful to be the recipients of the lovely and gracious hospitality of the Rev. D. D. Dyer, pastor of the church and his membership and their friends.

The beautiful church edifice that has been erected by Brother Dyer and his people, with the assistance of the Centenary, is magnificent and each member of the Central Alabama Conference is proud of the efficient pastor and his church at Lanett, Ala.

The conference closed on Sunday with a most impressive ordination service. Three men were ordained Elders, while ten received Deacon's orders. The Bishop being indisposed, Rev. T. B. O'Ville of Birmingham, preached the ordination sermon. Eleven thousand dollars were raised for benevolences.

Thus, another eventful and pleasing session of the Central Alabama Conference passed.—S. C. Walker, reporter.

fits have been the lot of only a small minority in Europe.

The confusion resulting from the promiscuous and often ignorant discussion of a League of Nations has done great harm to humanity and furthermore, a great humanitarian impulse become involved in a petty political imbroglio.

Secretary of State Hughes, in his address of December 29, 1922, before the American Historical Society of New Haven, Conn., was courageous enough to knock at the door of the sick and troubled neighbors in Europe with expressions of concern for their welfare and the health of the world and informing them that we would gladly come in and help a little with diagnosing and in finding a remedy or their most serious troubles. Ever since that kindly rapping at the door, it has appeared that the family inside, not being of one mind, has been debating whether to open the door or die with their traditional pride or opinions inviolate. While the debate has been going on, a European Statesman, like a small and clever boy who has sense enough to realize the plight of the family, slipping through a side window and running around within hearing of the friendly neighbors, shouts, "Mr. Good Samaritan, you just stay by that door. We inside will suffer and starve if you don't help us." Ex-Premier Lloyd George on his visit to the National Capitol, received assurances that America still stands by, ready to give aid and, if diplomatic languages were as warm as the heats of leading administration spokesmen, the assurance would reveal an urgent desire to help.

America Wants to be Helpful

In conference of various natures, Departmental, Senatorial and Presidential, the chief question in Washington official circles is the possibility of our being permitted to help. We want to be helpful; we are ready to do our part without thought of reward; might be selected as the keynote of the Administration at this time.

The Administration has made it repeatedly clear that there is "no desire to see Germany relieved of her responsibility for the War or of her just obligations." The Secretary states, "It should be evident that in the effort to attain the ends in view, regard must be had to the capacity of Germany to pay and to the fundamental condition of Germany's recuperation without the reparation payments will be impossible." It was also made clear that the conference suggested by Secretary Hughes, should be advisory. This was, of course, a provision that would remove objections to the entrance of any nation. If the findings were valuable, then they might be adopted. It is to be a fact-finding conference which will also afford a clear and just judgment as to Germany's capacity to pay.

Up to the present writing, France is the only nation which has not indicated her willingness to accept the proffered assistance from the United States. It has been understood that she has insisted that the conference shall also take up the matter of Allied debts, but our State Department refuses to allow the conference to be side-

THE EUROPEAN SITUATION AS VIEWED FROM WASHINGTON

By Dr. H. E. Woolever

"While the rabble with their time-worn creeds,

Their large professions and their little deeds,
Mingle in selfish strife; lo, Freedom weeps.
Wrong rules the land and waiting Justice sleeps."

"What is the United States going to do to redeem Europe," is the most pertinent political question of the hour. This question means more than some comprehend. It means something far more than becoming entangled in European affairs. It is, in fact, the only visible means of untangling the world's economic, domestic and political affairs. The people in these United States are involved in the European situation, today and not alone by the sacrifice of life which binds so many homes to the unfinished task of bringing freedom and peace to the world. The European situation is responsible for placing mortgages upon the farms of the wheat growers of this nation; for large loans of this government lying idle, neither principle nor interest being paid, and payment not being possible until Germany is on her feet again. It is likewise responsible for a million unemployed in Great Britain, which may be a forerunner of a like army in America; and the future of our industry is being put in question. We cannot continue to manufacture at full capacity if our markets are paralyzed.

America is involved and vitally concerned with the present condition of Europe and cannot ignore the situation any more than a conflagration in one section of the village can be ignored by the rest of the inhabitants. Unless a check and a remedy to the growing peril in Europe are provided the political and economic structure of the whole world is menaced.

The flames which threaten in Europe today are fed by fuel from many sources. The resultant combustion is so angry and menacing that few can look upon it without shuddering with apprehension lest the whole fabric of modern civilization be destroyed. Old international jealousies, racial hatred, passions for revenge, unforgotten hardships, political chicanery and deceptions, traditional fears, and impending financial burdens have so distracted some sections of Europe that reason and justice apparently dethroned.

Since 1914, Continental Europe has taken no time for cool headed, fact-facing deliberation. There have been many conferences, but always shot through with traditional fears of some ulterior motives on the part of the principal participants. They have needed an umpire. Also, it must not be forgotten that a large part of the people of Europe lack the spirit of forgiveness. This grows only on soil watered by unhampered teachings of Christianity, and these bene-

tracked by a question which is not pertinent to Germany's capacity to pay. Secretary Hughes stated in his first overture that what any of the Allied Governments owed the United States would have no bearing upon what Germany can pay for reparations. It is simply a question of German ability to pay. England, Belgium, and Italy have all agreed to open the door to the United States to co-operate and to join in such an invitation, but France has not given her unconditional assent to this overture.

A noted journalist, studying the situation in Paris, cabled that Poincare holds his following in France with the slogan, "Make Germany Pay," but does not give a definite plan for making Germany pay, and if she should, instantly, much of his support would fall away from him. There is no unanimity in France as to what is wanted:

"For example, the militarists want a permanent military occupation of the Ruhr. The industrial magnates want a continued occupation of the Ruhr on such terms as will give them continuing access to the Ruhr coal. Another French group wants Germany to pay reparations in the shape of certain commodities. Whereas the French producers of those commodities do not want this material coming into competition with them."

Germany says she is prevented in paying because she is asked to do the impossible. France holds to the Treaty of Versailles with all its clauses. The treaty was adopted under the psychology of the most terrific war ever waged. Its principal framers have either said outright, or admitted that it was not fool-proof. Some of the allied participants from the outset have contended it must be revised. Its acceptance resulted only after several German statesmen refused to sign it. It was finally assumed by Josef Wirth, a Roman Catholic professor in a high school at Freiberg, Baden, who found a cabinet that would sign the treaty. A large portion of the German people repudiated it from the beginning on the grounds that it did not state the amount which should be paid and that it imposed conditions which were impossible of fulfillment. For instance, the only way that Germany could pay was with manufactured articles, that is, her labor converted into money by manufacturing from raw materials bought largely from other lands. If she is not permitted to sell her goods in foreign markets, she can't pay and further, she can't buy raw material. That is why the President of the United States Chamber of Commerce has predicted an unprecedented prosperity if peace and normalcy return to Europe.

France says she won't let go her hold on the Ruhr, Germany's great industrial section, until Germany pays, and Germany complains that she can't pay until France stops choking. Neither are in a very favorable frame of mind to come to a just determination in a bargain. In their present condition, the industrial collapse of one means ruin to the other. Lloyd George likened Poincare's position to a man who has a wolf by the ears. He dare not let go for fear the wolf will bite him and if he holds on the animal will claw him to death.

Signs of a Changing Attitude

Dispatches from Paris indicate a different attitude on the part of some of the French than that expressed by Premier Poincare. It is well for us to keep in mind that the great mass of French people, her peasants and tradesmen, are inarticulate, in as far as international expression is concerned. Very often, the French spokesman is a demigod of a passing sentiment or passion. We cannot judge the heart of the French by the clamor of some who assume to speak for her. The latest dispatches indicate a realization on the part of Poincare that his tactics in dealing with the desire of the other Allies to have a conference of experts to consider Germany's ability to pay, is isolating France from the other nations. France cannot have upon her the crime of blocking the road toward world peace.

Perhaps, the outspoken attitude of the annual meeting, this month, of the League for the Rights of Man, composed of French liberals, including prominent generals, had its effect. It demanded a different attitude toward the Ruhr and includes a clause calling for the "withdrawal of the military pensions account" from the reparations claim. It is advisable to look into this subject in order that America's efforts to avoid the present situation may be known and that some of the background of Germany's attitude may be understood.

"Logis be Damned" Episode

It was contended from the outset of the Peace Conference that the Armistice, closing the hostilities, did not permit the including of the cost of the war and pensions for soldiers under the claims for civilian damages. A paragraph from the article on "What Really Happened at Paris," by Thomas W. Lamont, one of the American delegates, will show how the United States actively opposed the adding of this burden until it threatened to leave the conference in a deadlock. Leading Americans and Englishmen opposed it from the outset and President Wilson himself, at one time wired to Colonel House, "It is clearly inconsistent with what we deliberately led the enemy to expect and cannot now honorably alter simply because we have the power." Mr. Lamont goes further to say, "I well remember the day upon which President Wilson determined to support the inclusion of pensions in the reparation bill. Some of us were gathered in his library of the Place des Etats Unis, having been summoned by him to discuss this particular question of pensions. We explained to him that we couldn't find a single lawyer in the American delegation that would give an opinion in favor of including pensions. All the logic was against it. 'Logic! Logic!' exclaimed the President, 'I don't give a damn for logic. I am going to include pensions!' Now Mr. Wilson was, least of all men lacking in logic. For logicians who may stand aghast at his offhand utterance, I hasten to explain that it was not a contempt of logic, but simply an impatience of technicality; a determination to brush aside verbiage and get at the root of things. There was not one of us in the room whose heart did not beat with

a like feeling. * * * It was roughly figured at the conference that this pension item would amount to about fifteen billion dollars capital sum." Mr. John Maynard Keynes, English Economist, who was a member of the Peace Conference, says that two-thirds of the claims against Germany rest upon a moral basis of this nature.

As this article is being written, the State Department is awaiting amplification of the French Government's communication in order to know what certain terms mean. Will France agree to a conference to investigate Germany's "present" ability or "actual" ability to pay. Of course, if France is not willing to have fixed now, the total sum that Germany can and must finally pay, it would leave a situation in which a penalty would be placed upon Germany's future enterprise and prosperity. What is needed is a carefully determined amount that Germany can pay and then an unmistakable determination on the part of all the Allies that she shall pay every pfennig of it at the earliest possible moment. There must be no loop holes left for German industrial barons to escape and the common people of a defeated monarchy ought not be forced into serfdom.

The United States Government will not commit itself on the question of what this government will do if France refuses to join in a free conference on reparations. They will not bridge that stream until they come to it. It is sincerely hoped that France will be able to view the situation as do the rest of the Allies.

As it stands today, the help of the United States in re-establishing Europe, is still a question. The condition in Europe changes from grave to perilous and becomes more menacing to the whole world. The starving children of Germany must be aided by America without question this winter, and the burden on industry and property grows heavier.

The Church of Christ by every conceivable logic of the question, is the most effective agency involved in the settlement of the world's distressed condition. The Church gives the impulse to help and the backing which encourages statesmen to press to the rescue. The troubled waters of Europe will never be calmed until the Church has brought a new spirit of tolerance and justice to the large masses of Europe. The largest project before the Church today is that of furnishing the sentiment and the means which will bring relief to the tens of millions of the unfortunate people of Europe.

THE CHRISTIAN OPPORTUNITY AT CHRISTMAS TIME, 1923

The call of the Japan Earthquake Fund for the rebuilding of Methodist work in Japan does not constitute an *appeal* so much as an *opportunity*. Consider these facts:

1. *It is an opportunity to spread the gospel.* Japan had prospered so marvelously in a material way that she had become rather self-sufficient. The disaster has opened her heart as it has not been opened in a long, long time. She is profoundly grateful for the help

that has come from other nations, particularly from America. She recognizes the reality and true value of the spirit of good will that lies behind such help. As Dr. Ishizaka, president of Aoyama Gakuin, the great college in Tokio, has been telling American audiences: "The generosity and promptness of the people of America for my fellow-countrymen will never be forgotten. Today everybody in Japan—even the yellow journals, of which we have some—is pro-American. A change has also taken place in the spirit of the people. Before this disaster they were busy seeking pleasure and luxury; but now everywhere they are seriously looking for more substantial values in high character and in service for others. For these two reasons there never was a time when Japan was so open to Christian teaching and help from America as today."

2. *It is an opportunity to forward the cause of international understanding.* There is no denying the fact that there have been forces working to drive Japan and America apart. To a considerable degree these were checked by the actions of the Washington Conference at which the United States agreed not to carry on an extensive policy of fortification building in the Pacific and Japan agreed to limit the size of her fleets. But that was only a beginning. The help extended earthquake sufferers has gone much farther along the same line. Now the Japan Earthquake Fund, with its proposal to rebuild the Methodist work destroyed, gives the chance to do something permanent. This much as those have been needed, but into buildings. Those buildings will stand for generations. And if the time ever comes when misunderstanding again begins to rear its head between our two nations, thinking Japanese will point to these buildings and say: "See! this is the evidence that, at the time of our helplessness the Christians of America did not turn away, and did not try to take an advantage of the disaster which had befallen. Instead, they generously gave us these buildings in which to carry on the enterprise of the kingdom of God. While these buildings stand we will believe in the good will of the Christian of America!"

3. *It is an opportunity to teach international helpfulness through action.* Every giver to the Japan Earthquake Fund will have the opportunity of writing his or her name and address on specially prepared sheets of paper. These sheets will then be gathered at the headquarters of the fund in this country and bound into the volumes of what will be called "The Japanese Friendship Fund." This great Japanese Friendship Fund will then be sent to Japan. In the corner-stone of every new building erected by the Fund, parts of this book will be placed. And in these buildings after they are erected the other parts will be kept as a permanent memorial, where Japanese may view them, and never forget the international helpfulness of American Methodists in this time of need. Eventually, it should be come to pass that many who are now boys and girls in our Sunday Schools and who will write their names in this great book, will cross the Pacific to see enshrined the evidence of their Christmas act of international good will.

4. *It is an opportunity to observe Christ-*

mas as Christmas should be observed. For, in view of all these facts already stated, can you think of a more practical way in which to apply the call of the angels to men who will promote peace and good will?

THE REV. J. A. RICHIE—AN APPRECIATION

By Rev. C. W. Prothro, District Superintendent

November 19, 1923, at 10:50 o'clock, Rev. J. A. Richie, Pastor of Asbury Methodist Church, on returning from the Savannah Annual Conference, which convened at Augusta with a cold which he contracted there succumbed to death. Few thought this attack was serious. Not even the physician who was called when he had to take to his bed. He was sick but did not give up, but went out Friday for a short time, came in and took to his bed Saturday to come out no more. He died at the home of Mrs. Lula Johnson, 506 Park Ave., West.

The news of his death was a great shock to all. At his death was present, Mrs. Lula Johnson of the home, the physician and Rev. J. Walter Moore in whose arms he slept away. He was born at Duluth in 1870 and entered the ministry about 28 years ago. His first appointment was at Lithia Springs, Ga. From there to Roswell, Cave Springs, Griffin, Covington, to Gainesville District. From the district to Gainesville and from there he was transferred to Savannah Conference at LaGrange Station. From there he took his post at Savannah Asbury for the last five years where he was called to end his pastorate. He has been a very successful pastor at all these points. His equal was hard to find for he knew men and how to handle them. He built up a strong membership at Asbury which seems to have been the apex of his ministry. His people loved him with devotion, for during his pastorate they came in touch with many of the great characters of the church. He was married twice. Two children of his first marriage survive him, also his wife, Mrs. Zora (Roberson) Richie.

Funeral eulogies were held on Thursday, 22nd, the following distinguished ministers participated in the ceremonies: Dr. E. D. Gidden, D. S. Lagrange District; J. S. Stripling of Waynesboro district; Dr. J. W. Moultrie, head secretary of Atlanta Area, preached the funeral sermon; Dr. R. V. Branch, pastor St. Phillips A. M. E.; Dr. B. S. Hannah, St. Phillips Monumental A. M. E. Church; Rev. D. R. Cooper of Blackshear, Rev. E. J. Kimball of Waycross; Dr. A. S. D. Ross of Second Baptist of city. Rev. W. A. Holmes of Waynesboro, Ga. Arch Deacon Brown of Episcopal Church; Rev. J. W. Moore pastor of Palen, Savannah; Rev. F. R. Bridges of Brunswick, Grace; Dr. S. T. Redd, Butler Presbyterian Church of city; Dr. W. G. Alexander, Dean of Morris Brown University; Pres. C. G. Wiley of Georgia State Industrial College; Rev. A. L. Smith of Statesboro; Rev. W. H. Odum of Sylvania and many others space will not permit to mention.

Resolutions, telegrams and letters of condo-

lence were read by Rev. J. Walter Moore. Among those out of city were the resolutions from Atlanta Ministers' Union.

As a summary of the life of this good man the church has lost one of its greatest pastors, concise organizers, ardent worker and strong preacher. We feel our loss is the gain of the church triumphant. May his Godly examples live till the consummation of the greater Asbury is a tangible reality.

OPENING A CONTINENT BY AN EARTHQUAKE

When we think of the significance of the Japan earthquake it is well to remember that Christianity got into Europe by means of an earthquake. The Apostle Paul touched the continent of Europe at Philippi in Macedonia. His entrance into the town of Philippi marks one of the great red letter days of all history, for it marked the first introduction of Christianity in Europe.

Paul had been in Philippi only a comparatively few hours when the city was shaken by an earthquake. The jail in which Paul was confined came tumbling down about the heads of the prisoners but Paul was not in the least disturbed. In the very midst of the earthquake he found a unique opportunity to found the cause of Christ and by the time that the earth had stopped shaking he had won another convert, had in fact, made an auspicious beginning in the great enterprise of the Christianization of Europe.

That remarkable story of Philippi is the story of the opening of a continent to Christianity by means of an earthquake.

In the providence of God will not the Japan earthquake of 1923 mean the same thing?

It may mean the opening of the whole continent of Asia in a larger manner than has yet been done to Christian influence. The heart of Japan has been touched to its depths by the experience of disaster. The swift action of American sympathy has opened the heart of Japan as never before to sympathetic response to America. If in this strategic time of open hearts and open doors, America will restore to their full strength the Christian influences and Christian institutions of Japan it will mean new power to the whole Christian enterprise in Eastern Asia.

It is impossible to measure the opportunity represented by the Japan Earthquake Fund at Christmas time, 1923. It is no wonder that the opportunity has enlisted the heartiest support of the entire Church including all the Boards and the women's societies. To restore the destroyed properties of the Board of Foreign Missions and the Woman's Foreign Missionary Society and to help rebuild the destroyed churches and the evangelistic centers of the Japan Methodist Church a minimum of \$1,603,000 is asked. It is the opportunity of everyone to share in the providential opening not only of Japan but of all Asia to new streams of Christian influence.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The Universal Reign of Christ.

(Isa. 9:6, 7; 11:1-10; Ps. 2:1-12)

DECEMBER 23, 1923

In this day and especially in this country where the idea of kings has always been somewhat out of favor from the beginning of our national life, it may seem a little unfortunate that we continue to speak of Christ our highest ideal as King, or as reigning or destined to reign. Had the Hebrews always had our form of government, they probably would never have spoken of God or the Messiah as king. And probably their conception of God as reigning had something to do with their positive demand for an earthly king as the viceroy of God. But we have long ago learned to use some of the terms of the Bible and give a different twist to their meaning. So we can still appropriately speak of Christ as King and as reigning, and yet not be misunderstood.

With the Hebrews the universal reign of the Messiah meant something different from what the universal reign of Christ means for us Christians. With them it meant that the Messiah would be a king in the strictest sense of the term, the visible political ruler of Israel. And not only of Israel; but unto all the other nations of the world would be subject both religiously and politically. Hence he would be the emperor of a universal empire with Jerusalem as its capital. Sometimes, as is the case with the first passage of our lesson (Isa. 11:10), it seems to have been thought that the subjection of the nations unto the Messiah would be voluntary on their part because of the great benefits which his dominion would offer them. But also and especially, as is the case with our second lesson (Ps. 2:9), Psalm 110 and many another Old Testament passage, it was thought that the Messiah with the help of his people and God would force the nations into subjection. Anyhow he would be the actual religious and political ruler of all the world, something like the Medieval popes aspired to be. This was the general conception of the kingship of the Messiah in Christ's day, and even the conception of Christ's own disciples. But he knew that he would not fulfill this expectation of the people. But once in his life do we know that he gave any serious consideration to that idea; and that was when he was in the wilderness tempted to try to come into possession of all the kingdoms of the world. The reader will recall that two of Jesus' disciples wanted to occupy the chief places in the kingdom next to the Messiah when he shall have become king. He will also recall that these disciples, even when their Master was about to ascend, wanted

to know whether he would re-establish the kingdom at that time. And the Jews' accusation of him as being opposed to Cæsar was only an inference from their conception of the Messiah. If Jesus claimed to be the Messiah, then in their mind that claim carried with it the tacit announcement that he was preparing to overthrow the Roman power.

But such is not the Christian conception of the kingship of Christ. For us this kingship is entirely spiritual allegiance and obedience to him and be of his spirit. And it means, in the second place, that the individual people all over the world will yield this spiritual allegiance and obedience to him and possess his spirit in all of their relations with each other. And after all that is the real ruling in the ideal sense which hardly any man has been able to practice; the rule by internal influence rather than by external authority.

The universal reign of Christ strictly according to the ancient Hebrew conception has not and, we think, never will come to pass. But let us forget the specific nature which they thought that regime would have, and get our thought centered on the high ideal which they had of the universal reign of righteousness in the world. Among all primitive peoples we find ideas that may truly be considered a messianic hope. But nowhere do we find messianic ideas at the same time so sane and so lofty as such ideas are voiced by great Isaiah here in our lesson passage. Pass rapidly over his description of the lamb and wolf lying down together, etc., and think of the wonderful ideal of universal peace based upon universal righteousness. And think of the character of the person through whom these conditions are to be brought about: one who possesses the most abundant supply of the spirit of God, perfect in insight, perfect in righteousness, perfect in faith, perfect in judgment, and perfect in justice. In this description of the Messiah there is nothing particularly miraculous about him. Isaiah's is the highest sane hope that one could entertain for the world.

But much of this is yet but a hope, and is not a glorious realization. Jesus Christ satisfied the hope of the person through whom universal righteousness is to be realized, when the hope is shorn of its political aspect—full of the spirit of God, and perfect in insight and the ethical qualities. But the universal reign of righteousness through which alone Christ can be said to reign universally is not but is to become a fact. However, through the movement for

righteousness which he initiated comparatively speaking, has been accomplished. And to us, his followers, is the task and the duty to labor in his name continuously and earnestly more and more to increase and strengthen the reign of righteousness in the world. But first of all we shall have to see to it that this righteousness reigns in ourselves.—J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Dec. 23, 1923.

"I will give thee the nations for thy inheritance."

(By Rev. D. D. Martin, D. D.)

"For the earth shall be full of the knowledge of Jehovah as the waters cover the sea." This will be a new world then. It is now on the march toward this grand destiny. "The kingdoms of the world are to become the kingdoms of our Lord and of his Christ." And such a transformation, and how beautifully portrayed and illustrated in this lesson. Those who have faith can see the full day of its brightness; for every one that has been a true missionary has worked with this glorious vision as their inspiration: "I will give thee the nations for thine inheritance."

In the days of the prophet, Israel only recognized God as the Lord, among all the nations of the earth, yet he had faith to declare that all nations would thus do. The Apostles of our Lord started a small persecuted company of Christ's followers, but they believed what had been spoken by the prophet, and shunned not to declare the truth of ultimate missionary success. When William Carey went to India so profound was his faith in the promise that he made it personal, and shouted back to friends on shore as he was first leaving England: "Send someone to Africa; I will look after India."

The nations are coming. No one is yet altogether Christian. Christianity has become the dominant ruling faith. The doors of all lands are opened to the Christian Missionary. In this sense and in a significant way has the promise already been fulfilled. But the people of all nations have not yet been brought in. In this sense there is much to be done in America, and Europe is yet to be evangelized.

In every nation there is yet "habitations of cruelty." Some nations or tribes are themselves such. More than one-half of all the womanhood of all the earth is yet in cruel bondage. A large percent of infants are amitten to death by cruel superstition. The dark places of earth are the darker because the light shineth.

Gammon Seminary.

District Rounds

WAYCROSS DISTRICT

First Round

Barnesville, Nov. 17-18; Forsyth 24-25; Liberty Hill Dec. 1-2; New Zion 8-9; Macon Station 15-16; Macon Mission, 3 p. m., 16; Eastman 22-23;

Waycross Station 28-30; Douglas Mission Jan. 2-3; Fitzgerald 4; Waycross Mission 5-6; Manor Mission 8-9; Traders Hill and Folkston 12-13; Cordele 19-20; Bainbridge and Faceville 26-27; Valdosta and Sparks, Feb. 1-3; Patterson 9-10; Blackbear 15-17.

Dear Brethren and Co-Laborers: This is the beginning of our new year's work. We are now laboring under the world service program. Let each of us do our part of service for Christ and His church. The last words of our Lord and Master to His disciples were, to go ye into all the world and preach His gospel to every creature. If the world is to be saved it must be done through the service of His church.

The preachers' council and district Stewards' meeting, north end, will be at Forsyth, Ga., 10 a. m., November 30th, 1923. South end, Waycross, Ga., 10 a. m., December 28th, 1923. Every pastor is expected to carry his world service volume with him. We want to give it a careful review in order that we may be able to give the people proper information on the new program. Yours for the cause of Christ.—J. H. Pinkney, Box 453, Forsyth, Ga.

MUSKOGEE DISTRICT

Fourth Round.

Elliott, Jan. 3-4; Coffeyville Kans., 5-6; Big Creek, 10-11; Independent, Kan., 12-13; Oswego, 19-20; Chitopa, 20-21; Eufaula 22-23; Okmulgee, 26-27; Macatsler 29-30; Grand River, Feb. 2-3; Pnwuska, 6-7; Chelsea and Panther Creek, 9-10; Porter, 13-14; Tulsa 17-18; Wewoka, 24-25; Weleetka 26-27; Boley, March 1-2; Supula, 4-5; Muskogee, 9-10; Okmulgee, 16-17.

Dear Brethren: I will call three "Group Meetings" on the district in the month of January as follows: Group 1, Coffeyville, Kans., Jan. 7-8; Rev. J. J. Cahbel, president; Group 2, Okmulgee, Jan. 24-25, Rev. J. D. Gibson, president; No. 3, McAlister, Rev. T. C. Butler president. We are laboring under the world's service program and the discussion will be from that topic, be prepared to do your best. We are about to wind up our year's work please don't fall on your centenary and Southwestern quota. Let us report in full our conference claimant, E. P. funds, E. P. R. and G. C. expenses at these group meetings.—W. C. Conwell, D. S., 635 N 14th St., Muskogee, Okla.

WAYNESBORO DISTRICT

First Round

Rockyford, Nov. 17-18; Augusta St. Mark, 24-26; Summit and Stillmore, Dec. 1-2; Tusculum 7; Charlestown, 8-9; Sylvania 15-16; Hilltonia 22-23; Statesboro 29-30; Millen, Munnerlyn, Herndon, Wadley, Jan. 5-6; Midville 9; Waynesboro and Ashury 12-13; Hagan 19-20; Metter 25; Pulaaki 26-27; Newington and Lee, Feb. 2-3; Dublin 10-11; Swainshoro, 12.

Dear Pastor and Co-Laborers: We again take up cheerfully the duties of another conference year. The success of the past year was glorious and warrants our going to task with zeal. The district stewards and district council will be held at Millen, Dec. 18 and 19, at which time a practice (Continued on Page 16)

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. M. BUTLER,
Secretary Colored Work,
Chicago.

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

December 23, 1923.

Subject: "The Music of Christmas."
(Luke 2:8-20.)

Music has always been the mode of expressing the deepest feeling. The angels of old sang the good news to the waiting world. And ever since they sang over the frosty hills, Christmas time has been vibrant with joyous song. It seems to me that the best possible service for our Leagues for Christmas is song service. Do you know the Christmas songs contained in the Methodist Hymnal? If you don't, start out and call your league choir together every night from now until the 23rd of December. Saturate them with these hymns, and then when you meet on that Sunday make the meeting glorious with the anthems of Yuletide. If I were a leader, I'd get a group of people together and teach them to sing, really sing, "Silent Night," "It Came Upon the Midnight Clear," "Joy to the World," and such songs as these. And then I'd invite all the people I could reach to the service on Sunday, December 23rd. I would have the people quietly, reverently assemble in the church, no talking at all. And when the time came for the program, I'd have a good reader read

selected portions of the prophecies looking toward the coming of Christ and selected portions of the gospels of Luke and Matthew, telling of the incidents of the birth of Christ. This reading I would intersperse with these great Christmas Hymns. Most of the songs I would have sung by the choir while it was out of sight of the congregation, soft, distinct, soul-thrilling music. And when the whole story was told, I'd have the whole congregation hurst forth in strains that would wake the echoes for miles around, "Joy to the World the Lord Has Come."

We have really allowed our Christmas celebration to degenerate into a veritable beather festival. It has been sordidly commercialized like the selling of doves and pigeons was commercialized in the Temple at Jerusalem. We Leaguers and other church folk are doing little to improve matters. Let's try this year to get away from the push and glamor and dollar-greed of our modern Christmas and get back into the spirit of that first Christmas night when trembling shepherds heard the wondrous story from angel heralds: "For unto you this day is born in the city of David, a Savior which is Christ the Lord."—J. W. Haywood.

verse, subject: To love Christ for what he has done for humanity. The presence of the Holy Spirit guiding and giving strength to men and women and leading the church, in its course was the truth of his discourse. Closing his sermon singing "O how I love Jesus." One joined the church. Raised \$90.86.—J. D. Rice, pastor; D. Y. Holley, reporter.

YAZOO CITY, MISS.—The Fourth Quarterly Conference of St. Stephen was held November 2-4, 1923, although it was raining, the District Superintendent, Dr. L. W. Price, was on time, and presided with ease, dignity and satisfaction. Nearly all the officers reported, and the reports were excellent and the District Superintendent was highly pleased with everything. He preached a great sermon Sunday night and administered the Lord's Supper. The stewards paid him in full \$35; \$20 to Episcopal Fund; \$566 to Centenary; \$850 to the pastors. The full quota of the Episcopal residence \$60, has been paid; also the Southwestern full quota has been sent in by the Rev. N. W. Ross, the ex-pastor. Brother G. M. R. Husband has been elected lay delegate, and Brother Milton Young, reserve, to conference which meets in Jackson, Mississippi, next January, 1924. All told more than two thousand and three hundred dollars has been raised and paid out up to November 1, 1923. Twelve persons were added to the church, with 10 conversions; four deaths. Everybody was well pleased with the Rev. D. J. Price, pastor, and his family, and asked the District Superintendent, Doctor L. W. Price to return Doctor David Joel Price to them another year.—C. A. B. Price, reporter.

ARDMORE, OKLA.—Sunday, Oct. 7 was quarterly meeting day at Warren Chapel M. E. Church. Dr. C. R. Ross, district superintendent, was present. At 11 a. m. the Rev. A. W. Talbert of Davis, Okla., filled the pulpit; 3 p. m. an inter-racial program was rendered, Rev. W. L. Davis was master of ceremonies. Warren Chapel choir rendered splendid music. Rev. R. B. Sneed, pastor C. M. Church conducted scripture reading. Rev. Dr. McClure, pastor of Broadway M. E. Church South having been called to St. Louis, Mo., could not be present to fill his place on the program. Mrs. Emma Gaines rendered a beautiful solo; Prof. E. M. Watson, principal of the city school made interesting remarks at the conclusion of which Mrs. Myrtle Allen greeted the large audience with a splendid solo. Rev. Dr. H. T. S. Johnson, secretary of commission on inter-racial relations for Oklahoma and Texas delivered a strong and interesting address, subject: "The Duty of the Negro in the Present Crisis." Our district superintendent, Dr. C. R. Ross, and Rev. J. L. Wharton, pastor of A. M. E. Church made closing remarks. 7:30 p. m. Rev. A. W. Talbert preached to a large and appreciative audience. Financial results for the day for—Centenary \$200; for Ministerial support and trustees purposes \$77. The pastor, Rev. W. Davies, is doing a great work here for the Master. Dr. R. C. Ross, our district superintendent is all smiles

over the success of this church and pastor.—Mrs. C. G. Graham, Reporter.

MARRIAGES

WILSON-BYNUM.—At the residence of the bride's mother on Nov. 18, 1923, Mr. Mark Wilson and Miss Carrie Lee Bynum were happily married. The ceremony was performed by the Rev. A. A. Mitchell. We wish for them a happy life.—A. C. Mitchell, Pastor.

BEAUREGARD-HALL.—Mr. Fred Beauregard and Miss Louise Hall were joined together in holy wedlock at the home of the bride, November 1, 1923. The bride was beautifully attired in a white silk dress. She is a member of New Pilgrim Baptist Church. We wish for them a successful voyage over life's sea. The Rev. R. H. White officiated.

BOWLS-DOSTON.—Mr. Joe Bowls and Miss Lizzie Doston were happily married at the Parsonage November 8, 1923. The bride wore dress of navy blue messaline. They are both members of the St. Paul M. E. Church and the groom is a local preacher in the same. We wish for them many happy years. The Rev. R. H. White officiated.

JONES-CRAWFORD.—On Sunday Coleman Jones and Miss Rena Crawford were united in holy wedlock at the home of the bride. Miss Crawford was the favorite daughter of her parents, Mr. and Mrs. Tom Crawford. May God bless the happy couple. Rev. J. H. Hendrix, P. C., officiated.—Reporter.

BUTLER HUTSON.—Mr. Milton Butler and Miss Mattie Lou Hutson were quietly and happily married at College Park, Ga., September 17, 1923, at Easter Chapel M. E. Church by the pastor, Rev. J. F. Dorsey. We hope for them a long and happy life. They now live in Philadelphia, Pa.—Reporter.

CARD OF THANKS

We desire to thank our members and friends for 100 pounds of assorted groceries presented to us Thanksgiving evening by Mr. Thomas Ford on behalf of the Sunday School; John Phillips on behalf of the St. Marks; Mrs. Josephine Wilson represented the Stewardess Board, Mrs. A. Welton and Mrs. Mary Hall, the Conference Daughters and Sisters with Mrs. Lillie Ruth as president. Mr. Jefferson Welton assisted in presentation.—Rev. and Mrs. L. Smith.

I wish to thank the members of Winfield M. E. Church for the many valuable packages and a nice lot of choice groceries on Thanksgiving.—Rev. J. E. Taylor, Pastor.

I desire to thank the good people of Jordan M. E. Church for a pair of trousers, value \$12., presented for the forthcoming Annual Conference. The project was lead by Rev. Butler Thomas, a live member of St. Mark's M. E. Church, Baton Rouge, La. May the Lord forgive these good people.—F. R. Baker, pastor, Baker, La.

Quarterly Conferences

ABBEVILLE, MISS.—Our fourth quarterly conference convened in St. Peter's M. E. Church, October 20 with our worthy district superintendent, Dr. W. N. Redmond officiating. All officers were present with good reports. Amount raised \$41.95. We are glad to have Rev. R. B. Adams with us. He has been here 8 months and the work continues to progress. We would be glad to have him back another year.—J. H. Pettis, Reporter.

MICANOPY, FLA.—Our fourth Quarterly Conference was held Saturday and Sunday, Nov. 3-4, with the district superintendent, Rev. R. H. Delose, presiding. The church and parsonage have been repaired at a cost of \$150. The church lot has been set out in a promising orange grove which will double the value of the property. A good well has been put on the church site which is worth \$75 to the place. The church at Rochelle has made some improvements. Eight feet have been added to Hall's Chapel and a fine tower built at a cost of \$150. This is our pastor's third year with us and we hope for his return another year.—T. Jacobs, Reporter.

BONITA, LA.—The fourth quarterly conference was held November 16-18, with Rev. T. A. Hampton, District

Superintendent of the Monroe District presiding. All the officers were present with good reports. The District Superintendent was well pleased with the work of the Church. Converts this quarter five; Accessions one; Raised this quarter \$187.00; Paid District Superintendent in full \$40.00; Paid Pastor \$71.00. Sunday was a high day. The Rev. T. A. Hampton, District Superintendent, preached two stirring sermons. Monday night the District Superintendent preached at St. Marks Baptist Church. The Church was overflowing with people. St. Marks raised \$12.10, said amount was given to Rev. T. A. Hampton. This is a good loyal people. Rev. A. S. Davis our pastor, knows how to lead. The Rev. M. C. Harrison, our pastor of St. Paul M. E. Church of Monroe, La., was with us in our quarterly meeting, and assisted us greatly. He preached a strong sermon Monday evening. A grand reception was tendered the Rev. T. A. Hampton, District Superintendent and Rev. M. C. Harrison and our Pastor, Rev. S. A. Davis. Leaders of reception: Mrs. Alice Carr, Mrs. Rosa Wimberly, Mrs. Irena Watson.—Sham King, Reporter.

MARLIN, TEXAS.—The Fourth Quarterly Conference of Davis Chapel Methodist Episcopal Church, convened Oct. 27-28, 1923, on Sunday at 11 o'clock. Dr. T. H. Wyatt preached a soul-stirring sermon, Matt. 9:18-23



WHAT THE CHURCHES ARE DOING

JACKSON, MISS.—Trustees' Rally of Pratt M. E. Church, October 21: The church during our six-weeks' drive, was divided under two heads. Two men were chosen captains. Brother J. C. Tabb headed club No. 1, and Bro. Pearl Harden headed Club No. 2. Dr. E. M. Jones, secretary of the New Orleans area was the welcome guest and preached morning and night, two strong sermons, to the delight of all. The reports are as follows: Club No. 1.—Mrs. Virginia Luckett, \$3, Prof. and Mrs. Howard \$7, Mrs. Sophie Marsh \$1.50, Mrs. Ellen Simon \$2.30, Mrs. Fannie Lee \$1.50, Mrs. M. A. Dixon \$3, Mr. M. J. Massey \$1.25, Mrs. L. T. Massey \$1, J. W. Mass 25c., Mrs. Annie Stevenson \$2.70, Mrs. Louise Fulton \$2.50, Mrs. J. V. Kelley \$1, Mrs. Sadie Moore \$1, Mrs. Leonia Champ \$4, Mrs. Annie Maxwell \$3, Mrs. Lula Barney \$3, Mrs. Sinia Brown \$6.30, Mrs. Annie Catching \$3.30, Mr. Edw. Catching \$10, public entertainments \$9.70, Mrs. Margaret Adams \$1, barbecue picnic \$21.50, Mrs. E. A. J. Isabel \$42, Mr. J. C. Tabb \$100.25. Total \$224.65.

No. 2—Mr. Raz Jackson \$2, Mrs. Catherine Jamison \$1, Mrs. Bennie Washington \$1.25, Mrs. A. E. Holly \$1, Mrs. Al Kelley \$1, Mrs. Birda Pickens \$2.90, Mrs. Mattie Rankins \$3, Mrs. Ora Bolden \$3, Mrs. M. L. Morrison \$3, Mrs. Emma Brown \$1, Mr. Robert Pickens \$3.50, Mrs. Pinky Brown \$4, Mrs. Minnie Bowie \$4, Mrs. Maggie Fowler \$4.30, Mrs. Susie Anderson \$5, Mr. R. Anderson \$9, Mr. Anderson Bowie \$10, Pearl Harden \$10, entertainments \$10.65, Mrs. Cynthia Holbrook, \$5.30, Mrs. Hester Jefferson \$13.18, barbecue picnic \$21.50. Total for Club No. 2, \$129.08.

Baby social \$12, widows' contest \$91, Bee hive contest, \$77. Grand total \$532.10.—J. W. Isable, Pastor.

KIRBY, MISS.—October 28 was a high day for the members of St. Paul M. E. Church. On that day a very successful Sunday School anniversary was held under the leadership of the pastor, Rev. C. Nelson. The program rendered was as follows: 9 a. m., Sunday School union of four different schools, after which a paper was read by Miss Lizzie Dorsey, to the delight of all who were present. Response by Roosevelt Kelly. Baptist Sunday School by Bro. Henry Boyd, collection \$11; Harrison Chapel represented by Mrs. Olenia Dinertfield and Rev. A. McFall, collection \$4.30. Meadville, Sunday School by H. Cameron and Rev. Jor-

dan, collection \$6.10. St. Paul and Beach Grove by Rev. J. J. Gibson, Miss B. L. Boyd and Miss Allen, collection \$9.60, making a total of \$32.19. The pastor thanks the crowd for their liberal aid. May God bless the work of this charge.—Allen Nelson, Reporter.

MT. HOPE, W. VA.—Mt. Mariah M. E. Church: Under the auspices of our pastor, Rev. E. E. Williams, we had a rally on Centenary and we went over the top. Sister Williams made towels and aprons, and the sisters sold them and raised money for the Centenary. Etiza Bradley sold towels, \$24; Mary L. Thompson sold aprons, \$17; all of the men raised \$5. The total amount for Centenary this year so far is \$94. We have one of the best churches in the conference.—J. H. Bradley, Reporter.

GRAND ISLAND, NEB.—St. Paul Methodist Episcopal Church of this city with a total of 20 members has just completed payments of pavements and sewer bills, also raising all but \$14 of their Centenary assessment. The trustees have also spent this quarter \$47 for repairs. The faithful stewards did all they could for the pastor and everything is now in shape to do some real work for the Lord. The Ladies Aid, under the leadership of Mrs. Lula Brooks, the faithful president, gave on the indebtedness \$20. The contributors from our membership were as follows: Isaac Trice \$20, L. L. Johnson, \$15, Arthur Galrey \$10; Wheeler Blair \$5, Daniel Gates \$3; Gertrude AGtes \$2, Lizzie Gunn \$2; Lula Brooks \$1, Bell Boyd \$1.05, Blanche Harper \$1, Hannah Johnson \$1, Laurah Guirey \$1, Mrs. Trice \$1, the trustees \$26.55 and our visiting friends and the pastor and his wife gave the balance, making a total of \$183.50, not including the pastor's collection.—Jeremiah Allen, Pastor.

CHELSEA, OKLA.—We have just closed our 12-day revival which began October 25, ending November 4, at Chelst Mission, Panther Creek Circuit. It was conducted by the young evangelist, the Rev. L. L. Scott, who began his mission at 12 years of age. He preached some able sermons which aroused both Christians and sinners. There was one conversion. Sunday, Nov. 4 was one of the most enjoyable spiritual days Chelsea Mission has ever witnessed. At 10 o'clock a. m. Sunday School conducted by Superintendent S. B. Bean, at 11 o'clock the Rev. Scott preached one of those soul-stirring sermons; at 4 o'clock in the afternoon Epworth League was conducted

by President Willie Curis. The lesson was taught by the Rev. Scott. brought out. At 7 o'clock we had an interesting meeting, followed by the farewell sermon of the child evangelist. Collection \$21.50.—Rev. G. T. Holman, P. C.

PEWEE VALLEY, KY.—Subdistrict No. 5 met at Sycamore Chapel M. E. Church, October 4 and 5. Nearly all the churches in the sub-district were represented. Subjects of vital interest to the church life were discussed and enjoyed by all. Our beloved district superintendent was with us during that time and gave us some valuable thoughts on all subjects discussed.

Rev. Levi Stark, president of sub-district No. 6, was with us one day. On October 31 the pastor, Rev. A. L. Hook, preached the funeral of Sister Catherine Oglesby. A large and sympathetic crowd was present. The new concrete walk at the church is being enjoyed by all.—Reporter.

MOBERLY, MO.—Gillem Memorial M. E. Church: Twelve weeks ago we organized a tribe rally. There were 13 tribes. Twelve of them were named after the twelve sons of Jacob, and the 13th tribe was named "Whosoever will" and was headed by our pastor's wife, Mrs. Ethel M. J. Ray. Last Sunday was rally day. Our pastor Rev. Spencer Ray, Jr., preached three able sermons; morning, afternoon and evening. As a result of these burning messages, three adult members were added to the church. The purpose of our rally was for the trustees to finance their plan of a six-room parsonage which is under construction. The reports of the tribe leaders were as follows: Tribe of Reuben, Mrs. Leone Porter leader, \$24.43; Simeon, Mrs. M. J. West, \$30.12; Levi, Mrs. Nellie Ray, \$50.70; Judah, Mrs. Sarah Wilson, \$35.00; Issachar, Mr. E. Smith, \$15.50; Zebulon, Mrs. Ethel Alderson, \$20.05; Joseph, Mr. S. M. Maupins, \$13.20; Benjamin, Mrs. Nell Walker, \$63.15; Dan, Mrs. L. J. Bail, \$25.00; Naphtali, Mr. Ed Boyd, \$29.05; Gad, Mrs. Lydia Lobbins, \$14.30; Asher, Mrs. Nora Diekerson, \$16.00; Whosoeverwill tribe, Mrs. Ethel M. J. Ray, leader, \$65.00; personal work, Mrs. Caroline Ray, \$6.60. Total \$408.10. Grand total for all purposes \$425.00. We start our revival meeting December 2. Pray for us.—Lydia Lobbins, Reporter.

ST. PETERSBURG, FLA.—Wednesday night, Nov. 7, at 11 p. m., while Dr. D. S. Selmore and wife were resting from a hard day's work, they were aroused by a band of singers at the door, singing "God Will Take Care of You." The doctor went down to investigate the matter and found 25 of his sheep burdened down with sugar, 32 pounds, rice, 12 dozen, flour 24 pounds, ham meat 14 pounds, breakfast bacon 6 pounds, oranges 1 peck, apples 1 peck, soap 12 bars, talcum powder 3 cans, coffee 6 pounds and \$2 in cash. The party was composed of Madams: Maggie Jones, Mary Jordon, Florida Gilbert, Katie Williams, Hester Mathew, Serena Moore, Fula James, Lillie B. Hall, Lula Grant, Little McDonald, Susie Jones, M. Gilbert, Rosa Perry, Willie Perry, Phyllis Green, Mary Hardy, Messrs: F. Jordan, C. Mathew, Mc-

Kinley Jordon, Joseph DeBarr and many others whom we could not think of in this issue. After the table was spread the doctor offered prayer and Mrs. Susie Jones made the presentation speech for the party. A few words of thanks from the pastor and his wife and a cordial invitation to all to return soon.—Reporter.

TOPEKA, KANS.—Mt. Olive M. E. Church is striving by the help of God to go over the top this year. On Sunday, Nov. 4 was our third quarterly meeting. Rev. G. G. Logan was with us and preached two soul-stirring sermons. At 3 o'clock Rev. J. W. Watson pastor of Brown's Chapel A. M. E. preached. The Methodist minister of the city have all joined hands in union services on quarterly meeting days. Especially at the 3 o'clock services. Each pastor brings his congregation and donation. There were five Methodist Churches represented, Asbury M. E., St. John's A. M. E., St. Mark A. M. E., Brown's Chapel A. M. E., and Lane Chapel, C. M. E. The collection for the day was more than \$100. Mt. Olive M. E. Church has raised for all purposes since June, \$5,928.23. We, the members of Mt. Olive feel proud of our pastor and family, the Rev. A. Tolbert, who is doing so much for the church and Christ's Kingdom.—Mrs. S. J. Gossett, Reporter.

COLUMBUS, OHIO.—Parker St. M. E. Church has just closed a two-week revival which was a great success. We had six conversions and five from other churches. Our Sunday School is still growing and the Epworth League is going great under the leadership of our superintendent Mr. Nash, who came to us from New York. Also the Ladies Aid is doing great work under the leadership of Sister Bennett. The Aid Society is having new window lights put in our church, which made our pastor, Rev. S. W. Duncan feel proud. It made him preach one of his soul-stirring sermons Sunday morning. December 16 is our third quarter which we hope to be a great day. We are always glad to have our Superintendent, Dr. T. L. Ferguson with us. All class leaders are on the job. Brother D. Hart, of class No. 6 brought in \$13.00 last quarter and they all are trying to beat him this round. The W. H. M. S. is doing great with 'President Sister R. Clay.—Chas. Clay, Reporter.

CLEVELAND, TENN.—The Ladies' Aid Auxiliary of the Second M. E. Church entertained Tuesday night, Oct. 23, with a reception in honor of their new pastor, the Rev. Walter Johnson. The pews on one side of the church were removed and tables arranged so as to have the appearance of a large dining room. The tables were beautifully decorated and the delicacies served were splendidly prepared, showing that the ladies had spared no pains in arranging for the occasion. Short welcome addresses were delivered by Prof. U. L. Knox, principal of College Hill School; Dr. T. E. Stevens, M. D., Mr. Paul Reid, Mrs. Anna Spriggs, Rev. and Mrs. S. E. Dixon of the A. M. E. Zion Church, and others, while Mr. G. W. Carson acted as master of ceremonies. The Rev. Johnson responded to these ad-

dressess. It is generally believed that the new pastor will fit well into this field and the members look forward toward the future with great anticipations. On the following Sabbath the collection was \$28.18.

VICKSBURG, MISS.—Wesley Chapel, Methodist Episcopal Church is closing up a successful year along all lines of church work. Pretty soon after our last annual conference, we arranged and observed Easter raising our Centenary in full. The following unit leaders raised the amounts opposite their names:

Mrs. Flora McAllister, \$76.91; Mrs. G. H. Hibbler \$57; Mrs. Ira R. Smith, \$63.50; Mrs. Robie Lee Wood, \$44; Miss Mildred Hemby, \$24.25; Mrs. Lillie R. McNeill, \$24; Mrs. Nora Winlock, \$12; Mrs. A. E. Taylor, \$17.90; Miss Mattie Holland, \$9.50; Mrs. E. E. Scott, \$9.20; Sunday School, \$6.68; other collections \$133.06. Total \$477.

Our rally just closed on our organ fund, the captains reported as follows:

Mrs. Flora McAllister and Mrs. E. F. Scott, \$217.32; Mrs. G. H. Hibbler, \$101.50; Mrs. Lillie B. McNeill, \$45.20; Mrs. Ida B. Smith, \$58.75; Mrs. M. M. Johnson, Mrs. Nora Winlock, \$54; Miss Mildred Hemby and Mrs. Ida Barnes, \$55.60; Mrs. Robie Wood, \$30; Mrs. E. A. Toler, \$19; Mrs. Rosa Keemper, \$17. Total \$598.27.

Grand total for both rallies \$1075.

Our district superintendent has held our first, second and third quarterly conferences, reports from the leaders and stewards all indicate the charge to be in good condition. Quite a number have joined the church during the year, and the spiritual interest of the church goes on nicely.

During the year Dr. L. H. King, Editor of the Southwestern Christian Advocate, Dr. J. W. Golden, Area Evangelist and Prof. R. H. McAllister Business Manager of the Southwestern visited Wesley to the delight of our members and friends and delivered excellent sermons and splendid addresses. Prof. R. H. McAllister recently was elected a delegate to the lay Electoral Conference to be held at Jackson during the coming session of the Conference by acclamation by the members of Wesley Chapel.—J. M. Schumpert, P. C.

DISTRICT ROUNDS

(Continued from Page 13)

tice study and exercise of the world service volume will be had, and the year's work outlined. Don't lose the Christmas opportunity to get a good start. Remember Lincoln Day. Use start. Remember Lincoln day. Let us recommend titling, fasting and prayer as motive power. Yours for His cause—J. S. Stripling, District Superintendent, Millen, Ga.

ANY TOBACCO HABIT

Brother: Pleasant Florida Root easily, happily and inexpensively overcome any tobacco or snuff habit. Gladly send particulars, just send address.

J. O. STOKES,
Mebark, Florida.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

ZILTON—Joseph Ziltoa, a faithful officer and member of Mt. Verne M. E. Church, Gray, La., departed this life November 25, 1923, at the age of 77 years, in the home of his daughter, Mrs. Bessie Brice, 1322 Soratoga, St., New Orleans, La. Brother Ziltoa died in full triumph of the faith, shouting and praising God. He left six children (his wife, Mrs. Katherine Ziltoa, died two years ago) Mrs. Bessie Brice and Mrs. E. B. Williams, A. W., George, Alex and Mitchell Ziltoa.

A host of grand-children, great grand-children, cousins and friends to mourn his loss. The funeral was conducted by Rev. D. L. Davids, assisted by Revs. H. B. F. Charles, H. H. Smith, Wm. Rainey and Prof. J. B. Brown. The interment was at the Mt. Olivet Cemetery.

Mr. A. W. Ziltoa, (son,) of Little Rock, Ark., and Mrs. Irene Brice-Bell (grand-daughter) of Chicago, Ill., attended the funeral.—Annie Sincere, Reporter.

MATTHEWS—The death angel visited Charity Hospital, November 15th, 1923, and carried away Miss Isabella Matthews the little daughter of Hon. and Mrs. T. H. Matthews of Lockport, La. They are members of Calvary Methodist Episcopal Church, Tibboudaux, La.

"Unveil thy bosom faithful tomb, Take this new treasure to thy trust, And give these sacred relics room To slumber in the silent dust."

The funeral was conducted by the pastor Rev. L. H. Smith, assisted by the Rev. D. L. Davidson of Beattleville, La.—Miss Maud Wilson, Reporter.

MOODY—Sister Maggie Moody, a member of Ruford Chapel, M. E. Church, died at the home of her grandmother, Sister Lems, October 25, 1923. Her remains were deposited in Ruford Cemetery and her funeral was attended by Rev. J. H. Bynum, pastor of Alesville Charge. She was the daughter of Brother M. H. Moody, a local preacher. She was 17 years of age, and joined the church three years ago, under Rev. P. A. Lemon.—J. H. Pettis, Reporter.

SPECIAL NOTICES

The address of Rev. Wm. M. Melton is changed from Stovall, Ga., to Box 112, West Point, Ga.

LOUISVILLE, KY.—The pastors of Sub-Districts Nos. 5, 6, 7, 10 are called to meet at R. E. Jones Temple, Louisville, at 9 a. m., December 7, 1923. We are coming together to study the World Service program offering for Japan and other matters. Workers in the W. F. M. S. and W. H. M. S. and presidents will meet at the same time and place.—R. F. Broadus.

CRESCENT CITY NOTES

The following marriages were performed by the Rev. Robinson, pastor First Street Church: Mr. Henry Robinson and Miss Jeneva Todd, Oct. 22; George Jackson and Sarah Green, Nov. 23; Jackson J. Flowers and Hazel Jackson; John Evans and Abbie Smith, Nov. 30; all are members of First street church.

The district meeting of the Woman's Home Missionary Society will meet at Trinity Church, November 19. All Presidents and members of the local auxiliaries are requested to be present and all the ministers are invited. Lecture by Dr. Phillip Desher.—Mrs. A. G. Jenkins, Dist. Pres., Lucy D. Walker, Cor. Sec.

The District meeting of Woman's Foreign Missionary Society will be at Grace Church, November 14. All the officers of the local Auxiliary are requested to be present.—Mrs. Effie Brambley, Dist. Pres.; Lucy D. Walker, Cor. Sec.

CARD OF THANKS.

Through the heavy downpour of rain the parsonage of Thomson M. E. Church was visited on Wednesday night by a small band of faithful loving and true Christian members carrying with them a richly loaded "Thanksgiving Basket. We were never more surprised before and nothing could lend more faith in God's Providence than to see a few sturdy and valiant soldiers march in with arms and hands filled with "thanksgiving" supplies which bespoke the tie that binds the hearts of Christians—of pastor—and friends together. Bro P. J. Andrews made the presentation followed by a response from the pastor. A small purse along with this basket that contained every-

Two choice books by Bishop R. A. Carter, (author of "Morning Meditations"): "Feeding Among the Lilies" and "Caused Laughter."

Dr. Alfred T. Smith, Editor of the Christian Advocate says: "Feeding Among the Lilies" is very beautiful both in title and contents."

The Editor of the Christian Index says: "Canned Laughter" contains 216 pages of stories and anecdotes. Bishop Carter has used the scissors to good effect. The editor recommends this book to every person who is 'down at the mouth' and needs a laugh."

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thing to make a Thanksgiving dinner and to make us happy, was left these faithful few stormers, to gladden our hearts beyond power to express.

We thank you again and again friends, and we bid you welcome whenever you may call. Come again.

Those who contributed are: Andrews, Lucy Richardson, P. Goff, Viola Joseph, Emma Joseph, Evelyn Davis, Lillian Isidore, Lina Andrews, Louise Roberts, Acknellus Andrews, Olevia Robinson, Francis Curtis, Francis Hampton, Joshua Evans, Willie Isidore, Viola Jenkins, Rosa Thomas.—H. Lang, pastor, and family.

I wish to thank the ministers of this city for the kindness shown by giving me a turkey for Thanksgiving. The Revs. Cornelius Johnson of Mt. Zion, M. E. Church, Arthur Booker, Mallalieu Church, A. G. kins, Trinity M. E. Church, W. Lang, Thomson, M. E. Church, J. Landry, Haven M. E. Church, T. F. Robinson, First M. E. Church, Rosamore J. Johnson, St. Matthew M. E. Church and Mr. S. Jackson St. Matthew, Brothers, I thank for your kind remembrance of May God's choicest blessings upon you and remember that the love is always on the outside.

I also wish to thank the pastor, Angle, the Rev. J. S. Jones and following loyal members of Live Mr. Will Jones, one sack of sweet potatoes; Mrs. Caroline Brown, Sister James, from Wesley Church, Mr. John Brown, Mr. W. Jefferson, Mrs. Eliza White, Rachel Peters, Mrs. Ida Brown, Belle Wilson, Mrs. Selena Brown, others for five gallons of syrup. Louis Moses, one sack of Potatoes and five chickens and many good things. May God bless the good people for their liberality towards me. Many thanks to one all.—Rev. M. R. Walker, District Superintendent, New Orleans, La.

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The Holy Child and His Mother

CHRISTMAS MUSINGS

Christmastide is a time for deep reflection. It marks the occurrence of humanity's greatest moral event in all history. For christendom, it provokes a multitude of thoughts. Students of the event may be grouped into two general schools of thought.

There are those who in thinking of the birth of Jesus will give chief place to the intellectual emphasis; who will be concerned with the mental problems involved in contemplation of the method and manner of his birth. With them it is an occasion for discussion from the standpoint of higher criticism. Was his a normal conception and birth, such as to be accounted for by normal mental processes about as are all other human conceptions and births? Or was his the historic "virgin birth" in the sense of that phrase as guarded so zealously by the Church through the centuries? These are theological reflections which for masses of hungry hearted-millions have no significance or practical value. For they think that it is time the Church of Jesus Christ ceased to condition the ethical significance of Jesus' birth and life upon merely theological formula and dogma. What the vast majority of religious minded people are concerned with is not theology but life.

These approach the Christmas anniversary of the birth of Jesus with the highest sentiments of reverence and worship of the Babe of Bethlehem's manger, for the moral value he affords for their lives. Whatever may be the controversies of formal theology, what should most completely and assuredly capture the interest of men during this Christmas season is the fact that twenty centuries ago a wonderfully unique personality called Jesus made his advent among the peoples of the earth and that since his coming he has been the sovereign personage in human life.

In his character, the Child of Bethlehem, the Youth of Nazareth, the Man of Galilee, has been the world's spotless One. Twenty centuries of closest scrutiny of the man and his message have revealed no flaw in his character, no blotch on his escutcheon, no defect in his life philosophy. It is in the uniqueness of his character that he dominates world thought, world emotions and world life. Not the method of his coming

but the character of him who did come is the compelling theme of this Christmas season. He came as the world's Way, its Truth and its Life, and whether he came normally or miraculously matters little, since we all know that he came, because he abides today among men not as corporate groups but in their hearts individually.

It is not so much the manner of Jesus' coming as interpreted by theologians and scholars, so much as it is the value of Jesus for present day life that concerns our thinking on this glad anniversary of his birth. In him moral and spiritual values find their sources, their origin. He embodied all he taught. He was not an exponent of derived theories of knowledge, as were the world's other leaders. All knowledge, all wisdom, all goodness has in him its ultimate background. It is this that makes Jesus of unique value to society. What he is he imparts to us. Christmas means that Jesus came, that he came impelled by the purpose to help humanity and that he bears a character adequate for his heralded purpose.

"That they might have life," said he, "I am come," and "that they might have it more abundantly." It was the service motive that constrained him to become incarnate on that Christmas morning in one of the mangers of the little town of Bethlehem. And his value for our life will be realized in proportion as the Christian service motive becomes the dynamic of our lives. This is true of the group. It is true of the individual life. Christ came to serve and urges our conduct controlled by the same considerations.

In the character, world philosophy and deeds of Jesus Christ is to be found and realized the world's hope. Christmas, of all other seasons, should inspire the largest surest hope in human hearts. To this essential fact, the thinking of the world is surely turning. As humanity grows more conscious of the value of the Christ child to fulfil the fundamental spiritual needs of the human soul the world will give him in increasing measure that reverence and love and sway for which the Master longs. May this glad Christmas season give added momentum to the coming of his kingdom into the hearts and universal relationships of men.

THE THINNING RANKS

Visiting the several annual Conferences, hearing the usual roll call, one is pathetically moved to hear the call of names of persons who are marked upon the record of the secretary as having died during the year. These cannot answer the roll call but somebody else answers, "deceased", and the conference stands reverentially with bowed heads in affectionate respect to the memory of their departed comrades.

So death is annually taking toll of the ministry, and the seared ranks of these bearers of good tidings are emphasizing the acute need for fresh recruits to the number of those whose chief business shall be that of Him who came to seek and to save that which was lost. But we seem to be making

slow progress in ministerial recruiting. Everywhere guardians of the interests of the church are asking "What shall we do?" and "Why the slump in the number of candidates for the ministry." This is the condition in no single denomination merely but is universally true of the American church.

Our social and economic order makes recruiting difficult. For with death, the demands of the economic order seem to have conspired. Business is wooing our promising young men away from leadership in the Church to its ranks and its varied ramifications. Out of 659 graduates of Boston University who received their degrees last June, 175 entered the legal profession, 152 took up a business career and 139 adopted the teach-

ing profession as their life work. It remained for the ministry to receive 70 of the total 659, or slightly more than one ninth of the college output.

Another contributing factor to the thinning out of the ranks of the ministry undoubtedly is the meagre financial returns which the ministry offers. There will be a disposition in some quarters to discredit this consideration. But the facts tell. Below is a typical illustration taken from a leading Negro Conference. A prominent district in that Conference consists of eighteen preaching appointments. Of these charges only one paid for total pastoral support last year as much as \$1000.00. Only three paid as much as \$500.00 for pastoral support and ten out of the eighteen appointments paid less than \$200.00 as the total pastoral salary for the entire period of service last year. This too, with pastors' families, some of them, composed of as many as six children. Although this district increased its benevolent giving over last year, it is clearly seen that the group of men who accomplished such splendid work, did so at tremendous sacrifices to their families and to themselves.

Such sacrifices should not be necessary or, if necessary, will be less readily encountered by the youth of the present who, while they are willing to make reasonable sacrifices for the sake of the Good, are nevertheless rightfully and prudently desirous of getting ahead economically in the world. The world must have the gospel preached to it; and there must be raised up for this purpose increasing numbers of intelligent, consecrated, industrious young men who will feel as did Paul, "woe is me if I preach not the gospel." But that same world which needs the gospel must be willing to maintain the servants of the gospel and their families on the basis not of a living wage but of humanitarian consideration.

Any group of people who hold the salary of their pastor down below such a point are constantly contributing to perpetuation of the process of thinning the ministerial ranks by early death and encroachment of material interests. Now that the bulk of the Conferences are over and hundreds of pastors have entered upon the duties of the new Conference year, it is ardently hoped, and we fervently pray that congregations in all the Conferences will give more fitting consideration to the matter of a better paid and more generally appreciated ministry.

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RE-INTRODUCE IT

Keen and all-engrossing is the interest of the 12,000,000 Negroes of the country in the enactment by the present Congress of the Dyer Anti-Lynching Bill which will do away with lynching in the United States. This interest demands the prompt passage of that Bill. At the previous congressional session, it was passed in the House of Representatives by a vote of 230 to 119, and was favorably reported in the Senate by Committee on the Judiciary. But a filibuster by Southern Democratic Senators bent on subordinating the power of the National government to that of the local community, estopped the Bill's passage in the Senate. But it must be re-introduced now and all pressure exerted for its passage.

In the early summer, Congressman Dyer made a tour of the country in the interest of his Bill. "I am going" said he, before the country on the issue of lynching, a national shame which for thirty-five years the states have failed to end and the federal government has failed to attack.

"The Anti-Lynching Bill which I introduced in Congress and which was passed by a vote of almost 2 to 1 in the House of Representatives, was stopped in the Senate by the filibuster of senators from those states in which most lynchings occur.

"The federal anti-lynching bill is not sectional. It applies to every part of the country. It assumes that an atrocity in America is a national disgrace whether it occurs in Georgia, or Texas, or Oregon, or Illinois.

"I shall re-introduce this measure in the next Congress. It will be re-introduced, I believe, in the Senate. Meanwhile I shall acquaint as many American citizens as possible with the horrors of lynching in America, and with the provisions of the bill designed to end those horrors.

"We shall then see if a small minority of men from any group of states can block an expression of the will of the people of this nation."

Though the Bill was filibustered to the limbo of defeated measures of the last Congress, its creation, introduction and agitation developed in wide areas of our citizenry a virile and dynamic public opinion for the suppression of lynching. Among those thus minded are groups differing in opinion as to method. We thoroughly believe that the Dyer Bill contains the essence of effectiveness and is superior to anything yet proposed. It should therefore be re-introduced and passed by the present Congress as its first big, necessary piece of moral legislation.

Favoring an onslaught on lynching, there have been numerous expressions recently from a variety of groups. Notably among these is a set of resolutions adopted in March of this year by a group of Southern educators consisting of eight state superintendents of education, eight presidents of state universities, eighteen presidents of state technical and normal colleges, twenty-five presidents of privately endowed and denominational universities and colleges, and twenty-four professors in universities and

colleges. These say,

"We, the undersigned, engaged in the work of education, earnestly appeal to all citizens to exert their influence constantly and actively in condemnation of the crime of lynching.

"We furthermore urge upon our State Legislators and Executives to enact, if necessary, and persistently to enforce, such laws as will tend to put a stop to this species of lawlessness."

Later in this year, the Women's Missionary Council of the M. E. Church, South went on record, in the following resolutions, in condemnation of mob-violence, urging the state authorities, the pulpit and the press together with all good people to unite in its suppression. Said this Council:

"Whereas, the defeat of the Dyer Anti-Lynching Bill has thrown back upon each State the whole responsibility for removing this hideous crime; therefore,

"Be it Resolved: That the Woman's Missionary Council of the Methodist Episcopal Church, South, in annual session in Mobile, Ala., April 4-11, 1923, do now demand of the authorities of the several states that they make good their claim of the right of local self-government by proving their competency to abolish mob violence and lynching.

"That as citizens we assume our responsibility for the protection of human life and hereby call upon all the people of all the States, upon the pulpit and the press, to join against these barbarous practices."

While it is extremely doubtful that the state authorities can or will stop lynching within their borders, it is at least some gain in sentiment to have these Christian women record a formal protest to be broadcast against the evil. It adds to the volume of appeals which Congress should heed.

Reinforcing the same sentiment, is the ringing statement given out last March by prominent Louisiana white women, leaders in civic and religious organizations, in behalf of goodwill and justice between the races:

"We register herewith our protest against the barbaric custom of lynching, which arouses violent and unchristian passions, brings law into disrepute, is inhuman and brutal, and unknown outside of our own land of America. We hold that no circumstances can ever justify such violent disregard of law and that in no instance is it an exhibition of chivalric consideration and honor of womanhood.

"We wish to assert our belief that Our Father created every race to contribute its own part toward the upbuilding of His Kingdom and the establishment of a civilization in which all peoples may live and grow into His image.

"We recognize the wisdom of conference and co-operation between all races, which would adjust their differences, thus promoting the welfare of all.

"It is our purpose to 'lift as we climb' to strengthen as we go and to give.

"We intend by personal appeal to those in authority, to secure for the Negro race, privileges and condition to which they

are entitled, as citizens, such as sanitation, lighting and grading of streets, better housing conditions; also that in the same manner we help them to obtain additional advantages such as play-grounds, libraries, community centers, etc.

"We are coming to realize more and more, the power of the press to mould thought; therefore, we shall appeal to our editors of all our newspapers to give space to the fine achievements of the Negro, rather than to stories of crime and unworthiness.

"We recognize that a definite responsibility rests upon us in making right sentiment function in our communities.

"We further recognize it would be infinitely greater to lead the world in interracial good-will than in international finances. Therefore, we covet leadership in bringing about peace and good-will among the different races of men.

"The God who hath made of one blood, all nations of men is the acknowledged God of both the white and Negro American.

"With our trust in Him we go forward as Louisiana women to do our share in this task which angels might seek to perform.

And in his address to the people of the United States, delivered to the National Congress at its opening session December 5th, President Coolidge said:

"Numbered among our population are some 12,000,000 colored people. Under our constitution their rights are just as sacred as those of any other citizen. It is both a public and a private duty to protect those rights. The Congress ought to exercise all its powers of prevention and punishment against the hideous crime of lynching, of which the Negroes are, by no means the sole sufferers, but for which they furnish a majority of the victims.

And now that prominent educational interests have spoken affirmatively; and the womanhood representing the strictly domestic and social interests of the nation; and the Missionary Council representing the American Church; and the President of the Nation representing the body politic of more than 100,000,000 souls, twelve million of whom are the specific victims of the lynching curse, what more remains for this Congress to do but to re-introduce the Dyer Anti-Lynching Bill and pass it with resolute determination. Such an act would be the greatest moral victory achieved by this Nation since the days of Lincoln. The demand of millions of American citizens white and black sanctioned by the enlightened considerate ethical opinion of the Christian world is, that the Dyer Anti-Lynching Bill be re-introduced and passed at the present session of Congress.

PERSONAL AND GENERAL

Our energetic Doctor L. H. Revel, pastor at Grafton, West Virginia, has a membership of only twenty-five and has recently sent to our office 25 cash subscriptions which makes his charge 100 per cent. Brother Revel says that he will continue to send Southwestern subscriptions.

Southwestern Christian Advocate

LORENZO H. KING, Editor.

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WORLD'S BEST NEWS:—The

angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
—Luke 2:10, 11.

Personal and General

Mr. John Ratliff, Head Janitor of the Bedell-Moore estate for 23 years, and devoted husband of Mrs. E. Spriggs-Ratliff for thirty years Corresponding Secretary of the West Texas Conference Woman's Home Missionary Society, passed to his final reward October 19, 1923, at his home in San Antonio, Texas. So faithful had he been in their employ that the Company for whom he worked furnished the handsome steel casket in which he was buried at a cost of \$225.00.

HAVE YOU MADE YOUR CHRISTMAS GIFT TO JAPAN?

During the coming week thousands of Methodist Episcopal Churches and hundreds of thousands of men and women and boys and girls will make a Christmas offering for the rebuilding of Methodist work in Japan destroyed in the great earthquake of September. Have you made your gift yet?

This Christmas time will mean much, not only to the future of our Methodist work in Japan, but to the future of the whole Christian enterprise in that Empire and in all of Asia. Without large and generous help from America, Japan Methodism cannot rebuild in any way adequate to the Christian opportunity and responsibility. On the success of the effort to raise more than a million and half dollars for the rebuilding of our work, depends the future.

When Admiral Togo went into the great bat-

tle with the Russian fleet in the Sea of Japan during the Russo-Japan War, he flung this signal from the mast of his flagship: "The destiny of an Empire is at stake." The same signal flag flies from the Cross, as it is raised in Japan. The whole future of Christianity in the Far East depends much on its success in Japan, and success in Japan depends on the aid which comes today from Christian America for the replacing of the institutions and activities which develop Christian character.

Remember the great variety of influential institutions which must be rebuilt out of the fund of \$1,03,000. There is the great Aoyama Gakuin School, College and Theological Seminary, our largest institution on the Foreign Missionary field, with more than 16,000 students; eleven churches in Tokyo and Yokohama have been destroyed. These include some of the most influential Christian churches in the Empire. The Publishing House must be replaced and missionary homes restored. The Girls' High School at Aoyama conducted by the Woman's Foreign Missionary Society, and the Bible Training School at Yokohama and city evangelistic centers must be rebuilt. In addition, there is the demand of temporary relief work, and also our share in great strategic enterprises, such as the American Bible Society.

In one of the sections of the Book of Isaiah which foretells of the coming of the Kingdom of God, one of the chapters which we most love to read at Christmas, the direction is given—"Throw up in the desert a highway for our God." That is just what the Japan Earthquake Fund will do. Through the desert waste, desolated by earthquake and fire, it will throw up a new highway for God over which the Kingdom of God may come in Japan and in Asia.

Have you built your share of the road?

APPOINTMENTS ATLANTA CONFERENCE

Following is a list of the appointments of the Atlanta Conference held by Bishop Richardson in Atlanta, December 12th, 1923. A full report of the proceedings will follow in an early issue.

Atlanta District

J. W. Queen, District Superintendent, Atlanta; Ariel Bowen, H. E. Burns; Battle Hill, O. E. Whitaker, (supply); Central Avenue, D. H. Stanton; Edgewood, G. W. Hall, (supply); Oakland City, C. H. Bridges, (supply); Rockdale Park, T. H. Edwards, (supply); South Atlanta, C. L. Johnson; Warren Memorial, N. J. Crolley; Burns Circuit, J. W. Swain; Fairburn, R. H. T. Eans; Grantville, Z. K. Gowen; Hogansville, M. W. Burch; Hogansville Circuit, E. D. Adams; Luthersville, J. T. Wolfe; Marietta, N. J. Ross; Newnan, C. W. Adams; Newnan Circuit, R. B. Laster; Wallis, Horace Phillips.

Gainesville District

J. F. Demery, District Superintendent; Athens and Gillsville, A. L. Hayward; Buckhead, O. T. Clopton; Buford, J. W. Bowlin; Commerce, E. G. Newton; Covington, N. A. Bridges; Duluth, P. H. Kelley; East Atlanta,

W. C. Von Schultz; Elberton, William Jones; Fort Street, J. F. Dorsey; Foss Chapel, C. H. Adams, (supply); Gainesville, H. L. Phillips; Ilsehton, G. A. Hall, (supply); Lavonia, J. M. Anderson; Lawrenceville, W. A. Neeley; Leo, J. W. McMurtrie; Oxford, W. E. Ector; St. Luke, L. C. Williams, (supply); Suwanee, A. E. Allison; Union Grove, L. W. Strickland, (supply.)

Griffin District

M. M. Alston, District Superintendent; Brooks, G. Y. Flemister; College Park, W. B. Wood; Decatur, to be supplied; East Point and Hapeville, J. M. Daniels; Fayetteville, W. M. Bailey; Griffin, K. D. Hough; Griffin Circuit, R. T. Adams; Hampton, P. L. Innan; Jonesboro, J. W. Tharpe; Jonesboro Circuit, J. C. Cunningham; McDonough, P. H. Travis; Oak Hill, W. O. Thomas; Red Oak, W. J. Smith, (supply); Stockbridge, B. F. Barkley; William-son, J. H. Bridges.

Rome District

R. T. Jackson, District Superintendent; Adairsville, F. A. Hunt; Austell, J. H. Brandon; Bremen, David Gray; Cave Spring, R. B. McPherson; Cedartown, Y. T. Frederick; Chickamauga, Gammon Knight, (supply); Carrollton, E. J. Kight; Cartersville, S. B. Beauford; Douglasville, J. H. Davis; Floyd Circuit, W. T. Brantley; Palmetto Circuit, J. J. Jones; Rome, First Church, Joseph Griffith; South Rome, E. W. Barnes; Summerville, E. H. Lee; Villa Rica, P. B. Gates.

THE FIRST CHRISTMAS MORNING

It was on the very first Christmas Morn
In the city of Bethlehem,
There was a little baby born
Who was sought by three wise men.

That very bright star was seen in the East
Which millions longed to see,
Shone down from Heaven on the Prince
of Peace
Who came to die for me.

That star in the East which shone so bright
In the manger among the beast;
Not only in that barn gave light
But North, West, South and East.

O it was truly a happy hour
When the birth of Jesus was known.
For it was he who had the power
To lift up those cast down.

There wasn't a Race far off nor near
That the Angels could not find
To bring to them from Heaven good cheer
Good will to all mankind.

Out of this manger came that King
This sinful world to save,
To take from Death that dreadful sting
And Victory from the Grave.

Two thousand years have passed, I say,
Since that first Christmas Morn;
Still million wise men of today
Seek Jesus that was born.

—Theodore R. Albert.

NO ROOM IN THE INN

By the Rev. E. Adolph Haynes.

From the time that man fell to the coming of Christ, four thousand years elapsed; during which time the Jew had been anxiously looking for the Messiah. When that soothing promise "the seed of the woman shall bruise the head of the serpent" was made each mother in Israel supplicated the throne of grace that the distinguished honor of being the "Virgin Mother" should fall in her family. One prophet in trumpet tones pealed forth the coming of "the Son of Righteousness who would arise with healing in his wings." Mother proclaimed His name "Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace." Yet another emphatically heralded "Out of Bethlehem Ephratah shall He come forth that is to be the Ruler in Israel."

Esaia's seven hundred two score and ten years before his coming; with the vision of a seer declared "Behold (thou) the Virgin art pregnant and bearing a son and shalt call his name Immanuel." Israel, therefore is expectant and at "the fulness of time" the Long Expected Goel has arrived, yet, Luke 2:7 says "there was no room for him in the Inn."

It would not be far afield to present a parallel case, for it is a matter of stern regret to note how little inner faith the followers of Christ have always exercised. Peter is imprisoned and "Prayer is made without ceasing of the Church of God for him." Jehovah hears and answers the prayers. Peter is delivered and as Rhoda joyfully informs the petitioners that "Peter stood before the gate 'they said unto her, thou art insane. 'Similarly as Jacob with dying breath blesses his sons, he prophesies—"The Lawgiver shall not depart from between Judah's feet until Shiloh come." The Davidic wail was "Wilt thou not revive us again that thy people may rejoice in Thee." The hopeful acclaim of one of the Major Prophets fills the air—"Arise, shine, for thy light is come and the glory of Yahweh is risen upon thee." And NOW the Long-looked-for Deliverer has come and "There was no room for Him in the Inn."

No Room In The Inn

The Inn accommodated the rich, and provided the comforts of life, the luxuries of life, the ease of life; and thus comforts, luxuries, ease, cast Jesus aside—"The Son of Man hath not where to lay His head." The parents of the Holy Child were so destitute of means they could not afford anything but "the swaddling clothes" of the mediocre class; and by shutting out the poor, they shut out "the only Begotten Son of God."

No Room in The Nation For Him

"Herod was troubled and all Jerusalem with him." Herod was head of the Herodian dynasty—the first and worst of that family. He was an Edomite—Ishmaelite—a cold, calculating, selfish, selfwilled, unprincipled, and extremely wicked Ruler. Rome had given him his crown, and he could feel it drifting away from him. It is no matter of wonder, therefore, that he should have felt uneasy at a mention of a "born King of the Jews" for he was a man with jealousy

fierce as the fires burning in his breast. The Maccabees were responsible for his rise; and now there come Wise Men guided by a Star to inquire of him the whereabouts of the new heir to the throne of David. Herod called together the Ecclesiastical Council of the Jews to find out where the King was to be born. He was Ruler, the records were at his disposal; he was an educated man; and yet "The Anointed One was in Bethlehem, and Herod did not know it because 'there was no room for Christ in the inn 'of Herod's life."

The Ecclesiastical Council could give Herod the facts of Scripture, they could deftly locate the Prophecies concerning the Messiah's coming; but, like Herod, there was no room in the inn of their lives for the Christ, therefore, they were busy studying the letter while their eyes were darkened to the Christ—No room for the King of Kings in Herod—no room in the Nation for Him.

Just a few days since Lloyd George the Ex-Premier of Great Britain came to America and the New York Irish plans for a silent protest-parade were drastically frustrated by the police—there was room for "the distinguished visitor" everywhere but when Jesus came—"there was no room for Him in the Inn!"

No Room Among "His Own" For Him

He came unto His own, and His own received Him not." The literal translation is—"He came unto His own things, and His own people received Him not." Is the Inn His? "All things through Him were made and without Him was made not one thing."

In proportion, however as the land of his inheritance was closed against him, in that proportion his own people whom he had chosen, and called as a special (peculiar) people unto Himself—received him not. Both in his own world and among his own people there was a remnant who had "no room for Him."

No Room In The Jewish Church For Him

Pilate saith "Shall I crucify your King? The Chief Priests answered "We have no King but Caesar. Pilate saith unto him "Behold your King."

Although Herod and Pilate were antagonistic to the policies of Jesus, Pilate sent Him to Herod and Herod back to Pilate; and both in turn, at least in word said "I find no fault in Him." The Chief Priests—Rulers in the Jewish Church, administrators, high dignitaries had "no room for Him", and even in his death when Pilate wrote the title with hateful criticism said—"Write not The King of the Jews." Thus the National Religion had no 'room for Him." The cause of Christ, however, has always had witnesses; therefore,

The Celebrities of Heaven Had Room For Him

The Sandhedrin did not close its doors. Herod did not proclaim a National holiday, but since the Coming One was indeed a King in the highest acceptance of that term therefore, the celebrities of heaven were specially commissioned to take up the strain—part of the angelic choir was delegated;

the mighty anthem from mellifluous voices, deep-toned, sweet, shrill, filled the air: "Unto you is born this day in the City of David, a Savior." The earthly Jerusalem threw away the glorious opportunity to announce his coming; but the heavenly Jerusalem hailed and made use of the exceptional honor.

The Wise Men had Room for Him

Assured by the Word of God and guided by the Star, they follow on until they find the Babe over whose manger the Star rests. Because they had room for Him, they came a long way, braved many inconveniences, opened themselves to death, exposed themselves to bandits, in order that they might "Come to worship Him." They find Him in a stall. There is no outward sign of royalty, no pomp to be discerned, no visible splendor, no sentry at the gate, no Royal Palace—"lying in a manger" is the Gospel's crude description. But these God-led men realized that they had found the King of Kings, the Lord of Lords, the Highest and only Potentate; and they fell down, worshipped and presented regal gifts.

Joseph of Arimathea had Room for Him

"Joseph of Arimathea being a disciple of Jesus, but secretly for fear of the Jews asked of Pilate that he might take away the body of Jesus and Pilate gave leave. He came, therefore, and took away his body"—Joseph "had room for Him."

Nicodemus Had Room For Him

He came to Jesus by night and acknowledged him as "Rabbi come from God." He is regenerated and leaves in triumph—"his Spirit bearing witness with God's Spirit that he is a child of God." Jesus hangs on the cross and pays a tremendous, excruciating, humiliating, torturous penalty for sins not His own. He is laid to rest in Joseph's new tomb—"and there came Nicodemus which at the first came to Jesus by night, and brought a mixture of myrrh and aloes about an hundred pound in weight."—Nicodemus "had room for Him."

Amid the festivities of Christmas may we be emboldened no longer to halt between two opinions, but take time to go even now to Bethlehem and there reflect—(1) comforts of life, luxury, ease; (2) King and nation; (3) His own things and His own people; (4) His National Religion—had "No Room For Him." On the other hand (1) the heavenly host; (2) the Magi; (3) Joseph of Arimathea (4) Nicodemus—HAD ROOM FOR HIM

In these days of stress and strain a choice must be made. Pardon my bold attempt to select two philosophies of life as a help to your choice.

At this Christmastide may not our beloved America compare her attitude with that of Herod and Jerusalem in the light of these two philosophies. In national life there is no mincing of matters—it is either Christ or No Christ.

The Philosophy of Marx

It is a matter of general belief that the World War broke on this earth of ours because "there was no Room for Him in our 20th century Inn." Germany prior to 1914 led the world. Scholarship was not considered ripe without the German Capstone. Marx is the author of International Socialism; and he emphatically if not presumptu-

ously taught "there are four obstacles to be gotten rid of before we can have progress:—the abominable idea of God; the superstition of religion; the hackneyed idea of conscience; and the insanity of Immortality." Now you have it. Modern Socialism which Germany wholeheartedly accepts, leaves out God, religion, conscience, and the hope of heaven—"no room for Him in Socialism's Inn." For forty-five years America has put her stamp of approval on German Socialism and has unconsciously imbibed with a zest Marxianism thereby saying to the world "No room in America for Christ."

The Philosophy of Wilson and Harding

Hear Woodrow Wilson—emaciated in health because he gave himself that America might live. "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practices which spring out of that spirit."

Warren Gamaliel Harding in like manner with almost dying breath desired that there

be "room for Christ in the Inn" and he being dead yet speaketh—"I should like to have America a little more earnest and thoroughly consecrated to her religious devotion. We have been getting too far away from the spiritual and too much absorbed in the material existence of our nation. We were more religious fifty years ago than we are today. Our materialism tends to make us a sordid people."

"America needs more of the Christ—the world needs more of the spirit of the Man of Nazareth, in order that the BROTHERHOOD taught by the Christ might permeate us." After forty-five years trial the Marxian Philosophy—"No Room for Christ" has proven itself wholly inadequate and is a complete failure. If we believe that "righteousness alone exalteth a people," if we have confidence in the idea "happy is that people whose God is Yahweh," then the Philosophy of Wilson and Harding—"Make Room FOR CHRIST" will STAND THE TEST, and the acceptance of that philosophy will restore us to favor with God. Choose ye TODAY.

THE ENSUING GENERAL CONFERENCE

By Rev. L. M. Hagood, D. D.

It is considered a great thing to be elected to the General Conference, sans regard to qualifications. Some call it a personal compliment as people will think they are of great repute at home. Others because all expenses are paid and they can have a pleasant time and see things. We scout the idea that any one would offer money for a vote, as every consistent and decent Methodist would consider such an offer an insult. Some because they are interested in the work of the Church and wish to see Zion prosper and wish to build up the Kingdom of God. They go there to work and every one who has been a member of that body and did his duty, knows it is hard work and much of it. The next General Conference will have before it many matters of great import. Among these will be the consideration of Paragraph 280. It now reads: "In cases of neglect of duties of any kind; imprudent conduct, indulging in sinful tempers or words; dancing; playing at games of chance; attending theaters, horse races, circuses, dancing parties, patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency; or disobedience to the order and discipline of the church, on the first offense, let private reproof be given by the pastor or class leader, and if there be an acknowledgement of the fault and proper humiliation, the person may be borne with. On the second offense the pastor or class leader may takewith him one or two discreet members of the church. On the third offense let him be brought to trial, and if found guilty and there be no signs of real humiliation, he shall be expelled."

Now when this section is amended as we suggest it will read: After the words "temper and words" "or taking such other amusements or diversions as are questionable or harmful." The paragraph continues.

With this paragraph we are like the man who caught a bear by the hind foot as he went into

the hen coop. He had the bear but the bear had him as well. To hold on would accomplish nothing but to let loose would endanger his life. But he must do one or the other or compromise with the bear. His friends would laugh at him if he held on or would shame him if he turned it loose. To hold on to that paragraph as it is, some say, will show we are non-progressive as there are some vile things it does not mention. To hold on is but to show our weakness, some say and imbecility. To cut it out would be considered cowardice, fear or timidity. Now what shall we do? For we must do something. Amend it or let it alone? To cut it out the world would misunderstand our position and laugh us to scorn with the cry of "Ichabod." We can not let it alone as there are forces marshalling to bring it up. Then let us amend it in such a way as will be all comprehensive and consistently suitable. It could easily, it appears, be amended as we have suggested. Now in this we need not concede to the wrong nor back down but give a sufficient statement for our position. The world could not help but see that we are evermore convinced of the rightfulness of our position for righteousness and truth. This would be a check to any who have imagined they found a loophole in the article as it is and have taken advantage of it. This would have a tendency to keep their conduct within the bounds of conscience, religion and common sense. It is certainly true that we must either hold on to it, amend it or turn the thing loose. The fact that our forefathers enacted it and that it has stood the test so long, as it is written in our Discipline should cut no figure, for we remember "Temporamus, nos et mutamur in illis, nolens volens," and could not therefore be a reflection on the fathers. It is thought the spiritual life of the younger people will be greatly helped more by modifying that article than by extirpating it. Then we shall have fewer explanations and apologies to make.

NEWS OF GENERAL INTEREST

Veterans' Hospital at Tuskegee

A few months ago Col. Stanley of the Veterans' Hospital suspended three colored nurses without a cause and transferred them to New Mexico. The friends of these nurses had their case brought to the attention of the Veterans' Bureau whose investigation disclosed that Col. Stanley had no just cause for suspension and therefore these nurses have been ordered to return to the hospital by the Government. Friends of the nurses are urging the Government to pay the back salaries of these nurses.

Director Hines reported to President Coolidge a few days ago that, with the exception of twelve whites, the personnel of the Hospital are Negroes. There are 248 Negroes employed. All the specialist and physicians, except two, are Negroes, and all the nurses are Negroes. The directing heads of the hospital are whites. Director Hines needs to be commended by all Negroes for his success in this respect since he has had so many obstructions placed in his way by southern whites.

Senator McCormick's Plea for Haitians

United States Senator Medill McCormick commenting on an article by Gardner L. Harding from Port au Prince, Haiti, on conditions in the Republic said: "The regeneration of Haiti will be greatly benefitted by co-operation between Colored Americans and Haiti."

Haiti has almost been ruined by successive revolutions which lasted over a generation. The people of this Republic have been despoiled and oppressed by military adventurers. Order has been restored and President Borno and Senator McCormick are anxious that Colored America will have a part in the reconstruction program of this Republic.

Two Negro Monthlies

The Messenger, a Negro monthly, printed in New York by two of the leading young Negroes of the race, A. Philip Randolph and Chandler Owen—is a very interesting November number. This issue of the magazine gives a resume of Negro business. Some of the articles are: "The Business Side of a University," by Emmett J. Scott; "These Colored United States," by Dr. N. B. Young; "Fraternal Insurance," by Dr. E. W. D. Abner; "A Survey of Negro Business," by Monroe N. Work; "Life Insurance in Our Racial Development," by Herman E. Perry; "Marketing of the Negro Farmer," by Benjamin F. Hubert; "Future of Negro Business," by Robert Russa Moton; "Fire Insurance," by C. C. Spaulding; "Jim Crow Within the Law," by William Pickens; "The Negro Undertaker," by Walter H. Casselle. This number also give the history of many Negro businesses which would serve as reference for our ministers. This number can be purchased by writing the Messenger Publishing Co., 2311 Seventh Ave, New York, N. Y., and enclosing fifteen cents for this special number.

The Christmas number of The Crisis is a very beautiful and interesting number. It is freighted with articles of deep interest to our group.

Methodism and Other Denominations

Methodism leads—others follow. It was for the Methodist Episcopal Church to say, "Eigh-

ty Millions for Missions" which stirred other denominations to sing a like song.

Trinity Church on lower Broadway, overlooking Wall street refused an offer recently of millions of dollars to erect a great skyscraper on its present site and rebuild the church on the roof.

But not Methodism. Chicago Methodism lead by Dr. Thompson, saw the wisdom of constructing a sky-scraper in the business section of Chicago, which would serve as office building and church with modern facilities.

Now the Rev. Clinton Wunder, a twenty-nine-year-old Baptist Minister of Rochester, N. Y., is leading his people in a like project. Two years ago Rev. Wunder came to the pastorate of Baptist Temple, Rochester, a dying down town church. Today Rev. Wunder is constructing a ten-story building, with 300 offices and six retail stores, a large auditorium, club and social rooms, dining room library and roof playground, all open and in active use every day in the week, except the commercial departments. The project is to cost \$2,000,000. Methodism leads, others follow.

Negroes in Iron and Steel Industry

Engaged in the iron and steel industry are 160,000 colored men who have families aggregating a population approximating 500,000 persons. The estimated wages received by these men would be \$6,400,000 per week or \$166,400,000 per year.

Negroes Conduct Big Business

The colored people of Hampton, Va., have conducted for thirty-five years a building and loan association, which has handled in receipts \$1,173,733.19; made loans amounting to \$850,355.94; earned in dividends, \$310,579.63; and made 1835 real estate loans. This association has in the bank, \$12,228.12; investments, \$15,000; loans to stockholders, \$257,773.43. The directors are public spirited men who have subordinated their own financial interests to the welfare of the association. These men have rendered valuable service without pay.

THE RECITAL OF ROLAND HAYES

By Cleveland G. Allen

New York, N. Y.—The recital of Roland Hayes, one of the world's great tenor singers, at Town Hall last Saturday evening, was one of the musical triumphs of the season. It left no doubt in the minds of those present of the pronounced place that Roland Hayes has in the musical life of this nation, and of his rare gifts as a singer. The audience that greeted him, so soon after his triumphant tour of Europe, was one of the largest and most enthusiastic that has ever gathered in a concert hall in this city. It was a picturesque audience, and one of the inspiring things, at least it should be to the singer, that fully half of that great audience or more, were Negroes, members of the same race of the singer, who testified by their presence of the joy they share in his success.

We doubt whether any city in Europe gave the singer a more genuine ovation, and a more hearty and enthusiastic welcome than what he got in Town Hall. I doubt whether or not throughout his tour he will get a more pronounced reception than that given to him at his first appearance in New York after European

success. Hayes measured up to every exacting test of a great singer. In breath control, enunciation, shading and in lower and upper registers, the singer at all times was at his best.

He has a voice of beautiful soft tenor quality which has been thinned and toned down by proper vocalization. His program tested his powers as a singer, and embraced numbers from the well known masters. His foreign language songs, which were in French, German, Italian, and Japanese were skillfully done. In some songs he was especially superb. Perhaps the pleasing feature of the program as the unique and rare interpretation of the Negro spirituals.

The singer brought to these beautiful and plaintive songs of the Negro an understanding and finish that made the rendition of these songs one of the delightful features of the evening. He was forced to repeat "Every Time I Feel the Spirit." His explanation of the spiritual "Sit Down" arranged by himself, showed the fine imaginative powers of the Negro.

Hayes is unspoiled by European success, and greater triumphs are still ahead of him. He has worked hard to reach his present station, and if he keeps a level head, and devote himself to his art, he will rise to untold heights. A suggestion that I would make to the singer is not to use too many foreign language songs to English speaking audiences. A program ought to be adapted to the audience to make it more enjoyable. A singer does not have to resort to foreign language songs to show erudition or careful training. Lawrence Brown who was accompanist for Mr. Hayes did much to make the recital the success it was. He displayed fine musicianship and proved himself to be an artist who watched every detail.

He shared the triumph of the evening. Roland Hayes will be heard this season as the soloist with the Boston Symphony and all America wishes him the success he so rightly merits. He is a great singer, gifted by nature and severe training, and he will attain even greater heights.

FOUNDERS DAY AT PRINCESS ANNE ACADEMY

By Daniel Lyman Ridout

October 11, 1923, was Founders' Day at Princess Anne Academy. It was truly a great day; a day on which honor was given the memory of those heroic characters who laid the foundations of our beloved school; a day which, because of its character, and the inestimable impression it made upon all who were present, must be called the greatest day in the school's history.

But first, let us get back to the birth of the idea of this Founders' Day. Perhaps it would not have been, at this time at least, were it not for the fact that just nine miles from Princess Anne, at Oriole, Maryland, there lives a blessed woman, ninety-six years of age, the mother of ten children, two of whom are honored members of the Delaware Conference (Revs. H. T. and F. T. Johnson) who was once a slave, sold twice on the very grounds the school now occupies. Prin-

cipal Kiah wanted this woman to be honored. He suggested the matter to the Rev. John H. Blake, of Trappe, Maryland, and asked this renowned organizer and planner to submit a plan by which this might be done.

Rev. Blake submitted his plan. It was to the effect that the day should be known as "Founders' Day." The plan was adopted, the program was made, and thus passed into history our "greatest day."

The program began with the "Gloria in Excelsis," by Mozart, sung by the Princess Anne Academy Mixed Chorus. The Rev. M. V. Waters, of Denton, Maryland, offered the prayer. Following this the Chorus sang the "National Negro Anthem." Principal Kiah introduced the Master of Ceremonies, Rev. Blake. Dr. J. R. Waters, pastor of Ferry Avenue M. E. Church, Camden, N. J., made the first address, which was a splendid beginning of the other notable addresses which followed.

Dr. Waters was pastor of Metropolitan Church, Princess Anne, at the time the school was founded. He was on the first committee chosen to select a site; he was active in securing the very site which was selected, on which the school now stands. His subject was, "Dr. John A. B. Wilson, the Friend of the Human Race." It was Dr. Wilson, then Presiding Elder of the Salisbury District, Wilmington Conference (White), and who was residing in Princess Anne, from whom the property was bought. Dr. Wilson bought the property that he might spend his declining years thereon, but being the benefactor of the human race that he was, he gave it up for a school for the education of Negro youth. Dr. Waters' address was a splendid tribute to a splendid character.

The Rev. C. W. Pullet was the next speaker, on the subject, "Dr. F. J. Wagner, Preacher and Educator." Dr. Wagner was the president of Morgan College in the early days of Princess Anne Academy, and it was through his influence that the school made rapid growth, being a branch of Morgan. Rev. Pullet was never more eloquent, forceful and logical than in this beautiful tribute.

President Spencer, who, in our honest opinion, grows day by day more masterful on the platform and in the use of the English language, was certainly at his best on the subject, "Dr. John F. Goucher, the Ecclesiastical Statesman." Dr. Goucher, president of the Board of Trustees of Morgan College for forty years, was president at the time of Princess Anne Academy's beginning, and sent the first check for \$500.00 for the purchase of this school's property. Dr. Spencer, after telling of his contact with Dr. Goucher in Japan and China and India and in our own country, concluded his address by reading a few paragraphs from the Goucher Memorial pamphlet issued by Morgan College, written by President Spencer himself. One of these pamphlets should be in the home of every person who is interested in the work of our schools. There is nothing finer in the English language of which we have heard.

The chorus rendered N. Clarke Smith's

beautiful transcription of the famous Negro spiritual, "Steal Away to Jesus." On the spur of the moment, Principal Kiah called on the Rev. D. H. Hargis, D. D., pastor of Haven Church, Philadelphia, who spoke on "Professor B. O. Bird." No one could have done better than Dr. Hargis did. He was in one of the first classes Professor Bird, the principal of Princess Anna Academy, graduated; he was a part of the Bird family; he knew more about the sacrifices of this man than any one present. He spoke of Professor Bird as not only an educated missionary, but as a disciplinarian, administrator, and of his Christian character. This was, indeed, a great address. "Mrs. Portia E. Bird, the Model Mother and Teacher" was the subject of another beautiful address, by Mrs. A. L. Martin, of Atlantic City, N. J. Mrs. Bird succeeded Professor Bird as principal of the school, and herself gave her life for this sacred cause. Mrs. Martin had a beautiful subject, and proved herself equal to the occasion.

And then! volumes could be written about the next address. The subject was, "My Father as I Knew Him." The speaker is the son of the late Dr. John A. B. Wilson, no less a distinguished personage than Dr. Clarence True Wilson, Corresponding Secretary of the Board of Temperance, Prohibition and Public Morals, Washington, D. C.

Ten days before the celebration Dr. Wilson was in Oregon. He crossed the continent to be present on this occasion to pay tribute to his father. Everybody, we repeat, EVERYBODY, from everywhere would have profited to have heard this remarkable address.

Despite the fact that his father held some of the most important pastorates in the gift of the Methodist Episcopal Church, Dr. Wilson said his father died a poor man, with not enough money to bury himself. He gave it all away. Nine homes in New York City, for working girls to stay and be cared for as if in their own homes, an equal number on the Pacific coast, many churches in this section built by him, are all monuments to his memory, and proofs of where his earnings went. He would give away his only overcoat that some friend might be warm; he finally gave himself, not an old man in years, but old and broken in health, because he had sacrificed so much for others. All who heard Dr. Wilson are richer and better because of having heard him, and too much praise and honor cannot be given him therefore.

Dr. Chas. A. Tindley, pastor of Calvary Church, Philadelphia, in his own matchless way, was the thrilling climax of this already brilliant line of speakers. Dr. Tindley's subject was, "From the Cabin to the College," and those who have heard him many, many times, declare he was never better. Dr. Tindley showed how far our race had to go to get from the cabin of slavery days to the college of the present and future days. "But," he said, "though we be moving slowly, we are going."

Principal Kiah made a very strong and successful appeal for funds, account of which we give separately. The Rev. J. E. A. Johns,

District Superintendent of the Salisbury District, Delaware conference, pronounced the benediction.

At the beginning of the program, Principal Kiah introduced "Mother Johnson," in whose honor the celebration was held, and two of her sons, Rev. Frank Johnson, and Mr. Joseph Johnson. The audience stood, the men with bared heads, at this touching moment. We hoped Mother Johnson will be spared many more years, and see many more Founders' Days.

Contributions to the Founders' Day Fund.

Cohn and Bock, Princess Anne, Md., \$100.00; Dr. C. A. Tindley, Philadelphia, Pa., \$100.00; Mr. T. H. Bock, Princess Anne, Md., \$100.00; C. H. Hayman & Co., Princess Anne, Md., \$100.00; Harry T. Pheobus, Oriole, Md., \$100.00; Hon. Wm. P. Jackson, Salisbury, Md., \$100.00; Webb and Co., Crisfield, Md., \$100.00; Col. Clarence Hodson, New York City, \$100.00; Hon. John B. Robins, Crisfield, Md., \$50.00; Tawes Baking Co., Crisfield, Md., \$50.00; Peoples' Bank, Princess Anne, Md., \$50.00; W. O. Lankford and Sons, Princess Anne, Md., \$25.00; Mr. James I. Dennis, Princess Anne, Md., \$25.00; Hon. L. Creston Beauchamp, Princess Anne, Md., \$25.00; Mr. Noah Dutton, Pocomoke City, Md., \$25.00; Mr. W. P. Todd, Princess Anne, Md., \$10.00; Mr. J. T. Taylor, Jr., Princess Anne, Md., \$10.00; Mr. W. E. Morris, Princess Anne, Md., \$10.00; Mr. Jerome Sterling, Crisfield, Md., \$10.00; Mr. Whittington, Crisfield, Md., \$5.00; Dr. Harry Lankford, Princess Anne, Md., \$5.00; Mr. R. S. Sterling, Crisfield, Md., \$5.00; Hon. H. Filmore Lankford, Princess Anne, Md., \$5.00; Prof. William H. Hayman, Princess Anne, Md., \$5.00; Prof. E. Edwin Jones, Mt. Vernon, Md., \$5.00; Rev. William J. Helm, Berlin, Md., \$5.00; Mrs. Anna Maddox, Oriole, Md., \$5.00; Mr. King S. Gale, Brooklyn, N. Y., \$5.00; Dr. Hallman, Tangier Island, Md., \$5.00; Dr. D. H. Hargis, Philadelphia, Pa., \$25.00; Dr. Clarence True Wilson, Washington, D. C., \$25.00; Rev. J. E. A. Johns, Salisbury, Md., \$25.00; Dr. J. R. Waters, Camden, N. J., \$25.00; Dr. J. O. Spencer, Baltimore, Md., \$60.00; Principal T. H. Kiah, Princess Anne, Md., \$50.00; Total, \$1,350.00.

MINISTER'S WIDOW GIVES WEDDING PRESENT TO JAPAN CHRISTMAS OFFERING

One of the most touching offering which has been made to the Japan Earthquake Fund now being raised as a Christmas offering for Methodist rebuilding, is the gift of a shawl which has been treasured for fifty-three years as a wedding present. This shawl was given by the widow of a Methodist preacher to Mrs. Thomas Nicholson, President of the Woman's Foreign Missionary Society.

It was purchased on March 9, 1870 from A. T. Stewart & Company, New York for \$400. It is a beautiful kashmir. In making the gift the preacher's widow wrote to Mrs. Nicholson: "I have wanted so much to make an offering for rebuilding our work in Japan. I have no money for this purpose, but am

sending one of my most treasured possessions, a kashmir shawl, which was given to me as a wedding present fifty-three years ago. I hope that you will be able to sell it and use the proceeds for Japan."

This is but one instance of the spirit of sacrifice which is expressing itself throughout the Church at this Christmas time.

One cannot look at the old and faded bill of sale, and not realize not only the intrinsic value, but the wealth of tender associations which have gathered about the shawl during the years, without feeling that this gift has the same well-deserved praise which the Master bestowed on the widow who gave her two mites in the temple, for that gift represented her utmost.

GEORGE R. SMITH COLLEGE NOTES

Bishop Charles L. Mead of the Denver Area, Dr. Stephen B. Campbell, Area Secretary of the St. Louis Area, Dr. B. F. Crissman, Superintendent of the Sedalia District of the St. Louis Conference, with all of his ministers were recent visitors at the college. They expressed themselves as being pleased with the school.

The Invincible Quartette attended the sessions of the St. Louis Conference and rendered programs at Springfield, Greenfield and Butler, Mo.

The football team under the coaching of Rev. M. L. Mackay, assisted by Dean Edwards, is rendering a good account of itself this year. Out of all games played this season they have won 5, tied 2 and lost 2. The final games were played on Thanksgiving Day at Topeka, Kans.

President Hayes has served as Chaplain for the girls' Industrial Home at Tipton this year.

There is an increased enrollment in the college department.

Miss Clara May Jones in an essay contest, opened to all the schools of the state, upon the subject: "Should the United States Prohibit Immigration for Five Years?" won second place for the whole state of Missouri.

Mr. W. C. Carver, International Secretary of the Y. M. C. A. was a recent visitor at the college. He made a long-to-be-remembered address on "Don't Be A Quitter."

Mr. John R. Guyton and Mr. Andrew Pickett were delegates to the Regional Conference of Kansas City, Mo., representing George R. Smith College.

Messrs. Richard Harden and Theodore McDaniels cornetists and Messrs. Russel L. Washington, I. G. Moore and Armour Boyd, trombonists, are recent additions to the college orchestra.

THE GREAT NEED

By Mrs. Florence D. Carroll.

The attention of the writer was arrested by the following statement which appeared recently in one of the daily papers: "Best information is that President Coolidge will dismiss the Harding suggestion of American entry into the World Court of International Justice with the mere reminder that it already is before the Senate. This would satisfy all factions—respectfully touching upon a Harding policy, and at the same time permitting the Senate to let it die gracefully."

How significant that as the World Court, so

far as America is concerned, seems about to die, the World Service Program of the Church comes into being!

It is eminently fitting, for after all, the world needs not a Court of Justice to bring peace to it, but a deep rooted urge in the hearts of men to follow in the steps of the blessed Christ who said, "I came not to be ministered unto, but to minister."

When the hearts of men can really feel the great world needs, and when they can realize their responsibility in helping to meet these needs, then the World Service Program will not "die gracefully" but it will come to a glorious fruition, and we can exclaim, "The World Court is dead, long live the World Service."

Baltimore, Md.

METHODIST REVIEW—JANUARY— FEBRUARY, 1924

The first issue in the 106th year of this oldest Methodist periodical will be in the mails before the first of January. Its leading article by Bishop Francis J. McConnell on "Relativity and Thiesm" shows that the Einstein theory is neither materialistic or atheistic. Every educated person, especially preachers, should acquire at least a general conception of this new scientific doctrine. "Wesley and Asbury," a revelation of the historical significance of these two religious statesmen is by the Rev. George Eayrs, Fellow of the Royal Historical Society and prominent minister of the United Methodist Church in London, England. Professor Edwin Lewis of Drew Theological Seminary, recently delivered an address before the Philadelphia Preachers meeting which won general assent and hearty applause. It appears in the Review under the title, "Human Nature and the Christian Redemption." Bishop Richard J. Cooke discusses "The Underlying Principles of Methodist Law"—a vigorous defense of our historic Episcopacy. Professor George Croft Cell, of the Boston University School of Theology, under the title "The Decay of Religion," develops the teaching of John Wesley that the acquisition of wealth which often results from increased efficiency of the religious life is frequently destructive of spirituality. That very able young writer, Paul Hutchinson, in an article on "What is the Methodist Episcopal Church?" lays bare some fundamental principles of Christian democracy which the coming General Conference should consider and act upon and the Rev. Albert E. Day, D. D. of Canton, Ohio, follows him with an interpretation "The Face of the Sky," of the recent pastoral revolution in General Conference elections, both as to the cause and probable results. The Rev. Dr. Ralph W. Sockman, of New York City, argues for the ministerial support of law enforcement under the heading, "The Pulpit and the Law." "John Wesley's Use of Doctrines" is by the Rev. Wm. C. S. Pellowe, of Detroit, Mich., and is a worthwhile historic study of the theological teaching of our founder. The Rev. Thomas Burroughs Roberts, Harlan, Ky., pleads for greater liberty in the pulpit on this question "Dare the Minister Maintain the Open Mind?" and the Rev. H. Reynolds Goodwin of Milan, N. H., shows the high value of following the ecclesiastical calendar both in worship and preaching in his article, "The Christian Year and the Preacher's Program."

In the Editorial departments, besides three

brief *Notes and Discussions*, the Editor presents in "The House of the Interpreter" homiletic expositions of the book of Exodus, especially the scene at the Burning Bush. The Editor also offers in the Biblical Research Department, an introductory paper on the subject of the Virgin Birth, entitled "The Parthenogenetic Problem of Christianity." It will be followed during the year by several Biblical studies on that question. That clever Philadelphia lawyer, Dwight M. Lowery, in the Arena, makes "A Review of the Review," a most ironic criticism of the late September number. The Rev. Frank T. Cartwright, a Methodist missionary at Foochow, China, in the Foreign Outlook, asks, "Shall Color Rule?" and pleads for greater democracy and autonomy in our foreign missionary work.

The Reading Course, conducted by Dr. Oscar L. Joseph, is based on the recent book by Percy Gardner, "The Practical Basis of Christian Belief." The book notices in this number are numerous and important, and are mostly written by scholarly experts on the various subjects.

Not only ministers but all leading laymen should subscribe for and read the *Methodist Review* during 1924.

THE HOUSTON DISTRICT

A Correction

In the report of the session of the Texas Conference made to the Southwestern Christian Advocate, the following charges were entered, "to be supplied:" Dickinson Circuit, West End Mission, Ebenezer, Second Ward Mission, Texas City, and Thompson Circuit.

This is an error in that each one of these charges received its appointment from the Bishop and the same was read by him when the appointments were read.

I am making this correction because the brethren, some of whom have served their charges for several years, feel embarrassed and their congregations have been concerned over the matter. It was just a mistake in the report.

The report further stated that the conference presented "a silver service" to the Bishop. To be more specific; the conference presented the Bishop with a Roger Williams 1847 Silver Urn shaped Electric Percolator 18 inches high, with the following engraving: "Compliments of the Texas Annual Conference to Bishop Robert E. Jones, D. D., LL. D., the first Negro General Superintendent of the Methodist Episcopal Church, elected, May 1920. Houston, Texas, 1923."

I want to personally thank the brethren for the fine spirit in which they responded to the call to give our good and worthy Bishop this little token of respect and appreciation.

A. WADE CARR.

TUPELO

The Tupelo District Conference, Woman's Home Missionary, and Sunday School Convention met in Mount Pisgah M. E. Church, Okolona, Miss., November 11th, 1923, with the Rev. W. H. Golden, District Superintendent in the chair. The devotional service was conducted by Rev. W. H. Golden, District Superintendent, after which the Sacrament of the Lord's Supper, was administered

ed by Rev. W. H. Golden, District Superintendent and Pastors.

The following were elected to serve as officers: J. M. Walton Secretary, he nominated and the conference confirmed, S. J. Mack, and S. A. Simmons, assistants, F. G. Wilbon, was elected Statistician, he nominated, and the conference confirmed J. L. Glenn, assistant. Dr. N. R. Clay, our Pastor at Amory, Miss., was introduced and addressed the conference. After which the Rev. W. H. Golden, District Superintendent read his report. He showed the District to be in good condition along all lines. All the Pastors rendered good reports.

The following visitors were introduced and addressed the conference on the causes they represented: Mrs. S. E. Phillips, President of our conference Woman's Home Missionary Society; Judge Lion, of Okolona, Miss., Dr. J. W. Golden, Area Evangelist; and Prof. W. A. Battle, President of Okolona Industrial School. He delivered a welcome address to the conference and invited the District Superintendent to hold the Thursday morning session in the chapel of the School. At noon the conference were invited by the President to the dining room to partake of the eatables that had been prepared for it. The following resolution was offered by Dr. B. F. Woolfok, and adopted.

Whereas President Battle of Okolona Industrial School, his faculty and school, have shown their undue courtesies by extending to us on Wednesday night, a most hearty welcome, and on Thursday morning had our District Conference to assemble in the College Chapel to hold our morning session, etc.

Resolved that we extend to President Battle and his school our most hearty thanks for the hospitality they have shown us during our session:

Resolved that we extend to the organist and choir of the college our thanks for the sweet music they rendered during our session.

We assure them that we highly appreciate all they have done for us while there. We will assure them that the Okolona Industrial School shall always have a warm place in our hearts and they shall always have our prayers. For the good and great service rendered the District the past 6 years by the Rev. W. H. Golden, the conference made up \$35.00 for him, which was presented to him by Mrs. Emma Elzie. This ended the best session in the history of the Tupelo District.—F. G. Wilbon, Reporter.

SUNDAY SCHOOL AND MISSIONARY CONVENTION

On August 9, 1923, God called home the late Dr. H. B. Hart, who was universally known as an efficient, energetic and tireless worker in carrying forth the program of the Methodist Episcopal Church, and in bringing many into the fold of Christ, from his heroic service in the church militant to take his rank in the Church triumphant. At the time Dr. Hart was called he was District Superintendent of the Greenwood District of the Upper Mississippi Conference, having been appointed to the district by Bishop R. E. Jones at the last session of the Annual Conference.

The district being left without a Superin-

tendent by reason of Dr. Hart's departure, Bishop Jones appointed three of the Pastors of the district to have oversight over divisions of the district, as was arranged by himself; these Pastors all the while maintaining their charges.

The Rev. F. J. Talbert was appointed over one of the divisions comprising four charges, namely: Lexington. (his own charge) Lexington Circuit, Goodman and Pickens. Rev. Talbert being an organizer of genius and one whose vision and adaptiveness so readily fitted him for such work as the task required, immediately called the Pastors of his division together to organize, and form places for a Sunday School and Missionary Convention.

This was done and the Convention convened at Georgeville Church, on the Goodman Charge, October the 25th. After the usual devotional service the Convention was opened for business with Rev. Talbert, Presiding. G. S. Garland, was elected Secretary, Misses Ida May Dennis, and Rosia Williams, Mrs. H. Barnes and F. P. Leonard, were appointed Committee on Finance.

During the Convention, sermons were preached to the spiritual uplift of all.

Inspiring papers were read on the following topics: The work of the Sunday School in training the Youth of the Church for Christian Service, by delegates from Lexington. The advantage of early training in the Sunday School, by delegates from Lexington Circuit. What interest should the adults take in the Sunday School, by delegates from Goodman. The advantages of the graded Sunday School lessons, by delegates from Pickens. The work of the Woman's Foreign Missionary Society, by delegates from Goodman and Pickens. The claims that foreign Missions have on Christians, by delegates from Lexington and Lexington Circuit.

On Thursday night a Musical Program was rendered by the delegates from Pickens to the delight of the audience.

On Friday we had with us a distinguished visitor, Prof. B. B. Dansby, of Atlanta, Ga., who is Superintendent of the Rosenwald Fund in Mississippi. On Friday night, Prof. Dansby favored the convention with a lecture which was full of information and inspiration.

At the close of the Convention the financial reports terminated into \$413.00 for benevolence, which was raised by the four charges respectively: Lexington, \$120.00, Rev. F. J. Talbert, Pastor. Lexington Circuit, \$28.00, Rev. W. S. Leake, Pastor. Goodman, \$178.00, Rev. G. W. Weatherby, Pastor. Pickens, \$87.00. F. P. Leonard, Pastor. During the Convention \$104.00, was raised for the local Church, making a grand total of \$517.00.

The Southern end of the Greenwood District is yet charged with new energy as infused into it by the Rev. F. J. Talbert, as leader—F. P. Leonard, Reporter.

AN EDUCATIONAL CONFERENCE

By the Rev. N. Peter Chapelle

Mrs. M. McLeod Bethune, President of the Daytona Normal and Industrial Insti-

tute, of Daytona, Florida, recently issued a call for a conference of the District Superintendents, and outstanding Pastors of the Florida and South Florida Mission Conferences. The object of the call was to have a heart-to-heart talk on cooperation looking forward to the future welfare of the Daytona Normal and Industrial Institute, which is under the control of the Board of Education for Negroes of the Methodist Episcopal Church.

The following named brethren attended: District Superintendent W. R. Stephens, J. S. Todd, J. A. Simpson, H. W. Bartley, R. H. DeBose, Scott Bartley; Pastors S. P. Pratt, W. Pericles Pickens, H. Lennon, T. H. B. Walker, T. W. Williams, W. O. Bartley, D. W. Demps, L. G. McLendon, D. Joyner, M. Peter Chapelle.

The party was taken on a tour of inspection of the entire school, after which the President, Mrs. Bethune, gave an interesting explanation of the program of the Board of Education for Negroes for the Institute for the ensuing twelve months. After the president—by her request—had been questioned quite freely by the assembled Ministers, they were asked to give an expression of their impressions of the Institute, and whatever constructive criticism they might have to offer. Expressions of commendation were freely and lavishly given by every one present, and the following action taken.

On motion of Dr. J. S. Todd, seconded by Drs. W. R. Stephens, and T. W. Williams, the following resolution was unanimously adopted:

RESOLVED That we, the District Superintendents, Pastors, and Laymen of the Florida Conference, and the South Florida Mission Conference, of the Methodist Episcopal Church, present upon invitation of Mrs. M. McLeod Bethune, President of the Daytona Normal and Industrial Institute, after having inspected the work being done here in Daytona, Florida, at the aforementioned Institution, hereby express our hearty approval of the action of the Board of Education for Negroes in merging Cookman Institute with the Daytona Normal and Industrial Institute; and pledge our hearty support and co-operation to our full ability.

BROOKHAVEN DISTRICT GROUP CONVENTION

The first annual session of the Brookhaven District Group Convention of the Epworth League, Sunday School, Ladies Aid, Woman's Home and Foreign Missionary Societies, convened in Columbia Valley M. E. Church at Columbia, Miss., October 18-19, 1923, with Dr. G. W. Smith, District Superintendent presiding. The devotional services were conducted by Rev. P. R. Stephens. The day was given to the Sunday School Superintendents and other Sunday School workers. The entire program was very interesting. Well prepared and instructive papers were read by the delegates, also much benefit was derived from the discussion of the different topics. Rev. S. G. Roberts preached the opening sermon.

The welcome address was delivered by Miss Minnie Underwood. Response by Rev. P. R. Stephens. The sermon of the evening by Rev. A. B. Keeling, A. B. B.D., was indeed a spiritual treat.

Friday morning was given for the reports of delegates of the Epworth League, Ladies Aid, Woman's Home and Foreign Missionary Societies. These reports showed that each auxiliary was hard at work pushing forward the program of the church. Rev. J. A. Williams brought inspiration to the League workers, when he told in a very interesting way how he made the League a success on his charge. Many of his plans were original.

Friday afternoon the convention was graced by a large delegation from Hub, Lampton, Zion Ridge, and Sweet Valley Sunday Schools, who delighted the convention with sweet songs and other demonstrations. The faculty and students of Globe public schools were also present and gave demonstrations in candy and jelly making.

The reports from Rural Auxiliary Societies were called. These reports were indeed encouraging showing that the domestic, economic, and social condition of each community had been looked after, and that thousands of pounds of meat, hundreds of bushels of corn and all other kind of food stuffs were being conserved, also that homes were being improved and life in general was on the upward march.

The exhibits in handicraft, Manual Training, Domestic Science and Art were a credit to the convention.

Friday evening a literary program was rendered. The choir furnished beautiful music, several helpful papers were read; among the most impressive was that of little Miss Minnie Underwood of Columbia, who is only eleven years of age, her subject being "The Bad Boy and How to Help Him". The District Superintendent requested that this paper be published in Southwestern Christian Advocate.

The sermon of the evening was preached by Rev. J. C. Gillespie. Rev. T. W. Patterson and Prof. Boles were introduced to the convention at different times, both made addresses to the delight of all. Also Rev. A. L. Holland, Secretary of Christian Stewardship was introduced and made a strong plea for the cause which he represents. Each sermon preached during the convention was well delivered.

Our efficient District Superintendent Dr. Smith brought a message of hope and cheer to the convention each day. His wholesome advice will ever linger in our memory.

On motion of Rev. A. B. Keeling the convention tendered Rev. N. Poe, pastor in charge a rising vote of sympathy because of the serious illness of his wife. Motion was carried. Many fervent prayers were sent up in behalf of Sister Poe.

Despite the serious illness of his wife Rev. Poe and the good people of Columbia cared for each delegate and visitor. After resolutions were read, one of the most helpful and far reaching conventions the District has ever witnessed came to a close—(Mrs.) A. I. Dudley, reporter.

HOLLY SPRINGS

The second session of the Holly Springs District Conference, Sunday School, Woman's Home, and Foreign Missionary Convention convened in Vincent Methodist Episcopal Church, Grenada, Miss., November 7-11, 1923, Dr. W. N. Redmond, District Superintendent, presiding. The conference organized by electing the following officers, P. A. Lemon, secretary and reporter to the Southwestern Christian Advocate, C. V. Heffner, assistant secretary, Statistician, L. A. Armstrong, W. C. Hilliard, W. F. Burton, assistants, Dr. N. H. Williams, Treasurer.

The introductory sermon was preached on Tuesday night by the Rev. R. B. Adams. Nearly all the pastors were present and rendered excellent reports under trying circumstances. Many had fought through hardships and financial depressions, in the name of Christ to put it over. The work of the District was in nice shape; many souls had been brought into the kingdom of Christ, and old debts paid off. Churches and parsonage remodeled. Heroic efforts had been put forth to meet the five years quotas, and many charges have gone over the top.

The following able divines visited the conference and made strong inspiring addresses, Dr. J. W. Golden, Area Evangelist, who spoke on Tithing and Stewardship which gave us a new vision; after which a canvass was made and many signed the pledge to give one tenth of their earning to the Lord. Dr. N. R. Clay, from the Tupelo District, addressed the conference in the interest of the Conference Claimant Fund. The Revs. Drs. Blake, Staves, and Burts presiding Elders of the A. M. E. Church were introduced and delivered great speeches, Prof. E. H. McKissack and S. W. Wysinger of Holly Springs, also addressed the conference. The latter was elected District President of the Sunday School Convention for the ensuing year. Each afternoon was devoted to the work of the Sunday School, Woman's Home and Foreign Missionary Conventions respectively. The District President of the Sunday School Convention (S. W. Rodgers) being absent Mr. Bowen Gilliam, a delegate from Holly Springs, and a student in Rust College was unanimously elected chairman of the District Convention.

Mrs. S. K. Phillips Annual Conference President of the Woman's Home Missionary Society of the Upper Mississippi Conference, was present, and with great interest she presented the cause of this work; truly she is the right woman, in the right place. Mrs. Macon Taylor the District president, was on time as usual and prosecuted the work of the convention with tact. Many delegates were present with excellent papers, on various Topics, full of thought and wisdom. The Woman's Foreign Missionary Convention just came into existence under the leadership of Mrs. Beulah Boone, and deserves great credit for its work, every charge was represented financially.

Rev. M. C. Pulliam, District Superintendent of the Sardis District addressed the Conference, also Misses Barber and M. Ella Becca, Superintendents of E. L. Rust Home, Holly Springs, Miss., earnestly spoke of the work

being done at the Home at Rust. The addresses of Welcome were delivered in a masterly way by Prof. Blackburn, Principal of the city school, Rev. L. A. Armstrong, responded. Rev. T. S. Smith and his good people with the assistance of the other denominations of the city gave us a royal entertainment. The rendition of the Choir was most excellent. More than five hundred dollars were raised during the sessions. W. Williams, W. H. Moody and G. Blak were recommended for reception on trial in the annual conference.

The next session will meet on the Kil-michael charge. The following preached able sermons during the conference, R. B. Adams, L. I. Young, W. C. Hilliard, N. H. Williams, N. R. Clay, G. W. Hunt, D. E. Simmons, C. V. Heffner, J. H. Bynum, and the writer. Thus closed a great session.—P. A. Lemon, Reporter.

GULFPORT DISTRICT SUNDAY SCHOOL CONVENTION

The Sunday School Convention of the Gulfport District, met at Gulfport, Oct. 4, 5, 6, 7. This proved to be the most inspiring meeting held by this district for a long time. A host of delegates from all over the district were present. These, with the number of distinguished visitors, made the convention one to be remembered by all present. Our big-hearted, sunny-tempered, enthusiastic leader, Rev. P. H. Rembert, District Superintendent, was, as usual, the hub around which all the activities revolved. The convention was very heartily welcomed by Dr. J. Love of Gulfport.

On Thursday night the convention received its biggest treat, for our own Dr. Shaw of Meridian, delivered one of the most helpful addresses of the session. This address was followed by a very enjoyable program rendered by Dr. Shaw's instructors and students. Prof. Sykes who seems to be an artist of no small ability was encored again and again after his excellent numbers on the organ. Miss Harrison, a vocal instructor at Haven Institute, held the audience spell bound with her sweet singing and her very pleasing personality. Mr. Cummings, a student at the Institute, rendered some excellent numbers on the cornet. Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, was present. So enthusiastic was his address on Christian Service that (30) thirty subscriptions were taken for the Advocate.

District Superintendent Rembert introduced the Hon. L. T. Attwood of Jackson, Miss., who gave a spicy talk on the necessity of meeting our financial obligations in the church.

A number of very interesting papers were read by delegates from the various charges, and these were followed by interesting discussions in which all the ministers and laymen present took part. Dr. J. C. Houston spoke on the importance of the "Sins of Omission" in his usual helpful way, and all present gained food for thought. A feature which stands out in the minds of every one attending the convention was the singing of the Bay St. Louis female quartette, composed of Miss Ethel Williams, Mrs. D. B. Bryant, Mrs. J. G. Miller, Mrs. M. T. Young; all teachers from Bay St.

Louis, Miss. The plantation melodies rendered by these young women were heartily applauded by the audience. The District Superintendent, Dr. P. H. Rembert read an excellent paper on the "Sunday School, What and Why?"

Some interesting remarks were given by Dr. Wilson, pastor of the first Baptist Church of Gulfport, in which he pleaded for united efforts on the part of all denominations in the fight against sin. The convention went in a body to visit the public school of Gulfport, and were heartily welcomed there by the wide-awake principal, Prof. Baker. An enjoyable feature of this visit was the singing of the Negro National Anthem by the student body. The St. Mark choir, trained by Prof. Baker, was at its best and its singing will long be remembered by all attending the session. The Misses G. and S. Norvellas of Pascagoula, thrilled the convention with a splendid duet.

Financially the convention was a big success. The following reports were made by the charges: Basin, \$2.00; Bay St. Louis, \$60.00; Biloxi, \$40.00; Bonds and Wiggins, \$50.00; Bendale and Merril, \$3.00; Escatawpa, \$41.00; Gulfport: Haven, \$20.00; St. Mark, \$40.00; Kiln and Delisle, \$20.00; Handsborot, \$25.00; Lumberton, \$25.00; McHenry, \$25.00; McNeil, \$9.00; McClain, \$40.00; Moss Point, \$35.00; Ocean Springs and Gautier, \$81.00; Pass Christian, \$47.00; Pearlinton, \$15.00; Waveland, \$20.00. The finances from this report, together with collections raised, subscriptions and delinquent Centenary reports, made the total collection \$729.

Our District President, Prof. G. W. Brown, was at his best during the entire session and his spicy talks all through the meeting were enjoyed by all. Too much praise cannot be given Rev. L. E. Johnson for his untiring efforts to make the delegates comfortable and happy during their stay, and all of the visitors will remember with pleasure the sweet smile and winning personality of his wife, who served in every way she could, assisted by the faithful members of the church. The convention adjourned to meet again at Moss Point, Miss.—(Mrs.) M. T. Young, reporter.

COLLECTIONS FOR JAPAN EARTHQUAKE FUND

The attention of pastors and churches is called to the fact that because the Japan Earthquake Fund is an emergency appeal and a special offering in the form of a Christmas gift, no Centenary, World Service or Woman's Foreign Missionary Society credit of any kind can be given. Neither will vouchers for use as credit toward the payments of such apportionments be given.

There will, however, be sent to every person forwarding a gift toward the Japan Earthquake Fund, a special receipt signed by the Treasurer. This receipt may be used to obtain credit under the head of other benevolences in Annual Conferences reports.

All money is to be sent to Morris W. Ehnes, Treasurer, Japan Earthquake Fund, 740 Rush Street, Chicago, Illinois.

Sunday School Department

THE INTERNATIONAL SUNDAY SCHOOL LESSON

Notes by the Rev. J. Leonard Farmer, Ph. D.
Rust College,

Missionary Interpretation by the Rev. Dempster D. Martin, D. D.,
Gammon Theological Seminary.

Subject:--The World For Christ.

DECEMBER 30, 1923

This is review Sunday. The teacher, of course, will select or devise his own method of review. We will here only summarize very generally a few of the points which we have emphasized during the quarter.

We have emphasized the general difference between the Old and New Testament missionary spirit. The Hebrews of the Old Testament period had the true missionary ideal, but not the true missionary spirit, that is, they were not aggressively missionary except from the standpoint of home missionary work. From this standpoint all the prophets whose writings we have in the Old Testament were aggressive missionaries. They believed with their whole heart that the salvation of Israel from a dire social calamity and to the most ideal social blessings depended upon her spiritual regeneration. To this end they labored as much as in them lay, but with not the most gratifying success. Home missionary work was with them a burning passion. Why? Because of their genuine patriotism, because of their ardent love for their country and their countrymen, and also because of their deep love of righteousness. God spoke to them. They had something to speak. Some of them also believed that the salvation of heathen nations from had social conditions, and the salvation of the world from internecine wars and international strife in general depended upon the conversion of the heathen to Jehovah. But with the exception of the author of the Book of Jonah—and that is indeed an outstanding exception—they did not exhort Israel to undertake the aggressive work of converting the heathen to Jehovah. This world condition was to them a world ideal which was God's purpose, and would in some way at some time be realized. One way frequently suggested or implied is that Israel should become so righteous so as to enjoy such social blessings as to provoke the Gentiles to jealousy, so that they too would be influenced to seek Jehovah that they might similarly be blessed. We give some probable reasons why we find this lack of exhortation to foreign work. Probably another reason is that they, like Jesus, believed that Israel should first be regenerated and saved herself before she should try to save others. And as a matter of fact when the people did actually begin their aggressive foreign missionary work was after the rise of pharisaism, the mistaken feeling of spiritual regeneration and self-righteousness. That genuine sympathy for the spiritual condition of the Gentiles which is based upon humanitarian love and which results in sacrifice and al-

truistic service as is characteristic of the New Testament is not prevalent in the Old Testament except in that great Book of Jonah. In it the author's tender heart goes out, not only for the Gentiles as human beings, but also for the dumb brute (read the last verse of the great Book.)

In the beginning of the Christian program all aggressive missionary efforts were likewise limited to Israel. Like the great prophets of the past, Jesus and his immediate followers believed at first that Israel should first be redeemed before efforts should be put forth to redeem the Gentiles. But experience soon taught them that neither the Gentiles nor Israel would be regenerated should that program be strictly followed. (Think it not strange that we say Jesus learned this from experience. Read Heb. 5:8). So Jesus admonished his disciples whom he had redeemed no longer to confine their efforts to Israel, but to labor for the spiritual redemption of all peoples. The early obedience to this command, however, was forced upon the early Church through persecution—persecution by Israel of the Christians in Jerusalem which caused them to scatter to all parts of the world for safety, and persecution by the Jews on the foreign field of the great Paul which caused him to become the great Apostle to the Gentiles. The Christians, however, were not foreign missionaries in the same sense in which Paul was. They preached and taught about Jesus where they happened to go, while he took it upon himself to go where for the sole purpose of preaching and teaching about Jesus. That is an important difference. So Paul was the first great Christian foreign missionary in the strictest sense of the term. The prophets of Israel, we said, entertained the idea of converting the Gentiles by having the spiritually regenerated Israel provoke them to jealousy. But the great prophet of Christianity was taught by experience that this program must be reversed. He conceived the idea of regenerating Israel by having the regenerated Gentiles provoke her to jealousy (Rom. 11:11).

The work initiated by Paul has been continued periodically throughout the Christian centuries. Broadly speaking it falls into three periods: the ancient, medieval, and modern. During the ancient period the Church was established throughout the Roman empire. During the medieval period the barbarians who overthrew the Roman empire and those who later made their home in Europe—the Germanic tribes, Huns, and Slavs—were Christianized. And during the modern period the first

great conscientious effort has been made indeed to conquer the whole world for Christ. This is the period of the establishment of world-wide missions in the strictest sense. During these two thousand years of the missionary efforts of the Church much has been accomplished toward winning the world for Christ. But much more than that is still left to be accomplished. Statistics are usually but more or less approximate estimates, and hardly any two sets that you may examine agree. But it is safe to say that about one-third of the people of the world today are nominal Christians. And probably not more than one-third of this one-third are genuine Christians in spirit and conduct. At that rate of progress the complete conquest of the world for Christ is manifestly to be a thing of the far distant future. Howbeit nothing less than that should be the Christians' program. Nothing less than that will be the program of all those Christians who have caught the world vision of the great prophets of Israel, and of Jesus. And toward that end every Christian should joyfully make whatever contribution he can.—J. Leonard Farmer, Rust College.

MISSIONARY INTERPRETATION

Lesson for Sunday, Dec. 30, 1923.
"They Shall * * * Sing of Thy Righteousness."

(By Rev. D. D. Martin, D. D.)

There is no song that will sing gladness to worried hearts and hope to a sin-ridden world but the song of righteousness. The pean victory over sin is the welcome note in which Heaven will join. The world's music is mostly in the minor key. We close this year with its record of tragedy and sin, with its story of hate and of war, conscious that humanity has not yet learned the song of righteousness. Yet as children of faith we rest on the promise, and with ears keyed by faith to the promise left us we hear from afar the song of righteousness.

There are some visible things to give us courage at the close of this missionary quarter. In spite of all the war did and left toward humanities wrecking, the missionary work of the church has gone steadily forward during the war period, and the past year has been one of the best in the missionary history of the churches. More men and more money are being given to the work. More are giving up their idols and becoming followers of our Lord.

The churches average to send about six missionaries a week, or one for what we call each work day of the year to the foreign field. These missionaries will give on the average about 25 years of service each, so that with the passing of each work day the churches are giving a new 25 years of service to spread the Gospel in heathen lands.

Each new missionary is being supported or assisted in the work by several native teachers and preachers, the number constantly increasing. In some lands it is required of every convert that they preach. Every day hundreds of infants are baptized and scores of adults confess

Christ. The past year has shown the largest increase in members and in self support. Foreign Church property has increased three and one-half millions in the year.

There are signs of the promise being fulfilled in the increased feeling of brotherhood between the races. A common sorrow will not fail to bring humanity together. The day of mutual recognition is in view and the song of social righteousness shall be sung.—Gammon Seminary.

Quarterly Conferences

CLINTON, MISS.—The Fourth Quarterly Conference was held Oct. 27-28 with Rev. J. C. Hibbler, presiding. He conducted the religious services. Reports from pastors, leaders, local preachers and the auxiliaries of the charge showed the work to be in advancement of last year. Six persons were converted in a series of three nights' meeting in advance of the Quarter. Rev. Hibbler preached at 11 Sunday and at night in Clinton. Several men came forward for prayer. The six persons were baptized and put under the care of Sister Emma Bracy, leader. Mrs. O. C. Turner was elected as delegate to the Electoral Conference and J. W. Bassett, reserve. Rev. Hibbler looks after every interest of the church. He preached able sermons during this Quarter which left a lasting impression on his hearers.—P. W. Baldwin, P. C.

HANDBORO, MISS.—Our Fourth Quarterly Conference convened Nov. 10 and 11 at Riley's Chapel, M. E. Church, with Dr. P. H. Rambert in the chair. All phases of work were carefully looked after. Each auxiliary of the church was present, with their finance and written reports. Nearly all the officers were present with good reports. The District Superintendent was paid in full for the year, \$100. Conference Claimants, \$13. Episcopal Fund, \$22. Pastor paid in full. We closed our Quarterly Conference Saturday night.—E. Smith, Reporter.

EAST ST. LOUIS, ILL.—The third quarterly conference was held November 24-25, with our district superintendent, the Rev. Leroy Woolrich presiding. All departments of the church brought in fine reports. The district superintendent preached a great sermon Sunday morning to a full house. At the close of the sermon, two splendid young men united with the church. The Rev. G. D. Hancock of Kinlock, Mo., delivered a most able discourse at 3 o'clock. The congregation of Wesley Tabernacle has outgrown the present quarters and a new edifice is imperative, as the membership is growing constantly. During the quarter, the district superintendent was paid \$27.50, pastor \$262; Centenary \$65. Two baptisms, one marriage, 17 accessions, and one had joined the church triumphant.—C. L. Teer, reporter; Rev. H. T. Reeves, pastor.

DESOTO CHARGE—Our fourth quarterly conference convened Nov. 16-17 with Dr. W. H. Smith, District Superintendent, in the chair, and the business was dispatched with ease. The district superintendent did not

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"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. M. BUTLER,

Secretary Colored Work
Chicago.

DR. J. W. HAYWOOD

Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC.

Subject: "What Time is it?"
(Ps. 90:12.)

Here we are again at the close of the year. At this League meeting we raise the singular, but all-important question that constitutes our subject. Don't look at the calendar. Don't look at the clock. Look only at the achievements of your League; that will tell the time you are asking for.

"Licks" not Ticks.

The word "lick" is used colloquially in the South to mean a blow or stroke. We are making use of it in this sense here. Time is measured not by ticks of the clock, but in the strokes we make in doing the job. What time is it in your League? Some one has aptly said: "Life is not measured in days nor in figures on the dial." Methuselah does not make much of a hit with me. The only thing recorded of him is that he stayed around a long time. I have always thought that a fellow who stayed as long as he did ought to have left more history than that. Almost a thousand years wasted on him. I read in the paper a few days ago, the account of an elephant that has lived 200 years. Paul Lawrence Dunbar lived about one-sixth that long, but the achievements of the elephant and Dunbar are incommensurable quantities.

QUARTERLY CONFERENCE.

(Continued from page 12)

leave one stone unturned. Most of the officers were present with good reports which showed the work in good condition. The district superintendent preached two great sermons to the delight of all present. The superintendent was paid in full \$27.60. Dr. Smith is a great man. Total raised during the quarter, \$160.—J. W. Watts, reporter.

SHUBUTA, MISS.—Our fourth and last quarterly conference was held November 10-11, with District Superintendent, Dr. W. H. Smith, at his post. Quite a number of the officers were present with good reports which shows the work in fair condition. The superintendent preached at 11:30 from John 8:7; the sermon was an excellent one, all who heard him were made to feel glad. He also preached at Spring Hill at 7:30 p. m. Total amount raised \$31.25. The church has taken on new life, and we are looking to close up in good shape for the annual conference, and send our beloved pastor, the Rev. W. H. Nicholson to conference with a nice report.—Mrs. Lottie Evans, Reporter.

BONITA CHARGE.—Lawson Chapel, M. E. Church: The fourth quarterly conference convened November

Three O'clock in the Morning

By the way, that is the title of one of my Victor records. It is a beautiful, dreamy, dulcet waltz. I suppose it was written for folks who dance until the wee, small hours of the night. I want to use the phrase for an entirely different purpose. Judging from the work that some of our Leagues have done this year, the time is three o'clock in the morning. That hour, to us church folks, signifies the soundest sleep of the night. That is exactly the hour with some of our chapters. We haven't begun to even think about getting up to begin our day's work. We are flat of our backs with our mouths open snoring like the giant that Jack stole the hen from. What time is it in your League, my friend? When I was in the public schools we used to sing a song that ran something like this: "There once was a boy whose name was John,

Name was John;
He slept and dreamed 'til life was gone,
Lazy John.
He would not work and he would not play,
But slept and dreamed the time away;
A total good for nothing boy, was
Lazy John."

Has your League been a Lazy John League? What will it be in 1924?—J. W. Haywood, Baltimore, Md.

17-18 with District Superintendent T. A. Hampton in the chair. He called the meeting to order and made some brief remarks touching the year's work, afterward he went into the business meeting. Leaders and stewards were present with good reports. The district superintendent was well pleased. Since district conference in Bastrop, La., we have bought a \$75 bell and fine lamp. Both are paid for. Rev. M. C. Harrison pastor St. Paul, Monroe, was present and talked to the conference. Sunday night the district superintendent preached a soul-stirring sermon to a packed house. Collection during quarter \$41; paid superintendent in full. Monday, Nov. 19, grand reception given district superintendent. Pastor S. A. Davis and wife led by Sister Rose Wimby, A. R. Watson Alice Carr. The table was decorated with plenty of choice food. Monday night the district superintendent preached at St. Mark Baptist Church. He was received gladly. Rev. M. C. Harrison was introduced. Rev. S. A. Davis conducted the meeting. Collection \$12.10; total collection \$53.10. We thank the good Baptist, C. M. E. and A. M. E. people for their co-operation so we say to district superintendent and Rev. M. C. Harrison some again.—Rev. S. A. Davis, pas-

tor, Napoleon B. Watson, Reporter.
MONTGOMERY CITY, MO.—Sunday, Nov. 18, was our third quarterly meeting and it was a high day. Rev. C. S. Webster, our beloved district superintendent was with us and preached three powerful sermons. Five were baptised, four received into the church and 73 took the communion. Finances for quarter \$283.26.—F. S. Bowles, P. C.

MORTON, MISS.—Our fourth quarterly conference was held Nov. 10-11, and was a grand success. The district superintendent, Rev. Price, was on time and dispatched the business of the conference with ease. We raised this quarter \$25. Our next plan is to paint the church. The district superintendent administered the Lord's Supper to 40 persons. We are looking to put the whole program of the church over the top.—E. A. Meore, Reporter.

TROY, O.—Our third quarterly conference convened at Richard Chapel Nov. 25-26. Dr. E. A. White, our beloved district superintendent was with us, preached a soul-stirring sermon, and administered the Lord's supper. Monday night the business session was called to order after proper devotional exercises by Dr. E. A. White. All officers were present and made splendid reports. The superintendent spoke at length on the success and business tact of this work under the leadership of our pastor, Rev. L. M. Sharpp. The report of W. O. Calvert, our financial secretary showed real business ability. His report was full and the indication is that the people are awake. Members reading the Southwestern, five, 10 copies of the Southwestern sold at the business session of the conference. The desire of our pastor is that the Southwestern be in every home. The Southwestern has been a great incentive in giving our people real church intelligence. Only five people reading but with live reading each week from the rich stream of real news found in the Southwestern, we have been able to accomplish great things for the program of kingdom building.

Too much praise cannot be given the zealous hearted women of this work, also the ever ready men whose timely co-operation helped the pastor in a wonderful way in making our last drive a grand success. "The Thermometer Drive". Five zealous women led in this drive, as follows: Unit 1, Miss Annie Mack, \$117.70; unit 2 Mrs. Helen Lucas \$73.05; unit 3, Ida Brown \$132.18; unit 4 D. L. Anderson \$115.21; unit 5 V. Sharpp \$76.45; total \$554.59. We are glad to say to date we have raised in full our conference claims \$40, Bishop fund \$20, general conference expenses \$5; annual conference expenses \$3; Centenary \$106; total for all purposes \$1705.19.

We believe that a man's true wealth is the good he does in the world. For this cause we are hoping to do our uttermost in helping to rebuild what fell in a day in Japan.—L. M. Sharpp, P. C.

KOSCIUSKO, MISS.—The fourth quarterly conference was held with the district Supt. Rev. E. F. Scarborough in chair. Reports of year's work exceedingly good. The Sacrament of the Lord's Supper was ad-

ministered to the largest number for many a year by the district superintendent, assisted by Rev. G. M. Chisholm and Rev. Jim Carr. The district superintendent paid in full. A great sermon by Rev. Scarborough to a crowded house was the feature of the night.—Mrs. L. S. Chisholm.

EAST CALVERT CIRCUIT.—Our first quarterly conference was held Nov. 24-25, with the Rev. W. R. Robinson, D. S., presiding. The conference was largely attended. Rev. W. R. Robinson has the work of the church at heart; he is a man of vigor. Class leaders were present with good reports. Rev. W. R. Robinson preached the theme "A Glorious Gospel." One hundred and ten partook of the Lord's Supper. The district superintendent paid in full. Collection for the day was \$32.35. We pray that Bro. Robinson may live long and preach God's word and do the big job of the church.—Rev. C. L. Hill, P. C., Alice Hill, Reporter.

Woman's Column

Dear Sisters of the Upper Mississippi Conference:

Another year has begun for us to work for the cause of mission as never before. New responsibilities are upon us as misery, illiteracy, crime and lawlessness increase let us increase our fighting forces. R will eventually win the day. We must try to come up to the standard set for us. A 20% increase in membership. We must raise some mite box money. Plan a thank offering program in each auxiliary in Nov. or Dec. and have a speaker for the occasion; take a collection and send to the treasurer. Get up a supply box and send to the supply secretary. Mrs. E. J. King, 926 Rodgers Place, Cincinnati, O., for Christmas for some orphanage or hospital or home.

Let each auxiliary send to 420 Plum street, Cincinnati, O., and get mite boxes for each member. (Cost one penny each). Let every auxiliary get the Study Course for this year. (Cost \$1.50.) Let every woman take Woman's Home Missions, 50 cents per year. If you have not done so please sign the Methodist Million card and become a Tither.

Last, but most important, let every woman pray daily for strength and wisdom. Pray for each needy group, then for our government, then for the world. Work to get every young person, child and baby and our husbands in this society. One dollar for adults, 50 cents for young people, 25 cents for children and 10 cents for babies. One thousand members is our cry. We can get them. We must have them. Yours for Christ.—Mrs. S. K. Phillips.

BATON ROUGE, LA.—My Dear Fellow Workers: Another year is about to dawn upon us and we want to make each a more glorious one. As president of the young peoples' work of the Woman's Home Missionary Society, I'd like very much to get in touch with each auxiliary. Let us work the work of him who sent us while it is yet day, for night

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WHAT THE CHURCHES ARE DOING

MARTIN'S FERRY, OHIO—The 40th anniversary of the Second M. E. Church of Martin's Ferry, Ohio, was quite successfully carried out, beginning October 23, and ending Sunday, Nov. 4. The program of the first week was carried out by our local talent both white and colored, opening the first night with an address by the mayor of the city, Hon. Howard Duff. On Friday evening our own Dr. Tate was with us and stayed over Sunday, Oct. 30. Dr. Tate was the founder of the church at this place, there being but eight members when he came here 40 years ago. On Sunday morning, Oct. 30, a chart of all the pastors was prepared and read by Mrs. Lucy (Jackson) Lynn, and a memorial service was held for those that had answered the roll call.

Rev. Tate preached the memorial sermon. In the afternoon, the Rev. Mr. Rose, of our First M. E. Church (white) filled the pulpit, and helped to lay the corner stone, Mrs. Myrtle (Branson) Leavette read a paper on "The Lives of our First Eight Members," which most of them have passed to the beyond. Rev. Tate preached Sunday night. At every service he laid the cause of the conference claimants on the hearts of the people, and our people responded splendidly to the appeal.

The second week, the Bazaar was in charge of the auxiliaries of the church, ending up Saturday night a beautiful Red, White and Blue drill, managed by Mrs. Pinkney. "The members," says Rev. Pinkney their pastor, "know how to put the program over, and we have a loyal set of officers that stick by the plans of the pastor." Our Centenary has been raised in full, our conference claims are up. We raised in our two weeks drive \$461.00.—Mrs. L. T. Pinkney, Reporter.

GRIFFIN, GA.—The first Sunday in October was an unusually interesting day in Heck Chapel. There was the real rally spirit among all the members of the church and as a result \$225 was laid on the table.

The following paid \$10: W. B. Wood, J. F. Beeks, Nathan Reid. Sunday School \$12; Epworth League \$30; W. H. M. Society \$15. The following members paid \$5: Jonah A. Brown, A. J. Banks, Mrs. M. E. Wood, Mrs. Fannie Grant, Fred Stanley, J. T. Alston, J. C. Crockett, C. M. Hannett, Bro. Freeman, Roscoe Hudson. The following paid \$3.50: Henry Andrews, Alice Head, Lula Lovejoy. Rev. J. D. Lovejoy paid \$4. The following paid \$2.50 or more: Bro. Bud Rucker, George Clements, Wm.

Adams, Jessio Reid, Matty Phillips, Georgia Rucker, Fannie Andrews, Henry Allen, Lula Shepherd, M. H. Nimmons, Lizzie Head, J. B. Gray and wife, Sinclair Brown, Ella Phillips, M. L. Swain, \$2. A large number contributed \$1 each. Dr. John W. Yarbrough of First M. E. Church South was with us, and a large number of his members, and their offering was \$25. This was a great service. Heck Chapel is alive and hopes to end a prosperous year.—C. M. Hammett, Reporter.

HATTIESBURG, MISS.—On Friday, Oct. 30 St. Paul was blessed with the outburst of the Holy Spirit in a great love feast and class meeting. Many souls rejoiced. Soon after adjournment of these services a great storm wave swept over the hill and blew many pounds of good things into the parsonage. The table in the dining room was loaded with all kinds of food products that made the pastor and wife rejoice. The storm was led by the good sisters and followed by quite a number of brothers to help carry on the good work, singing, "Be Ready When He Comes." Several who did not get in the storm Tuesday night sent in their pounds next day. May the Lord continue his blessings upon this congregation of St. Paul and that it may be wholly consecrated to the service of the Lord Jesus Christ. Good people, come again, you are always welcome. Accept our many thanks for all you have done for us during this year.—MRS. S. L. Ross, Reporter.

PINE BLUFF, ARK.—Pine Bluff was highly honored with the presence of Dr. I. Garland Penn, corresponding secretary of the Board of Education for Negroes, Sunday, Oct. 21, at St. James M. E. Church. He preached an able sermon at 11 a. m. He stressed "Lost Opportunity". It seemed that all of the professional people of the city learned of his coming and came from the various churches of the city. The College and each of the city schools were well represented with teachers, as well as other good people of the city. Dr. Penn seemed to have been at his best in delivering his sermon as well as the lecture at 3:30 p. m. He talked at length along the line of the Centenary.

Secretary Penn also told of the M. E. Church taking over the school belonging to Mrs. Bethune, of Florida. We hope for the return of Secretary Penn real soon.—Miss M. B. Higgins, Reporter.

LEITCHFIELD, KY.—Taylor Chapel M. E. Church: The W. H. M. S. met at the home of Sister Janie

Bruce, Thursday evening. After the regular business a short program was rendered. The pastor spoke on the subject "The Work of the W. H. M. S. in the Methodist Church."

On Friday, Nov. 9, 1923, the Rev. Dr. H. W. Tate, conference claimants agent for the Lexington Conference was present and delivered a lecture on "What we can do to Better the Condition of our Race." His lecture was very timely and practical. The admission to the lecture was ten cents. After the lecture supper was served at the parsonage for 25 cents per plate. It was given for the pastor's wife's quota of the conference claimants fund at which time Sister Baxton raised \$8 of the \$10 she is asked to raise. On Sunday Dr. Tate was with us and preached at the morning service. After this sermon he presented the conference claimants to \$17.05 so far and he responded with \$9.05 in cash and \$3.50 in pledges. This brought the amount we have raised for the conference claimants to \$17.05 so far and before the conference shall have our \$50 claim. Those contributing were: M. H. Willis \$1, Maggie Willis .25, Katie Willis .25, Bettie Murray \$1, Mattie Willis .25, Millie Rhodes .25, Janie Bruce, pledge \$1, paid .25, Lorain Rhodes .15, Clara Baxton .25, J. V. Willis pledge \$1 paid .25, Pollie Owens \$1, Sallie Phillips \$1, Prof. Broaders .25, I. H. Willis, 50, Jim Thomas .50, Hugh Robinson .15, Roht. Braxton .25, Eleanor Willis .25, H. K. Willis .25, Mary F. Kinsey \$1. Total \$9.05.

The pastor is well pleased with the response of the people so far this conference year, and feels sure that every claim will be met before conference in April.—Robert Braxton P. C., L. B. Rhodes, Reporter.

HUB, MISS.—Despite the almost total failure of crops and the people leaving for other parts, Hub Charge is still alive. Our revival at St. Luke Church was a success; twenty were added to the church. Rev. N. Poe of Columbia, rendered valuable service. Prior to the revival Rev. and Mrs. P. R. Stephens led a party which filled the parsonage dining table with more than fifty pounds of choice groceries. Our class leaders rally for the pastor on the first Sunday in October, was a success; one hundred and four dollars was raised. Bro. Anderson Jefferson's Class captured the banner. Guile No. 1, Mrs. Maggie, president, donated ten dollars to the rally. We thank each leader and member for their effort, we also heartily thank Columbia Masonic Lodge No. 9 and Eastern Star Chapter No. 7 for their presence and contribution of \$12.25. May God's choicest blessing rest upon each one of the participants.—Rev. D. F. Dudley, P. C.

CONWAY, ARK.—Under the leadership of the pastor, Rev. M. McCrosky, Ebenezer Church is taking on new life. We just closed a great rally November 4 which was a decided success in spite of the inclement weather. The captains with their armies seem to have had their flags flying. Captain No. 1, pastor, \$16; No. 2, Mr. Dan Fronaharger \$12.06; No. 3 Mrs. Viola Peete \$20; No. 4 Mrs. Mary L. Bryant \$12.20; No. 5

Mrs. H. Williamson \$2.20; No. 6 Mrs. Mary Anderson \$2.40; No. 7 Mr. Jesse Garley \$1.75, from the public, \$7.35. Grand total \$73.96. We will follow our captain and be lead to certain victory.—Reporter.

ELECTIC, ALA.—Rev. G. D. Tony, pastor of the Benson Circuit of the Opelika District of the Central Alabama Conference was caught in a dreadful storm at the home of Mr. and Mrs. Melvins' where he was stopping over after he had held his official meeting at Chapel M. E. Church. It blew in a table full of good presents of different kinds for him and his wife. The pastor was so surprised he could hardly stand to see it. The procession was led by Mrs. Zeaner Rely, who had made proper arrangements, followed by Mrs. Tucker, Cora Riley, Aldora Riley, Tennyson Tucker, R. L. Thomas, Tommy Sparks, of Alexander City; J. H. Thompson and G. A. Thompson. It was enjoyed by all. We only regret that his wife was not there to join him in it.

Rev. Tony has been and is doing good work on this circuit, he has built two churches that will not be surpassed for any rural preacher with the amount of force, after they are finished. He has been a sharp instrument in getting souls into the church, he added 67 members to the church this year. Rev. Tony is truly a pastor. Under his wise leadership we have been able to raise several dollars for the various causes of the church. He has spoken forcefully in the defense of right in any of our meetings since he has been here we have been able to settle many of our church differences. We have almost completed our Rosenwald school house, which means a great uplift to the community and church.—G. A. Thompson, Reporter.

YAZOO CITY, MISS.—St. Stephen's: The Big Four Rally Excursion October 21 was a success. We used the "Big Four Railroad System" as our plan, we were very successful in this rally, on the 21st of October. Each system was asked to raise \$75.

Mrs. E. B. Miller, president of the Northern system raised \$54.43; Mrs. G. M. R. Husbands, president of the Southern system raised \$14.00; Mrs. E. M. Henderson, president of the Eastern system raised \$102.31; Mr. Marshall Dean, president of the Western system raised \$15.50. Total \$186.24.—C. A. B. Price, Reporter.

LA PLANTA, MD.—Sunday, Oct. 21, 1923, was a great day at Wayside M. E. Chapel. Rev. E. S. Williams preached a soul-stirring sermon at 11 o'clock a. m. The tide ran high. At 7:30 p. m. our good pastor, Rev. Brooks and some of the members gave a sacred Contanta which was wonderful and stirred the souls of all who were present. A very large crowd was present. The collection for the day was \$102. We are moving on to success.

October 29 was another day of spiritual uplift. Our pastor, Rev. H. A. Brooks preached at the morning service. It was indeed a thoughtful and inspiring message. Collection for the day \$71.—G. E. Marshall, Reporter.

LOUISVILLE, MISS.—A great revival was held at Wesley chapel Church, September 17-26. The pas-

Rev. A. A. Wright was ably assisted by Rev. E. D. Montgomery and Dr. J. C. McGee, evangelist. Everybody that was present seemed to have been uplifted after hearing such wonderful and interesting sermons. Twenty-seven persons were happily converted and added to the church. The collection raised during the revival, was \$155. On the last night a present of a beautiful hat was given to Dr. McGee by the officials of the church. The revival was a splendid success both spiritually and financially.—J. J. Knox, Reporter.

FAYETTE, MISS.—In the class rally of Adams Chapel, Methodist Episcopal Church, Fayette, Miss., which closed recently, the captains reported as follows: Mrs. E. L. Duvall, \$36.12; Mrs. A. M. Bullen, \$12.05; Mr. Clinton Harrison, \$19.50; Mr. Max Bingman, \$8.55; Mrs. Mathfield Merits, \$20.46; Mr. Rufus Kates, \$23.00; Mrs. Clara F. Drayden, \$30.00; Mrs. Minnie Holloway, \$27.12; M. P. Johnson, \$16.03. Total amount raised \$193.11. Mrs. E. L. Duvall was awarded the prize, a \$5 gold piece.—M. J. Johnson, P. C.

ST. MARTINSVILLE, LA.—On Sunday, October 21, 1923, a financial plan was successfully carried out here. Four weeks prior to the date above, our pastor appointed seventeen committees, each committee composed of about six persons, they were asked to raise seven dollars each. It can be said to the credit of the committees "they got busy", and as a result they have reported up to now, one hundred and thirty dollars with two of the committees yet to be heard from. Seventy dollars was given to the pastor on salary. Committees reported as follows: Mrs. E. B. Williams, president; Miss A. Drake, treasurer; Miss M. Carlson, secretary, \$15.25; Mrs. S. B. Phillip, president; Mr. Raymond Nicholas, secretary, \$12.77; Mrs. Regina Carlson, president; Mrs. Oscalie Beslin, secretary, \$11.10; Mrs. Mary Robert, president; Mrs. Annie Drake, secretary, \$9; Mrs. Luversia Aubrey, president; Mrs. Lucy Livingston, secretary, \$8; Mrs. Asparise Williams, president; Mrs. Louise Patterson, secretary, \$8; Miss Naomi Charles, president; Miss Vera Charles, secretary, \$7.85; Mrs. Alma Kerilgard, president; Mrs. Leontine Drake, secretary, \$7.75; Miss Janette Wyche, president; Miss Agnes Detlege, secretary, \$7.05; Mr. Roosevelt Anthony, president; Mrs. Dalsey Charles, secretary, \$7; Mrs. Felicie Orphie, president; Mr. Harry Orphie, secretary, \$7; Mrs. Bertha Moore, president; Mrs. Lorena Lewis, secretary, \$6.20; Mrs. Mathilde Tyler, president; Mr. Thomas Baptiste, secretary, \$6.18; Mrs. Mariah Wells, president; Mrs. Mary Solomon, secretary, \$5.31; Mrs. Mabel Tyler, president; Mrs. Ida Tyler, secretary, \$4.25. While the committees were very busy doing the work of the church, the Sunday School remembered the pastor and pleasantly surprised him with the gift of a beautiful fountain pen with a gold clasp. Our work moves on smoothly.—Albirtha Drake, reporter.

BERWICK, LA.—Our fall rally

was a success, raised \$343.64. We have installed electric lights in the church and a new set of pews, now steps; all paid for. The leaders who deserve credit for what has been done are: Mrs. Louise Davis, \$58.10; Miss Alice Coleman, \$78.23; Mrs. Matilda Jackson, \$207.10. With our pastor, Rev. Dr. Cooper, leading, and the members pushing, is how we got the results. The members are all smiles over their victory. Dr. W. G. Alston held the 4th quodterly conference on the 20th. He was elated over the work. Mrs. T. B. Cooper and Mrs. Gertrude Baptist were elected to the lay electoral conference from Morgan City and Berwick churches; Mrs. Rosa Smith, and Mrs. Mary Evans, reserve delegates. We expect to send our pastor, the Rev. T. B. Cooper, to conference in fine shape.—J. W. Coleman, reporter.

LAKE CHARLES, LA.—Dr. R. F. Long is having the best year in the history of Spring Creek charge; he has built a splendid church at the cost of \$3,000.00; bought ten acres of land for a school and succeeded in getting the school board to vote \$2,000.00 for a school building. He has raised every dollar of his Centenary money. I take this method of thanking Rev. and Mrs. R. E. White and members of McNary Church for shirts, socks and handkerchiefs. He has just closed a good conference; Centenary quota raised in full, all claims will be met. He is among our best preachers.—John W. Turner, District Superintendent.

CARROLLTON CIRCUIT.—We, the members of Nero's Chapel Methodist Episcopal Church, on October 28th, held a rally for our beloved pastor, the Rev. R. D. Gerald, in which we raised the neat sum of \$58.60. On Sunday at 11 o'clock, the pastor preached from 2nd Timothy, 2nd Chap. 15th verse, subject: Study. At 7:30 o'clock he preached from Judges 14 Chap. 17-18, 16th Chap. 18-19, subject: The danger of projecting with your weakness. On both occasions he preached very great sermons to the delight of all that were present. We are very proud of our pastor. We see no failure through his leadership. Nero's Chapel is on the upward march and we feel assured, that if we follow the leadership of our pastor, we will succeed.—L. E. Nero, reporter.

LAMBERT - CROWDER CHARGE.—Lambert and Crowder's rally October 7-21 was a success. The following paid \$1 each: J. J. Jackson, J. P. Jackson, Rev. R. B. Westerbrook, Bettie Shumaker, C. D. Reid, Sallio Jackson, Georgia Stilman, Janie Dill, Ida Reid, Edna Jones, M. M. Johnson, Virginia Franklin, Dora Jackson, Mariah Crowder; The following paid 50 cents: W. Pool, Cora Pool, Rosetta Rome, \$1.25, Mary Pool and Leroy Nesbit, 25 cents each, M. E. Zlon, \$2.50, First M. B. Church, \$1, Second B. B. Church \$1, A. M. E. Church 75 cents. Total raised \$37.71. Brooks Chapel reported as follows: Rev. Brooks, Rev. Caswell, S. V. Johnson, F. Johnson, Annie Brooks, Emma Fair, Mrs. Murf, Jack Murf, Rose Elliott, M. A. Caserel, C. Williams, paid \$1 each; Savannah

Louis, Sistor Howard, Alice Gordon, 50 cents each; M. Griffin and W. M. Strong, 35 cents each, Richard Reid paid 25c. Total \$19.25. Grand total \$56.96. Centenary \$147; district superintendent \$67; raised this year \$662.—C. D. Reid, Reporter.

CARY, MISS.—On October 28, a very successful rally was held which resulted as follows: Club No. 1, B. J. Black leader, \$27.84; No. 2, H. Mayberry, \$18.25; No. 3, D. Nixon, \$7.75, No. 4, P. J. Jones, Sr., \$16. Collection for the day \$69.84. The pastor was much pleased as we went over the top with our Centenary. Rev. E. Rucker preached from the 23 Psalm an able sermon to the delight of all present. Too much praise cannot be given Rev. Rucker and his wife for the interest they are manifesting in the work here, they are giving their best service.—J. C. Martin, Reporter.

LAKE CHARLES, LA.—Warren Methodist Episcopal Church: Pastor District Superintendent, and their families, made happy by the loyal and faithful workers of the above named church.

We therefore take this method of thanking the undersigned Thanksgiving committee for not only having provided a 16-pound turkey for the parsonage, but saw to it that everything necessary to make it wholesome and palatable, was also furnished and remaining at the parsonage all day the pastor's guest. Too much praise cannot be given to these members cooking and serving the dinner to who are constantly gladdening the heart of the pastor and family.

This committee was led by the invincible Sister Mason Callery, president, Hester Morris, secretary, Lillie Lodge, treasurer and other contributors, Sisters Amella Turner, Mary and Louisa William, Eva Clair, Ida Clark, Lessie Duhon, Ella Pellerin, Clara Hill. Especial mention should be made of Sister Mary Narcisse, who furnished the fruits valued at \$1.50. Sister Mason Callery is also treasurer of the Volunteer Committee and Community Steward, and none of these positions suffer any lack of interest or efficiency.

Many thanks to the committee. You may call again at any time.—Jno. A. Lindsay, pastor, Warren, M. E. Church; Rev. John W. Turner, district superintendent, Lake Charles district, Lake Charles, La.

KNOXVILLE, TENN.—Seney Chapel, M. E. Church: On the night of October 22, 1923, a great storm arose at the home of Sister Lillie B. Martino, president of W. H. M. S. and moved westward in the city until it reached the home of the pastor, Rev. S. C. Priest, 812 Tulip street.

The following members passed in to the dining room and left the table laden with many pounds of choice groceries to the value of \$10. Those present are as follows: Mrs. Lillie B. Martino, president of the W. H. M. S., Mrs. Mary Tensley of Class 4; Coria Tinsley, Mrs. Fannie Williams, Brother W. F. Martin, leader of Class 1; Mrs. Henrietta Senter, and many others who donated that space will not allow us to mention. My dear members, the latch-string hangs on the outside of my

door. Come again. We thank one and all who donated.—S. C. Priest, Pastor.

ANCHORAGE, KY.—Hobbs Chapel M. E. Church: The pastor and members of Hobbs Chapel M. E. Church wish to thank their many friends for their kindness during our drive which ended Sunday, Oct. 28, 1923. We raised \$1,874.50. Our church is progressing both spiritually and financially under the leadership of Rev. J. H. Love. Rev. Love is a great preacher and is making friends with all the people.

The white people were very kind to us during this rally. Their donations were highly appreciated. You are welcome at our church at all times to hear a good gospel sermon.—Mrs. Edith M. White, Reporter.

COOKVILLE, TENN.—Wright's Chapel: At the beginning of our new conference year, Rev. J. H. Delven preached our introductory sermon at 11:30 followed by the pastor, Rev. W. M. Holden, text, St. John 10: 9. At 6 p. m. the stewards' board held a delightful session, at 7 p. m. the pastor, Rev. W. M. Holden delivered a gospel message from St. John 15:13. Collection for the day \$12.21. To the great church at large, we ask your prayers for a greater victory this year than in all years gone by.—J. S. L., Reporter.

MARION, ALA.—Oak Grove Sta: Sunday, Oct. 28, was a day of interest. The Rev. G. W. Washington, our beloved pastor delivered a soul-stirring sermon at 11 a. m. which meant much to all present. Oak Grove is moving on to victory. Our pastor and good wife are working hard to put things over for us. On Sunday \$90 was raised. The different captains reported on the pastor a suit of clothes for the annual conference, also a hat. We want to thank those different captains for their great work. May God bless them.—W. L. Knox, Reporter.

BAYOU LACHUTE, LA.—Roberson Chapel: From the 7th to 14th of October our camp meeting was held. We had a great meeting and we wish to thank Revs. Anderson, Anderson, Warmley, G. Roberson, Thomas, Glpson, Cater, Wilson and Rev. J. E. Rolax, district superintendent, for their valuable service. On Sunday we were graced with the presence of Dr. Roswell. We raised \$152.—Rev. J. L. Klrwin, Pastor; A. Jackson, Reporter.

SIDNEY, ARK.—Batesville Circuit, Drayton Chapel: Rev. J. W. Winston filled his regular appointment here Sunday Nov. 18, having finished his year's work here. Everyone is hoping that he will be with us again next year. Rev. Winston preached a soul-stirring sermon. Sunday was rally day. Raised for the pastor \$59, for other causes \$11.50. Total \$70.50.—Frank Shell, Reporter.

SYLVANIA, GA.—Sunday, September 16 was rally day at St. Andrews M. E. Church. The pastor, Rev. W. H. Odum delivered two inspiring sermons which were enjoyed by all. The membership was divided into 32 squares, each square was assessed \$5. The total amount from those that reported \$111.35.—Reporter.

SPECIAL NOTICES

The new address of Rev. S. P. Bryant is 810 Hamilton St., La Grange, Ga.

The Board of Examiners of the Upper Miss. Annual Conference, with all under-graduates of the conference are requested to be present in New Albany, on Tuesday morning, January 8th, 1924 at 8:30 o'clock for the annual examinations of all under-graduate preachers. Candidates failing to be on hand on the first day will not be able to pass examinations.—F. H. Henry, chairman.

To the Ministers of the Louisiana Annual Conference: Dear Brothers: The Conference to be held at Wesley Methodist Episcopal Church, February 6th, 1924, is near at hand. All ministers and delegates will come prepared to pay \$1.00 a day on account of the high cost of living in this city.—M. R. Walker, District Superintendent.

A TRIBUTE TO MRS. ELIZABETH BILLUPS STRICKLAND

My Dear Dr. Strickland I trust this may find you well and by help of God, bearing up under a crushing sorrow. As I had changed my place of residence, the sad news of the death of your inestimable wife reached me late. I confess to you that I always cherished a warm regard for her as a student in my class and as a teacher on the faculty in my administration. She possessed those qualities that never fail to command respect among our fellowmen. She was modest, sincere to the core, industrious, and always ready to render service in a good cause. As a teacher if at any time there happened to be some extra work to be done, she was the first, and sometimes the only one, to offer herself for the task. Above all else there was in her a grateful heart, a ready sense of appreciation for the smallest kindness rendered her. I appreciate very much her naming of one of her sons for me. May he, nay may both of them inherit those qualities which made her loved and respected. Again assuring you of my sympathy, I remain,

Sincerely yours,
W. S. Crogman, Sr.

District Rounds

LITTLE ROCK DISTRICT.
First Round.

Batesville Circuit, Dec. 28-29; Batesville, Dec. 30-31; Jacksonport Jan. 4-5, 1924; Newport 6-7; Auvergne 11-13; Augusta 18-20; Hensley 26-27; Lonoke: Moss Chapel, Feb. 1-3; Lonoke, St. James, 2-3; Sweet Home 10-11; Little Rock Circuit 16-17; Little Rock, White Chapel 17-18; Little Rock, Duncan Chapel, 24-25; North Little Rock 24-26; Wesley Chapel, March 2-3; East End 4-5; Hot Springs, 9-10. Dear Brethren: Let us double our strength for the year 1924. We can make a better report if all work together.—L. G. Hodges, Superintendent.

CARD OF THANKS

I take this method of thanking Mrs. M. L. Williams and the good sisters for a beautiful hat. It was presented by Mrs. Williams Monday, the 19th. I shall never forget their kindness to me and their faithfulness in working for the upbuilding of God's kingdom. May they live long to make others happy.—Mrs. A. M. Quinn, Sumrall, Miss.

I wish to thank the president and members of the Ladies Aid Society of Mt. Pisgah M. E. Church of the Nolensville Charge for the \$49 suit of clothes which they presented to me for Conference. The following persons participated: Mrs. Bettie N. Owen, president; Mrs. Laura Gray, secretary; Mrs. Hattie W. Holt, treasurer; Mr. W. M. Holt and Mr. Green Collins. Many others took an active part. May the blessings of Almighty God rest upon these Christian workers.—Rev. Wm. Neal, Watertown, Tenn.

We take this method of extending thanks and appreciation for a nice box of dry goods and other articles sent to us by Mesdames Sophia James Julia Boyd, Bessie Jackson, Tener Braxton and Luvenia Ladner of Hub, Miss. Their kindness will be long remembered.—Mary B. Smoot and J. C. Smoot, Pastor of Bolton Charge.

We take this method of thanking the many friends and ministers of New Orleans especially Rev. T. F. Robinson, Dr. Heath and his staff, the members and friends of Asbury M. E. Church, Natchitoches, Rev. W. S. Chinn, Rev. and Mrs. J. A. Lindsay and the many friends of Lake Charles for their kindness to us during my illness at Flint Goodridge Hospital and that of Mrs. Brown at Lake Charles.—Rev. and Mrs. T. A. Brown.

I take this method of thanking the good people of Asbury M. E. Church for a surprise party led by Sister Elsie Walton, wife of the late Rev. Rev. G. W. Walton. Many good friends joined the party and the parsonage was greatly surprised when the pastor and wife heard the sweet voices singing "The Lord will provide." Many good things were left on the table and the storm was over. Our hearts were made to rejoice. Thank you, dear friends, call again.—E. J. Turner and wife, Topeka, Kan.

I wish to thank the members and friends of Camilla Circuit for their pounds of surprise. Some gave as much as 25 pounds. Some left pounds without disclosing their identity. May God bless the cheerful giver.—Rev. A. D. Phelps, P. C., Camilla, Tex.

COLORED AGENTS WANTED

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Brother: Pleasant Florida Root easily, happily and inexpensively overcome any tobacco or snuff habit. Gladly send particulars, just send address.

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Mehawk, Florida.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

BRACY—Sister Caroline Bracy, one of the oldest members in Seven Springs M. E. Church, Clinton charge, died Oct. 18, 1923. She was between 95 and 100 years of age. She had been a member of the church since its organization over 50 years ago. Her husband gave the ground on which the first church was built. She was loyal to her church. She leaves three daughters and five sons to mourn her death.—P. W. Baldwin, pastor.

WOMAN'S COLUMN.

(Continued from Page 13)

cometh when no man can work. Write me. Yours for success.—Emma Baxton, 1118 Julia St., Baton Rouge, La.

HATTIESBURG, MISS.—Dear Sisters of Mississippi Conference: Let me call your attention to this fact—we are about to let the year 1923 pass without having done our full duty toward our mite boxes. For love of Christ and in his name, let us fall in line with local and district secretaries and put the job over. Sisters, do not hold your money. Send it each month or as often as you report it to Mrs. L. J. Hall, 630 Mohile street, Hattiesburg, Miss., Conference Treasurer. When I think of how little money has been reported, it seems almost wicked to see that part of the work neglected. We received a letter from Mrs. H. S. Earle very recently, stating this year a silk flag will be given the conference making the largest per cent gain. It is to us to win or lose. Don't forget the Young People's and Children's Department. You may get mite-boxes from me or order them yourselves from Woman's Home Missionary Society, 420 Plum street, Cincinnati, Ohio. I am yours for the cause of Christ, Mrs. S. K. Trigg, Conference Mite-Box Secretary, 420 E. 7th street, Hattiesburg, Miss.

WASHINGTON, LA.—To the different auxiliaries of the W. H. M. Society throughout our conference, please take notice, that you can se-

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Do you want to know how any woman feels? Read "The Heart of a Woman"—both by Georgia Douglas Johnson.

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curs as many mite-boxes as needed by applying for them. The boxes are to be distributed among your members and returned on or before the 3rd Sunday in May, 1924. You are then to send the contents in boxes received to Mrs. M. E. David, Franklin, La, state treasurer, send figures to me. You will in return get a voucher to be used by your pastor at the conference 1925.

Your reports were good at Jeannette this year. Do your best in 1924 and see if we can not have a much better report to the state convention next June in Bunkie, La. Thanking you for your consideration.—Mrs. E. M. Harris, Mite-Box Secretary, W. H. M. Society of the Louisiana Annual Conference, address, Washington, La.

NORTON, MISS.—The following are officers of the Woman's Home Missionary Society, Jackson District: E. A. Lipscomb, President; M. T. Wilson, recording secretary; M. E. Wilburn, corresponding secretary; Lula Rosaly, treasurer; H. J. Williams, Yazoo City, secretary Young People's Work; H. A. Holmes, Benton, secretary Children's Work; M. Montgomery, Craig, Miss., secretary Christian Stewardship; Mrs. Jackson of Central, secretary Mite-Box; Ella Holbert, C. M. Taylor, of Beuton, secretary Evangelism; Mrs. Docey, Central, secretary Thank Offering; Geneva Elmore, Pratt's Chapel, secretary Christian Work; Mrs. Frank Smith, Brandon, Secretary Missionary Education; Mrs. N. W. Ross, Canton, Mrs. M. J. McAllister, Pelahatchie, Miss., secretary Temperance and Public Morals.—Mrs. A. E. Lipscomb, District President.

Two choice books by Bishop R. A. Carter, (author of "Morning Meditations"): "Feeding Among the Lilies" and "Canned Laughter."

Dr. Alfred T. Smith, Editor of the Christian Advocate says: "Feeding Among the Lilies" is very beautiful both in title and contents."

The Editor of the Christian Index says: "'Canned Laughter' contains 216 pages of stories and anecdotes. Bishop Carter has used the scissors to good effect. The editor recommends this book to every person who is 'down at the mouth' and needs a laugh."

Order from the C. M. E. Book House, Jackson, Tenn., or from Bishop R. A. Carter, 4408 Vincennes Ave., Chicago, Ill.

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THE METHODIST BIBICAL INSTITUTE
EVANSTON ILL

Southwestern Christian Advocate



LORENZO H. KING,
Editor

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No. 1.

THE METHODIST BOOK CONCERN,
Publishers

The Clear Vision

O Earth! with gladness overfraught,
No added charm thy face hath found;
Within my heart the change is wrought,
My footsteps make enchanted ground.
From couch of pain and curtained room
Forth to thy light and air I come,
To find in all that meets my eyes
The freshness of a glad surprise.

Fair seem these winter days, and soon
Shall blow the warm west winds of spring
To set the unbound rills in tune,
And hither urge the bluebird's wing.
The vales shall laugh in flowers, the woods
Grow misty green with leafing buds,
And violets and wind-flowers sway
Against the throbbing heart of May.

Break forth, my lips, in praise, and own
The wiser love severely kind;
Since, richer for its chastening grown,
I see, whereas, I once was blind.
The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear!

As thou hast made thy world without,
Make thou more fair my world within;
Shine through its lingering clouds of doubt;
Rebuke its haunting shapes of sin;
Fill, brief or long, my granted span
Of life with love to thee and man;
Strike when thou wilt the hour of rest,
But let my last days be my best! —WHITTIER.

GO THROUGH, YOUNG MEN

Critical scientific investigation by the Rockefeller Foundation results in disclosure by that Agency of the fact that of every thousand young men who start a college career, five hundred never reach their Junior year.

Among the reasons ascertained for this defection were poor health, financial troubles, and the call of business. For poor health, a student is almost always justified in discontinuing his education, provided such health conditions stubbornly resist medical treatment. Generally a sound body is an essential basis of a sound mind. Nevertheless some of the world's choicest literary geniuses have been men and women who have made their contribution to the world's literary values amid resolute strugglings with wasting afflictions of weak emaciated bodies. For victory resides in the realm of the will.

Less seldom ought it be true that youth should be diverted from the course of thorough educational training because of financial troubles. These are days of self-help in obtaining an education. It would be interesting to learn the names of the nation's great men and women who literally earned their way through college through sheer dint of industry and thrift, and evolved thereby stronger and more self-reliant characters than if their way had been gratuitously paid by some one else. In the South there is a Negro University whose motto is "I'll find a way or make one." A young man or woman captured by the spirit of such a resolution, seeking a college education will be less likely to drop out of college because of financial trouble.

Similarly, the call to business before a young man has finished his course in college, is a deceptive, an illusive will-o'-the-wisp. Allowing for the usual exceptions, thorough educational preparation always nets to the individual a larger capacity for

a keener insight into, and more efficient handling of, all of life's problems; and hence to society, larger productiveness and prosperity. If men uneducated can do so well in the service of society, what might they not have accomplished had they reinforced their native endowments with education. The business that calls the youth from school before he is thoroughly educated so as to be able to intelligently handle and master that business in all of its ramifications in the light of its social significance, does violence both to the individual youth and to social progress. Young folk who are so annoyed in their early period of their lives by brilliant dreams of dashing and dazzling careers in business, should somehow have borne in upon their thinking that life and not business is the primary goal of existence. And that the function of education is primarily character-building for service. To remain in college during the plastic years of adolescence and youth is to lay deep and secure the foundations of character and culture, the prerequisite of any and every really successful business venture.

This fact is strikingly brought out in the report already alluded to. Two hundred and fifty, or fifty per cent of the five hundred who drop out of college before they reach their Junior year, do so because of "character defects," that is, they were lacking in those elements of character which determine persistence and the constructive qualities. This is almost self-evident. If his will to persist were dominant, and his personality were marked by the urge of constructive powers, the youth inclined to drop out of college would vision the ultimate value and goal of existence, and would resolutely keep plodding along to the day of graduation. It does seem true that so many of us have forgotten that character is essential to success and "we are sagging out in the world because we forget that essential." Go through, young men.

Personal and General

Ezion M. E. Church, Wilmington, Del., has just closed a rally that netted \$2830.46. The parsonage has been painted—The church building painted up and wood work painted and all paid for. The Rev. W. C. Thompson, D. D., is pastor.

Taylor Chapel, the Rev. M. L. Mackey, A. B., B. D., Pastor, Sedalia, Missouri, issues an unique little bulletin, the Sedalia Tribune which serves also as the news sheet of local interest throughout the entire city.

The new program for the development of the American University, Protestantism's representative university at the National Capitol calls for an expenditure of ten million dollars.

The Rev. and Mrs. S. M. Bolden of St. James Church, Beaumont, Texas, are rejoicing over the advent of an eight pound baby boy who came on December 3rd. The season's congratulation from the Southwestern force.

Bishop Joseph F. Berry will deliver the quadrennial Episcopal Address to the Gen-

eral Conference in Springfield, Massachusetts, next May.

Bishop Francis J. McConnell was appointed by the Board of Bishops delegate to the Fiftieth Anniversary of the opening of Methodist work in Mexico, Mexico City, Mexico, February 8-18, 1924.

In a recent revival at our St. Paul Church, Meridian, Miss., more than one hundred persons were converted and joined the different city churches. The majority remained at St. Paul of which Rev. D. L. Morgan is the energetic pastor.

From the office of the Registrar, an urgent call is being sent throughout the world for the addresses of all the graduates of Meharry Medical College. This is very important to every graduate of any of the departments of the School.

Fraternal delegates of the Methodist Episcopal Church to other General Conferences are as follows: Methodist Protestant, Bishop Homer Stuntz; African Methodist Episcopal, the Rev. J. U. King, D. D., Pastor Asbury Church, Washington, D. C.; African Methodist Episcopal Zion, the Rev. E. W. Kinchen, deceased.

The first Annual Session of the Orangeburg District Woman's Home Missionary Society, South Carolina Conference, was held Nov. 17-18, 1923, with Pineville Church, the Rev. A. P. Gilliard, Pastor. Mrs. Phyllis M. Gibbs is District President. The annual address was delivered by Mrs. J. W. Moultrie, State President.

Our pastor at Raleigh, N. C., the Rev. J. M. Harris has recently been re-appointed first lieutenant and chaplain in the Officers' Reserve Corps, U. S. A., taking the oath of office before Major Lopez at the 321st. Infantry headquarters in the state Capitol Building, Raleigh, N. C., on December 5th, 1923.

At the Seventh Annual Convention of Howard University held on the University Campus November 20th to 22nd, the theme of discussion was "How Can Christianity Be Made Vital in The Life of Today?" The Convocation Sermon was preached by Rev. A. Clayton Powell, D. D., New York City. Notable addresses were made by Rev. Drs. F. J. Grimke, J. E. Moorland, Charles Wood, C. H. Steptean, W. L. Imes, and J. N. Pierce. Dr. G. M. Diffenderfer and Dr. W. L. Darby of the Federation of Churches, and Chancellor L. C. Clark of the American University. President J. Stanley Durkee, D. D., Rev. Dr. E. W. Moore, and Hon. Wayne B. Wheeler, LL. D., were the speakers at the Convocation Dinner. The woman's meeting was addressed by Mrs. Martha A. McAdoo of the Phyllis Wheatley Y. W. C. A., Washington, D. C., and by Mrs. E. W. Moore of the Morgan Community House at Pittsburgh, Pa.

The week of November 11-18, was a grand occasion: the reviving of old memories, the taking of new vows and the giving of thanks for the remarkable past achievements of Centennial Methodist Episcopal Church, Baltimore, Md. Under the leadership of its industrious pastor, the Rev. C. S. Briggs, this church was observing its "One Hundred and Fiftieth Anniversary." For that occasion a beautiful souvenir program was published, splendidly illustrated. Cuts of the present church are featured, as well as of the enterprising Pastor and District Superintendent, Dr. Julius S. Carroll, and of Resident Bishop McDowell. Of rare historical interest are the two cuts of old Strawberry Alley Chapel, exterior and interior views, as it appeared 150 years ago. That Chapel stood in Dallas Street near Eastern Avenue. Here Bishop Francis Asbury held a meeting largely attended of which he wrote in his Journal, Jan. 3, 1773, "Many of the principal people were there and the Lord enabled me to speak with power." The program contains also a continuous list of the pastors serving the church from 1773 covering the entire period to the present time. Some church history.

On December 9th, the New York Bible Society held its 114th Anniversary in the Collegiate Church of St. Nicholas. The Anniversary Address was delivered by Hon. A. S. Thompson, Justice of the Supreme Court of New York State and Grand Master of Masons, on "The Value and Influence of the Bible." During the past year the distribution of the Scriptures by the Society has been larger than ever before in its history. Sixteen thousand Bibles.

(Continued on Page 7)

METHODISM IN FIELDS AFAR

Not only because of the importance usually attached to it as a recurring annual event but for the added reason that it brought under review the present conditions in the Far East and in Central and Eastern Europe, unusual interest was attached to the meeting of the Foreign Mission Board which convened in the Board's Rooms in New York City, November 19-22, 1923.

At its meeting, besides Board members, were present representatives and workers of the Board from well nigh every foreign mission field, including natives from China, Japan, Korea and Africa. All of our own colored members of the Board were present and creditably participating. Bishop Robert E. Jones acted with the Committee on Nominations and Procedure. Drs. B. F. Abbott, C. C. Jacobs, and Prof. W. J. Echols were kept busy on important committees.

On the second day of the sessions a memorial service at which Bishop Burns presided was held filled with tender tributes to the memory of the ten honored Missionaries and members of the Board who had died during the year. The prayer fervent, dignified beautiful was offered by Dr. E. S. Ninde. Of Dr. Thomas B. Wood, deceased missionary to Latin America, it was said, to him more than any other six men was due religious liberty in South America. In eulogizing Bishop James M. Thoburn, many beautiful tributes appraised him as the product of a Christian heart, the Father of the Missionary Episcopacy, who introduced woman's work in India. Bishop McDowell said his missionary influence was imparted to the lives of the youth of the Colleges and Seminaries who saw in him the embodiment of that Missionary spirit which he preached. While Bishop Hughes testified, "He settled me beyond the possibility of drifting into vagaries as to sanctification." Concluding this service was the impressive singing by the Bishops in Chorus "Beloved, we are the Sons of God."

Perhaps in no previous session have the reports made to the Board been more comprehensive in scope and detail, and in effectiveness of their appeal. Secretary Titus Lowe read the Report for the Corresponding Secretaries, which showed the following status as to foreign membership:

		Increase (2 yrs)
Missionaries	1,232	-----
Native Workers	20,272	3,847
Annual Conference Membership	1,785	331
Full Members	249,184	-----
Preparatory Members	313,567	-----
Grand total Including Baptized Children	769,091	71,655
Sunday Schools	10,656	-----
Pupils	512,964	-----
Total Baptisms	60,478	-----

After disposing of Current matters and Departmental Activities concerning Personnel, Education and Literature on the Foreign Field, Records, Surveys and Research, the Report plunges into a recital of the chief events on the fields. The intelligent comprehension of the task of the Church on the foreign field is indicated in what may well serve as the key paragraph to successful administration of the total foreign missionary enterprise:

"Service in Eastern Asia is related helpfully to the growing racial self-consciousness of its peoples. The inner urge to larger privilege always carries with it a larger measure of responsibility. Anti-foreign demonstrations and clamorous demands for political autonomy are only passing symptoms in the development of nations. The fact of fundamental promise is the generation of new life within the people themselves. To that central purpose are directed the activities of our missionaries and the policies of this Board." In Japan it touches the productive centers of modern Japanese life. We serve in higher education. For two generations Japan has provided primary and secondary education for the masses. But her higher schools are inadequate. To-day thousands of students knock without admission at the doors of these government schools. Our Mission Schools at Nagasaki, Hirosaki and Tokyo not only make their welcomed contribution to this need for higher education by caring for over two thousand students but furnish the Church with a wholesome leaven among that educated leadership

which determines Japanese life in commerce, industry, politics and education.

Our new school at Hirosaki, established through Centenary aid, has been most successful. Before the earthquake Aoyama Gakuin had one of the most promising years in its history. Six hundred students applied for admission to the Academy alone, when there were places for only 180. They all had chosen Aoyama in preference to governmental schools whose entrance examinations were on the same day. This is the first year in which we have felt free to hold these examinations until after the government schools held theirs and the results were most encouraging. The entering class (30), at the Theological School was larger than its whole student body a quadrennium ago.

The whole religious life of Japan is being warmed with the spirit of evangelism. Our service is a stimulating supplement to the self-development of the Christian group among a people who in all phases of life are feeling the inspiration of regeneration.

Korean exhibits equally as wholesome development in religious progress. Here our missionaries are adjusting spirit and policy to the new Korean consciousness. There is vigorous Church life. Self-support financially is increasing. Giving for Church purposes has increased in the last two decades from 1,892 yen to 234,146 yen per year. Native Korean missionaries number 6 to 1 of foreign missionaries; these are pushing out the frontiers of their migrant peoples to Manchuria. In hospitals, schools and Churches, our contribution is one of stimulating leadership for the new nationalism in its aspiration for self service and the service of others.

Great China is making notable progress despite political lawlessness and unrest. "The year has brought, we believe, genuine progress in Chinese leadership. Chinese and missionaries work in ever closer fellowship on the common task. The Chinese themselves are taking a more active hand in shaping the policies of the Church in China. Our use of funds and the emphasis of our administration should be directed more and more in China as in other parts of Eastern Asia with reference to the new national and racial selfconsciousness. We have taken important steps to centralize the administration of our work with a view of studying policies and directing investments through the eyes of representative groups of those nearest the problems in China itself, that plans for the work may be made in the light of the whole field vision, rather than from the viewpoint of individual Conferences alone. We have strengthened the processes of enlistment of the resources of the Chinese Church in its own work, and as an instance of progress made, one of our Conferences has just reported its determination to reach the goal of entire pastoral support in all its existing churches during the next ten years, freeing mission funds for use in contiguous territory not now occupied."

The inner life of Christian groups in Korea and Manchuria, China and Japan is vigorous and hopeful. Our fellowship with them is one of the most promising factors for the new epoch of the Pacific.

Methodism's greatest mission field is India. Here more than 40,000 persons are reported baptized in a single year. When the total number of baptisms on all our foreign fields is considered—approximately 65,000 for the year—the tremendous importance of the work in India will be apparent. Of the total Christian community of the Methodist Episcopal Church resident outside of the United States, fifty-two per cent will be found in India alone, with forty-eight per cent in all other fields, including Europe. All types of the people are touched by our ministry; from the lowest outcaste "untouchable" to the high caste Brahmin, from the illiterate Mohammedan villager to graduates of universities, from the aboriginal Santal, and criminal tribesman to the Anglo-Indian business man.

Across all the Conferences in India great stress has been laid upon the development of those institutions designed to train leaders for the rapidly growing Church. In accordance with our policy looking toward the thorough working out of an India-wide educational program, two missionaries of long experience have been given the privilege of specialized training while on furlough.

Southwestern Christian Advocate

LORENZO H. KING, Editor.
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 GREETING TO 1924:—The
Lord bless thee and keep thee The
Lord make his face shine upon
thee, and be gracious unto thee. The Lord
lift up his countenance upon thee, and give
thee peace.—Numbers 6:24-26.

They have just returned to the field as general educational secre-
taries. It is believed that immediate gains will be registered in
all our educational work through the special training and the setting
apart of these men for the task of general supervision.

The one upstanding event in Mexico is the approaching Semi-
Centennial of Methodism which will be observed in Mexico City,
February 8-18, 1924, commemorating the labors of Dr. William
Butler and Bishop Gilbert Haven. It is expected by that time that
the new Puebla Church will be ready for dedication. The build-
ing will cost \$50,000 and another \$10,000 will be necessary for
furnishings and equipment. About one-fourth of this amount will
be raised on the field. The development at the Aztecas Institu-
tional Church has continued, and this year the church building on
the corner is being erected and will be ready for dedication next
February.

Our work in Eastern South America is comprised within the
two Republics of Argentina and Uruguay. In the latter country
a small but heroically struggling group has purchased a Church
site for \$25,000 on which Bishop Oldham will erect a \$60,000
Church structure.

This year has seen the completion of the first four missionary
residences in Eastern South America after eighty years of occupa-
tion. One of the buildings is a two-family structure and will be
used for the present by the Bible Training School. A number of
church buildings have been erected, or at least the membership in
each case has been assisted in the erection, by use of the gains in
exchange from the regular appropriation. The Centenary program,
however, which was put on in Argentina, coincident with the cam-
paign in the United States, was very successful, and now the dif-
ferent organizations, having raised their funds, are awaiting the
completion on our part of the promises.

Concerning Africa, a separate report was made by Dr. Thos.
S. Donohugh, Associate Secretary, whom the Board sent abroad
earlier in the year to study conditions, movements and policies on
that field so as "to make clear the position in which the Board
finds itself at the close of the Centenary period and to confer about
the post-Centenary askings and program of each field and station."
On his tour of 32,000 miles certain conclusions were reached by
Dr. Donohugh, among them being the following:

NEW YEAR'S GREETING TO EPWORTHIAN

A Merry Christmas and a Happy New Year to all our Leaguers and their friends. We
should make the year 1924 one of intensified activity for the work we have in helping the King-
dom.

There are three outstanding features of our work during 1923 that we are thankful for.
They evidence progress. They prove that what is good for other groups of young people, is bene-
ficial to our group. They link us up with the modern movement in religious education now so
necessary if we are to underwrite the redemption of our youth.

These outstanding features are:

First an increasing interest in the spiritual. More Bible Study Classes, more personal
work, more Win-My-Chum campaigns and more comrades of the Morning Watch than ever
before.

At our Institutes this past summer the most inspiring sight was the way our young peo-
ple participated in the Morning Watch. At George R. Smith College in Sedalia, Missouri, over
ninety per cent of the enrollment signed up for the Morning Watch. At the other Institutes
the percentage was nearly as high. While not compulsory, the attendance at the Morning
Watch in these Institutes was as large as that at the Bible Study and General Method Classes,
which are compulsory.

Second: The social awakening. They are realizing the pressure of social responsibility,
movements to promote community welfare are receiving their serious consideration and co-oper-
ation, contacts where community interests may be met at the point of greatest need, are con-
stantly being multiplied. The organization of classes in the Study of Good Citizenship, the sup-
port of Law Enforcement; systematic visitation of institutions and surveys of employment op-
portunities are among the activities along this line.

Third: Increased compliance with a program of religious education. Prevention is less
costly than cure, and conservation less costly than rescue. We are coming to know the child
in the ideal relation that Christ determined young life had to the kingdom. Our aim is to take
care of that relationship by Christian culture. We do not mean this a substitute for spirituality,
but a help and a light that the young feet may not stray from the path.

And now for the work of 1924. We will not call it a task. Let us call it an opportunity
and a challenge. We will ask the local chapters to increase their membership and the thorough-
ness of their organization. Try and work all the departments of your League. Keep up corre-

(Continued on Page 7)

The Mahometans are pressing us from every direction, and they
are making inroads. So that the next ten years will tell whether the
cross or the Crescent shall dominate the future of Africa. To save
the world in the future, Africa must be saved now. Our missionaries
are our greatest asset, for the secret of Christian missions is per-
sonality. Our scattered missionary stations have hitherto been poorly
effective but now they are rising up stronger as they are being concen-
trated.

In Monrovia, Liberia, the 75-year-old totally inadequate college
is to be rehabilitated and a central training school is to be established
with industrial and agricultural features. At Old Umtali is to be found
the strongest institution of all our African work. Ninety-eight per-
sons trained here are doing missionary work in Rhodesia.

But it is not what we have done so much as what we have before
us to do, that challenges us. Already definite plans are under way for
the biggest piece of work the Church has ever done in Liberia.

One feels keenly conscious of the isolation of tropical Africa.
Rarely do the missionaries and administrators have the privilege of con-
tact with other great mission fields of the world. The various fields
in which missionaries are at work are also separated widely and com-
munications within the fields are often slow and difficult. Some of
our mission stations are as far apart in time as China is from India, or
New York from Rio de Janeiro. This isolation of continent, field and
mission is one which must be overcome by providing for helpful con-
tacts. Conferences with other missionaries on the field, visits from
those familiar with conditions elsewhere, and special gatherings of
African missionaries on furlough, for prayer and counsel, should be
provided for if the largest results are to be secured. Successful
methods in one field may not be known a few days' journey away,
and many a lonely missionary burns the midnight oil and depletes his
strength in the struggle to learn by experience what comes easily to
missionaries in other fields through their more frequent contacts in hill
stations and other accessible gathering places. It would be a wise
investment of time and money to seek means of overcoming this out-
standing need of our African fields.

Bishop Nicholson thrilled the Board with a recital of his experi-
ences as Fraternal Delegate to the British Wesleyan and Irish Confer-
ences and while visiting the International Missionary Conference at

ford, England. He reported the International Missionary Conference one of the most important he had ever attended. It represented countries and 62 different missionary organizations, and afforded an excellent opportunity for each church to know what the other churches are doing; such interchange of ideas would reveal the necessity of co-operation in missionary endeavor. Among the big problems considered were autonomy of native or national churches; woman's status in Christendom as regards self-expression; national legislation affecting missionary endeavor therein of foreign countries; providing a suitable and adequate missionary literature in the language of the peoples of the world. Summing up his observations the Bishop declared that the nations everywhere are giving marvellous response to the program of Jesus Christ; the spirit of this conference is the hope of the world for human unity.

Bishop Thirkield made another one of the outstanding addresses at the session in his impassioned plea for Mexico, "Next in neighborhood; first in brotherhood; hands, not guns across the border." He calls for demolition of the border forts and conversion of the sustaining funds into hundreds of scholarships to provide for the Mexican youth training in arts, sciences, economics; that they may return to their people as leaders of a new civilization. The peon has broken through and Obregon has the best opportunity of a hundred years. Under the new constitution of Mexico, the Catholic Church was divested of the enormous wealth it had filched from the lives of the poverty stricken peons and Obregon has cut his army in half and put fifty-five millions of dollars into the nation's educational program.

Notwithstanding many reverses, the financial showing of the board was enheartening. The report of Treasurer Geo. M. Fowles, showed the following:

SUMMARY OF RECEIPTS AND DISBURSEMENTS, 1923

RECEIPTS

Centenary Receipts, Undesignated	\$3,682,599.82
Centenary Receipts, Designated Recurring	483,379.09
Centenary Receipts, Designated Non- Recurring	430,940.29
Non-Centenary Receipts, Recurring	25,558.73
Non-Centenary Receipts, Non-Recurring..	74,697.48
Com Annuity Fund, Undesignated	11,034.80
Com Annuity Fund, Designated	2,443.98
Com Legacies, Undesignated	167,361.85
Com Legacies, Designated	38,614.21
Interest Permanent Fund, Undesignated..	8,494.89
Interest Permanent Fund, Designated ..	41,351.78
Interest Permanent Fund, Retired Mis- sionaries	6,959.67
Miscellaneous	67,036.83
	<hr/> \$5,040,473.52
Com Annuity Fund Surplus	310,000.00
	<hr/> \$5,350,473.52
Balance on Hand, November 1, 1922.....	1,066.65
	<hr/>
TOTAL	\$5,351,540.17
Total Receipts for 1922	\$5,426,129.03
Decrease for this year (1923)	75,655.51

DISBURSEMENTS

Board's Obligations, Principal and In- terest	(Schedule A)	\$ 844,371.80
General Expense	(Schedule B)	\$283,575.81
Indirect Appropriations	(Schedule C)	235,348.23
Special Personnel Preparation Fund.....	(Schedule D)	80,000.00
Direct Appropriations	(Schedule E)	3,275,038.33
Non-Recurring Items	(Schedule F)	
1. Designated Gifts Adjustment Fund		491,189.60
2. Field Projects		142,016.40
Conditional Appropriation for Field Projects	(Schedule G)	
		<hr/>
TOTAL		4,507,168.37
		<hr/>
		\$5,351,540.17

Concerning this showing Treasurer Fowles aptly observes:

"The administering of these depleted amounts has given to the board and to its Committee some of the most perplexing financial problems that a body of men have ever been called upon to solve.

"How to preserve the morale of our workers on the field while failing to send them more than fifty or sixty per cent of the money they were expecting and at the same time avoid running up a large indebtedness in caring for vital interests of work, required all the patience and business management, as well as consecrated giving of time in large measure, of a group of devoted lay and clerical members of the Board. While not detracting in any way from the work done by other Committees, the Finance Committee, because of the burden which fell upon it deserves special mention at this time. These men have been called upon to give their services in unstinted measure in order that the banking situation might not become perilous; that money should be made available for the field only as the church paid it into the treasury; that plans should be adopted looking to the reduction of the debt; that the investments should be carefully watched and reinvestments made as conditions demanded them; that properties should be cared for and sold as soon as reasonable prices could be secured; that the annuity fund should be redistributed as to investments and a reserve set up; that clear statements should be set up from time to time showing the exact financial status of the Board—all these and numberless other details involving the finances of the Board have been handled with great efficiency by the Finance Committee whose members have been available for service morning, afternoon and night, throughout these trying years."

For the work of 1924, the Board made the following APPROPRIATIONS:

I—Special Personnel Preparation Fund\$ 45,000
II—Direct Appropriations to Missions Remitted Monthly—For

Recurring Items:

1. Africa—	
Angola—	
Miss. Support	25,500
Work Operations	10,500
	<hr/> 36,000
Congo—	
Miss. Support	26,800
Work Operations	11,200
	<hr/> 38,000
Liberia—	
Miss. Support	19,845
Work Operations	27,011
	<hr/> 46,856
Rhodesia—	
Miss. Support	30,850
Work Operations	15,650
Southeast Africa—	
Miss. Support	24,650
Work Operations	18,786
	<hr/> 43,436
TOTAL	\$ 210,792
2. Eastern Asia	\$926,842.
3. Europe and N. Africa	589,500.
4. Latin America	429,000.
5. Southeastern Asia	178,533
6. Southern Asia	815,333
	<hr/> \$3,150,000.00

III—Non-recurring:

1. Designated Gifts	500,000.
2. Field Projects	125,000.
3. Malaysian Educational Debt	15,000.
4. Balboa Union Church	5,000.
	<hr/> 20,000.00

IV—Conditional for projects to be expended if raised, and that special consideration be given to the following items:

Wuhu Hospital, Vikarabad, Students' Church, Manila; Russia Development	120,473.00
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SUMMARY

V. Board Obligations	\$ 500,000.00
General Expense	280,000.00
Indirect Appropriations	210,000.00
Personnel reparation	45,000.00
Direct Appropriations	3,150,000.00
Non-Recurring Items:	
1. Designated Gifts	500,000.00
2. Field Projects	125,000.00
Conditional for projects—to be expended if raised.....	120,000.00
	<hr/>
TOTAL	\$4,950,473

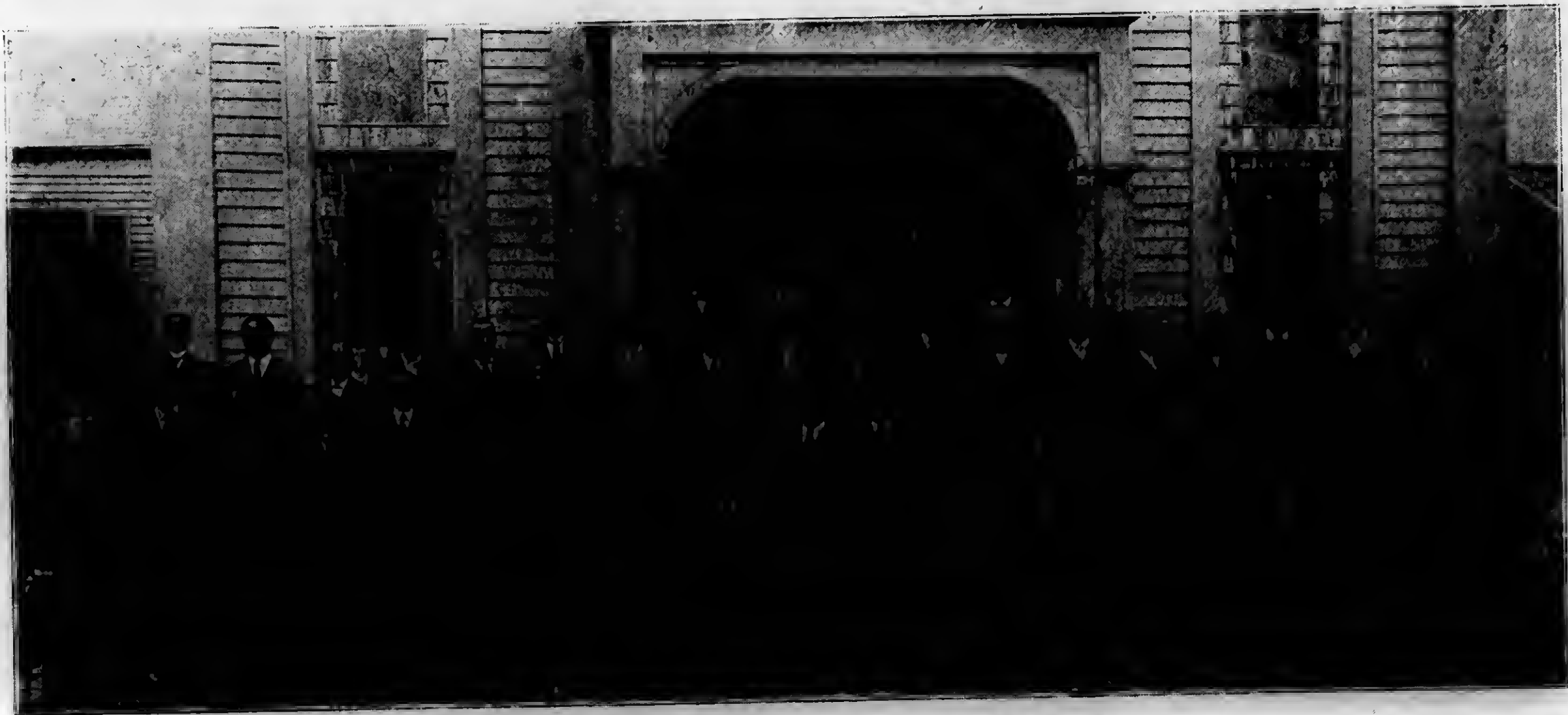
NEW ORLEANS AREA KEEPS UP THE GAME OF DOING BIG THINGS

New Orleans Area takes pride in the doing of big, constructive and essential tasks; and this pride is amply justified, everywhit of it, by the truly remarkable achievements wrought out by the Area in Kingdom building. During these four years of strenuous, able leadership of Bishop Robert E. Jones, thousands of converts have been added to the Church. representative Church edifices

tion and will-power of the leaders of this Area. The two accompanying cuts illustrate this. The first cut is typical of the unity of action which is universal throughout the Area. In it, all are the District Superintendents and School Presidents of the Area including several outstanding pastors. These men have assembled from the farthest tip of Texas to the remotest corner

Area.

This Training Conference which met December 17-19, at the famous People's Church in the city was a business proposition from start to finish. Area Secretary E. M. Jones assisted by Pastor Calvin had shown splendid foresight in arranging the entertainment, and wisdom in mapping out the program. Every detail of comfort and con-



DISTRICT SUPERINTENDENTS OF NEW ORLEANS AREA

erected, Schools made much more efficient, the tone of worship has been raised in the Churches, and the general standards of the Area have been heightened. Besides, the Area has raised for Benevolences chiefly through the Centenary, ninety six per cent of its quota apportioned for the five year period. With such a rich background of splendid achievements, the Area is planning for larger outreaches of efficient service during the period of the new program of the Church.

World Service has captured the imagina-

tion of Northeastern Alabama at the call of their Church Chieftain to study the new program of the Church. They are a unit as to their co-operation in the Kingdom tasks. Cut number two shows the intensity and seriousness of purpose with which they are approaching the study of the program as set forth in the World Service volume. Seated on the platform are Bishop Jones, Dr. E. M. Jones, Area Secretary, and Dr. Ralph Diffendorfer who came to New Orleans to "set up" the World Service program in the

venue for a successful conference was perfected. When Dr. Diffendorfer, the expert, enthusiastic, Director of the Conference arrived he had but to plunge into the heart of the task in hand.

Discriminating assignments were made to the brethren and the usual plan of discussion was followed. From the unique title of the volume including the statesmanlike "Call to World Service" by Bishop Thos. Nicholson, to the "World Service Prayer," every essential feature of the volume and each



STUDYING THE WORLD SERVICE VOLUME OF THE METHODIST EPISCOPAL CHURCH

vital phase of the program was carefully studied and intelligently discussed. "The Service Motive" was beautifully discussed by the Bishop basing his remarks on Philippians 2:5-11. President Dogan of Wiley addressed the Conference on "The Characteristics of the Present Age." President Brooks of Sam Huston ably led the discussion on "The Major Need of China for Development during the next Ten Years." In this discussion, valuable service was rendered by President Shaw of Haven, Drs. T. H. Wyatt, and J. C. Hibbler. President Davage of Rust delivered several helpful addresses during the Conference. Superintendents Jacques, L. W. Price, E. F. Scarborough, A. W. Carr, Holden, W. G. Alston, Talbert, Walker, Redmond, Turner, and Williams entered heartily into all of the discussion. Dr. J. N. Wallace conducted the Quarterly Conference "Clinic" in which were effectively answered questions like the following:

"The Centenary hasn't done anything"; "There's too much overhead"; "We've got to build a new church"; "Ten-miles-away church got something back and we didn't"; "We were promised help and didn't get a cent"; "We must get back to normalcy"; "The present world situation is unfavorable to foreign missions"; "Another handed down program"; "Never again".

On Tuesday night Area Evangelist Golden preached a powerful sermon to a large audience. President C. M. Melden of New Orleans College and Dr. T. R. Heath of Flint Goodrich Hospital attended the sessions and were helpful with their talks interspersed. The clinching conclusion of the Conference were the two addresses by Bishop Jones which was the essence of earnestness to his men to put across the program for the glory of God and the self-respect of the Area; and by Dr. Diffendorfer who grew eloquent in the interest of world-wide Methodism and of the Kingdom purpose.

The impressions made by this Conference in the way of undergirding the succeeding years of Church activity with intelligent unselfish, and liberal purpose can not soon be forgotten, and the fruitage of the Conference will be difficult to measure because of the largeness of returns for the Area and the whole Kingdom of God.

PERSONAL AND GENERAL

(Continued from Page 2)

have been placed in the guest rooms of hotels during the year. More than two hundred institutions, including homes, hospitals and prisons have been supplied with the Scriptures. Many volumes in raised type have been given to the blind. This distribution, which has been in 53 languages, has been for the most part free. The Society is supported by church collections and by donations from friends who love the Bible and our country. The Society is located in its new Bible House, No. 5 East 48th Street, New York.

The Committee of Twenty-One on General Conference Legislation appointed by the Council of Boards of Benevolence at its

meeting in June, 1922, has had a number of important meetings, and will make report to the Council at its meeting in January, 1924. In general it may be said that the recommendations of the Committee involve consolidations and mergers which, if accepted by the Council, and finally adopted by the General Conference, will reduce our Benevolent Boards to five. The Committee will also recommend a decided reduction (practically 50 per cent) in the size of the present Council and the substitution of one fairly small Executive Committee to take the place of the present large Executive Committee and Committee on Conservation and Advance. Other important recommendations covering the membership of the Benevolent Boards and the work of the new Council will be presented. Naturally, nothing official or definite can be determined until the meeting of the General Conference next May. The full report of the Committee, however, will come before the Council at its January session, and every interest will have ample opportunity for expression and discussion. Whatever action the Council may take will then be submitted to the General Conference for its acceptance, rejection or modification.

THE SOUTHWESTERN HORIZON

Negro Saves White Woman

Mrs. Pearl Gray of New York city, fell off pier 46. Stanley Pilgrim, a longshoreman plunged in after her as she was going down for the second time and saved her life.

Negro Honored

Mr. Edward H. Wright, Republican Committeeman of Chicago was appointed by Gov. Len Small of Illinois, to membership on the Illinois Commerce Commission. The salary is \$7,000. Mr. Wright will draw the highest salary of any Negro of this Country.

Heman Perry

In a recent Community Chest campaign for \$600,000 conducted in Atlanta, Ga., the Negroes of the city made 4,261 subscriptions to the fund aggregating \$33,084.

Of this amount Heman Perry gave \$3,500 in

the name of the Service Company, an organization which includes 11 business enterprises with a total capitalization of \$5,500,000. Officers and employees of this Company subscribed \$8,050.

University of Pennsylvania Rejects an Offer Of The Ku Klux Klan

The "White, Protestant and Gentile" students of the University of Pennsylvania are living up to the best traditions of Ben Franklin's college in rejecting as an insult the "honor" offered them of membership in the Ku Klux Klan. The Pennsylvania, The University's daily, says editorially: "All the highest ideals of Pennsylvania-democracy, tolerance, broad-mindedness and faith in those things which are open and above-board are directly opposed to the principles of the Klan."

Student Volunteer Movement

The ninth International Convention of the Student Volunteer movement will be held December 28th. to January 1st. at the Cadle Tabernacle, Indianapolis, Ind. The best brains of Students will gather from every part of the world.

The first convention was held in 1891 at Cleveland, Ohio. 51 Institutions sent 680 delegates. There were no Colored students at the convention. At the last convention which was held at Des Moines, Ia., nine hundred and forty nine schools and colleges sent 6,980 delegates, of which 85 schools and 300 students and teachers were colored. The C. M. C. A.'s and Y. W. C. A.'s are urging colleges to send their full quota of delegates which is three per school.

Millionaire Heiress Weds

November 24th. is a day the colored people of New York City will ever remember. Miss Mae Walker Robinson, adopted daughter of Mrs. A. Lelia Walker Wilson, and granddaughter of the late Madam C. J. Walker was married on the above date to Dr. Henry Gordon Jackson of Chicago. 10,000 spectators surged into the street about St. Philip's Protestant Episcopal Church where the marriage ceremony took place.

(Continued on Page 11)

NEW YEAR'S GREETING TO EPWORTHIANs:

(Continued from Page 4)

spondence with the Central Office at 740 Rush Street, Chicago. Let us help you. Send us your list of officers.

We ask the District Officers to promote the District organization. A separate League convention apart from the District Conference is better for the young people. It gives them a larger chance. On districts where this has obtained, greater advance has been made in League work. Send to the Central Office your list of District Officers.

We ask the conference officers to promote their work. Prepare largely for your Conference Anniversary. Invite the Leaguers of your City and vicinity to turn out in a body. Special anniversaries of a unique character are being prepared by the Delaware, Washington, and Lexington Conferences. We shall be glad to send the outlines to other Conference Officers.

We appreciate your co-operation and tireless working to make possible the successes thus far. In all sections of the land we have leaders of youth who contribute priceless values to our cause.

Let us have during 1924, an interchange of prayers. Let the Epworthians of our group pray for the work in the other groups among the thirty-one different countries in which the League operates. Others are praying for us and will continue so to do. The result of spiritual pleadings in our behalf is being recorded in the advances made.

We lay hold of the work of 1924 with increased devotion to our cause and greater faith in our God.

Yours in His Name,

FRED K. H. BUTLER,

Chicago, Ill., Dec. 20, 1923.

"THE DIVINE AND HUMAN FACTORS IN CONVERSION"

By the Rev. C. G. Cummings, D. D.

The term conversion has a scriptural basis. The words to turn and to convert are synonymous and interchangeable. "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33:11. "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." Matt. 18:3. The words of the Apostle Paul: "Repentance toward God and faith toward our Lord Jesus Christ." Acts 20:21, while they do not contain the word conversion, the idea is expressed. Conversion is the act of a free moral being. Man influenced by the Holy Spirit does the turning or changes his attitude toward God.

Conversion a Necessity

Why is conversion necessary on man's part? The answer to this question requires that we go back to the garden of Eden and there get a glimpse of the beginning of man's earthly career. Adam was created out of the dust of the ground and in this way received his physical form. God breathed into his nostrils the breath of life and man became a living soul. By this latter process he had bestowed upon him the divine likeness. After this Adam was given the commandment: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. In this divine fiat we get a clear idea of the free moral agency of man. Adam was created absolutely free of evil, but not without the possibility of its contamination. The choice of either good or evil was left to Adam and Eve. They failed in the moral test. They yielded to the allurements of Satan and fell into sin, by which they sustained an incalculable loss. The taint and ruinous effect has been transmitted to the human family; so that mankind comes into the world with the awful handicap of a corrupted moral constitution. Those dying in the period of irresponsibility are the recipients of the unconditional benefits of the atonement. All others by reason of personal demerit must turn from sin or be lost. Therefore sin is the basis of man's necessity for conversion.

But very few persons question the fact of sin. Unmistakable evidences of its presence are to be found everywhere. The Bible is not a treatise on philosophy, nor political, physical, or social sciences. Its great mountain peaks of discussion are human sin, and salvation for the sinner. It contains the redemptive plan, which is of divine origin. The same has its basis in the sacrifice by the Heavenly Father world. The Books of Books is the mirror into which every human being may look and see all the scars and blemishes that sin has made upon him. The place of sin in the human race is far more conspicuous than that of righteousness.

The Divine Factor

The first great thing about the conversion of a sinner is that which has been done for him or in his behalf. An absolutely necessary act, which he was utterly incapable of performing for himself or in any way contributing one iota.

Sin threw man so terribly hard that in his depraved and carnal state he was stunned and sleeps the sleep of eternal death. Divine grace is the only power whereby it is possible for a sinner to realize the exceeding sinfulness of sin and look unto the Lamb of God that taketh away the sins of the world. It is the all-important factor in man's conversion, and has its complete demonstration and culmination in the death of Jesus Christ on the cross of Calvary. In this way Christ atones for the sins of the world and makes it possible for man to be At-One-Ment with God. This divine accomplishment for man's redemption is the world's greatest sacrifice and is the eternal proof of God's love. The only obligation God was under to intervene in man's behalf when he deliberately disobeyed, was that of love. He answered the impulse of his infinite heart in the only possible way, that could maintain the rectitude of his moral government. That was the gift of His Son.

The sun emits light and heat. The earth and the other members of the planetary system are benefited by it according to their proximity. God's great heart sent down from the shining courts above His one and only Son. The darling of His heart. His act of dying on the ignominious cross bridges the chasm between man and God. The benefits of grace and mercy beat down constantly. Sinful man is ever the sole object of their activities. Grace operates upon the sinner for one definite purpose. It is that he will speedily come to the conclusion to ground the weapons of his carnal warfare and turn unto God for salvation. Grace is functioning toward two specific ends—to bring free and responsible man where, first, he will repent and forsake his sin and, second, believe the gospel of our Lord Jesus Christ. The conversion of a sinner without the operation of Divine grace would be impossible. The fact is, the sinner is not left without the kindling influences of divine grace, and therefore, he has ample assistance, so that he may turn and be saved, if he does not, then he seals his own eternal doom.

The Fact of Conversion

Conversion is the act of the sinner turning from the devil and sin unto Jesus Christ for organizing his life around a new personal center. The Saviour of mankind. Through the functioning of Divine grace the sinner becomes awakened concerning his lost and undone condition and hearkens unto the voice of the Holy Spirit. He comes to the parting of the ways. On the one hand he realizes that "his way is dark and leads to hell," on the other by faith he sees his Saviour dying on the tree and comes to this conclusion:

"I will no more my God forsake,
Or cast his words behind."

His penitent and believing heart cries out: "Lord what wilt thou have me to do." As a result of this attitude of contrition, confession and faith there comes into the life of the individual the impulse of a new affection. There takes place a dethronement and an enthronement. The Satan with his dominating influ-

ence is given out of his heart. Satan abdicates his throne of power in the concert's moral and spiritual being. There is no longer the worship of the things of sin. He renounces "the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same and the carnal desires of the flesh." Christ is enthroned. His lordship and kingship are recognized and the growth of the kingdom begins in the life of the convert. He sees Jesus only and he is his Star and Sun. Conversion releases the constructive powers of the individual's moral and spiritual nature. He enters into the liberty which belongs to a child of God and a joint heir with Jesus Christ. The activities of his religious nature are within the ethical requirements of Christ's Kingdom. He has quit the Broadway which has but one terminal—Hell, and now walks the narrow path that leads to Life.

Human Factors in Conversion

The human factors in conversion are primary and secondary. The primary human factor is the consenting and yielding individual. The free moral personality possessed of intellect, feeling and will, and self-consciousness says, "I will." The regal human will is the determining force in conversion. The priceless pearl of conversion to the blessed Redeemer may be seized by the intellect, the feelings may stir the soul with intensity and desire, all will be to no avail unless the will co-ordinates in these functionings of the free personality. Every man or woman who is unsaved is the master of his or her own fate and the captain of his or her own soul. As Moses argued with God concerning his inability to appear before Pharaoh. God asked him: "What is that in thine hand?" Every responsible person has his destiny in his own keeping. It is said upon one occasion that Daniel Webster was asked this question: "What is the most serious thought of your life?" His answer was: "My personal responsibility to God." It is imbedded in the moral constitution of the world that man is a free personality and will be held accountable for the character of his choices.

There are secondary factors in the conversion of sinners: "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." James 5:20. Jesus said: "Verily, verily, I say unto you, He that believeth on me: the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father." John 14:12.

The plan of human salvation is of divine conception. Only the infinite mind could conceive the idea of saving rebellious man. It required the God-Man Jesus Christ, Son of God and Son of Man to bring salvation down to man. The conversion of this old world to God has been left to redeemed men and women. The Church of Jesus Christ is the organism for world redemption. The chief instrumentality in world redemption is the preaching of the gospel. The substance of the great commission is: "Go and Preach." The laity as well as the ministry, is to be a mighty factor in turning many to righteousness. The conver-

tion of the children should be a matter of paramount concern to parents. It has been said that when the son of the poetess Elizabeth Browning was born, she gave expression to the following words: "God have mercy on me, for I am the mother of an immortal soul." Paul after his miraculous experience on the Damascus road is led to the house of Judas, a layman. Ananias, another layman is sent to him to put his hands upon him in order that he might receive his sight and be filled with the Holy Spirit. The gospel of Jesus Christ is a layman's religion. All who are Christ's are kings and priests unto God. The Sunday School presents a wonderful opportunity for the conversion of the young life to the Saviour. Superintendents in Methodist Sunday Schools are expected to report conversions at every quarterly conference. In this requirement great foresight is seen, and there should be the ful-

lest co-operation by all concerned in the realization of the same. Those evangelical denominations making the largest numerical showing are the ones that for generations have held as their supreme work the turning of sinners unto God.

In view of the foregoing statements we can see that the conversion of sinful men and women is not to be minimized, but rather magnified. Divine grace is the chief factor in conversion. Man has not the ability of himself to turn unto God. He must have the help of divine grace. Conversion is the act of a free moral personality. When the sinner says: "All to Jesus I surrender." He is possessed of the impulse of a new affection. The secondary human factors in conversion are the preaching of the gospel and the various activities of believing faithful laymen.

Lutherville, Md.

that God should always have the first share of the profits.

At Mr. Muroaka's death one of his sons succeeded him as manager of the Yokohama plant, the other son being already in charge of the branch at Tokyo. The branch at Kobe had, in the meantime, been discontinued.

This was the situation at the Fukuin Press on that fateful September first when not only the entire building with its stock of Bibles and invaluable plates and shells and machinery were destroyed, but Mr. Muroaka and a large number of employees were killed. What a calamity it was, not only to the American Bible Society and missionaries in the Far East, but the churches for which the Society is the agency for Bible Distribution, when the message was flashed around the world: "Muroaka and entire staff killed. Plant a total loss."

Nothing is left of this building but a mass of debris in which are heaps of melted metal mixed with all sorts of rubbish. There is not a single type to be found that has not been melted. On the spot where a few weeks ago hundreds of workers were busy making Bibles for distribution throughout the Far East, today a few men are searching the ruins picking out chunks of metal and raking together smaller particles, putting all into large melting pots in an effort to save as much of the metal as possible for future use.

While the building and equipment of the Tokyo branch were entirely destroyed by the fire which followed the earthquake, Mr. Muroaka and his staff escaped. It is hoped that this son of the founder will be able to rehabilitate the Fukuin Press and make it again a centre of Bible distribution. There has not been time to recover from the shock of the terrible loss and to make definite plans for the future.

The Society immediately rushed to Japan all the available Japanese Scriptures to be found in various depositories in the United States and abroad. But these are but a mere handful to what is really needed. A rush order for 500,000 Japanese Gospels was run off by photographic off-set processes in New York, and these are already on the way for free distribution among the people of the devastated region. This does not at all touch the problems in China, Siam or the Philippines.

It is now squarely up to the Christian people of America to meet this unprecedented situation. After a careful study it has been estimated that it would require, to replace entire losses of plates and stocks, at least 339,803. However, possible changes in plate makings and elimination of types of volumes not immediately needed, would reduce this by approximately \$50,000—leaving a total of \$289,800, needed immediately. With all due justice to every other form of work in the missionary area, the statement can be made without challenge that this is the supreme need for the moment. Until this is replaced, every other form of Christian service is handicapped. We venture to declare that in no other field of missionary investment can such immediate returns be secured as in this emergency. The cry to every church and Christian is to come and help in this supremely important task.

GREATEST BIBLE PRINTING PLANT IN FAR EAST DESTROYED

The destruction by the Japanese earthquake of the Fukuin Press, the largest Christian Publishing House in the Far East, was a loss to the whole Christian Church.

Yokohama produced more Scriptures for missionary purposes than any other city in the world and for the past thirty years practically all of these were printed by the Fukuin Press. The great bulk of Scriptures for Japan, China, Siam and the Philippines, and not a few for the far-away Malaysia states, were printed here.

In the early days of Christianity in Japan all printing was done by means of characters carved in wooden blocks. When it is recalled that a sign board near the home of a missionary read: "The evil Christian sect is strictly forbidden. If anyone is suspected of being an adherent, let it be known and a reward will be given", it is not surprising to learn that it was only by strategy that a man could be secured to work on these blocks and that he continued at his task only until he discovered that he was working on the Christian Bible.

The first Japanese New Testament was printed from metal plates in 1874. In 1866 the Presbyterian missionaries in Siam printed the first Siamese Bible with money furnished by the American Bible Society. Some Scriptures have been printed in Singapore, some few in HongKong and a few more in Shanghai; while several editions have been run off on presses in America and England and continental Europe.

Mr. H. Muroaka, a devout Christian and an elder in the Presbyterian Church, for years had felt that the manufacture of Christian books for Japan, and especially the Bible, should be in the hands of men vitally interested in the circulation of the Scriptures and the spread of the Gospel in that country. Having learned the printing trade at the age of fifteen and having held responsible positions with the Japan Times, L'Echo de Japan and the Yokohama Seshi-

Part of the Japan Earthquake Fund of \$1,603,000 which the Methodist churches and Sunday Schools are being asked to raise this Christmas time for Methodist rebuilding, will be devoted to the restoration of the great Bible printing plant described in this article.

Generous giving to the Japan Earthquake Fund will help to replace this tremendously influential Bible publishing house.

himsha, no one was better fitted than himself to lead such an enterprise and in 1892 he and a few friends organized the Fukuin (Evangelical) Printing Company. Mr. Muroaka became Managing Director of the new firm which position he held until his death on his 70th Birthday, May 20, 1922, after an illness of only two days.

The business was successful beyond all expectations. From the little 10x12 room in which the first Bibles were printed on a hand press with a meagre supply of type and equipment, it expanded rapidly until in the main plant and the branches at Tokyo and Kobe over 1200 workers were employed and the average output for every working day in the year was 15,000 complete volumes of Scriptures.

Of that first day Mr. Muroaka said: "When I entered that little room and saw what was before me I was much discouraged. . . . The thing seemed too small for the great task I saw ahead. I felt as though the skies were crushing me down."

After reading a passage of Scripture in which the Master promised never to leave him nor forsake him, he knelt down and dedicated the plant to God and promised to devote the first business hour of every Monday morning to prayer. This promise was faithfully kept. To visit one of those Monday morning services was a never-to-be forgotten experience. Attendance was voluntary but no work was allowed to be done during that hour of devotion. All staff meetings were opened and closed with prayer and one of the foundation principles of the business was

LOUISIANA COLORED TEACHERS' ASSOCIATION

The Louisiana Colored Teachers' Association met in Alexandria, La., Nov. 15-17, 1923, with Prof. R. E. Brown as president, Mrs. Helen Nelson as Recording Secretary and Prof. J. M. Frazier as Executive Secretary.

The meeting convened in the South Alexandria Public School at 10:30 o'clock A. M. After the devotions were conducted by Prof. H. C. Ross of Crowley, La., the Association was made welcome on behalf of the preachers of the city by Prof. R. E. Brown; on behalf of the teachers, by R. F. Long. Prof. J. B. Lafargue representing the mayor, made the association welcome to the city of Alexandria. The program as printed was adopted as the official guide for the sessions. After the appointment of the usual committees by the president, visitors were introduced. Among the prominent visitors were: Superintendent T. H. Harris, Prof. A. C. Lewis, State Agent of Negro Schools and the Assistant Agent, Prof. Scisemore, Hon. P. P. Claxton, Prof. Troudeau, Prof. J. C. Calloway, Secretary of the National Teachers' Association, Dr. J. J. Tigert, Commissioner of Education, of Washington, D. C., Superintendent Harris, of New Orleans, Dr. Wash Taylor, Rev. J. W. White, L. C. Simon, Dr. H. H. Dunn made some helpful remarks touching his observations as he travels over the country. Ten young ladies of the Peabody School, Prof. L. B. Lafargue, principal, rendered an inspiring Jubilee Chorus. Mrs. Lillian M. Veal rendered a musical reading selection. Miss E. C. Barney, of New Orleans; Prof. R. U. Clark, of Rane, and all who took part in teaching methods and reading papers rendered valuable service.

Prof. R. E. Brown, was re-elected president with Mrs. Maggie N. Ringold, Mrs. R. U. Clark, and Prof. Adams, as vice presidents, Mrs. Helen Nelson, as recording secretary, and Prof. J. M. Frazier, executive secretary, Prof. S. J. Jones, treasurer.

Prof. J. S. Clark, president Southern University offered resolutions expressing our regrets of the absence of Prof. Leo M. Favrot, and pledging our support to Prof. A. C. Lewis and his assistant, Prof. Scisemore.

President Brown's message was fraught with deep thought, and careful preparation. After giving a world's view of the educational status of its people, President Brown then showed the TRUE status of the American Negro, educationally, and the possibilities of his future success. The association went on record as endorsing the work of the existing educational institutions of the state and asking for real accredited high schools, a state normal, and better prepared teachers for our Negro schools. Prof. Frazier recommended in his report that a rigid campaign be put on for a greater State Teachers' Association by having as many parishes represented 100 per cent as possible by the next meeting of the association.

Prof. J. C. Calloway is asking that at least two hundred and fifty (250) teachers of Louisiana join the National Teachers' Association between now and the meeting of the Association which meets in Dallas, Texas,

next July. Those desiring to join may send their membership fee of \$1.00 to Prof. J. C. Calloway, Tuskegee, Ala., or Prof. J. S. Jones, Southern University, Scotlandville, Louisiana.

The convention closed with a reception tendered the visiting teachers by the teachers of Rapides Parish. Thus closed one of the best sessions of the Association in its history.—R. D. Long, Reporter.

THE IMPORTANCE TO METHODISM OF THE GARBED DEACONESS WORKER

By Mrs. Jane Bancroft Robinson

Our deaconess work in the Southern California Conference has large recognition. Everywhere among Christians and non-Christians the garbed worker meets with immediate recognition and appreciation. The tales of service to the immigrants and travelers who enter at San Pedro, the entry port of Los Angeles, are many, vital and sometimes tragic. The recognition given our workers at the sea ports, at railroad stations and along the streets, and I might add at any of the public places, is immediate and effective few days ago a deaconess told me of being stopped on the street by a poor woman who needed counsel and advice, and a little later in the day another woman stopped her to inquire as to stores, boarding houses and opportunities for work. The garb in itself at once advertises the worker and gives the one who addresses her a sense of confidence and trust.

Southern California has distinctly a Protestant majority of citizens, while San Francisco and its vicinity has as distinctly a Catholic majority of citizens who vote and who determine the thoughts and development of that part of the country. This is so well understood, and the importance of the garbed worker is so equally well understood, that we quite perceive the import of these lines from the morning paper:

"Bishop Cantwell, of the Catholic Diocese of Los Angeles, has just returned from a journey to England and Ireland, with a view to securing several foundations for his Southern California Diocese. He has arranged to bring over the Sisters of Nazareth from Hammer-smith, England. They will establish an orphanage in San Diego."

There is no work more appealing, not only to our good women of the churches, but to philanthropic men and women of all churches and no churches. I repeat, there is no work more appealing than that of aiding neglected and orphan children.

The demand for entrance to our David and Margaret Home, the orphanage or the Woman's Home Missionary Society at La Verne, California, is constantly greater than the present facilities for receiving children. One of our vital projects at the present time is to enlarge this Methodist orphanage so as to be able to take in more of the children for whom applications are made. We hope that our women of the various Conference Societies of the Woman's Home Missionary Society are acquainting themselves especially with our orphanage to see how they can more vigorously aid them and so increase

their opportunities for service. Inquiries about the Orphanage at La Verne can be made of Mrs. A. B. Davis, 415 Orange Grove Avenue, Pomona, California, who has been for a long time Chairman of the Board of Management.

I hope that the thoughts aroused by the reading of this short paragraph will stimulate the appreciation of the importance of the garbed worker in our Methodism. We need her in increasing numbers. There is no other society in Methodism that is training so many deaconesses as are being trained in the nine training schools of the Woman's Home Missionary Society.

We ask particularly that all delegates to the coming General Conference and all who are especially interested in the essential and vital service of adapting the Church of Christ to all forms of need that may arise, should carefully weigh the importance of the garbed worker of the Methodist Episcopal Church, and contrast the multiplication of this worker among the Catholic friends with the need of the largely increased number to serve the churches, the hospitals, the orphanages and other institutions of the Methodist Episcopal Church.

STARKVILLE DISTRICT CONFERENCE

The District Conference, Ladies' Aid, and Sunday School convention, of the Starkville district, Upper Mississippi conference, convened in Ackerman, Miss., November 7-11, 1923. Conference session opened Wednesday morning at 9:00 o'clock, with Dr. E. F. Scarborough, District Superintendent presiding. Devotional service conducted by Revs. Cannon and Hill. The Superintendent then opened the Conference for business, by first making his final appeal to his co-workers for their continued loyalty in helping put over the Church's program and commending them for standing by him in his efforts these past six years. He continued by appointing committees; Rev. G. J. Dobson, being absent on account of illness; Rev. J. W. Jones and C. H. Maxwell were elected secretaries. Reports called for; each Pastor and delegate responded readily; many visitors from other sections of the country came to bring greetings and speak a word of cheer. In the afternoon, the Ladies' Aid held their session with Mrs. Bertha McCool President, presiding. Splendid reports were made, committees appointed, officers elected and topics discussed generally. Many glorious sermons were presented to the delight of all present. Thursday evening Rev. J. T. Cannon, President, opened the Sunday School Convention in due form. After attending to the business side, many excellent papers were read. The financial report was the best on the district. The Pastor Rev. J. H. Wesley, and the people of Ackerman, know how to entertain a Conference. There is no doubt that the Superintendent has been a loyal and efficient leader while with us. Our prayers are, that the hand of Providence shall ever guide him, and success continue to crown his work. Thus ends the greatest year's work of the district.—(Mrs.) Rosebud O. Bell, Reporter.

IN RESPONSE TO INQUIRIES

Many inquiries are coming to The Methodist Book Concern in regard to the price at which the World Service Volume is being distributed. Constant questions are being asked as to why the regular issues of the Book Concern cannot be similarly priced. Our constituency is entitled to know the exact facts regarding the situation.

The World Service Volume is a publication of the Committee on Conservation and Advance, and the amount of its cost above the fifty cents price is paid by that body out of the general benevolent funds of the Church. Any publishing house would be compelled to price a book of this kind at approximately \$3.00 net, because all expenses incident to the preparation of the manuscript, manufacture and sale of the book would have to come out of the receipts from sales. In this instance, however, all costs are paid for by the Committee on Conservation and Advance.

We heartily endorse this really great book and we believe that the expense on the part of the Committee on Conservation and Advance is perfectly justified. Indeed, the Committee would have been justified in giving the book away in view of the results to be obtained. The point is that there should be no comparison between a propagandist publication such as this is and our regular line, where every book has to win or lose on its merits.

We earnestly hope that every member of our denomination will acquaint himself with the content and be guided by the purpose of this volume, that the efforts of the Committee on Conservation and Advance may be fully realized.

John H. Race, Robert H. Hughes, Publishing Agents; David G. Downey, Book Editor.

THE SOUTHWESTERN HORIZON

(Continued from Page 7)

Twenty-five police were necessary to hold the crowd back. The Rev. Hutchins C. Bishop officiated, assisted by his son, The Rev. Shelton Bishop. 800 witnessed the ceremony. The Church ceremony was followed by a reception at Villa Lewaro, \$250,000 mansion built by the late Madam C. J. Walker at Irvington-on-the-Hudson. The Smart Set of the Country turned out to witness the ceremony, which is reputed to have cost \$20,000.

Rabbi Wise And The Negro

Rabbi Stephen S. Wise of the Free Synagogue of New York, a noted preacher and friends to the Negro race recently sent a check to the National Association for the advancement of Colored People for \$100.00 as a part of an anti-klan collection taken at one of his services. Rabbi Wise wrote the Association; "Sunday morning, November 18, I preached to my people on 'Can America endure the Ku Klux Klan? I ventured to suggest to the great congregation that instead of replying merely in words to the Klan, we undertake to serve and co-operate with those who are under the proscription of the Klan. I stated that part of the collection would be sent to your association which is

lifting up the banner of even handed justice between the white and colored races. In accordance with that statement. I beg to send you a check for \$100.00 for your work to be used as you see fit." Though the check is small, it shows that Rabbi Wise is interested in the Negro's welfare.

College Foot Ball Results

Sport critics observe that the past foot ball season was one fraught with some of the most interesting and thrilling games in College foot ball. The scores show that much tight playing took place.

What is looked forward to with keen interest in the east is the annual "Classic"—The Howard-Lincoln game. This year the game was played in the National League Park of Philadelphia, Pa., before a picturesque crowd of "Society's Elite" numbering 22,000. The game resulted in a 6-6 tie. Byrd was the Star for Lincoln and Doneguy for Howard.

The hitherto annual "Classic" of the Southwest has been the Wiley-Bishop game. The two teams met this year for the first time since 1918. Before 3,000 ardent fans, these teams played a thrilling game resulting in Wiley's triumph, 7-6.

Other results were—Morehouse 25, Alabama Normal 0; West Virginia Collegiate Institute 6, Wilberforce 0. West Virginia is the champion of colored middle western colleges. Virginia Union won over Hampton 7-6, thus Virginia Union University claims the championship of the C. I. A. A. Morris Brown 7, Atlanta University 0; Morehouse 6, Fisk 0; Atlanta University 32; Clark University 0; Tuskegee was defeated by Talladega. Atlanta, Fisk, Morehouse, and Tuskegee are tie for the southern championship.

Noted Negroes Die

Phil H. Brown, director of Negro Economics in the Department of Labor, died suddenly Thursday, November 29th. He was appointed to his late post in 1921 by Secretary of Labor Davis. Interment will take place at Hopkinsville, Ky.

Rev. Dr. Richard Henry Singleton of Big Bethel A. M. E. Church, Atlanta, Ga., for a number of years, died suddenly. Funeral services were held in Bethel, with Bishop J. S. Flipper preaching from these words; "Know ye that a Prince, a great man has fallen today in Israel."

Rev. Dr. John W. Gilgert, of Augusta, Ga., C. M. E. Church, died suddenly last week.

Rev. Dr. Jos. A. Ritchie, our able pastor at Savannah, Ga., and reserve delegate-elect to the next General Conference died suddenly.

Mrs. Mary J. Hazelwood, formerly preceptress at Wiley University a number of years and lately Supreme Register of Deeds of Court of Calanthe, died recently at Charleston, W. Va.

My attention has been called to the distribution of my article, "Methodism An Inside View" together with a pamphlet by another writer. For this I am not responsible and the distribution of my article in this manner with any other pamphlet was done without my knowledge or consent.

BISHOP A. W. LEONARD,
San Francisco, Calif.

A COLLEGE EDUCATION

By Miss J. M. Clay

In speaking of a college education, let me first of all ask, is a College Education worthwhile? Should a boy or a girl spend some years in college before taking up their life's work? Will a mere high school education be sufficient to fit them for the weighty responsibilities and service of life?

The young men and women in the active service of life, which are seen all around you every day, are giving a negative answer to these important question daily.

Too many of our parents as a rule think slightly of, and take little interest in, the education and college training of their girls and boys; and because of this fact, there are many who have a dark picture and believe the future of the race grows darker daily, but that is not true.

For there are a great many of us today who are living on the sunny side of life and see things differently, and who are working hard to build up the race and Kingdom of God in the world. Young men and women with a college training are more in demand today, than ever before, from the simple fact that positions of greater responsibility and larger service are calling for such men and women. Now, are you as parents, keeping abreast with the situation; and are you preparing your sons and daughters to meet the present and future demands which the world and kingdom are making on you?

To do this, it will require great sacrifice on your part in order to properly educate them, and you should be careful and not let your selfishness interfere with the sacred duty you owe them, and your obligation to help build up the race in the world.

The only education in keeping with the present day demands is a Christian Education. It should extend to the head, heart and hands. The head should be educated in order to properly see things as they are; the heart should be educated and so filled with the love of God that we would be willing to do to others as we would have them do to us, and the hands should be educated to work six days a week and thereby make an honest living. For idleness and ignorance are the roots of vice and crime.

In this work of preparing the young people for further work and service in the Kingdom of God, parents should not fail in giving them the proper home training for this is a great asset to a college education.

If charity is to begin at home and spread abroad then, I fear, a deal of our young people will be cut short of many opportunities of life for the lack of being built on the right kind of foundation.

For when parents are neglectful of the literary training of their children they are, as a rule, also neglectful of the proper home training. Many of our parents say that they are not able to educate their children, but if you would stop spending so much money on your girls and boys for dressing, you would have more to spend on their heads in buying good books and papers for them to read.

Hazellhurst, Miss.

MISSIONARY INTERPRETATION

—Lesson for Sunday, Jan. 6, 1924.—
 "In thee shall all the families of the earth be blessed."

(By Rev. D. D. Martin, D. D.)

In this first Sunday of the new year it is well to have our vision quickened toward the whole world. Abraham is the outstanding missionary character of the Old Testament. He was called from native land and early environs that he might get the larger view of life, and respond to human needs everywhere. His answer to the call could not have been a self-seeking one; for while he was greatly prospered, the outlook was not promising. He became a pilgrim and stranger in a new and hostile land. By faith "he went out, not knowing whither he went."

In Abraham all the families of the earth were blessed in that he became the father of a host whose influence reached to the ends of the earth. The world had quite lost the consciousness of a personal God. The trend of thought which is manifested in the ethnic faiths of Asia was almost world-wide. There was a remnant of God's true followers, represented by Melchizedek, King of Salem. Terah and Ahram were near enough the correct conception of God to know and understand his voice, for there was a definiteness to their call. For the most part the world was grossly ignorant of God, and the star of light and hope for the world has come through the children of Abraham, to him have "all the families of earth been blessed."

There is a true sense in which every Christian should reach the families of earth with a real benediction of blessing and help. The doors are now open more widely than in Abraham's time. It is this all-consuming passion for humanity that identifies a life with the whole world. Wherever there is a human need, the true missionary heart will go out to respond to such need. The best way to meet the world-wide demand is to answer the call that is near at home. The life thus touched will pass it on until the farthest life will have been reached. There is no bound to the out-reach of a life called of God to bless humanity. Currents of sympathy and blessing have the far reach both as to space and time in their helpful possibilities. Each of us should so give our lives to others that "all the families of the earth will be blessed."—Gammon Seminary.

Woman's Column

LAKE CHARLES, LA.—The president of the Woman's Home Missionary Society, takes this method to thank the pastors, district superintendents and faithful women for the donation given me on my trip to Sioux City, Iowa. The women have been loyal and faithful in helping to put over the program of the Woman's Home Missionary Society. The following are the charges: Lake Charles District:

Lake Charles, \$3.25; Lake Charles Mission, \$5.00; Welsh, \$12.00; Iowa, \$4.00; McNary, \$1.00; Spring Creek, \$1.00; Cade, \$1.00; Olivier, \$1.50; Hubertsville, \$1.00; Briggs, \$2.00; Gnydan, \$1.00; Crowley, \$2.00; Leesville, \$2.00; Longville, \$1.00; Washington, \$2.00; Jeanerette, \$4.00; New Iberia, \$2.00; Opelousas, \$3.60; St. Martinville, \$2.00; Lafayette, \$1.00; Shady Grove, \$1.00; Alexandria, \$3.00; Boonville, \$2.00. Shreveport District: Johnson Chapel, \$5.00. Monroe District: St. James, \$5.00; Casper Chapel, \$2.00. La Teche District: Franklin, \$2.00; Thihodcaux, \$2.00; New Orleans, \$8.50. Personal: Mrs. Rosa Augustus, \$1.00; Mrs. Annie Robinson, \$1.00. Let us do our best to succeed. All for the love of Christ and in His name.—Mrs. Amelia Turner, president.

SUWANEE, GA.—Call meeting of W. H. M. S.: The district officers and members of the W. H. M. S. of the Gainesville district held a call meeting November 24, 1923 at Suwanee, Ga. The meeting was opened at 11:30 a. m. with the president, Mrs. Nora J. Mitchell in the chair. Rev. P. H. Kelly and Rev. Allison led the spiritual side of the meeting. The scripture lesson was the 15th chapter of St. John, read by Rev. Kelley. Rev. Allison extended to those present a warm welcome to their church.

The object of the meeting was stated briefly by Mrs. Mitchell, the president. Mrs. Mitchell is to leave the state in December, and as a consecrated president desired to meet her officers before her departure. She so beautifully expressed her earnestness she had in the W. H. M. S., and how she had endeavored to do the best she could to foster the work on the Gainesville district. We know that Mrs. Mitchell has served us well, for her heart has always been in the work. The meeting was of no special business other than to greet her face to face, and to elect some one to fill the unexpired term. Mrs. A. C. Cheerless the present vice-president is now residing in Washington, D. C. The time was given to others who wished to express their love and appreciation for our dear president. All present heartily joined in this, as we all were sorry to have to give up our noble president. It is indeed heart-breaking to have one so dear leave us, and one whose very life has been centered in the missionary work and Christ. We know that where ever Mrs. Mitchell will go she will always do her duty as a Christian woman. The missionary spirit will guide her always to help those who are helpless, and to lift up the fallen. We shall endeavor to keep the district work alive, though you be far from us. A small purse of \$2.15 was given to her as a token of love and appreciation. Mrs. Mamie L. Allison of Suwanee, Ga., was elected to fill the unexpired term.

The annual meeting of the district will be held in Lawrenceville, Ga., April 25 and 26. We ask that all officers, presidents and members of the district be present at this meeting—Mrs. Robert M. Morgan, Recording Secretary.

ACKERMAN, MISS.—We are proud to say that the pastor and his people are in union, both working to the

good of each other, and are taking care of each interest of the church. On Easter the pastor and people united forces and raised their full quota for Centenary, at each church, Mt. Harman and Rockport, \$336.00. So a church that is alive financially is also spiritually alive. Our congregations are increasing and the Sunday Schools and all the other auxiliaries are doing efficient work. We held two revivals in our charge this year; both seem to be a great spiritual uplift to our people. We were assisted by Rev. A. A. Wright of Louisville, Miss., and Rev. G. J. Dobson of Sallis, Miss. Twenty-three souls were united to the church. At Rockport Methodist Episcopal Church, on Thursday night, August 23rd, during the revival just before Rev. G. J. Dobson took his text, many of the good people of Rockport Methodist Episcopal Church, led by C. L. Spencer, L. T. Murff, J. D. Brown, Jeff Mitchell, D. L. Mitchell and Jim McClinton, laid on the table more than one hundred pounds of choice groceries. The third Sunday in September was a high day in Zion. On Saturday our fourth quarterly conference was held; most all of our officers were present. On Sunday Dr. E. F. Scarborough seemed to be at his best. On Sunday his text was found in St. John 19:30. One hundred and forty took the Lord's Supper and \$51.60 raised during the quarter. Grand total for the year up to date, \$1,400.00. This is the third year for our pastor on the Ackerman charge and we plan to make it the best one. Bishop Jones made no mistake in sending us this good man, who knows how to gather people and lead them to victory.—Rev. J. H. Wesley, pastor; C. L. Spencer, reporter.

KOSCIUSKO, MISS.—A very unique meeting of the White Rose Ladies' Aid Society of Wesley Methodist Episcopal Church met at the home of the president, Sister A. L. Presley November 4th. The president read a New Testament lesson and the pastor Rev. Chisholm led in prayer. All the minutes of the last meeting were approved. The president presented the meeting to the Amusement Committee. Committee as follows: Sisters M. L. Hazley, L. S. Chisholm, S. A. Cain, C. E. Gage, and E. Horman. The system used by the Amusement Committee seemed to have given satisfaction and the games were enthusiastically enjoyed by all. On entering the beautifully decorated hall each was served with punch. A most pleasing feature after the games was an invitation extended by the efficient and courteous hostess into the elaborately decorated dining room. The invitation was heartily accepted. Menu: chicken, salad, crackers, pickle candy, cake and cream. After dining each placed fifty cents at their plates. This amount was quietly taken up and counted by the secretary and turned over to Sister C. E. Gage, the efficient treasurer of the Ladies Aid Society. The outstanding feature after dining was a short inspiring address by the host, Mrs. Presley never experienced any difficulty in securing whatever financial assistance for the Ladies Aid Society (Continued on Page 16)

Quarterly Conferences

HANDBORO, MISS.—Our fourth and last quarterly conference was held at Riley's Chapel, Nov. 10-11. The business session was held on the 10th and all officers were present with good reports. The District Superintendent preached a noble sermon at the 11 o'clock service. Total raised during the quarter, \$39.50.—E. Smith, reporter.

MUSKOGEE, OKLA.—Spencer Chapel Methodist Episcopal Church: Our District Superintendent, Rev. W. C. Conwell, was with us in our second quarter Nov. 4th, and preached two splendid sermons. Under the leadership of Rev. B. N. Booker, our church goes forward. Rev. Booker is a preacher, a pastor, a mixer and a manager; we are proud of him and his family. Spencer Chapel is moving on. Bishop Jones favored us when he assigned him here. He is a friend and brother to all, full of smiles and helpful suggestions, and never tires in his church work. Mrs. Booker is a sweet singer in Israel and knows what to do with a choir. Dr. Conwell and his family stand nobly by the church and he is extremely proud of the pastor. Watch us grow.—Reporter.

ST. PETERSBURG, FLA.—We, the officers of the McCabe Methodist Episcopal Church must tell you about our church and its wonderful growth since March 1. When Dr. D. S. Selmore came to us our membership was ninety-six and the bank notes, mortgages and floating bills amounted to \$11,000. The church was unfinished. With this good man as a leader we set to work. Last Sunday Dr. H. W. Bartley, D. D., held our fourth and last quarter for this conference year. We raised in actual cash in nine months \$9,321.72. The debt has now been reduced to \$8,122.45 and the membership is now 205. Last Sunday our collection was \$122.96. The church has been finished and the new windows that cost \$2000 are here ready to be put in the building. We pay our pastor by the week and our Centenary by the month. Dr. Selmore is also the principal of our City High School with an enrollment of 811 students. His teachers are some of the best that could be had in the state. The church is planning to make a special donation on the third Sunday in January, not less than five hundred dollars, a suit of clothes and an overcoat. We do not want him to say at the conference until the roll is called. Just go there, render his report and come on back for the next ten years or as long as he lives. We presented our district superintendent the sum of five dollars on his conference suit.—E. Jordan, Sr., J. Stephen, J. McNeil, L. Stephen, T. K. Childs, W. M. Moore, Trustees.

INQUIRY.

I wish to inquire for my cousin, Webster Tolliver, who when last heard of was in Muskogee, Okla. His parents are named Tom and Delcy Tolliver. Any information concerning him will be appreciated by Mrs. Annie Harris, Columbus, Miss., R. F. D. 3, Box 127.

"LOOK UP, LIFT UP"

Epworth League Department

CONDUCTED BY

DR. F. H. BUTLER,
Secretary Colored Work,
Chicago.

and

DR. J. W. HAYWOOD
Principal of
Morgan Academy
Morgan College, Baltimore.

EPWORTH LEAGUE TOPIC

January 6, 1924.

Subject: "God's Question and My Reply."

(Isa. 6:1-8, (Morning Watch.)

The Call General

It was the afternoon of a big football game. A hundred miles from the college where the opposing teams were meeting was a young man, who, because of sudden and serious illness, had been forced to leave school a few weeks before. Now he sat before a radio "tuning in."

"The game ought to be over," he said to his mother, who stood near by. "Perhaps I can get the score." And it was not long before he announced with a joyful shout, "The score was thirteen to five in our favor. Isn't it great to hear it like this?"

Great, it certainly was. There were probably scores of people who had radios nearer to the football field than the boy, but who did not know the score of the game until someone told them or they read it in the newspapers. Why? They had not been "listening in." The news was broadcast and anyone who cared to take the trouble of tuning in, could hear.

Our Bible story tells of a young man who heard a call that came, not to him

alone, but a general call for helpers. Because his was the listening ear, because he was ready to hear, he caught the question and was ready to answer, "Here am I, Send me."

Calls of Today

That question that was asked so long ago is being repeated over and over again in these days. Ever insistent comes this call: "Who will go for us and carry brotherhood into industry?" "Who will go for us and aid in putting righteousness into the realm of politics?" "Who will go for us and live such a Christ-like life each day that men will take knowledge that you have been with Jesus?" "Who will go for us and give his life in loving service for others?"

The answer does not depend on one of your friends, or upon someone on the opposite side of the world. The call comes to you. Only you, yourself, can make the answer.

Today your life may seem unimportant. Tomorrow, because of a single action or word, you may have influenced some one for definite good or evil. What a responsibility is ours if we are to speak through our words and our lives.

It means that always we must be alert to hear the voice of the Master and that always we must be eager to do as he bids us.

EPWORTH LEAGUE NOTES.

The Institute Council composed of the Deans and Managers of our Epworth League Institute has been in session in Chicago this week. The attendance was the largest yet recorded.

Our group was represented by Doctors A. J. Mitchell, manager, and W. S. Thompson, dean, of Morgan College Institute of the Delaware and Washington Conferences; Doctor T. Howard and Mr. Emory L. Wright of the Bluefield District Institute of the East Tennessee Conference; Doctors B. F. Smith and H. W. Tate, of the Lexington Conference Institute; Dr. B. F. Abbott of the Central Missouri Conference Institute at Sedalla, Missouri; Mrs. Mayme Mason Higgins of the Chicago District Institute of the Lexington Conference; Doctor J. Scott, Dean of the Wiley "U" of the Texas Conference.

On Thursday night following the close of the Council the Chicago District Preachers' meeting together with the District Epworth League tendered a reception to the visitors in the chapel of St. Mark's Church. Dr. B. Redmond, pastor, Doctor N. D. Hamborguer, of South Park Church presided, and Mrs. M. M. Higgins, superintended the social

side. A delightful time was spent. Doctor W. A. C. Hughes of the Board of Home Mission and Church Extension was a welcome visitor.

Among the reports coming from the observance of Win-My-Chum-Week are some from our Leagues. Nothing is more vital than the actual participation of our young people in this great enterprise. The method may be different from that of the old time revival, but it is better strategy to change the method than to lose the young people. You will find this approach in personal evangelism to be a most helpful factor in meeting the decision period in young life.

The promotion of a standard organization on a district is what we are anxious to have, measuring up to the full requirement of League work in every department. Any district president willing to co-operate in this we would like to get in touch with. The impact to the report of an annual conference if there is one standardized District organization will be felt throughout that conference. It will stimulate a healthy rivalry because the other districts will try to reach the goal of standardized organization.

A conference of the first vice-presidents to confer on the strategy of the devotional meeting should be held at our district and sub-district

gatherings. We found such a gathering very helpful in a recent visit to New Orleans.

The Fourth Department of Ezlon Church, Wilmington, Delaware, is putting on a combination program of play and culture each Wednesday evening. The venture is proving very successful,—increasing interest and attendance in the League department. Dr. F. H. Butler, Secretary.

District Rounds

FORT SMITH DISTRICT

First Round.

Danville, Dec. 16-17; Roland 22-23; Maumel, 23-24; Marche 29-30; Conway Circuit, Jan. 2-3; Conway 5-6; Morrilton 6-7; Springfield Circuit 9; Cleveland 10; Solgohachio 12-13; Bentonville 19-20; Fayetteville 27-28; Van Buren Feb. 3-4; Fort Smith 24-25.

Bretheron: You have done well this year. But let us start out to do better and raise every claim that the great church asks of us, and don't forget to raise our SOUTHWESTERN quota. We must make it self-supporting.—W. H. Simpson, D. S.

AUSTIN DISTRICT

First Round.

Georgetown Dec. 23-24; Wesley Church 30-31; Granger-Thompsonville, Jan. 1-2; Hutto-Taylor 12-13; Austin Circuit 19-20; San Marcos 20-21; Cedar Creek 27-28; Lockhart Feb. 3-4; Martindale 8-9; Luling, 10-11; Winchester-Salem 16-17; Giddings and Leo 17-18; Fayetteville 23-24; Smithville-West Point, Mar. 2-3; La Grange Ct. 8-9; La Grange 16-17.

Dear Brethren: We have just returned from the best annual conference in all history. The inspiration and information which came to us should not pass off unused. With every pastor who had a program it will help him immeasurably. It also helped us all get a new vision on the world's uplift for Christ. The excellent reports, the inspiring lectures, and great sermons certainly gave us all a zeal to work as never before. Will you not begin now? Collect twenty-five cents per member for the Episcopal residence, solicit your quota for the SOUTHWESTERN, have your Xmas program and rally offering for Japanese earthquake disaster through W. F. Missions, hold your Watch Night service, your Washington and Lincoln birthday programs, organizing and working up to one of the most successful Easter programs in the history of the church. Remember brethren, we made advances on all lines this year. Shall we "beat a retreat" or go forward? We wish you all a happy and prosperous new year, better revivals, more converts and accessions is a part of our slogan. For the Cause.—A. D. Jacques, D. S.

PINE BLUFF DISTRICT

First Round—1923-1924

Marvell Circuit, Dec. 22-23; Clarendon, 29-30; Altheimer Circuit, Jan. 5-6; Gould and Meroney, 12-13; Avry and Dumas, 19-20; McGehee and Dermott, 26-27; Watson Circuit, 29-30; Eudora Circuit, Feb. 2-3; Carthage Circuit, 9-10; Hermitage and Johnsville, 16-17; Warren Circuit, 19-20;

New Edinburg Circuit, 23-24; Pine Bluff, St. James and St. Mark, Mch. 1-2; Risson and Pease, 5-6; Pine Bluff Circuit, 8-9; Helena, 15-16. My dear co-laborers. We have closed a good year's work, might say, we did well, yet this is a new year now. Let us plan our work as never before for the Southwestern Christian Advocate and all of the other claims and do our best to put all of them over the top. Make this our best year's work on the district. Yours for Christ and His church.—A. S. Miller, Box 72, Marvell, Ark.

MARRIAGES

HOUSE-GUYTON—The marriage of Miss Mildred Guyton, daughter of Rev. and Mrs. J. C. Guyton to Mr. Murray J. House of Chicago, Ill., took place at St. Paul Methodist Episcopal Church, St. Charles Mo., Thursday, Nov. 29th, 1923, at 2:30 p. m. Miss Wilson, one of our teachers at Franklin School played the wedding march; Miss Esther Carter of St. Louis was bridesmaid and Mr. John R. Guyton of Geo. R. Smith College, Sedalla, Mo., groomsmen. Just prior to the ceremony, John R. Guyton, brother of the bride sang "Oh Promise Me", after which the ceremony was performed by Rev. J. C. Guyton, pastor in charge, and father of the bride. After extending congratulations, looking at the many beautiful gifts and partaking of the repast, the crowd retired to their several homes. The couple left at 9:49 p. m. for Chicago, Ill., where they will live. The out-of-town guests were Miss Pearl Carter, Rev. and Mrs. LeRoy Woolrich and Rev. and Mrs. Egoff and son of St. Louis, Mo.

ROSS-WALLACE—At the home of the bride's mother, Mrs. Celia Wallace, and in the presence of a few witnesses, on Thursday evening, Nov. 29th, at 6:30 o'clock, Sardis, Miss., Prof. Robert Ross and Miss Fannie Lee Wallace were quietly joined in the holy bonds of matrimony by the district superintendent of the Sardis district, Rev. M. C. Pulliam. Miss Wallace is an accomplished young woman. She is the sewing and domestic science teacher in the Tupelo Training School, where she has been engaged for several years. She is also a graduate of Spellman Seminary, Atlanta, Ga. Prof. Ross is formerly of McComb City, Miss., but is now teaching in the Kentwood Training School, Kentwood, La. He is an efficient young man. We hope for them a successful journey over life's sea.—Reporter.

DAVIS-WELLS—Mr. Emmott Davis and Miss Minnie Wells of Curtis, La., were joined in holy matrimony, Dec. 2, at the home of the bride. We wish for them long life and happiness. Rev. I. B. Henderson officiated.

GILMORE-LIGHTSY—On November 25, at Kelona, Miss., Mr. Theodore Gilmore and Miss Ethel Lightsey. Mr. Frank Pierce and Miss Cassie Lightsey were united in holy wedlock at the home of the brides' parents, Mr. and Mrs. G. W. Lightsey. Quite a host of friends witnessed the scene. Rev. T. A. Carter officiated.



WHAT THE CHURCHES ARE DOING

BRANDON, MISS.—We are nearing the close of our first year on the Brandon charge. Notwithstanding it being the hardest year of the charge's history, the good people have wrought well. The success of our charge is due to untiring and generous-hearted sisters, namely: Ina Tapers, Katie Evans of Wesley Chapel; Alice Carr of Taylorville and also Sister Sallie Smith and at St. James, Sister Sanders. William Sutton is a live wire; we call him the field secretary of our work. We are planning a mock conference to convene at Wesley Chapel Methodist Episcopal Church, January 13, 1924. All pastors are requested to make full reports for all claims.—Mrs. M. E. Smith.

SHREVEPORT, LA.—Our work at Curtis and Hayes Chapel is progressing nicely. We have just celled Hayes, built a new helpry and painted it. In our campaign we raised more than \$200. We have paint on hand to paint Curtis also. The work is spiritually and financially alive. We are coming up to the conference in good shape.—I. B. Henderson, pastor.

STARKEVILLE, MISS.—The Men's Willing Workers Club composed of all the men of the church is doing great things for Griffin Chapel Methodist Episcopal Church. On Friday night, September 2nd, this great body of men marched to the Methodist Episcopal parsonage with more than 250 pounds of choice groceries, singing, hrlnging in the shower invaded the dining room and left the table groaning beneath its load. After a few expressions of appreciation and hearty response by the pastor's wife, the pastor being absent, the hearty stormers retired, leaving the parsonage full of cheer. The following composed the party: Robert Hady, president; J. D. Cheatham, vice-president; Alfonza Alexander, secretary; John Spencer, treasurer; M. M. McDowell, Charley Ward, Sylvester Roberson, Joe Yeats, D. S. Babers, John A. Peeples, Tobe Jackson, L. D. Evens, Alex. Peeples, Willie D. Coleman, John W. Greer, Jim W. Davies, Isaiah Harris, Edward Butler and others. Griffin Chapel is alive as never before; our aim is higher ground and under the leadership of our energetic pastor, Dr. E. R. Miller, there is no such word as failure.—Elnora Collins, reporter.

LOCKHART, TEX.—Our rally on November 4 was a great success. The men were assessed \$10.00 each and the women \$5 each. The following named persons reported: Brother John Harbert, \$10; T. S. Smith, \$10; L. V. Johnson, \$10; Charlie Smith,

\$9.00; Charlie Berry, \$5; Lacy Williams, \$5; Sisters Callie Sanders, \$15; Sally Ellison \$8; Lucy Harbert, \$8.20; Ada Reed, \$8.10; Pearly Brown, \$9.25; Betsy Bellinger, \$6.55; Mary Harbert, \$5; Ima McLain, \$5; Dora Smith \$5; Dollie Lewis, \$5; V. A. Johnson \$5. Brights chapel church raised \$35.59; Sun Set Church reported \$6.40. Grand total raised from all sources, \$207.92. The good people of this charge have raised over \$500.00 within the past six weeks. We have another rally set for the fourth Sunday in November to raise \$400. Our Centenary quota of \$266 has been paid in full. Dr. A. D. Jacques, our district superintendent has been paid in full also. We are now rallying to meet all requirements on our other conference claims. Under the strong and efficient leadership of our beloved pastor, the Rev. C. W. Franklin, this circuit is being made one of the best appointments in the Austin district. Our Southwestern Christian Advocate committee is making a strong drive for subscriptions and will report a goodly number of subscriptions before conference.—Mrs. Ima McLain, Reporter.

RED LICK, MISS.—The Red Lick meeting was a great meeting. It was largely attended by both white and colored. The Rev. R. Jordon of Meadville was with us and preached some strong sermons that lifted the people up. There were six souls added to the church. After leaving Red Lick, we went to Gravel Hill and had a splendid meeting there. The good people there were overjoyed and lifted. Eight souls were added to this good church. After leaving this splendid meeting at Gravel Hill, we then went to Harriston and put on an old-time camp meeting.

The white bretheren of Jefferson county were with us also taking prominent parts. The good women of Harriston church saw that the people were fed sufficiently. Our dear elder, Rev J. C. Hihler was with us in the meeting and preached some soul stirring-sermons. Rev. J. C. Rucker with his people attended the meeting. He preached two strong sermons. The Revs. P. Camp, Wm. Barn, C. Nelson and a host of others were with us and we were all sufficiently benefitted.

On the second Sunday in July, Harriston Chapel Church had an old-time rally. There were three captains in the race, and a prize was given to the one raising the highest amount. The captains and amounts raised were as follows: Mrs. Mary Steward, \$49.25; Mrs. E. Daugerfield

\$7.12; Mrs. E. Ward \$2.00; total \$58.37.—Rev. A. Lee, P. C.

PEWEE VALLEY, KY.—Sunday, Nov. 25th was rally day at Sycamore Chapel M. E. Church. In the morning two new members were added to the church. The pastor Rev. A. L. Hook preached two good sermons. He was assisted by Rev. Clarence Tinsley of the Baptist church in the afternoon. The two leaders of the two clubs, Mrs. Anita Flourney and Mrs. Mamie Crittenden, reported reported \$35.40 which was for pastor and Centenary. The Sunday School is in fine condition.—Reporter.

BENTON, MISS.—Wesley M. E. Church has gone over the top with every financial claim except the pastor's. She launched a campaign recently to meet this obligation. Sister Mollie Wilburn, the wise planner of the church, called for forty volunteers to serve as unit leaders, and obligate themselves to raise at least \$5 each. The following responded: Messrs. W. H. Hammock \$5, A. L. Holmes \$5, D. O. Wilburn \$10, H. Gordon \$1.25, W. M. Clark, \$2.50, A. J. Holmes \$5, H. C. Clark \$8.25, B. Plunkett \$2, Mesdames M. E. Wilburn 8.39, Georgia Kirk \$4.41, Hattie A. Holmes \$5, C. A. Taylor \$3.60, Lue Holmes \$5.50, F. C. Clark, \$8.39, Mahel Fouche \$3.99, Fannie Green \$2.14, Susie Williams \$4.14, Nellie Irving \$3.89; other sources \$40.68; total \$125.64. Wesley knows no failure.—I. R. Kersh, P. C.

CRAIG, MISS.—The Ladies' Aid Society of the St. Paul M. E. Church on the Craig Circuit under the leadership of Mrs. W. A. White and a band of sister co-workers who always respond to her call, has done great work in raising finance for our apportionment at Craig. Raised \$25 for the Centenary; raised for the Hall building \$175. Craig circuit is alive under the leadership of our successful pastor, Rev. D. R. Bently, who knows no failure nor defeat.—W. A. White, Reporter.

YAZOO CITY, MISS.—A storm of groceries, cash and subscriptions struck the St. Stephens parsonage November 14. The party was led by Mrs. Josephine Gibbs. Space will not permit us to give the names of all who participated. Rev. W. W. Stover made the presentation speech. The cheering and inspiring singing of this God-sent storm party said, "Fear not, it is only a mission of love, cheer and appreciation for what you are to us," and we gave our sincere thanks and appreciation for their kindness. Again we thank you.—D. J. and C. A. B. Price, Edna Lee Thompson, Reporter.

MERIDIAN, MISS.—Haven Chapel: A big Mississippi Mock Conference rally was put on Nov. 1, 1923 and ran one month. During this time each of the six district superintendents held their district conference. This plan was so well organized that it worked without a single hitch. On December 2, 1923, "Bishop" Jas. A. Lagronne held his annual conference. The conference opened by electing Mrs. Lillian May secretary and Mr. P. S. Johnson treasurer. The Bishop then called for reports from district superintendents and pastors. They responded as follows: Brookhaven district, Mrs. Willie White, \$25.65; Mrs. Lillian Nixon \$3.65, Mr. Geo.

Cole \$11, Mrs. Sabre Burnett \$10.60, Mr. E. McCarty \$6.15, Mrs. Annie Wabington \$10.10, Mrs. Lewis Brown \$2.25; Sunday school \$1.35; total \$73.00. Gulfport, Mrs. Callie Johnson \$13.25, Mrs. Edie Lewis \$12.50, Mr. A. D. Harper \$4.95, Mrs. Helen Clark 6.75, Mr. John Roberts \$5.40, Sunday School \$4.95; total \$77. Hattiesburg, Mrs. Hattie Roberts \$25.02, Mrs. Evelyn Spencer \$17.06; Mrs. M. A. Chatman \$20, Miss Carrie Pew \$6, Mr. Mose Smith \$2, Mr. R. B. Reed \$11.71, Sunday School \$6.03; total \$87.82. Jackson, Mrs. Mollie Edwards \$20.05, Mrs. Jullen Leggette \$13.35, Mrs. B. Bryant \$20.33, Mr. A. T. Thornton, \$10.50; Mrs. Naomi Thornton \$3.25, Mr. James Dorsey \$3.34, Sunday School \$5.75, total \$86.57. Meridian, Mrs. Bertha Chatman, \$14, Mrs. R. Frierson \$16.35, Mrs. A. Anderson \$11, Mrs. Laura Hinson \$1.25, Mrs. Augusta Roberts \$1.85, Mr. John Wilson no report, Mrs. M. Cullum \$14, Sunday School \$4.55, total \$62.00. Vicksburg, Mrs. Minnie Cole \$14.55, Mrs. Florence Daniels \$10, Mrs. Mary Cole \$10, Mr. Hayward \$10, Mr. Ed. Walk \$10, Mrs. Elner Spears 50c., Mr. Joe Weldman \$7.30, Sunday School \$6.84, total \$68.39. J. D. Wheaton \$11, Jas. A. Lagronne \$11, Grand total \$575.37. All Sunday School money was raised through Mr. P. S. Johnson. This gives Haven Chapel the honor of being the first church in the district if not in the conference to have sufficient money to pay all claims and some to put in the bank.—J. D. Wheaton, Pastor; Reese Jemison, Reporter.

ST. LOUIS, MO.—Samaritan M. E. Church: Our church is moving along nicely and we are working in the interest of the Southwestern. On December 4 we sent in \$27 to pay subscriptions as the result of good literature day.—Miss E. E. Hoard, Reporter.

OPELOUSAS, LA.—The Ladies' Aid Society is wide awake under the leadership of Mrs. L. Washington, who, on Sunday evening after the pastor had preached such a noble sermon, presented him the sum of \$6.45. The pastor accepted it with many thanks. May Heaven smile on such a loyal body of women.—Mrs. E. D. S., reporter.

W T C D

COOKEVILLE, TENN.—Wright's Chapel Methodist Episcopal Church: Our Sunday School is doing fine; well attended by both old and young. The pastor, Rev. W. M. Holden, was with us again with his Gospel message. The work has started off nicely for the year and we hope to have a year of victory for Christ, as each department carries out its side of the work. Raised for the pastor during the day \$16.—J. S. L., reporter.

DESOTO CHARGE.—Our revival closed with thirty converts and accessions. The Revs. W. L. Mills, A. B. Britton, J. W. James, were our helpers in these revivals. Those great men gave strength and uplift to the entire work. \$140 was raised, and many hearts were made to rejoice. The work goes forward—Wm. Hook, reporter.

SPRING, TEXAS.—St. Paul: We have been blessed and our prayers answered in due time when the Total Conference, with our able Bishop Jones, and our wise District

Superintendent, Rev. A. W. Carr, sent to us this year, Rev. Hugh J. Johnson. A young man full of life and his days before him. All members are lining up with him for a great year's work, both spiritually and financially. Our first quarterly conference was held Nov. 24-25. Rev. Carr preached at 11 a. m. and the pastor at 7:30 p. m. We raised \$35.25. Paid district superintendent in full \$20.00. The services were attended in large numbers. Pray for our success this year. Rev. Hugh J. Johnson, P. C., Miles M. M. Bryant, reporter.

ROLLA, MO.—Sunday, October 28, was a great day at Elkin Chapel Methodist Episcopal Church, the occasion put us over the top with our Centenary for the year, and Episcopal Fund for the year. The Pastor, Rev. H. J. Harrison and people are very happy.—Mrs. L. A. Christian, Reporter.

MEMPHIS, TENN.—Warren Chapel M. E. Church: Sunday, December 2, was a glorious day. Sunday School was greatly attended. The eleven o'clock services were splendid. Our Pastor, Rev. J. L. Satterfield preached from the 22 chapter St. Luke, 19 verse. Text: This do in remembrance of me. The entire congregation was overwhelmed with the spirit. The Lord's Supper was administered by the pastor.—Eva Wiley, Reporter.

NASHVILLE, Tenn.—November 14, a most excellent season of the Dixon District Conference was held at Gordon Memorial M. E. Church of which Rev. H. P. Gordon is Pastor. Rev. E. J. Guthrie, District Superintendent was on hand and promptly at 10:00 o'clock the house was called to order and after opening with divine services, the regular routine of business was taken up. A number of the pastors and district officers were on hand and all business matters were well accomplished. At 2:00 o'clock the good sisters of Gordon Memorial had assembled in the basement with large and well filled baskets and had arranged a large table in the center of the room which was loaded to its utmost capacity with every thing good to eat and every one present enjoyed a splendid dinner, and after the evening session, supper was served and at 8:00 o'clock we had a most excellent sermon from Rev. S. M. Carmichael from 2 Timothy, 2 chapter, 3 verse.—Fruzie A. Vaughter, Reporter.

AUSTELL CIRCUIT.—I want to call special attention to our church at Lithia Springs. Here we have just a few members, the exodus cleaned us up. In the remnant that was left there is one family which deserves especial attention. Mrs. Janie Stevenson a widow who is the mother of five children. She and her four girls have paid the church this year \$43. One of the girls teaches, mother and the rest do general house cleaning for a support. They have done this cheerfully and are are happy now. We are glad to know that they were able to do this much for the cause of the kingdom. I hold them out an an example to many of our people who feel that they can't do. Just look at Sister Stevenson and her family.—Rev. J. H. Brandon, Pastor.

CALIFORNIA, MO.—There was quite a storm in California, Mo., on November 20, which begun at 8:30 p. m., and continued until the next morning.

Words are inadequate to express the many thanks we have in our hearts for the choice lot of groceries that were left. This faithful crowd of Christian men and women were led into the parsonage by Mrs. C. McKenzie. May God's choicest blessings ever be upon this faithful membership of Christian workers. Come again.—H. Overton, P. C.

SWEETSPRINGS, MO.—A host of blessings have been sent to our community during November. They were from the following: Rev. L. R. Grant, district superintendent of Sedalia district; Rev. B. F. Abbott, pastor Union Memorial Church, St. Louis and Dr. J. M. Harris, Sedalia Mo.

Rev. Grant brought to us a sermon fitting for the thought and uplifting of any congregation. The meeting was closed after a liberal donation was given and the congregation departed with prayers for the return soon and long life of our worthy Superintendent Rev. L. R. Grant. Rev. Abbott while on a hunting trip in our community administered to our needs on Wednesday evening, Nov. 7, 1923, and brought us another very great message. After a strenuous day in the woods, Rev. Abbott appeared at the M. E. Church in a message on the great centenary movement. His instructive message was a lesson in that it was so explicit the youngest were able to analyze the meaning of the Centenary. May God ever bless Brother Abbott and give him strength to enjoy a long life.

Dr. J. M. Harris, a noted physician of Sedalia, delivered a message to us Sunday morning, Nov. 11, subject, "Twelve inches make a foot." Dr. Harris successfully explained the unit system as used in some of our churches. His most encouraging and fitting illustrations were laughable, to the point and very explicit. Through Dr. Harris' remarks one sees his duty to himself, his responsibility for other's failure or success and his success as that of others. Long life, happiness, success and prosperity are our earnest prayers for Dr. J. M. Harris.—Anna B. Lucas, Reporter.

OBERLIN, O.—There was conducted by the membership of the Rust M. E. Church, Oberlin, Ohio, in the the 4th Sunday of October a \$500 rally. The membership was divided into six groups with the following as group leaders: Mrs. Elizabeth Stephens, Mrs. Nancy Corbin, Miss Georgia Williams, Brother James Lewis, Brother I. L. Herd, Brother S. W. King. Each member was asked to contribute \$5. The effort was conducted mainly by the members of the church with a very little outside aid. When the reports were made on the fourth Sunday we found to our surprise that the sum of \$539 had been raised. The membership was greatly stimulated. The good will and fellowship which the effort created will be of lasting good and served to re-establish the confidence of members in their ability to do things. This effort enabled the church to take care of a number of obligations with which they had been confronted for quite a while. The reports from the group leaders were as follows: Sister Elizabeth Stephens, \$65, sister Nancy Corbin \$80.50, Sister Georgia Williams \$90, Bro. I. L.

Herd \$64, Bro. S. King, assisted by Binus \$53, Bro. Jas. Lewis, assisted from other sources \$42.50, a total of \$530. Our members have now launched a drive to culminate the second Sunday in February for \$1041 to pay off the final note on the new church building. The Rust Church hasn't a large membership; the membership is about 150, but they can and are doing some splendid things. All of the auxiliaries of the church are doing splendid work. We hope by conference time to pay off all the obligations and make a round report for all the requirements.—L. E. Jordan, Pastor.

OBITUARIES

This column is opened gratuitously for notices concerning deceased persons. It is desirable that all such notices shall be kept within the scope of 100 words or less. Notices of more than 100 words will be charged for at the rate of 1 cent per word additional.

WILLIAMS—Sister Julia Williams of Pleasant Hill Circuit, La., died October 14. She was a true and faithful member of the M. E. Church. Sister Moteal Jackson departed this life in full triumph of faith. She leaves a husband and four children to mourn her death. Rev. Wm. Emmett, pastor, conducted both funerals.

HOUZLEY—Brother Arnold Houzley died at the age of 93 years, leaving about 40 grandchildren and several great grand children to mourn his departure. On the same day, November 12, Sister Adline Edwards died with great hope in Christ. He was 71 years of age. Servants of God, well done.—Rev. Wm. Emmett, Pastor.

MILLER—Mrs. Mattie Miller died suddenly at her residence, 70 Italian Avenue, Memphis, Tenn., November 23, 1923. Mrs. Miller was the devoted mother of Miss Sara M. Cox and Mrs. Maggie B. Ratcliffe, the daughter of the late Mrs. Mattie Coleman and Sister of Mrs. Minnie Rogers. The funeral took place Monday, November 23, at Centenary M. E. Church and was largely attended by the many friends of the family. Rev. E. J. Cox spoke of her as she lived a loyal, quiet and devoted Christian member.—Reporter.

WEATHERBY—Sister Bettie Weatherby died January 15, 1923. She joined Soul's Chapel M. E. Church when a child and was faithful in both Church and Sunday School. Her pastor Rev. G. J. Dobson, being absent her funeral was attended by the Rev. Miller of the A. M. E. Zion Church at Bethel Cemetery.—Joe F. Weatherby Reporter

MOORE—Brother Wayne Moore, a member of Soul's Chapel M. E. Church, died July 18, 1923. Rev. G. J. Dobson, Pastor conducted the funeral. His remains were laid to rest in Bethel Cemetery. Brother Moore was a young man, he leaves a wife, two children, a father, mother, brother and sisters.—Joe F. Weatherby, Reporter.

HULL—Brother Ned Hull, the oldest member of Soul's Chapel M. E. Church, died at the age of 91 years.

He helped to build the first log church to worship in. He was faithful to the church more than 50 years. He was leader of class No. 1 and went to Sunday School until his strength failed him. His funeral was conducted by the pastor G. J. Dobson. His remains were laid to rest by the side of his wife who died more than 20 years ago in the Corner cemetery—Joe F. Weatherby, Reporter.

AYERS—Brother Cato Ayers, a member of Soul's Chapel M. E. Church died October 10, 1923. Brother Ayers was about 70 years of age and was laid to rest by his wife in Bethel cemetery. G. J. Dobson, Pastor.—Joe F. Weatherby, Reporter.

PRESTON—Sister Harriet Preston, a true and devoted member of Christian Bonner Methodist Episcopal Church, Morton, Miss., died, December 2, 1923. She was converted about 30 years ago, and joined the church under the Rev. W. H. Mims, and through these many years, she had kept her hand in the hand of the good Lord. Sister Harriet Preston was a true, faithful member of her church. She died in full triumph of faith. She was about 65 years old. A husband, two sisters and a host of friends mourn her departure.—W. N. G. Lipscomb, P. C.

RICKETT—The death angel came to the home of Brother Robert and Sister Maggie Pickett on the night of October 17, and took their daughter Mary Bell. She was a bright young woman at the age of seventeen. She She spent the greater part of her life in the church. She joined the Church at West, Miss., under the pastorate of the writer, who was at that time serving that charge as pastor in 1915. Mary Bell was a faithful young woman in Sunday School during her stay in the church. She lingered more than ten months, but bore it all with patience, and when the end came she was ready and willing to go. The many flowers that covered her last resting place showed the high esteem in which she was held.—F. S. Smith, P. C.

JOHNSON—Brother James Johnson of New Orleans, La., died in Bay St. Louis, Miss., at the summer home of Dr. Harding of New Orleans. Several of the nurses of the Flint-Goodrich Hospital together with Dr. Heath and Dr. and Mrs. Harding, attended the funeral which was held in St. Paul Methodist Episcopal Church in Bay St. Louis. The funeral services were conducted by the Rev. A. H. Lathan. Brother Johnson lived at the hospital for nearly 40 years.—Rev. A. H. Lathan, P. C.

CARD OF THANKS

I desire to thank the good people of Jordan M. E. Church for a pair of \$12 trousers for the coming annual conference. The project was worked up by Rev. Butler Thomas, a live wire of St. Mark M. E. Church, Baton Rouge, La. May God bless you all.—Rev. F. R. Butler, Baker, La.

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Brother: Pleasant Florida Root easily, happily and inexpensively overcome any tobacco or snuff habit. Gladly send particulars, just send address.

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SPECIAL NOTICES

MISSISSIPPI CONFERENCE — House room in the city of Jackson at this time is very scarce. There are scarcely any empty houses and surplus rooms in occupied residences have been taken up by people coming here from the country and other towns. Your host, the officers and members of Central Methodist Episcopal Church request me to say do not expect them to provide entertainment for any except the ministers, delegates, and those connected to conference, whose conference business requires them to be present at conference. They also suggest that delegates do not come until Thursday afternoon Jan. 31st, in time for their meeting on Friday. Faithfully yours, Wm. McMorries, pastor.

WEST POINT, MISS.—To the members of the Upper Mississippi Conference: Dear Brethren—In the death of the late Rev. H. B. Hart, we lost the president of the Ministerial Association of the Upper Mississippi Conference. It therefore becomes my duty as First Vice-President of the Association to call the members of the Association together at the next annual conference which convenes in New Albany on the 10th day of January, 1924 to arrange to pay off the claim of Mrs. H. B. Hart and look after other business interests of the association. Therefore I am asking each member of the association and each member of the conference as well to meet us at 3 p. m., January 9, 1924, in the basement of Mallalieu Chapel. I trust that every member of the Conference will meet us as many suggestions will be made for the good of the association.—C. E. Moody, 1st Vice President.

IN MEMORIAM.

In loving memory of Lloyd Trever Stokes, who departed this life Nov. 7, 1922, at Center Point, Ark., in the parsonage:

One year has passed since you left us dear,

For a home in mansions fair;
Our dear and precious darling,
We are praying to meet you there.

Just a bud in life's flower-garden;
Kissed only by the morning Sun,
When Jesus claimed you and said
Your stay on earth is done.

Gone, Gone, how sad the thought;
Our hearts are filled with pain,
We loved you but Jesus loved best,
And our lost is Heaven's gain.

By an eye of faith we see thee;
In God's flower-garden above,
Tended by heavenly hands,
And watered from the fount of love.

Live on, bloom on, sweet flower;
In the flower-garden of love,
When we too hear the plaudit well-done

We will live with you forever above.
Father and Mother.

—Rev. and Mrs. J. S. Stokes.

In loving remembrance of our dear

mother, M. Warfield, faithful member of Simpson Methodist Episcopal Church, who departed this life Nov. 8th, 1922.

Thou art gone dear Mother,
Gone beyond this world of tears,
But the memory of you will linger
Through the passing years.

When we think of you dear Mother,
Our hearts are sad with pain;

Oh this world would be like Heaven,
Could we hear your voice again.

Sadly missed by daughter and son-in-law, Mr. and Mrs. Mollie McCown.

CRESCENT CITY NOTES

GRACE M. E. CHURCH — The Ladies' Aid of Grace Methodist Episcopal Church held its second meeting Friday night, December 14, at the home of Mrs. Velma Smith. The following program was rendered: Prayer, Mrs. Debose; scripture lesson, Mrs. Holliday; instrumental solo, Miss Emma Smith; paper, Mrs. Katie Bacon. Many helpful and interesting topics were discussed. Plans were laid for several entertainments to be given during the coming year in the interest of the church. After the business session, a delicious course of hot chocolate and sandwiches was served. The meeting adjourned to meet at the home of Mrs. Debose, December 28. The Ladies' Aid of Grace has made a wonderful start and promises to do great things this coming conference year.—Mrs. F. W. Brown, president; F. B. Badgett, secretary.

WOMAN'S COLUMN.

Continued from Page 12)

of which she is president.—Mrs. L. S. Chisholm, Reporter.

WEST POINT, MISS.—The White Missionary Society of the Methodist Episcopal Church observed a week of prayer in the city of West Point.

The object of the meeting was to a lift free will offering for the schools of both white and colored.

The program was as follows:

Tuesday, 3:30—The leader was Mrs. S. B. White. Subject: "Work Among the Negro Schools, Bethlehem Center." Wednesday—Mrs. Harry Dalton was the leader for the prayer services. Subject—"Laura Haggard School in Foochow, China." On Wednesday Mrs. Davis and Mrs. Lipscomb visited the City Colored school of West Point and they visited the Domestic Science room as well as class rooms, finding the Science room spotless. The ladies were also delighted with the class work of the High English and also the deportment of the pupils. The ladies invited the colored girls to take part in program for Thursday. Mrs. T. H. Lipscomb was the leader. She reserved a special place for the girls to sing. The subject was "Our Mission Schools." Scripture lesson: 11th chapter Luke. Mrs. Lipscomb had prayer by the white and colored. Miss Ella Hines led a negro

melody, "Lord, I Want to be a Christian In My Heart." Several colored girls assisted the ladies. We pray these ladies may live long to do the work of the Master. Mrs. S. A. Woodward and Mrs. Tyler accompanied the colored girls to the white Methodist church.—Prof. Jim James, Principal. Mrs. A. E. Tyler, Reporter

TUSCALOOSA, ALA.:

To the Conference Officers, District Corresponding Secretaries and Auxiliary Corresponding Secretaries. Dear Sisters. This is an appeal to you and also thanking those of you who helped to make it possible for me to go to the National Meeting at Sioux City, Iowa.

First I must say that this trip was of great interest to me, and every one that attended, each one caught a vision of the work, and the aim of the meeting. And too, we pledged ourselves to come back home with this interest and strive with the help of you and your pastor to put the program of the Woman's Home Missionary Society over. This was indeed as a Mount of Vision, and am hoping that as I may go out over the Central Alabama Conference and among you, I may be able to help you to see the need of this work all over the field. And also help you to catch a vision, and that we may join heart and hand in the work.

Already five months of our fiscal year have passed, and our records must be increased with more work than the past has shown, how shall we begin this? We must not pause to ask what has been done, but begin now to organize in our conference and district, new and better auxiliaries, new Queen Esther Circles, Home Guards, and Mother's Jewels Bands.

We believe the loss of auxiliaries and auxiliary members is not due to the loss, but in the failure to report to the district and conference corresponding secretaries. I am anxious that each district and auxiliary corresponding secretary make prompt reports. I am especially anxious that the work of the Young People's and Junior Departments be organized in every pastoral charge, because these are equally important, as you know these must make up the future Woman's Home Missionary Societies. So let us plan together to get these organized, will you?

Just this about the Fortieth Anniversary of Woman's Home Missions. We have been asked to pledge ourselves to the support of this magazine because this is one of the greatest organs of our society. I am asking that each auxiliary send for this birthday

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3 or 5 new subscriptions by Jan. 1, 1924. Our pledge for new auxiliary members is 200, and our aim every member win at least one member during 1923-1924. Our slogan: "More Faith—More Facts—More Folks—More Funds."—Mrs. R. L. Williams, Conference Corresponding Secretary.

The Woman's Home Missionary Society of the Mississippi Conference is gradually but surely coming into its own. Under the administration of its new president, Mrs. Sadie Jones, of Forest, Mississippi, each phase of the work is taking on new life and the future looks brighter. This Conference Society was well represented by Mrs. Jones and Mrs. E. L. Smith, president of the Hattiesburg District at the National meeting recently held at Sioux City, Iowa.

On Monday night, October 29th, a nice and appreciative audience was wafted away, as it were, on wings to a glorious and better world, as it listened to the splendid also pathetic lectures of Mrs. E. L. Smith and Mrs. L. J. Hall. Mrs. Hall having recently returned from a meeting of the Woman's Foreign Missionary Society held in Cleveland, Ohio.

These good women were inspired as never before to do more work and made a fitting appeal for help in both fields.

The church was beautifully decorated with ferns and other greenery. The short program before the lectures was well rendered and every one said, "It is good to be here." May the Lord bless these good women and may they live long to help foster the work in each field.—An observer.

Two choice books by Bishop R. A. Carter, (author of "Morning Meditations"): "Feeding Among the Lilies" and "Canned Laughter."

Dr. Alfred T. Smith, Editor of the Christian Advocate says: "Feeding Among the Lilies" is very beautiful both in title and contents."

The Editor of the Christian Index says: "'Canned Laughter' contains 216 pages of stories and anecdotes. Bishop Carter has used the scissors to good effect. The editor recommends this book to every person who is 'down at the mouth' and needs a laugh."

Order from the C. M. E. Book House, Jackson, Tenn., or from Bishop R. A. Carter, 4408 Vincennes Ave., Chicago, Ill.

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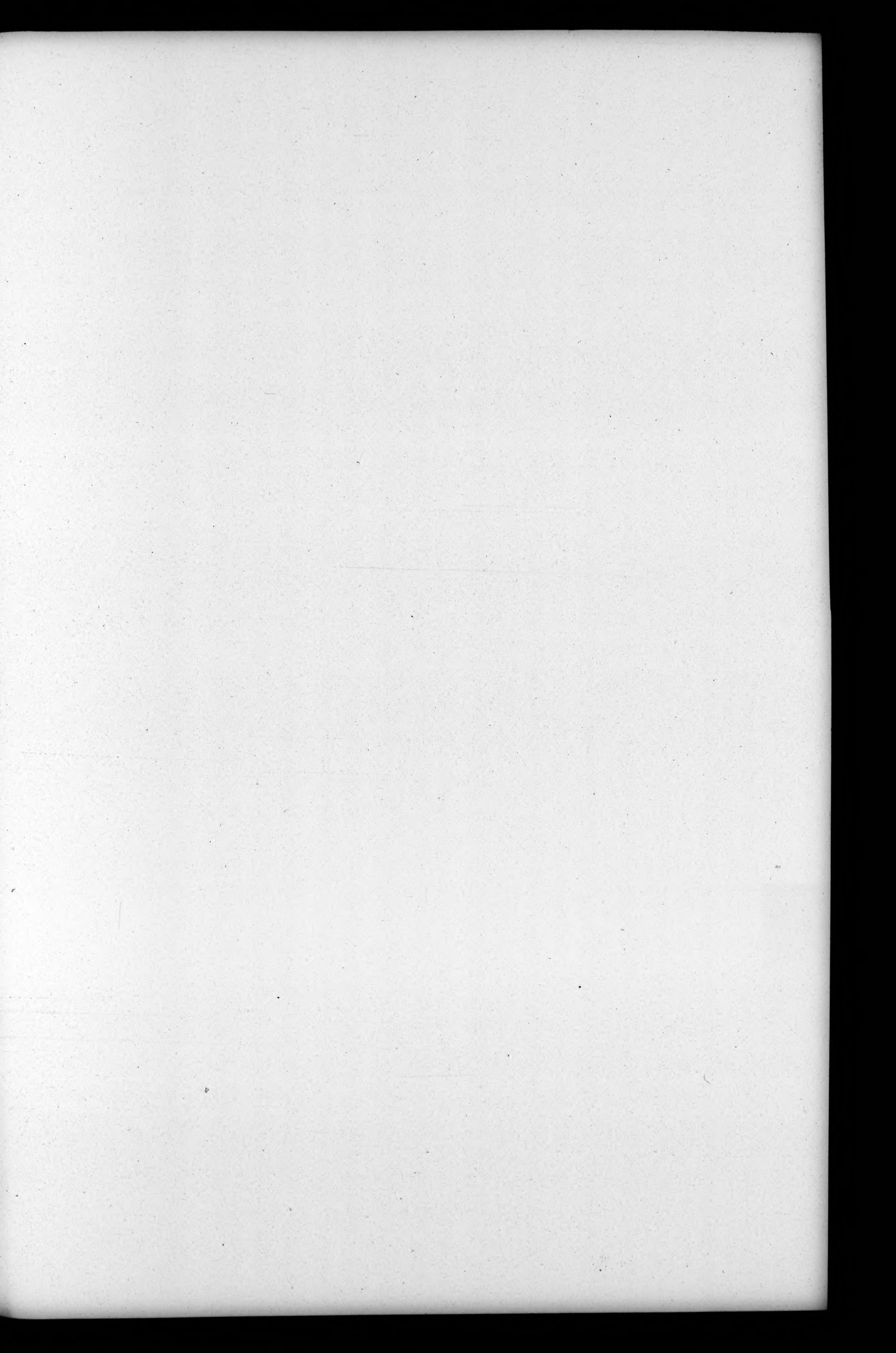
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